

# TAFSEER AS-SA'DI

JUZ' 7-9

تفسير السجدي

تيسير الجريم الرحمن في تفسير كلام المنان

'Abdur-Rahmân Nâsir as-Sa'di



الدار العالمية للكتاب الإسلامي





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**ALLAH**

THE MOST GRACIOUS, THE MOST MERCIFUL



VOLUME 3

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JUZ' 7-9

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## JUZ' 7-9

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**تفسير السعدي**  
(تيسير الكريم الرحمن في تفسير القرآن)  
جزء ٧-٩

Abdur-Rahmân Nâsir as-Sa'di

Translated by  
Nasiruddin al-Khattab

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Huda Khattab



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# Pronunciation and Transliteration Chart



Arabic script	Pronunciation	Transliterated form
أ	short 'a', as in <i>cat</i>	a
آ — آى	longer 'a', as in <i>cab</i> (not as in <i>cake</i> )	â
ب	/b/ as in <i>bell</i> , <i>rubber</i> and <i>tab</i>	b
ت	/t/ as in <i>tap</i> , <i>mustard</i> and <i>sit</i>	t
ة	takes the sound of the preceding diacritical mark sometimes ending in h (when in pausal form): ah, ih or ooh; or atu(n), ati(n) or ata(n) when uninterrupted	h or t (when followed by another Arabic word)
ث	/th/ as in <i>thing</i> , <i>maths</i> and <i>wealth</i>	th
ج	/j/ as in <i>jam</i> , <i>ajar</i> and <i>age</i>	j
ح	a 'harsher' sound than the English initial /h/, and may occur medially and in word-final position as well	ħ
خ	as in <i>Bach</i> (in German); may occur initially and medially as well	kh
د	/d/ as in <i>do</i> , <i>muddy</i> and <i>red</i>	d
ذ	as in <i>this</i> , <i>father</i> and <i>smooth</i>	dh

Arabic script	Pronunciation	Trans-literated form
ر	/r/ as in <i>raw</i> , <i>arid</i> and <i>war</i> ; may also be a rolled 'r', as pronounced in Spanish	r
ز	/z/ as in <i>zoo</i> , <i>easy</i> and <i>gaze</i>	z
س	/s/ as in <i>so</i> , <i>messy</i> and <i>grass</i>	s
ش	as in <i>ship</i> , <i>ashes</i> and <i>rush</i>	sh
ص	no close equivalent in English, but may be approximated by pronouncing it as /sw/ or /s/ farther back in the mouth	ʃ
ض	no close equivalent in English, but may be approximated by pronouncing it as /d/ farther back in the mouth	ɖ
ط	no close equivalent in English, but may be approximated by pronouncing it as /t/ farther back in the mouth	ʈ
ظ	no close equivalent in English, but may be approximated by pronouncing 'the' farther back in the mouth	<u>dh</u>
ع	no close equivalent in English: a guttural sound in the back of the throat	ʕ
غ	no close equivalent in English, but may be closely approximated by pronouncing it like the French /ʁ/ in 'rouge'	gh
ف	/f/ as in <i>fill</i> , <i>effort</i> and <i>muff</i>	f








Arabic script	Pronunciation	Transliterated form
ق	no close equivalent in English, but may be approximated by pronouncing it as /k/ farther back in the mouth	q
ك	/k/ as in <i>king</i> , <i>buckle</i> and <i>tack</i>	k
ل	/l/ as in <i>lap</i> , <i>halo</i> ; in the word <i>Allah</i> , it becomes velarized as in <i>ball</i>	l
م	/m/ as in <i>men</i> , <i>simple</i> and <i>ram</i>	m
ن	/n/ as in <i>net</i> , <i>ant</i> and <i>can</i>	n
هـ - ه - هـ	/h/ as in <i>hat</i> ; unlike /h/ in English, in Arabic /h/ is pronounced in medial and word-final positions as well	h
و	as in <i>wet</i> and <i>away</i>	w
و	long 'u', as in <i>boot</i> and <i>too</i>	oo
ي	as in <i>yard</i> and <i>mayo</i>	y
ي	long 'e', as in <i>eat</i> , <i>beef</i> and <i>see</i>	ee
ء	glottal stop: may be closely approximated by pronouncing it like 't' in the Cockney English pronunciation of <i>butter</i> : <i>bu'er</i> , or the stop sound in <i>uh-oh!</i>	(omitted in initial position)

## Diphthongs

Arabic script	Pronunciation	Trans-literated form
أَوْ، وَو	long 'o', as in <i>owe</i> , <i>boat</i> and <i>go</i>	au, aw
أَي، يَي	long 'a', as in <i>aid</i> , <i>rain</i> and <i>say</i>	ay, ai, ei

## Diacritical marks (tashkeel)

Name of mark	Pronunciation	Trans-literated form
 fathah	very short 'a' or schwa (unstressed vowel)	a
 kasrah	shorter version of ee or schwa (unstressed vowel)	i
 damma	shorter version of oo	u
 shaddah	a doubled consonant is stressed in the word, and the length of the sound is also doubled	double letter
 sukoon	no vowel sound between consonants or at the end of a word	absence of vowel



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## Arabic honorific symbols

---



- |     |                                       |  |
|-----|---------------------------------------|--|
| (ﷲ) | <i>Subhânahu wa Ta'âlâ</i>            | The Exalted  |
| (ﷺ) | <i>şalla Allâhu 'alayhi wa sallam</i> | Blessings and peace be upon him                      |
| (ﷺ) | <i>'alayhi as-salâm</i>               | May peace be upon him                                |
| (ﷺ) | <i>rađiya Allâhu 'anhu</i>            | May Allah be pleased with him                        |
| (ﷺ) | <i>rađiya Allâhu 'anhâ</i>            | May Allah be pleased with her                        |
| (ﷺ) | <i>rađiya Allâhu 'anhumâ</i>          | May Allah be pleased with both of them               |
| (ﷺ) | <i>rađiya Allâhu 'anhum</i>           | May Allah be pleased with all of them                |
| (ﷺ) | <i>rađiya Allâhu 'anhunna</i>         | May Allah be pleased with all of them (females only) |



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# Hadith grade terms

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Sound: *ṣaḥeeḥ*

Reliable: *ḥasan*

Weak: *ḍa'eef*

Odd: *ghareeb*

Authentic: includes sound, reliable, or any grade in between

Acceptable: *sakat 'anhu*; the grader of the hadith did not comment on it, meaning that he found nothing unacceptable in it





(continued)



﴿ لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدُوَّةً لِلَّذِينَ ءَامَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا ۗ  
 وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ ءَامَنُوا الَّذِينَ قَالُوا إِنَّا نَصْرُكَ إِنَّكَ لَتَتَّبَعُنَا  
 بِأَن مِّنْهُمْ قَتِيلِينَ ۗ وَرَهْبَانًا أَنَّهُمْ لَا يَسْتَكْبِرُونَ ﴿٨٢﴾ وَإِذَا سَمِعُوا مَا  
 أُنزِلَ إِلَى الرَّسُولِ تَرَى أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا  
 ءَامَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٨٣﴾ وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ وَنَطْمَعُ  
 أَنْ يُدْخِلَنَا رَبَّنَا مَعَ الْقَوْمِ الصَّالِحِينَ ﴿٨٤﴾ فَأْتِبَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِنْ  
 تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۗ وَذَلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٨٥﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا  
 بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿٨٦﴾ ﴾ (سورة المائدة: ٨٢-٨٦)

- 5:82. You will surely find that the bitterest among people in enmity towards the believers are the Jews and those who ascribe partners to Allah; and you will surely find that the closest among them to the believers in affection are those who say: We are Christians. That is because among them are scholars and ascetics, and they are not arrogant.<sup>1,2</sup>

<sup>1</sup> The meanings of the verses of the Qur'an in this book (with some minor changes to the punctuation) have been translated by the translator. (Editor)

<sup>2</sup> v. 82 is the last verse in juz' 6 but as the author included it in the passage quoted below, we have included it in juz' 7. (Translator)

- 5:83. When they hear what has been sent down to the Messenger, you see their eyes overflowing with tears, because of what they recognise as truth therein. They say: Our Lord, we believe; so record us among those who bear witness [to the truth].
- 5:84. Why would we not believe in Allah and in the truth that has come to us, when we hope that our Lord will include us among the righteous people?
- 5:85. Allah will reward them for their words with gardens through which rivers flow, to abide therein forever. Such is the reward of those who do good.
- 5:86. But as for those who disbelieve and deny Our revelations, they will be inhabitants of the blazing fire.

---

Here Allah (*Subhânahu wa Ta'âlâ* – Glorified and Exalted is He) tells us of the closer of the two groups to the Muslims and the most likely to be friendly towards them and like them, and those who are least likely to be like that.

﴿You will surely find that the bitterest among people in enmity towards the believers are the Jews and those who ascribe partners to Allah﴾. These two groups in general are the most hostile towards Islam and the Muslims, and are the ones who try the hardest to cause harm to them, because of their enmity towards them, which is based on spite, envy, stubbornness and disbelief.

﴿and you will surely find that the closest among them to the believers in affection are those who say: We are Christians﴾. Allah mentions a number of reasons for that:

- ﴿among them are scholars and ascetics﴾ that is, ascetic scholars and devoted worshippers in hermitages. Knowledge, asceticism and worship are things that soften the heart and remove hardness and harshness. Hence the harshness of the Jews and the polytheists is not found among the Christians.

- ﴿and they are not arrogant﴾ that is, there is no arrogance and conceit, or stubborn refusal to accept the truth, among them. That is what makes them closer to the Muslims and to loving them, because the one who is humble is closer to goodness than the one who is arrogant.
- ﴿When they hear what has been sent down to the Messenger﴾ Muhammad (ﷺ) (salla Allâhu 'alayhi wa sallam – blessings and peace be upon him), that had an impact on their hearts, and they felt awed and their eyes overflowed with tears because of what they heard of the truth of which they were certain. Hence they believed and confirmed that it was true, and they said: ﴿Our Lord, we believe; so record us among those who bear witness [to the truth]﴾ – namely the Ummah of Muhammad (ﷺ). They testify to the oneness of Allah and to the truth of the message that the Messengers brought, and they testify for or against previous nations who either believed or disbelieved.

They are honest and their testimony is to be accepted, as Allah (ﷻ) says elsewhere:

﴿Thus We have made of you an Ummah [nation, community] justly balanced, that you might be witnesses over humankind, and the Messenger might be a witness over you...﴾ (al-Baqarah 2: 143)

It is as if they were blamed for hastening to believe, so they said: ﴿Why would we not believe in Allah and in the truth that has come to us, when we hope that our Lord will include us among the righteous people?﴾ In other words: what is to prevent us from believing in Allah, when the truth has come to us from our Lord, concerning which there is no doubt, and if we believe and follow the truth, we hope that Allah will admit us to paradise with the righteous people, so what is there to prevent us? Is this not a reason to hasten to believe and not hold back?

﴿Allah will reward them for their words﴾ that is, for the words of faith that they spoke and for their verbal affirmation of the truth ﴿with gardens through which rivers flow, to abide therein forever. Such is the reward of those who do good﴾.

These verses were revealed concerning the Christians who believed in Muhammad (ﷺ), such as the Negus and others.

There are still among them those who choose the religion of Islam when it becomes clear to them that what they are following is false. They are closer to Islam than the Jews and the polytheists.

Having mentioned the doers of good, Allah then mentions the punishment of the evildoers: ﴿But as for those who disbelieve and deny Our revelations, they will be inhabitants of the blazing fire﴾, because they disbelieved in Allah and they rejected His revelations which clearly highlight the truth.



﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٨٧﴾ وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿٨٨﴾﴾ (سورة المائدة: ٨٧-٨٨)

- 5:87. O you who believe, do not forbid [to yourselves] the good things that Allah has made lawful for you, and do not overstep the limits; for Allah does not love those who overstep the limits.
- 5:88. Eat of that which Allah has provided for you, lawful and good; and fear Allah, in Whom you believe.

﴿O you who believe, do not forbid [to yourselves] the good things that Allah has made lawful for you﴾ of food and drink, for they are blessings that Allah has bestowed upon you. So you should praise Him



because He has permitted them to you; you should give thanks to Him and not respond to His blessing with ingratitude, failure to accept it or belief that it is prohibited, because by doing so you combine lying about Allah with ingratitude for His blessings and believing that that which is permissible and good is prohibited and impure, and this is overstepping the mark.

Allah has prohibited overstepping the mark, as He says: ﴿and do not overstep the limits; for Allah does not love those who overstep the limits﴾; rather He hates that and punishes for it.

Then He enjoins the opposite of what the polytheists do, who prohibited that which Allah has made permissible:

﴿Eat of that which Allah has provided for you, lawful and good﴾ that is, eat of the provision that Allah has bestowed upon you and made available by whatever means He has ordained, if it is permissible and has not been stolen, usurped or otherwise unlawfully appropriated.

What is permitted is also good, which means that it contains nothing impure.

﴿and fear Allah﴾ by obeying His commands and heeding His prohibitions.

﴿in Whom you believe﴾, for your belief in Allah requires you to fear Him and pay attention to His rights over you, for your faith is not complete otherwise. This verse indicates that if a person forbids to himself anything that is permissible for him, be it food, drink, or anything else, that thing does not become haram as a result of him forbidding it to himself, but if he does that, then he must offer an expiation for breaking an oath, as Allah (ﷻ) says elsewhere:

﴿O Prophet, why do you prohibit [for yourself] that which Allah has made lawful for you...?﴾ (at-Tahreem 66: 1)

But if a man prohibits his wife to himself, he must offer a specific expiation (that of *dhihâr*)<sup>3,4</sup>

This verse also indicates that it is not permissible to avoid good things or prohibit them to oneself; rather one should consume them, thus helping oneself to obey and worship Allah.



﴿لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَدْتُمُ الْأَيْمَانَ فَكَفَّرتُهُمْ  
إِطْعَامُ عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ  
فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ذَلِكَ كَفْرَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا  
أَيْمَانَكُمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ﴾ (سورة المائدة: ٨٩)

5:89. Allah will not call you to account for that which is unintentional in your oaths, but He will call you to account for the oaths which you swear in earnest. The expiation thereof is to feed ten poor persons with the average type of food that you give to your own families, or to clothe them, or to free a slave. If that is beyond your means, then fast for three days. That is the expiation for the oaths you have sworn. But fulfil your oaths. Thus Allah makes clear to you His revelations, so that you may give thanks.

<sup>3</sup> *Dhihâr* is a jāhili (pre-Islamic) form of divorce in which the husband says to his wife, "You are to me as my mother's back" that is, haram.

Expiation for *dhihâr* is to free a believing slave. If that is not possible, then he must fast for two consecutive months. If he is not able to do that, then he should feed sixty poor persons, giving thirty *ṣā'*s of wheat, half a *ṣā'* for each poor person.

<sup>4</sup> Wherever possible, Arabic terms have been translated into English. In cases where we have chosen to retain the Arabic, the transliterated word or phrase is shown in italics the first time it appears in the text. The term is also defined in the glossary found at the end of this book. (Editor)

«Allah will not call you to account for that which is unintentional in your oaths» that is, what you say without really meaning it in your idle talk. This refer to oaths that a person may utter without intending to, or he did that thinking that what he said was the truth, then he realised that it was not.

«but He will call you to account for the oaths which you swear in earnest» that is, what you really intended to swear to, meaning it in your hearts. This is like the verse in which Allah says:

«...but He will call you to account for that which is intended in your hearts...» (*al-Baqarah 2: 225*)

«The expiation thereof» that is, the expiation for breaking the oath that you swore deliberately «is to feed ten poor persons with the average type of food that you give to your own families, or to clothe them» that is, to clothe ten poor persons, giving them clothing that is acceptable for praying in.

«or to free a slave» that is, freeing believing slaves, as is specified elsewhere. If the individual does one of these three things, then he has expiated his oath.

«If that is beyond your means» that is, if you are unable to do any of these three things

«then fast for three days. That» namely what has been mentioned here «is the expiation for the oaths you have sworn»; it expiates them and erases them, and cancels out the sin.

«But fulfil your oaths» and avoid swearing falsely by Allah, or making too many oaths; but fulfil them if you swear them, and do not break them, unless breaking the oath is better. What matters is doing what is good, and an oath should not be an obstacle to doing what is good.

«Thus Allah makes clear to you His revelations» which explain and distinguish what is lawful from what is prohibited, and clarify the rulings

﴿so that you may give thanks﴾ to Allah, for having taught you that which you did not know.

Thus people are obliged to give thanks to Allah (ﷻ) for the blessings that He has bestowed upon them, namely knowledge and explanation of the *shar'i* rulings.



﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْهَوْنَ ﴿٩١﴾﴾ (سورة المائدة:

(٩٠-٩١)

- 5:90. O you believe, intoxicants, gambling, idols and divining arrows are an abomination, of Shayṭān's handiwork; therefore avoid such [abomination], so that you might prosper.
- 5:91. Shayṭān seeks only to stir up enmity and hatred among you, by means of intoxicants and gambling, and to keep you back from the remembrance of Allah and from prayer. Will you not then abstain?

Here Allah (ﷻ) condemns these reprehensible things and tells us that they are of Shayṭān's handiwork and that they are an abomination, ﴿therefore avoid such [abomination]﴾ that is, shun it, ﴿so that you might prosper﴾. For prosperity cannot be attained except by avoiding that which Allah has prohibited, especially the evils mentioned here, which are:

- intoxicants (*khamr*) – this refers to anything that befogs the mind
- gambling – this refers to all contests in which both sides offer to give up something if they lose

- idols – this refers to statues and the like which are set up and worshipped instead of Allah
- divining arrows – which were used for decision-making.

Allah has prohibited these four things; He warns us against them and tells us that they have negative consequences which dictate that they should be shunned and avoided. Those negative consequences include the following:

- They are an abomination; that is, they are evil and metaphorically impure, even if they are not physically impure. We should not contaminate ourselves with the sin and filth of evil things.
- They are of Shayṭân's handiwork, and he is the most hostile of enemies to humanity. It is well known that one should take precautions against one's enemy and his traps and actions, especially the things he does to ensnare his foe, for that leads to doom. The best thing the individual can do is keep away from the activities of his avowed enemy, and be careful to avoid falling into his traps.
- No individual can prosper except by avoiding these things. Prosperity means attaining what one seeks and wants, and being saved from what one fears, and these things form an impediment to prosperity.
- These things lead to enmity and resentment among people, and the Shayṭân is eager to provoke such feelings, especially by means of intoxicants and gambling, in order to stir up enmity and resentment among the believers. Intoxicants befog the mind and lead to loss of reason, which in turn leads to resentment between a person and his fellow believers, especially if that is accompanied by trading insults. This is an inevitable result of drinking, and it may go as far as murder. In the case of gambling, when one defeats the other and takes a lot of his wealth for nothing in return, this is one of the greatest causes of enmity and resentment.

- These things prevent the heart and tongue from remembering Allah and praying, for which man was created and in which is his happiness. Alcohol and gambling form the greatest impediment to that, as they distract the heart and mind until a long time passes without the individual even realising where he is.

What calamity can be greater and worse than a sin that tarnishes the individual and makes him one of the people of impurity and causes him to follow in the footsteps of the Shayṭān and fall into his traps, then he finds himself being led by him like an insignificant animal being led by its shepherd? Thus it is a hindrance to his prosperity and it creates enmity and resentment among the believers; it prevents one from remembering Allah and praying. Can there be any greater negative consequences than this?

Hence Allah instructed people of sound reasoning to abstain from these things, as He says: ﴿Will you not then abstain?﴾ If the wise person looks at some of these negative consequences, that will be sufficient to deter him from these things, and there will be no need for further admonition or harsh rebukes.



﴿وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأَحْذَرُوا فَإِن تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّمَا عَلَى رَسُولِنَا الْبَلَّغُ

الْمُيِّنُ ﴿٩٢﴾ (سورة المائدة: ٩٢)

- 5:92. Obey Allah, and obey the Messenger, and be on your guard. But if you turn away, then know that the duty of Our Messenger is only to convey the message in the clearest way.

Obedience to Allah and obedience to His Messenger (ﷺ) is the same. Whoever obeys Allah has obeyed the Messenger (ﷺ) and whoever obeys the Messenger (ﷺ) has obeyed Allah. That includes

doing what Allah and His Messenger (ﷺ) have enjoined of deed and words, both outward and inward, obligatory and recommended, having to do with the rights of Allah and the rights of His creation, as well as refraining from that which Allah and His Messenger (ﷺ) have prohibited. This is comprehensive in application and, as you can see, it includes every command and prohibition, both outward and inward.

﴿and be on your guard﴾ that is, against disobeying Allah and disobeying His Messenger (ﷺ), for that leads to evil and obvious loss. ﴿But if you turn away﴾ that is, from the commands and prohibitions that are addressed to you

﴿then know that the duty of Our Messenger is only to convey the message in the clearest way﴾ and he has fulfilled that duty. If you are guided, then it is to your own benefit, but if you do wrong, then it is to your detriment. Allah is the One Who will bring you to account, and the Messenger (ﷺ) has done what was required of him and has fulfilled his duty.



﴿لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعَمُوا إِذَا مَا اتَّقَوْا وَءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَءَامَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ﴾ (سورة

المائدة: ٩٣)

- 5:93. For those who believe and do righteous deeds, there is no blame on them for what they ate [and drank, in the past], so long as they fear Allah, believe and do righteous deeds, then fear Allah and believe, then fear Allah and do good, for Allah loves those who do good.

When the prohibition on alcohol was revealed, and after it was highlighted that it was emphatically forbidden and how serious the matter was, some of the believers wanted to know about their brethren

who had died as Muslims before alcohol was prohibited, and they used to drink it. So Allah (ﷻ) revealed this verse and told them that ﴿For those who believe and do righteous deeds, there is no blame on them﴾ that is, no sin, ﴿for what they ate [and drank, in the past]﴾ that is, what they had consumed of alcohol and the proceeds of gambling before these things were prohibited.

Because this may include what is listed above as well as other things, Allah restricted that by saying: ﴿so long as they fear Allah, believe and do righteous deeds﴾ that is, on condition that they keep away from sin and have a correct belief in Allah, which motivates them to do righteous deeds, then they continue in that path. Otherwise, a person may follow that sometimes but not at other times, and that is not sufficient unless he is as the verse says and continues like that until the end of his life, persisting in doing good. For Allah loves those who do good by worshipping the Creator and helping other people.

This verse includes anyone who eats or drinks or does anything haram after it has been prohibited, then he acknowledges his sin, repents to Allah, fears Him, believes and does righteous deeds; Allah will forgive him and will absolve his sin.



﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا لِيَلْبِسُواكُمْ ءَاللهُ بِشَىْءٍ مِّنَ الصَّيْدِ تَنَالَهُ ءَأَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ ءَاللهُ مَن يَخَافُهُ بِالْغَيْبِ ؕ مَن ءَعْتَدَىٰ بَعْدَ ذَٰلِكَ فَلَهِ عَذَابٌ أَلِيمٌ ﴿٩٤﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا لَآ تَقْتُلُوا الصَّيْدَ ءَأَنْتُمْ حُرْمٌ وَمَن قَتَلَهُ مِنكُم مُّتَعَمِّدًا فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعْمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنكُمْ هَدْيًا بَلِغَ الْكَعْبَةِ ءَأَوْ كَفَرَةٌ طَعَامُ مَسْكِينٍ ءَأَوْ عَدْلٌ ذَٰلِكَ صِيَامًا لِّيَذُوقَ وَبَالَ ءَأَمْرِهِ ؕ عَفَا ءَاللهُ عَمَّا سَلَفَ ؕ وَمَن ءَادَ فَنِعْنَمِ ءَاللهُ مِّنْهُ ءَوَاللهُ عَزِيزٌ ذُو نِقَامٍ ﴿٩٥﴾ ءَأَحَلَّ لَكُمْ صَيْدَ الْبَحْرِ وَطَعَامَهُ مَتَمَنَّا لَكُمْ وَلِلسَّيَارَةِ وَحُرْمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرْمًا وَءَاتَقُوا ءَاللهَ الَّذِي ءَلَيْدٌ مُّخَشَرُونَ ﴿٩٦﴾﴾ (سورة المائدة: ٩٤-٩٦)



- 5:94. O you who believe, Allah will certainly test you with game that comes within reach of your hands and spears [when you are in *ihrâm*], so that He may know who will fear Him unseen. Whoever transgresses after this will have a painful punishment.
- 5:95. O you who believe, do not kill game whilst you are in *ihrâm*. Whoever among you kills it intentionally, the compensation is an offering, brought to the Kaaba, of a livestock animal equivalent to the one he killed, as determined by two just men among you; or, by way of expiation, he may feed poor people or its equivalent in fasting, so that he might taste the evil consequences of his deed. Allah has forgiven what is past, but whoever does it again, Allah will wreak vengeance on him, for Allah is Almighty, an Avenger.
- 5:96. Lawful for you is what you catch from the sea and what the sea brings forth, as provision for you and for travellers. But forbidden to you is the pursuit of land-game whilst you are in *ihrâm*. And fear Allah, to Whom you will be gathered.

This is one of the blessings that Allah has bestowed upon His slaves: He tells them what He will do to them by way of His will and decree, so that they will obey Him and will proceed on a basis of clarity; so that those who choose to perish might do so after seeing clear evidence, and those who choose to live might do so after seeing clear evidence (*cf.* 8: 42). Hence He says here: «O you who believe», Allah will inevitably test your faith.

«Allah will certainly test you with game» that is, with a little, not much. Hence it will be a mild test, in an easy-going and gentle manner. The game with which He will test you will be «game that comes within reach of your hands and spears» that is, you would be able to catch it easily. That is so that the test will be meaningful, which would not be the case if it was out of reach of your hands and spears; in that case the test would have no meaning.

Then Allah mentions the wisdom behind that test: ﴿so that He may know﴾ in the sense of knowledge that will be visible to all people, on the basis of which reward and punishment will be allocated.

﴿who will fear Him unseen﴾ and therefore refrain from what Allah has prohibited even though he is able to catch it, and thus he will attain a great reward, unlike the one who does not fear Him unseen, so he does not refrain from sin when he finds an opportunity and will catch whatever he is able to.

﴿Whoever﴾ among you ﴿transgresses after this﴾ clarification which leaves no excuse ﴿will have a painful punishment﴾ such as none can describe except Allah. That is because there is no excuse for this transgression. What matters is the one who fears Him unseen, when no one else is present with him. As for displaying piety and fear of Allah in front of other people, that may be because he fears the people, so he will not be rewarded for that.

Then Allah states that it is not permissible to kill game when in the state of iḥrām: ﴿O you who believe, do not kill game whilst you are in iḥrām﴾ that is, whilst you are in iḥrām for Hajj or 'umrah. The prohibition on killing game includes the prohibition on that which leads to killing, taking part in killing, showing people where the game is, and helping them to kill it. It even goes so far as to prohibit the pilgrim in iḥrām to eat anything that was killed or hunted for his sake. All of that is based on respect for this important ritual, as it is forbidden for the pilgrim in iḥrām to hunt or kill that which is ordinarily permissible for him outside of the state of iḥrām.

﴿Whoever among you kills it intentionally﴾ that is, he kills game deliberately

﴿the compensation﴾ that is required of him ﴿is an offering, brought to the Kaaba, of a livestock animal equivalent to the one he killed﴾ that is, a camel, cow or sheep. It should be determined what is equivalent to it, and he has to find one that is like it, and slaughter it and give the meat in charity.

What is equivalent to it is to be «determined by two just men among you» that is, two men of good character who know the rulings and regulations and can find the best match. This is what the *Ṣahâbah* did when they determined that the equivalent to a dove was a sheep, the equivalent to an ostrich was a camel and the equivalent to a wild ox (of various types) was a cow. This applies to everything that has an equivalent among livestock animals; an equivalent animal must be offered as a sacrifice. If no equivalent can be found, then the equivalent value should be given in charity, as is the basic principle with regard to property that is damaged or destroyed. This sacrifice must be brought to the Kaaba; in other words it must be slaughtered in the Ḥaram zone.

«or, by way of expiation, he may feed poor people» that is, expiation may take the form of feeding poor people. In other words, instead of sacrificing an equivalent livestock animal, the individual may give food to poor people.

Many of the scholars said that the value of the penalty should be worked out, then food is to be purchased with that money, and each poor person is to be given a *mudd* of wheat or half a *ṣâ'* of other foodstuffs.

«or its equivalent in fasting» that is, one may fast one day for each poor person who would have been fed.

«so that he might taste the evil consequences of his deed» by incurring this punishment

«but whoever does it again» after that «Allah will wreak vengeance on him, for Allah is Almighty, an Avenger».

Allah specifically mentioned the one who deliberately kills game, even though compensation is required both in cases, where it is done deliberately and when it is done by mistake, in accordance with the basic principle of Sharia which states that the one who causes physical damage to persons or property that are protected by Sharia is liable regardless of whether he did it deliberately or otherwise, if

the damage he caused was done in an unlawful manner, because Allah has ordained this compensation, punishment and vengeance. This applies to the one who does it deliberately. In the case of one who does it by mistake, he is not to be punished but he is obliged to offer compensation. (This is the response of the majority of scholars, that the vengeance mentioned in this verse applies only to the one who does that deliberately. This is the apparent meaning. The difference between this and liability in cases of accidental damage to persons and property in this situation [iḥrām], where the transgression has to do with the rights of Allah, is that if there is no sin, no compensation is required, because there is no damage to persons or property.)

Because the word *ṣayd* (translated here as «hunting») is applicable to hunting on both land and sea, Allah then makes an exception in the case of hunting by sea (fishing), as He says: «Lawful for you is what you catch from the sea and what the sea brings forth» that is, the game of the sea is permissible for you when you are in the state of iḥrām. This refers to living sea creatures and also to those found dead. This indicates that the *maytah* (“dead animals”) of the sea are permissible «as provision for you and for travellers» that is, the reason behind it being made permissible for you is for your benefit and for the benefit of your travelling-companions.

«But forbidden to you is the pursuit of land-game whilst you are in iḥrām» from the word *ṣayd* (translated here as «game») it may be understood that this must refer to wild animals, because tame or domesticated animals cannot be described as *ṣayd*. They must also be animals that may be eaten, because animals that cannot be eaten may not be hunted and cannot be described as *ṣayd*.

«And fear Allah, to Whom you will be gathered» that is, fear Him by doing that which He enjoins and refraining from that which He forbids, and seek His help to adhere to His limits, for you know that you will be gathered to Him and He will requite you according

to whether you truly feared Him, in which case He will reward you immensely, or you did not fear Him, in which case He will punish you.



﴿ جَعَلَ اللَّهُ الْكَعْبَةَ الْغُرُوبَةَ الْحَرَامَ قِبْلَةً لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَالِتِدَ ذَٰلِكَ لِتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٩٧﴾ أَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ﴿٩٨﴾ مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٩٩﴾ ﴾ (سورة المائدة: ٩٧-٩٩)

- 5:97. Allah has made the Kaaba, the Sacred House, a source of stability [and well-being] for humankind, as well as the sacred month, the sacrificial animals and the garlands. That is so that you might know that Allah knows all that is in the heavens and on earth, and that Allah has knowledge of all things.
- 5:98. Know that Allah is severe in punishment and that Allah is Oft-Forgiving, Most Merciful.
- 5:99. The Messenger's duty is only to convey [the message]; Allah knows what you disclose and what you conceal.

Here Allah (ﷻ) tells us that He (ﷻ) has made the Kaaba, the Sacred House, a source of stability [and well-being] for humankind because by venerating it, people's spiritual and worldly well-being will be in good shape, and their Islam will be complete. By venerating it, their sins are expiated and by visiting it, they attain a great deal of reward and virtue; because of it a great deal of money is spent and great risks are taken to reach it. All kinds of Muslims from all over the world gather in that place, where they get to know one another, seek help from one another and discuss public affairs. Bonds are strengthened among them in a manner that serves both their spiritual and worldly interests. Allah (ﷻ) says:

﴿So that they may avail themselves of benefits and mention the name of Allah [at the time of sacrifice], during the appointed days, over the livestock that He has provided for them...﴾ (al-Hajj 22: 28)

Because the Kaaba is a source of stability and well-being for humankind, some of the scholars said that performing pilgrimage to the House of Allah is a communal obligation every year; if all people failed to perform Hajj, then everyone who was able to do so would be sinning. In fact, if all people failed to perform Hajj, they would lose their source of stability and the Day of Resurrection would begin.

﴿the sacrificial animals and the garlands﴾ that is, He has also made the sacrificial animals and the garlands a source of stability for humankind, from which they benefit and for which they will be rewarded.

﴿That is so that you might know that Allah knows all that is in the heavens and on earth, and that Allah has knowledge of all things﴾.

On the basis of His knowledge, He has appointed this sacred House for you, because He knows the interests, both spiritual and worldly, that may be served thereby.

﴿Know that Allah is severe in punishment and that Allah is Oft-Forgiving, Most Merciful﴾ that is, by remembering these contrasting attributes, so that you will continually bear them in mind and be certain and sure of them. Then you will know that He is severe in punishment, both in this world and in the hereafter, towards those who disobey Him, and that He is Oft-Forgiving and Merciful towards those who repent to Him and obey Him. This knowledge will instil in your heart fear of His punishment and hope of His forgiveness and reward, thus you will conduct yourself in the light of these two principles, fear and hope.

﴿The Messenger's duty is only to convey [the message]﴾ and he has indeed conveyed it as instructed and done what was required of him. Anything beyond that has nothing to do with him.

«Allah knows what you disclose and what you conceal» and He will requite you on the basis of His knowledge.



﴿قُلْ لَا يَسْتَوِي الْخَيْرُ وَالْطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَيْرِ فَاتَّقُوا اللَّهَ يَتَأُولَى  
الْأَلْبَابِ لَعَلَّكُمْ تَفْلِحُونَ ﴿١٠٠﴾﴾ (سورة المائدة: ١٠٠)

5:100. Say: The bad and the good are not equal, even though the abundance of the bad may appear pleasing to you. So fear Allah, O men of understanding, so that you may prosper.

«Say» to the people, warning them against evil and encouraging them to do good

«The bad and the good are not equal» in any way. Faith and disbelief, obedience and disobedience, the people of paradise and the people of hell, good deeds and evil deeds, lawful wealth and unlawful wealth, are not equal.

«even though the abundance of the bad may appear pleasing to you», for it is of no benefit to the one who possesses it; rather it is harmful in both spiritual and worldly terms.

«So fear Allah, O men of understanding, so that you may prosper». Here Allah issues a command to men of understanding – that is, people of mature thinking and wisdom. They are addressed here because they are the ones to whom attention is paid, and it is hoped that there is good in them.

Then Allah tells us that prosperity depends on fearing Allah, which means complying with His commands and prohibitions. Whoever fears Him will prosper, but whoever does not fear Him will incur loss and miss out on gains.



﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِن تُبَدَّ لَكُمْ تَسْؤُكُمْ وَإِن قَسَّوْا عَنْهَا  
حِينَ يُنزَّلَ الْقُرْءَانُ تُبَدَّ لَكُمْ عَفَا اللَّهُ عَنْهَا وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿١٠١﴾ قَدْ سَأَلَهَا قَوْمٌ  
مِّن قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ ﴿١٠٢﴾﴾ (سورة المائدة: ١٠١-١٠٢)

- 5:101. O you who believe, do not ask questions about matters which, if they were made known to you, would only cause you hardship. If you ask about them while the Qur'an is being revealed, they will be made known to you. Allah has kept silent about them. Allah is Oft-Forgiving, Most Forbearing.
- 5:102. Some people before you asked such questions, then became disbelievers as a result of that.

Here Allah forbids His believing slaves to ask about things that, if they became known, would upset them and make them sad, such as when some of the Muslims asked the Messenger of Allah (ﷺ) about their fathers and whether they were in paradise or hell, which is a matter that, if it were to become clear to the questioner, would be of no benefit to him. Other examples include asking hypothetical questions or questions that would result in some restrictions in rulings that would possibly cause hardship to the Ummah, as well as asking about things that do not concern one. Asking these and similar questions is not allowed.

With regard to asking questions that do not result in any of these things, that is enjoined, as Allah (ﷻ) says:

﴿...So [O people] ask those who have knowledge,<sup>5</sup> if you do not know.﴾ (an-Nahl 16: 43)

<sup>5</sup> This may refer to: Jewish and Christian scholars who have knowledge of the previous scriptures; Muslim scholars who have knowledge of the Qur'an; or those who have knowledge of the history of earlier nations.



«If you ask about them while the Qur'an is being revealed, they will be made known to you» that is, if you ask at the right time, and you ask about them while the Qur'an is coming down to you, so you ask about the meaning of a verse that is not clear to you, or about a ruling of which the application is not clear to you, at a time when it is possible that revelation concerning it may come down from heaven, it will be explained to you and will become clear. Otherwise, keep silent about that concerning which Allah has kept silent.

«Allah has kept silent about them» that is, He has kept silent as a way of not burdening His slaves so whatever Allah has kept silent about is permitted and overlooked

«Allah is Oft-Forgiving, Most Forbearing» that is, forgiveness is His ongoing attribute and He is known for forbearance and kindness. So seek His forgiveness and kindness, and ask for His mercy and good pleasure.

With regard to these things that you are forbidden to do, «Some people before you asked such questions» that is, they asked similar questions out of stubbornness, not out of a desire to seek guidance. Then when these matters were explained to them and the answer came to them, they «then became disbelievers as a result of that» as the Prophet (ﷺ) said in the *ṣaḥeeh* hadith:

«Whatever I forbid you to do, then avoid it, and whatever I instruct you to do, then do as much of it as you can, for those who came before you were doomed because of their asking too many questions and their differences with their Prophets.» (Bukhari and Muslim)<sup>6</sup>

<sup>6</sup> All hadiths in this text have been checked and verified by IIPH's researchers. It is rare, but it does happen that a hadith is not verifiable within the timeframe of researching and editing the book. In that case, a decision is made by the editorial board as to whether or not to include the hadith. It is IIPH's policy not to include weak hadiths or fabricated (fake) hadiths in our publications. If a weak hadith is included in any text, it is only because the author of the book discusses it as a weak hadith. (Editor)



﴿ مَا جَعَلَ اللَّهُ مِنْ مَّجِيْرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيْلَةٍ وَلَا حَامِرٍ ۚ وَلَكِنَّ الَّذِينَ كَفَرُوا يَقْتُرُونَ عَلَى اللَّهِ الْكَذِبَ ۖ وَأَكْثُهُمْ لَا يَعْقِلُونَ ﴿١٠٣﴾ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَىٰ الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا ۖ أُولَٰئِكَ هُمُ الَّذِينَ لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٠٤﴾ ﴾ (سورة المائدة: ١٠٣-١٠٤)

- 5:103. Allah did not ordain any such thing as the *baheerah*, *sâ'ibah*, *waşeelah* or *hâm*.<sup>7</sup> Rather those who disbelieve fabricate lies against Allah, and most of them do not understand.
- 5:104. And when it is said to them: Come to the Revelation that Allah has sent down, and to the Messenger, they say: Sufficient for us is what we found our forefathers following. [Would they do that] even though their forefathers did not know anything and were not guided?

Here Allah criticises the polytheists who introduced rulings into their religion for which Allah did not give permission: they prohibited that which Allah had permitted, regarding some of their livestock animals as unlawful on the basis of their own corrupt ideas.

﴿Allah did not ordain any such thing as the *baheerah*﴾ this was a she-camel whose ears they slit; it was forbidden to ride it, and they regarded it as something to be venerated

<sup>7</sup> These words refer to certain categories of camels to which certain taboos were applied during the *jâhiliyah*.

*Baheerah*: a she-camel whose milk was dedicated to the idols.

*Sâ'ibah*: a she-camel that was let loose for the sake of their false gods and no load was to be carried on it.

*Waşeelah*: a she-camel that produced female offspring the first and second times she gave birth, with no male offspring in between; she was also let loose for the sake of the idols.

*Hâm*: a stallion camel that was let loose for the sake of the idols after siring a particular number of offspring, and was not required to carry any load.

﴿sâ'ibah﴾ this refers to a she-camel, cow or ewe; when it reached a certain age, they let it loose, so it would not be ridden or made to carry loads, and it would not be eaten. One of them would make a vow whereby some of his property would be made a sâ'ibah.

﴿or hām﴾ this was a he-camel that was not to be ridden or made to carry loads after it reached a certain stage, which was known to them. All of these are taboos which the polytheists introduced with no proof or evidence; rather they were fabrications against Allah that stemmed from their ignorance and lack of reasoning. Hence Allah said: ﴿Rather those who disbelieve fabricate lies against Allah, and most of them do not understand﴾, because there is no text or rational reason to justify it. Yet despite that they admired their opinions that were based on ignorance and wrongdoing.

And when they are called ﴿to the Revelation that Allah has sent down, and to the Messenger﴾, they turn away and do not accept it and ﴿they say: Sufficient for us is what we found our forefathers following﴾ of religion, even if it is not right and is not a religion that will save us from the punishment of Allah.

If there had been any people of maturity, knowledge and understanding among their forefathers, the matter would be less serious; but their forefathers did not understand anything. In other words, they had no rational thought at all, and had no knowledge or guidance whatsoever. May he perish, the one who imitates someone who has no sound knowledge or mature thinking, and fails to follow that which Allah has sent down or to follow His Messengers, which fills people's hearts with knowledge, faith, guidance and certainty.



﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا عَلَيْكُمْ أَنفُسَكُمْ لَا يَضُرُّكُمْ مَن ضَلَّ إِذَا اهْتَدَيْتُمْ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فِئْتِنَتِكُمْ بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٥﴾﴾ (سورة المائدة: ١٠٥)

5:105. O you who believe, take care of your own selves. If anyone else goes astray it will not harm you so long as you follow true guidance. To Allah you will all return, then He will inform you about what you used to do.

«O you who believe, take care of your own selves» that is, strive to improve yourselves and perfect yourselves, and to make yourselves adhere to the straight path, for if you follow the straight path, you will not be harmed by those who go astray therefrom and are not guided to the true religion, for they only harm themselves.

This does not mean that if a person fails or neglects to enjoin what is right and forbid what is wrong, it does not matter, because his guidance cannot be complete unless he does what he is obliged to do of enjoining what is right and forbidding what is wrong. But if he is not able to denounce evil by taking action, speaking out, or at least hating it in his heart, then the going astray of others will not harm him.

«To Allah you will all return» – this refers to your final destination on the Day of Resurrection, when you will all be gathered together before Allah (ﷻ)

«then He will inform you about what you used to do» of good and evil.



يَتَأْتِيهَا الَّذِينَ ءَامَنُوا شَهَدَةٌ بَيْنَكُمْ إِذَا حَضَرَ أَحَدَكُمْ الْمَوْتُ حِينَ الْوَصِيَّةِ أَتَانِ  
 ذَوَا عَدْلٍ مِّنْكُمْ أَوْ ءَاخِرَانِ مِّنْ غَيْرِكُمْ إِنْ أَنْتُمْ صَرِيحُونَ فِي الْأَرْضِ فَأَصَابَتْكُمْ مُّصِيبَةُ  
 الْمَوْتِ تَحْسِبُونَهُمَا مِنْ بَعْدِ الصَّلَاةِ فَيُقْسِمَانِ بِاللَّهِ إِنْ أَرْتَبْتُمْ لَا نَشْرَى بِهِ  
 مِمَّا وَلَوْ كَانَ ذَا قُرْبَىٰ وَلَا نَكْتُمُ شَهَدَةَ اللَّهِ إِنَّآ إِذَا لَمِنَ الْأَيْمِينَ ﴿١٠٦﴾ فَإِنْ عَثَرَ عَلَىٰ  
 أَنَّهُمَا اسْتَحَقَّا إِثْمًا فَءَاخِرَانِ يُقِيمَانِ مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأَوْلَٰئِينَ  
 فَيُقْسِمَانِ بِاللَّهِ لَشَهَدْنَا أَحَقُّ مِنْ شَهَدَتِهِمَا وَمَا أَعْتَدْنَا إِنَّآ إِذَا لَمِنَ الظَّالِمِينَ

﴿١٠٧﴾ ذَٰلِكَ أَدْعَىٰ أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَىٰ وَجْهِهَا أَوْ يَخَافُوا أَنْ تُرَدَّ أَيْمَانٌ بَعْدَ آيْمَانِهِمْ وَأَتَقُوا اللَّهَ وَاسْمَعُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿١٠٨﴾ (سورة المائدة: ١٠٦-١٠٨)

- 5:106. O you who believe, when death approaches any of you, let two just men from among you act as witnesses when you make your bequest, or two men from other people if you are travelling in the land and the calamity of death overtakes you. If you have any doubts, detain them after the prayer and let them both swear by Allah: We will not trade our testimony for any price, even if [the beneficiary] is a near relative; we will not conceal the testimony enjoined by Allah, for then we would surely be among the sinners.
- 5:107. Then if it is discovered that these two committed the sin [of dishonesty], let two others take their place, nearest in kin from among those who claim a lawful right. Let them swear by Allah: Our testimony is truer than their testimony; we have not transgressed, for then we would surely be among the wrongdoers.
- 5:108. That will make it more likely that they will give their testimony properly, or else they will fear that their oaths may be refuted by the oaths of others. Fear Allah and listen, for Allah does not guide the transgressing people.

It is enjoined that two people should witness bequests. If a person realises that his death is imminent, he should write his will and it should be witnessed by two people of good character whose testimony is valid.

﴿or two men from other people﴾ that is, people who do not share your religion, Jews or Christians or others. This applies in cases of need when there are no Muslims present.

﴿if you are travelling in the land and the calamity of death overtakes you﴾ that is, you should ask them to witness; it is only enjoined to

ask them to witness because their testimony will be accepted in that situation, and it is reiterated that they should be detained (to give testimony) ﴿after the prayer﴾ that they venerate.

﴿and let them both swear by Allah﴾ that they are telling the truth and have not changed anything. This applies ﴿If you have any doubts﴾ about the testimony. However, if you believe them, then there is no need for this oath.

Let them say ﴿We will not trade our testimony﴾ that is, our oath ﴿for any price﴾ that is, we will not lie about it for the purpose of worldly gain ﴿even if [the beneficiary] is a near relative﴾ that is, we are not paying attention to him because he is a relative (and we will not alter the testimony for his sake) ﴿we will not conceal the testimony enjoined by Allah﴾; rather we give testimony on the basis of what we heard ﴿for then﴾ if we concealed it ﴿we would surely be among the sinners﴾.

﴿Then if it is discovered that these two﴾ namely the two witnesses ﴿committed the sin [of dishonesty]﴾ that is, if any indication is found that they lied or gave false testimony ﴿let two others take their place, nearest in kin from among those who claim a lawful right﴾ that is, let two men among the next of kin of the deceased come forward; they should be among those who are most closely related to him ﴿Let them swear by Allah: Our testimony is truer than their testimony﴾ that is, they lied and changed their testimony ﴿we have not transgressed, for then we would surely be among the wrongdoers﴾ that is, if we did wrong and transgressed and gave false testimony.

Allah (ﷻ) says, explaining the wisdom behind this testimony, confirming it and referring it to the next of kin of the deceased if it becomes clear that the witnesses are lying: ﴿That will make it more

likely that they will give their testimony properly﴾, when all of this confirmation is required

﴿or else they will fear that their oaths may be refuted by the oaths of others﴾ that is, they will fear that their oaths will not be accepted, then the matter will be referred to the next of kin of the deceased.

﴿for Allah does not guide the transgressing people﴾ that is, those whose characteristic is transgression, for they do not want to be guided and they are not seeking the straight path.

To sum up, if a person realises that he is dying when travelling or otherwise, in situations where it is likely that there will be few reliable witnesses, he should make his bequest in front of two Muslim witnesses of good character. If there is no one present but two witnesses who are disbelievers, it is permissible for him to make his bequest in front of them, but if the next of kin have doubts because of their not being Muslim, then he should ask them to swear an oath after the prayer that they are not lying and have not changed anything. Thus they will prove that they are telling the truth. But if they still do not believe them and they find any indication that the witnesses are lying, then if desired, two of the next of kin of the deceased may take their place and swear by Allah that their testimony is more true than the testimony of the first two witnesses, and that the latter have been dishonest and told lies. Thus they will be qualified to take from them what they are claiming.

These verses were revealed concerning the well-known story of Tameem ad-Dâri and 'Adiy ibn Bada', when al-'Adawi gave his bequest to them. And Allah knows best.

These verses are quoted as evidence for a number of rulings, including the following:

- That it is prescribed to make a bequest or will, and that the one who is dying should make a bequest.

- The will is to be accepted as valid, even if the individual reached the point where he was about to die, so long as he was still thinking clearly.
- The will should be witnessed by two men of good character.
- The testimony of disbelievers may be accepted concerning wills and the like in cases of necessity. This is the view of Imam Ahmad. Many of the scholars stated that this ruling is abrogated, but there is no basis for this claim. It may be understood from this that the testimony of disbelievers – when no one else is available, even in other issues – is acceptable, as was the view of Shaykh al-Islam Ibn Taymiyah.
- It is permissible for a Muslim to travel with a disbeliever, if there are no reservations or risks. It is permissible to travel for the purpose of trade or business.
- If there is any doubt about the two witnesses, but there is nothing to indicate dishonesty on their part, and the next of kin want them to swear an oath, they may detain them after the prayer, and they should swear an oath in the manner described here.
- If there are no doubts or suspicion, there is no need to detain them or force them to give an oath.
- Giving testimony is a serious matter, as Allah (ﷻ) has enjoined it; it is essential to pay attention to this matter and give testimony on the basis of fairness.
- It is permissible to test witnesses if there is any doubt concerning them, and to separate them in order to examine their testimony.
- If there is anything to suggest that the witnesses are lying concerning this matter, two of the deceased's next of kin should come forward and swear by Allah, saying: Our oath is more true than theirs, and they have broken the trust and lied. Then what they claim should be given to them, and that indication, plus their oath, takes the place of proof.





﴿يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ قَالُوا لَا عِلْمَ لَنَا إِنَّكَ أَنْتَ عَلَّمُ  
 الْغُيُوبِ ﴿١٠٩﴾ إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَٰلِدِكَ  
 إِذْ أَيْدَتُكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَإِذْ عَلَّمْنَاكَ  
 الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ  
 بِإِذْنِي فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي وَتُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ بِإِذْنِي وَإِذْ  
 تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي وَإِذْ كَفَفْتُ بَنِي إِسْرَائِيلَ عَنْكَ إِذْ جِئْتَهُم بِالْبَيِّنَاتِ  
 فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَٰذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿١١٠﴾﴾ (سورة المائدة: ١٠٩-١١٠)

- 5:109. On the day when Allah gathers the Messengers together and says: What response did you receive? they will say: We have no knowledge; verily You alone are the Knower of the unseen.
- 5:110. Then Allah will say: O 'Eesâ son of Maryam, remember the blessings which I bestowed upon you and your mother. For I supported you with the Pure Spirit, so that you spoke to the people in the cradle and in maturity. I taught you the scripture and wisdom, the Torah and the Gospel. You made out of clay, as it were, the figure of a bird, and breathed into it, and it became a bird by My leave. You healed those born blind, and the lepers, by My leave, and you brought the dead back to life, by My leave. I restrained the Children of Israel from [harming] you when you brought them the clear signs and the disbelievers among them said: This is obviously nothing but magic!

Here Allah tells us about the Day of Resurrection and what will happen on it of great, terrifying events. Allah will gather together the Messengers and ask them: ﴿What response did you receive?﴾ That is, how did your nations respond to you?

﴿they will say: We have no knowledge﴾; rather all knowledge is Yours, O our Lord, for You are more knowledgeable than us

«verily You alone are the Knower of the unseen» that is, You know all things, unseen and seen.

«Then Allah will say: O 'Eesâ son of Maryam, remember the blessings which I bestowed upon you and your mother» that is, remember it in your heart and verbally, and fulfil the obligation of giving thanks to your Lord, because He blessed you in ways in which He did not bless others.

«For I supported you with the Pure Spirit» that is, I strengthened you with the Spirit and with revelation, which purified you and gave you strength to fulfil the command of Allah and call people to His way. It was also suggested that what is meant by the Pure Spirit is Jibreel ('alayhi as-salâm – peace be upon him), and that Allah helped him by causing him to stay by his side and give him support in difficult situations.

«so that you spoke to the people in the cradle and in maturity». What is meant by speaking here is something other than ordinary speech which is merely speaking words. Rather what is meant here is that speaking which benefits both the speaker and the listener, namely calling to Allah.

In this regard 'Eesâ (ﷺ), like his fellow Messengers of strong resolve, spoke in maturity, conveying the message, calling people to good and speaking out against evil. But he differed from them in that he also spoke to the people in the cradle, and said:

«...Verily, I am a slave of Allah; He has given me the Book and made me a Prophet. He has made me blessed wherever I may be, and has enjoined on me prayer and zakâh as long as I live.» (*Maryam 19: 30-31*)

«I taught you the scripture and wisdom». The scripture includes the previous Books, especially the Torah. He was the most knowledgeable of the Israelite Prophets – after Moosâ – of the Torah. It also includes the Gospel which Allah sent down to him.

Wisdom refers to knowledge of the subtle wisdom and benefits of laws, calling people and teaching them in a good manner, as well as paying attention to that to which attention must be paid, to the extent that is appropriate.

﴿You made out of clay, as it were, the figure of a bird﴾ that is, the shape of a bird with no soul in it, then you breathed into it, and it became a bird by Allah's leave. And you healed those born blind, who cannot see and have no eyes.

﴿and the lepers, by My leave, and you brought the dead back to life, by My leave﴾. These were clear signs and dazzling miracles that cannot be achieved by doctors and the like. Allah supported 'Eesâ with these signs and strengthened his call thereby.

﴿I restrained the Children of Israel from [harming] you when you brought them the clear signs and the disbelievers among them said﴾ when the truth came to them, supported by clear signs that would compel one to believe in it ﴿This is obviously nothing but magic!﴾.

They wanted to kill 'Eesâ, and they tried hard to do that, but Allah restrained them from harming him and protected him from them.

These are blessings that Allah bestowed upon His slave and Messenger 'Eesâ ibn Maryam, and He called upon him to give thanks for them and fulfil his duties, which he did in the best possible manner, and he was patient and steadfast just as his fellow Messengers of strong resolve were.



﴿وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ آمِنُوا بِي وَبِرَسُولِي قَالُوا ءَامَنَّا وَأَشْهَدُ بِأَنَّآ  
مُسْلِمُونَ ﴿١١١﴾ إِذْ قَالَ الْحَوَارِيُّونَ يَعْيسَى ابْنُ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ  
يُنزِلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ قَالَ اتَّقُوا اللَّهَ إِنَّ كُنْتُمْ مُؤْمِنِينَ ﴿١١٢﴾ قَالُوا نُرِيدُ أَنْ  
نَأْكُلَ مِنْهَا وَنَنْظُمَ قُلُوبَنَا وَنَعْلَمَ أَنْ قَدْ صَدَّقْتَنَا وَكُنَّا مِنَ الشَّاهِدِينَ

﴿١١٣﴾ قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوْلَادِنَا وَآخِرِنَا وَآيَةً مِنْكَ وَارزُقْنَا وَأَنْتَ خَيْرُ الرَّزُقِينَ ﴿١١٤﴾ قَالَ اللَّهُ إِنِّي مُنزِلُهَا عَلَيْكُمْ فَمَنْ يَكْفُرْ بَعْدَ ذَلِكَ مِنْكُمْ فَإِنَّهُ أُعَذِّبُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ ﴿١١٥﴾

(سورة المائدة: ١١١-١١٥)

- 5:111. And [remember] when I inspired the disciples to believe in Me and in My Messenger; they said: We believe. Bear witness that we submit to Allah [as Muslims].
- 5:112. And [remember] when the disciples said: O 'Eesâ son of Maryam, can your Lord send down to us a table [spread with food] from heaven? 'Eesâ said: Fear Allah, if you are [truly] believers.
- 5:113. They said: We want to eat from it and let our hearts be reassured, and to know that you have indeed told us the truth, and to be witnesses thereof [of this miracle].
- 5:114. 'Eesâ son of Maryam said: O Allah our Lord, send down to us from heaven a table [spread with food], so that it might be a festival for us, for all our generations present and future, and a sign from You; and grant us provision, for You are the best of providers.
- 5:115. Allah said: I will send it down to you, but if anyone among you disbelieves after that, I will punish him with a punishment the like of which I will never inflict upon anyone else in the world.

That is, remember the blessing that I bestowed upon you, when I caused people to follow you and help you, and I inspired the disciples and instilled in their hearts faith in Me and belief in My Messenger, or I sent inspiration to them on your lips – that is, I commanded them by means of the revelation that came to you from Allah, and they responded to that and submitted, and they said: We believe in Allah; bear witness that we are Muslims.

Thus they combined outward Islam, submission and righteous deeds with inward faith that brings one forth from hypocrisy and weakness of faith.

The disciples were helpers, as Allah (ﷻ) tells us:

﴿O you who believe, be [steadfast] supporters of Allah's cause, as 'Eesâ son of Maryam said to the disciples: Who will be my supporters in Allah's cause? The disciples said: We are the supporters of Allah's cause...﴾ (as-Saff 61: 14)

﴿And [remember] when the disciples said: O 'Eesâ son of Maryam, can your Lord send down to us a table [spread with food] from heaven?﴾ That is, a table on which there was food. This did not stem from any doubt on their part in the power of Allah or His ability to do that. Rather it was by way of a polite request.

Because asking for signs and miracles by way of a challenge is contrary to true faith, these words of the disciples may give the impression that it was a challenge. Hence 'Eesâ (ﷺ) rebuked them and said: ﴿Fear Allah, if you are [truly] believers﴾. For the faith of the believer makes him constantly fear Allah and comply with Allah's commands, so he does not demand signs of which he does not know what the consequences will be.

But the disciples stated that their intention was not like that; rather their intention was good, because there was a need for that. Hence ﴿They said: We want to eat from it﴾ – this indicates that they needed it ﴿and let our hearts be reassured﴾ with faith, when we see the sign with our own eyes. Thus faith will be based on certainty of sight, just as before that it was based on certainty of knowledge. That is similar to the case when Ibrâheem al-Khaleel (ﷺ) asked his Lord to show him how He will raise the dead:

﴿...He replied: Do you not believe then? He said: Yes of course, but just to reassure my heart...﴾ (al-Baqarah 2: 260)

People need to increase their knowledge, certainty and faith all the time; hence they said: ﴿and [we want] to know that you have indeed told us the truth﴾ (5: 113). That is, we want to know that what you have brought is indeed true.

﴿and to be witnesses thereof﴾, so that it will serve some interest for those who come after us; we will testify to it for you and thus more proof will be established.

When 'Eesâ (ﷺ) heard that and understood their intention, he responded to their request by saying: ﴿O Allah our Lord, send down to us from heaven a table [spread with food], so that it might be a festival for us, for all our generations present and future, and a sign from You﴾ that is, so that the time of its descent may be a festival and special occasion, commemorating this great sign, so that it will be remembered and not forgotten with the passage of time.

By the same token, Allah (ﷻ) has made the festivals and special occasions of the Muslims a commemoration of His signs and a reminder of the way of the Messengers, their straight path and His bounty and grace towards them.

﴿and grant us provision, for You are the best of providers﴾ that is, make it provision for us.

'Eesâ (ﷺ) asked for it to be sent down so that it would serve these two purposes: the religious purpose of being an abiding sign and the worldly purpose of bringing provision.

﴿Allah said: I will send it down to you, but if anyone among you disbelieves after that, I will punish him with a punishment the like of which I will never inflict upon anyone else in the world﴾ because he is witnessing this marvellous sign, yet he disbelieves out of stubbornness and wrongdoing; thus he deserves the painful punishment and severe consequences.

It should be understood that although Allah promised to send it down, and He issued this warning to them if they did not believe,

He did not say that He sent it down. It may be that He did not send it down because they decided not to choose that. This is indicated by the fact that there is no mention of it in the Gospel that the Christians have. Or it may be that it was sent down as Allah promised, for Allah does not break His promises, and the fact that it is not mentioned in the Gospel that they have is because it was part of the portion that they forgot. Or it may be that it was not mentioned in the Gospel at all; rather that was something that was passed down verbally from one generation to another, therefore there was no need for Allah to mention it in the Gospel. This interpretation is supported by the words ﴿and to be witnesses thereof﴾ (5: 113). And Allah knows best exactly what happened.



﴿وَإِذْ قَالَ اللَّهُ يٰعِيسَىٰ ابْنَ مَرْيَمَ ۗ أَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمَّيَّ إِلَهَيْنِ مِنْ دُونِ اللَّهِ ۗ قَالَ سُبْحٰنَكَ مَا يَكُونُ لِيٰ أَنْ أَقُولَ مَا لَيْسَ لِيٰ بِحَقِّ ۖ إِن كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ ۚ تَعَلَّمْ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ ۚ إِنَّكَ أَنْتَ عَٰلِمُ الْغُيُوبِ ﴿١١٦﴾ مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ ۖ أَنِ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۚ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ ۚ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿١١٧﴾ إِن تَعَذِّبِهِمْ فَإِنَّهُمْ عِبَادُكَ ۚ وَإِن تَغْفِرَ لَهُمْ فإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١١٨﴾ قَالَ اللَّهُ هٰذَا يَوْمَ يَنْفَعُ الصَّٰلِحِينَ صِدْقُهُمْ ۗ لَهُمْ جَنَّٰتٌ جَرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۗ ذٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿١١٩﴾ لِلَّهِ مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ وَمَا فِيهِنَّ ۚ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٢٠﴾﴾ (سورة المائدة: ١١٦-١٢٠)

(١٢٠)

- 5:116. When Allah says: O 'Eesâ son of Maryam, did you say to people: Take me and my mother as two gods besides Allah? He ['Eesâ] will say: Glory be to You! It is not proper for me to say that which I have no right [to say]. If I had said it, You would surely

have known it. You know all that I know, whereas I do not know what You know. Verily You alone are the Knower of the unseen.

- 5:117. I said nothing to them except that which You commanded me [to say]: Worship Allah, my Lord and your Lord. I watched over them whilst I was amongst them, then when You took me up to You, You [alone] were the Watcher over them, and You are Witness over all things.
- 5:118. If You punish them, they are indeed Your slaves; if you forgive them, verily You are the Almighty, the Most Wise.
- 5:119. Allah will say: This is the day when the truthful will benefit from their truthfulness; theirs will be gardens through which rivers flow, to abide therein forever. Allah is pleased with them and they are pleased with Him. And that will be the supreme triumph.
- 5:120. To Allah belongs the dominion of the heavens and the earth and all that is in them, and He has power over all things.

This is a rebuke to the Christians who said that Allah was the third of three (trinity). Allah mentioned this to 'Eesâ, who disavowed their view and said: ﴿Glory be to You!﴾; may You be exalted far above this reprehensible notion and above that which is not befitting to You. ﴿It is not proper for me to say that which I have no right [to say]﴾ that is, I should not, and it is not befitting for me, to say something that I am not qualified to say. No created being, neither the angels who are close to Allah nor the Prophets who were sent nor anyone else, has the right or is qualified to be regarded as divine. Rather they are all slaves under control, and poor creatures who are subjugated, dependent and helpless.

﴿If I had said it, You would surely have known it. You know all that I know, whereas I do not know what You know﴾ for You know best what I did



﴿Verily You alone are the Knower of the unseen﴾. This is an example of the Messiah's perfect etiquette in addressing his Lord. He will not say "I said no such thing"; rather he states that he never said anything contrary to his role as a Messenger, and that this is something impossible, and he declares his Lord to be completely above that and refers knowledge to the Knower of the unseen and the seen.

Then he states clearly what he told the Children of Israel:

﴿I said nothing to them except that which You commanded me [to say]﴾; I was merely a slave following Your instructions, and not challenging Your divinity.

﴿Worship Allah, my Lord and your Lord﴾ that is, I instructed them only to worship Allah alone and be sincerely devoted to Him alone, which implies a prohibition on taking me and my mother as two gods besides Allah. It is also a statement that I am a slave under control; just as He is your Lord, He is also my Lord.

﴿I watched over them whilst I was amongst them﴾ that is, witnessing those who followed this command and those who did not ﴿then when You took me up to You, You [alone] were the Watcher over them﴾ that is, You were aware of what was in their hearts and minds ﴿and You are Witness over all things﴾, for You know, hear and see all things; Your knowledge, hearing and vision encompass all that exists, and You will requite Your slaves on the basis of what you know of them, both good and bad.

﴿If You punish them, they are indeed Your slaves﴾ and You are more merciful towards them than they are to themselves, and You know best about their circumstances. If they were not rebellious, You would not punish them.

﴿if you forgive them, verily You are the Almighty, the Most Wise﴾ that is, Your forgiveness stems from Your complete might and power; this is not like one who forgives and overlooks because he is incapable and has no power, because it is by Your wisdom that You forgive the one who takes measures that make him qualified for forgiveness.

«Allah will say» explaining the situation of His slaves on the Day of Resurrection, and who among them will triumph and who will be doomed, who will be wretched and who will be blessed: «This is the day when the truthful will benefit from their truthfulness». The truthful are the ones who were righteous in word and deed, whose intentions were in accordance with the straight path and true guidance. On the Day of Resurrection they will reap the fruits of that truthfulness, when Allah causes them to be honourably seated in the presence of a Mighty Sovereign (*cf.* 54: 55). Hence Allah says «theirs will be gardens through which rivers flow, to abide therein forever. Allah is pleased with them and they are pleased with Him. And that will be the supreme triumph». And the liars will have the opposite outcome: they will suffer the harmful consequences of their lies and fabrications, and they will reap the evil fruits of their actions.

«To Allah belongs the dominion of the heavens and the earth» because He is their Creator and He controls them by His will and decree. Hence He says: «and He has power over all things». Nothing is beyond Him; rather all things are subject to His will and command.

This is the end of the commentary on Soorat al-Mā'idah.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



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06.  
Soorat al-An'âm  
(Makki)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



﴿الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا  
بِرَبِّهِمْ يَعْدِلُونَ ﴿١﴾ هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا وَأَجَلٌ مُّسَمًّى عِنْدَهُ.  
ثُمَّ أَنْتُمْ تُمَتَّرُونَ ﴿٢﴾﴾ (سورة الأنعام: ١-٢)

- 6:1. Praise be to Allah, Who created the heavens and the earth, and made the darkness and the light. Yet those who disbelieve ascribe equals to their Lord.
- 6:2. He it is Who created you from clay, then He decreed a term for you [in this world], and another [in the hereafter] known only to Him. Yet still you doubt.

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Here Allah tells us that He is to be praised for His perfect attributes, for His greatness and majesty in general and for the attributes mentioned here in particular. He praises Himself for creating the heavens and the earth, which are indicative of His perfect might, and for His vast knowledge and mercy, His immense wisdom, for His

uniqueness in possessing the power of creation and control, and for creating darkness and light.

That includes all that is visible or tangible, such as night and day, sun and moon, as well as all that is metaphorical or intangible, such as the darkness of ignorance, doubt, polytheism, sin and heedlessness, and the light of knowledge, faith, certainty and obedience.

All of that offers definitive proof that He, may He be exalted, is the only One Who is deserving of worship and sincere devotion.

Yet despite that clear evidence and proof, ﴿those who disbelieve ascribe equals to their Lord﴾ that is, they associate others with Him and they worship and venerate them equally alongside Him, even though they do not believe them to be equal to Allah in any aspect of perfection; rather they are weak and helpless, lacking in all regards.

﴿He it is Who created you from clay﴾ that is, when He created your substance and created your father Adam (ﷺ)

﴿then He decreed a term for you [in this world]﴾ that is, He ordained the duration of your stay in this world, during which you would enjoy its delights and be tried and tested by means of what He sent to you of His Messengers:

﴿...so that He may test you [and see] which of you is best in conduct...﴾ (al-Mulk 67: 2)

– and He granted life long enough for anyone who was going to pay heed to do so.

﴿and another [in the hereafter] known only to Him﴾ that is, the hereafter, to which people move from this world, where He will requite them for their deeds, good and bad.

﴿Yet﴾ despite this explanation and definitive proof, ﴿still you doubt﴾ that is, you doubt the promise and threat of Allah, and the requital of deeds on the Day of Resurrection.

Allah mentions darkness [in (6: 1)] in the plural (in the original Arabic, *dhulumât*) because there are so many different types of

darkness. But He mentions light in the singular, because the path that leads to Allah is one, not many. It is the path that requires knowledge of the truth and acting upon it, as He says:

﴿Verily, this is My path, leading straight; follow it, and do not follow [other] paths, lest they cause you to deviate from His path...﴾ (al-An'âm 6: 153)



﴿وَهُوَ اللَّهُ فِي السَّمَوَاتِ وَفِي الْأَرْضِ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ﴾

(سورة الأنعام: ٣)

- 6:3. He is Allah [the only One to be worshipped] in the heavens and on earth. He knows what you conceal and what you disclose, and He knows what you earn.

That is, He is the only one to be worshipped in the heavens and on earth. The inhabitants of the heavens and the earth – the angels who are close to Him, the Prophets, the Messengers, the *şiddeeqoon*, the martyrs and the righteous – are slaves to their Lord, subjugated to His greatness, and submitting to His might and majesty.

He knows what you conceal and what you disclose, and He knows what you earn, so beware of disobeying Him, strive hard to do righteous deeds that will bring you closer to Him and bring you nearer to His mercy, and beware of any deed that will take you far away from Him and from His mercy.



﴿وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ﴾ ﴿١﴾ فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَسَوْفَ يَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٥﴾ أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ

مِنْ قَرْنٍ مَكَّنَّاهُمْ فِي الْأَرْضِ مَا لَمْ نُمَكِّنْ لَهُمْ لَكُمْ وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مِدْرَارًا وَجَعَلْنَا  
الْأَنْهَارَ تَجْرِي مِنْ تَحْتِهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ ﴿٦﴾

(سورة الأنعام: ٤-٦)

- 6:4. No sign ever comes to them from their Lord but they turn away from it.
- 6:5. Thus they denied the truth when it came to them, but soon they will learn the consequences of their ridicule.
- 6:6. Do they not see how many nations We destroyed before them? [They were] people whom We had made more powerful in the land than We have made you, to whom We sent down abundant rain from the sky, and made rivers flow at their feet. Yet for their sins We destroyed them, and raised up after them other nations.

Here Allah tells us how the polytheists turn away and how intense their rejection and opposition are, and that the signs did not benefit them at all, until the punishment befell them.

﴿No sign ever comes to them from their Lord﴾, pointing definitively to the proof and calling them to follow it and accept it  
﴿but they turn away from it﴾ and do not pay attention to it or listen to it, because they are distracted by something else and they turn their backs on it.

﴿Thus they denied the truth when it came to them﴾ – the truth deserves to be followed, and they should have given thanks to Allah for making it available for them and bringing it to them. But they responded with the opposite of what they should have done, thus they deserved the severe punishment.

﴿but soon they will learn the consequences of their ridicule﴾ that is, they will see that what they ridiculed is true, and Allah will highlight to the liars their lies and fabrications, and their ridicule of the

resurrection, paradise and hell. Hence, when the Day of Resurrection comes, it will be said to the liars:

﴿...This is the fire which you used to deny.﴾ (at-*Toor* 52: 14)

And Allah (ﷻ) says:

﴿They swear their most solemn oaths by Allah that Allah will not raise up those who die. Nay, it is a promise by which He is bound, but most people do not realize. [They will be raised up] so that He may make clear to them that concerning which they differ, and so that those who disbelieved may realize that they were lying.﴾ (an-*Nahl* 16: 38-39)

Then Allah instructs them to learn a lesson from the previous nations:

﴿Do they not see how many nations We destroyed before them?﴾ that is, how many successive disbelieving nations We destroyed, and We gave them respite before that, as ﴿[They were] people whom We had made more powerful in the land than﴾ these people, in terms of wealth, sons and a life of ease and luxury.

﴿to whom We sent down abundant rain from the sky, and made rivers flow at their feet﴾ which produced for them whatever Allah willed of crops and fruits, of which they enjoyed and ate whatever they wanted. But they did not give thanks to Allah for His blessings; rather they focused on their whims and desires and were distracted by all kinds of physical pleasure.

The Messengers came to them with clear signs, but they did not believe them; rather they rejected them and denied them. Therefore Allah destroyed them for their sins and raised up ﴿after them other nations﴾.

This is the regular way in which Allah dealt with the earlier and later generations, so learn a lesson from those whose story Allah has told you.



﴿وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرطَابِينَ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالُوا الَّذينَ كَفَرُوا إِن هَذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿٧﴾ وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ مَلَكٌ وَلَوْ أَنزَلْنَا مَلَكًا لَفِضَى الْأَمْرِ ذَمًّا لَا يُنظَرُونَ ﴿٨﴾﴾ وَلَوْ جَعَلْنَاهُ مَلَكًا لَجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِم مَّا يَلِيسُونَ ﴿٩﴾﴾ (سورة

الأنعام: ٧-٩)

- 6:7. If We had sent down to you [a message] written on paper, and they touched it with their own hands, the disbelievers would still say: This is obviously nothing but magic!
- 6:8. They say: Why has an angel not been sent down to him? If We did send down an angel, that would be the end of the matter and they would be given no respite.
- 6:9. And if We had appointed [as Messenger] an angel, We would have made him appear as a man, and thus We would only have confused them in the same way as they are now confusing themselves.

Here Allah tells His Messenger (ﷺ) how stubborn the disbelievers are, and that their rejection is not because of any shortcoming in the message that you brought, or because they are ignorant of the truth; rather it was based on wrongdoing and stubbornness which you have no power to deal with.

﴿If We had sent down to you [a message] written on paper, and they touched it with their own hands﴾ and became certain of it ﴿the disbelievers﴾ who disbelieved out of defiance and arrogance ﴿would still say: This is obviously nothing but magic!﴾

What greater proof can there be than this clear proof? Yet these abhorrent words are what they say concerning it, for they would reject something that they touched with their own hands, that no one with the slightest intelligence could reject.



﴿They say﴾ that is, they also say, out of stubbornness based on ignorance and lack of rational thinking: ﴿Why has an angel not been sent down to him?﴾, that is: why has not an angel been sent down with Muhammad (ﷺ), to support him and help him in what he is doing. They said this on the grounds that he was human, and that the message of Allah could not come except carried by the hands of the angels.

Allah says, highlighting His mercy and kindness to His slaves, when He sent to them a human Messenger from among their number, so that their faith would be based on knowledge and understanding, and belief in the unseen:

﴿If We did send down an angel﴾ with the message, then faith would not stem from knowledge of the truth, rather it would stem from seeing something visible that is of no use on its own.

That applies if they even believe in the first place. But it is most likely they would not believe, and if they do not believe then the matter is concluded; the punishment will be hastened and they will be granted no respite, because this is the way in which Allah deals with those who demand signs then do not believe.

Therefore sending human Messengers to them with clear signs, which Allah knows is in the best interests of people and is kinder to them, whilst granting respite to the disbelievers and deniers, is better and more beneficial for them.

Their demand for an angel to be sent down is bad for them, if only they knew. Moreover, if an angel were sent down to them, they would not be able to learn from him, for they would not be able to bear that.

﴿And if We had appointed [as Messenger] an angel, We would have made him appear as a man﴾, because wisdom does not dictate otherwise

﴿and thus We would only have confused them in the same way as they are now confusing themselves﴾ that is, the matter would still have been confusing for them, because they confused themselves by

basing the matter on this confusing principle, which further obfuscates the truth.

When the truth came to them in the proper manner, that was not conducive to their guidance, although others were guided thereby. That was their fault, as they had closed the gate of guidance to themselves and had opened the gates of misguidance.



﴿وَلَقَدْ أَسْتَهْزِئُوا بِرُسُلِهِمْ مِنْ قَبْلِكَ فَحَاقَ بِالذَّالِمِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿١٠﴾ قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ أَنْظِرُوا كَيْفَ كَانَتْ عَاقِبَةُ الْمُكَذِّبِينَ ﴿١١﴾﴾ (سورة الأنعام: ١٠-١١)

- 6:10. Indeed Messengers before you were ridiculed, but then those who mocked them were overwhelmed by the very thing [punishment] they used to ridicule.
- 6:11. Say: Travel through the land and see what was the fate of the deniers.

Here Allah consoles His Messenger (ﷺ) and urges him to be patient, and He issues a warning and threat to His enemies:

﴿Indeed Messengers before you were ridiculed﴾ when they brought clear signs to their nations, but they disbelieved them and ridiculed them and what they brought. So Allah destroyed them for that disbelief and rejection, and He requited them with the punishment that they deserved.

﴿but then those who mocked them were overwhelmed by the very thing [punishment] they used to ridicule﴾. So beware – O disbelievers – lest you continue to reject the message and there befall you the same fate as befell them.

If you doubt that, then travel through the land and see what was the fate of the deniers, for you will never find anything but people who were destroyed and nations who were given exemplary punishments. Their dwellings became empty and their land became devoid of any joy. The Sovereign, the Avenger destroyed them and what was left of their structures became a lesson for those who have insight. The kind of travel enjoined here is travel in both a spiritual and physical sense, which will lead to drawing lessons; as for merely looking without learning any lesson, that is of no benefit.



﴿قُلْ لِمَنْ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ قُلْ لِلّٰهِ كُنَّبَ عَلٰى نَفْسِهِ الرَّحْمَةُ لِيَجْمَعَ كُنتُمْ  
اِلٰى يَوْمِ الْقِيٰمَةِ لَا رَيْبَ فِيْهِ الَّذِيْنَ خَسِرُوْا اَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُوْنَ ﴿١٢﴾﴾

(سورة الأنعام: ١٢)

- 6:12. Say: To whom belongs all that is in the heavens and on earth?  
Say: To Allah; He has taken it upon Himself to be merciful. He will certainly gather you together on the Day of Resurrection, concerning which there is no doubt. It is those who have lost their own souls who will not believe.

Here Allah says to His Prophet (ﷺ):

﴿Say﴾ to those who ascribe partners to Allah, affirming the concept of Allah's oneness and making it binding upon them to believe in it: ﴿To whom belongs all that is in the heavens and on earth?﴾ that is, who is the Creator and Sovereign of all of that, who is control of it all? ﴿Say﴾ to them: ﴿To Allah﴾. They will affirm that and not deny it, so should they not acknowledge that Allah alone is the sovereign and controller, and should they not devote their worship to Him alone and affirm His oneness?

«He has taken it upon Himself to be merciful» that is, both the upper and lower realms are subject to His dominion and control, and He has extended His mercy and kindness over all of them; He has encompassed them in His mercy and blessings, and He has taken it upon Himself and has decreed for Himself that His mercy should take precedence over His wrath, and that giving is dearer to Him than withholding. Allah has opened the gates of mercy to all of His slaves, unless they close the gates to themselves by sinning; He has called them to His mercy unless they are prevented from seeking it by their sins and faults.

«He will certainly gather you together on the Day of Resurrection, concerning which there is no doubt». This is an oath from Him, and He is the most truthful. He has established clear proof and evidence to that effect, which has reached the point of extreme certainty.

Yet the wrongdoers insisted on rejecting that and denying the power of Allah to resurrect His creation; they persisted in disobedience towards Him and had the audacity to disbelieve in Him. Thus they lose out in this world and in the hereafter, and hence He says: «It is those who have lost their own souls who will not believe».



﴿وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣﴾ قُلْ أَغَيَّرَ اللَّهُ أَنْجِدُوا لِي فَاظِرِّ السَّمَوَاتِ وَالْأَرْضِ وَهُوَ يُطْعِمُهُ وَلَا يَطْعَمُهُ قُلْ إِنِّي أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسَأَلَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿١٤﴾ قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥﴾ مَنْ يُصِرْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمْنَاهُ ۚ وَذَلِكَ الْفَوْزُ الْمُبِينُ ﴿١٦﴾ وَإِنْ يَسْأَلْكَ اللَّهُ بَصْرًا فَلَا تَكْشِفْ لَهُ ۚ إِيَّاهُ وَإِنْ يَسْأَلْكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧﴾ وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ۚ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿١٨﴾ قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً قُلْ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ ۚ وَأَوْحَىٰ إِلَيَّ هَذَا الْقُرْآنَ لِأُنذِرَكُمْ بِهِ ۚ وَمَنْ بَلَغَ أَتَيْتُمْ لَتَشْهَدُونَ أَنَّ

مَعَ اللَّهِ إِلَهَةً أُخْرَىٰ قُلْ لَا أَشْهَدُ قُلْ إِنَّمَا هُوَ إِلَهُهُ وَنَحْدُ وَإِنِّي بَرِيءٌ مِّمَّا تَشْرِكُونَ ﴿١٦﴾ الَّذِينَ  
 آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمُ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ  
 ﴿٢٠﴾ (سورة الأنعام: ١٣-٢٠)

- 6:13. To Him belongs all that takes rest in the night or in the day, and He is the All-Hearing, All-Knowing.
- 6:14. Say: Should I take for my protector anyone other than Allah, the Originator of the heavens and the earth, Who feeds but is not fed? Say: I am commanded to be the first of those who submit to Allah [as Muslims]; and do not be one of those who ascribe partners to Allah.
- 6:15. Say: I fear, if I were to disobey my Lord, the punishment of a momentous day.
- 6:16. Whoever is spared [the punishment] on that day, is the one on whom Allah has bestowed mercy, and that is the clearest triumph.
- 6:17. If Allah afflicts you with harm, none can remove it but He; if He blesses you with good, then He has power over all things.
- 6:18. He is Dominant over His slaves, and He is Most Wise, All-Aware.
- 6:19. Say: Whose testimony carries the most weight? Say: It is Allah's; He is witness between me and you. This Qur'an has been revealed to me so that I may warn thereby you and whomever it reaches. Do you really bear witness that there are other gods besides Allah? Say: I bear no such witness! Say: Verily He is only One God, and I disavow all [the partners] that you ascribe to Him.
- 6:20. Those to whom We gave the scripture know it as they know their own sons. It is those who have lost their own souls who will not believe.

This *soorah* discusses and affirms the oneness of Allah (*tawḥeed*) on the basis of rational and textual evidence. Almost the entire *soorah* speaks of *tawḥeed* and debates with those who ascribe partners to Allah and disbelieve in His Messenger (ﷺ).

In these verses, Allah states that by means of which His guidance becomes clear and the arguments of those who ascribe partners to Him are defeated.

He tells us that ﴿To Him﴾, may He be exalted, ﴿belongs all that takes rest in the night or in the day﴾. That refers to all created things, humans, *jinn*, angels, animals and inanimate objects.

All of them are created by Allah and under His control; they are enslaved to and subjugated by their Almighty Lord, the Subduer, the Dominant.

So is it right, on the basis of rational thought or any text, that any of these slaves should worship something that cannot bring him any benefit or ward off any harm, and refrain from devoting his worship to the Creator, the Controller, the Sovereign, Who alone possesses the power to benefit or harm?

Or is it the case that sound rational thinking and sound human nature call one to devote worship and love sincerely to Allah alone, the Lord of the worlds, and focus their fear and hope solely on Him?

﴿the All-Hearing﴾ Who hears all voices, in different languages, expressing all kinds of needs

﴿All-Knowing﴾ Who knows what was and what will be, and what will not happen, and if it were to happen, how it would happen; He is aware of all things, visible and invisible.

﴿Say﴾ to those who ascribe partners to Allah: ﴿Should I take for my protector anyone other than Allah﴾, among these helpless created beings, to help and support me? I will not take anyone other than Him to help and support me, because He is the Originator of the heavens and the earth; He is the One Who created them and controls them.

﴿Who feeds but is not fed﴾ that is, He is the One Who provides for all of creation, but He has no need of them. So how can it be appropriate for me to take as my protector someone other than the Creator, the Provider, Who is free of all wants and is most praiseworthy?

﴿Say: I am commanded to be the first of those who submit to Allah [as Muslims]﴾, affirming His oneness, submitting and obeying Him. I should be the first to do so, by complying with the commands of my Lord.

﴿and do not be one of those who ascribe partners to Allah﴾ that is, I am also forbidden to be one of those who ascribe partners to Allah, either by sharing their beliefs or keeping company with them or meeting up with them. This is the most important of my obligations and duties.

﴿Say: I fear, if I were to disobey my Lord, the punishment of a momentous day﴾ for the sin of ascribing partners to Allah deserves eternity in hell and the wrath of the Almighty, and that day is the day of which one should fear the punishment, because the one who is saved from punishment on that day is the one who is truly fortunate and who has indeed triumphed, just as the one who is not saved from it is the one who is indeed doomed and wretched.

Another proof of His oneness is the fact that He is the only One Who can remove hardship and bring good and ease. Hence He says: ﴿If Allah afflicts you with harm﴾ such as poverty, sickness, hardship, grief, worries and the like  
 ﴿none can remove it but He; if He blesses you with good, then He has power over all things﴾. For He alone is the One Who brings benefit or causes harm, so He alone is deserving of worship and servitude.

﴿He is Dominant over His slaves﴾, so none of them does anything or moves or stays still except by His will. Neither kings nor anyone else can go beyond His control and authority; rather they are controlled and subjugated. As He is the One Who is Dominant and others are dominated, He is the only One Who is deserving of worship.

﴿and He is Most Wise﴾ in what He enjoins and prohibits, in His reward and punishment, in what He creates and decrees  
 ﴿All-Aware﴾ – He knows well what is hidden in people's hearts and minds, and all subtle matters. All of this is indicative of His oneness.

﴿Say﴾ to them – after We have highlighted the path of guidance to them: ﴿Whose testimony carries the most weight﴾ concerning this great principle?

﴿Say: It is Allah's﴾ that is, Allah's testimony carries most weight, for He ﴿is witness between me and you﴾. There is no testimony greater than His, and He testifies for me by means of His approval and His actions; He supports me in what I say to you. This is like the verse in which Allah (ﷻ) says:

﴿If he [Muhammad] had falsely attributed something to Us, We would surely have seized him by the right hand, then We would surely have severed his aorta.﴾ (*al-Hâqqah* 69: 44-46)

Allah is Most Wise, All-Powerful, so it is not befitting His wisdom and might to let one who is lying about Him and claiming that Allah sent him when He did not, or that Allah commanded him to call people when He did not, and that Allah permitted him to fight those who oppose him, get carried away (and not seize or punish him). Yet He confirms that he is speaking the truth by allowing him to carry on and by supporting him in what he says by means of dazzling miracles and clear signs, and He helps him and causes the efforts of those who oppose him to end in failure. What testimony could be greater than this testimony?

﴿This Qur'an has been revealed to me so that I may warn thereby you and whomever it reaches﴾ that is, Allah has revealed the noble Qur'an to me for your benefit and in your best interests, so that I can warn you thereby of the painful punishment. This mention of the punishment serves to both encourage and alarm, and explains the actions and words, both visible and hidden, which – if a person does them – he is regarded as having paid heed to the warning.



This Qur'an contains a warning to those who were addressed initially and all those whom it will reach until the Day of Resurrection. It mentions everything that Allah wants from His slaves.

Having explained His testimony, which is the greatest testimony to His oneness, Allah then says: Say to these people who oppose the word of Allah and reject His Messengers: ﴿Do you really bear witness that there are other gods besides Allah? Say: I bear no such witness!﴾ that is, if they testify to that effect, do not testify with them.

This highlights the contrast between the testimony of the most truthful of those who speak the truth, namely the Lord of the worlds and of the best of His creation (the Prophet [ﷺ]), which is supported by definitive proof and strong arguments that Allah is One with no partner or associate, and the testimony of the polytheists who lost their reasoning, whose religion is mixed up, whose morals and manners are corrupted and who made a laughing stock of themselves before the people of sound reasoning.

Indeed, by their testimony they have gone against their sound human nature and they express contradictory views in their attempt to prove that there are other gods besides Allah, even though their arguments are very flimsy and cannot prove anything.

Choose for yourself which of the two testimonies you want, if you understand; we choose for ourselves that which Allah chose for His Prophet (ﷺ), whose example He instructed us to follow, as He said: ﴿Say: Verily He is only One God﴾ that is, unique, and no one deserves servitude and worship except Him, as He is the only Creator and controller.

﴿and I disavow all [the partners] that you ascribe to Him﴾, such as the idols and rivals, and everything that you ascribe as a partner to Allah. This is the reality of tawḥīd, affirming the divinity of Allah and rejecting such claims for all others.

Having explained His testimony and that of His Messenger (ﷺ) for His oneness, and the testimony of the polytheists whose argument cannot prove the opposite, Allah then tells us that the People of the Book, namely the Jews and Christians, ﴿know it﴾ that is, they acknowledge the truth of tawḥeed ﴿as they know their own sons﴾ that is, they have no reason to doubt, just as they would have no reason to doubt their own children, especially the sons who usually stay by their fathers' side.

Or it may be that the pronoun refers to the Messenger Muhammad (ﷺ), and the People of the Book have no doubt as to the truth of his message, and they are not confused about it, because they have prophecies which foretold his coming and gave a description which fits him and no one else. The two interpretations are interconnected.

﴿It is those who have lost their own souls﴾ that is, they have missed out on the purpose for which they were created, namely faith and affirmation of the oneness of Allah, and they have deprived themselves of the bounty of the Most Glorious Sovereign ﴿who will not believe﴾ as they have no faith, so do not ask about the loss and evil consequences that befall them.



﴿وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ۗ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٢١﴾﴾ (سورة

الأنعام: ٢١)

6:21. Who does greater evil than he who fabricates lies against Allah, or denies His revelations? Verily the wrongdoers will never prosper.

That is, no one does greater evil or is more stubborn than one who possesses either of these two attributes, so how about if they are combined, both fabricating lies against Allah and denying His

revelations which were brought by the Messengers? Indeed such a person is the worst of wrongdoers, and wrongdoers never prosper.

This includes everyone who fabricates lies against Allah by claiming that He has a partner or helper, or claims that someone else should be worshipped instead of Him, or ascribes to Him a wife or son. It also includes all those who reject the truth which was brought by the Messengers or those who acted in their stead.



﴿وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا إِنَّا سُرَّكَاؤُكُمْ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٢٢﴾ ثُمَّ لَمْ تَكُنْ فَتَنْتَهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبَّنَا مَا كُنَّا مُشْرِكِينَ ﴿٢٣﴾ أَنْظِرْ كَيْفَ كَذَبُوا عَلَىٰ أَنْفُسِهِمْ ۖ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٢٤﴾﴾ (سورة الأنعام: ٢٢-٢٤)

- 6:22. On the day when We gather them all together, We will say to those who ascribed partners [to Us]: Where are the partners whom you claimed [to be equal to Allah]?
- 6:23. Then they will have no excuse but to say: By Allah, our Lord, we never ascribed any partners [to Allah].
- 6:24. See how they will lie against themselves. And the [false gods] of their own invention will be lost from them.

Here Allah tells us of the fate of the polytheists on the Day of Resurrection; they will be questioned and rebuked, and it will be said to them: ﴿Where are the partners whom you claimed [to be equal to Allah]?﴾ Allah has no partner; rather they said that by way of a claim and a fabrication.

﴿Then they will have no excuse but to say: By Allah, our Lord, we never ascribed any partners [to Allah]﴾ When they are tested with that question, they will have no response but to deny that they ascribed partners to Allah and swear that they were not polytheists.

«See» – this is indicative of astonishment at them and their situation

«how they will lie against themselves» that is, they told a lie that will result in loss and great harm to themselves

«And the [false gods] of their own invention will be lost from them» – this refers to the partners that they claimed existed besides Allah, exalted be Allah far above that.



﴿وَمِنْهُمْ مَّن يَسْتَمِعُ إِلَيْكَ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ يَرَوْا كَلًّا مَّآبِرًا لَا يُؤْمِنُوا بِهَا حَتَّىٰ إِذَا جَاءُوكَ يُجَادِلُونَكَ يَقُولُ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا آسَاطِيرُ الْأَوَّلِينَ ﴿٢٥﴾﴾ (سورة الأنعام: ٢٥)

6:25. Among them are some who listen to you, but We have placed covers on their hearts so that they will not understand it, and deafness in their ears. Even if they saw every sign, they would not believe in them. When they come to you to argue with you, those who disbelieve say: These are nothing but tales of the ancients.

That is, some of the polytheists are people who sometimes, for some reason, find themselves listening to what you say, but it is listening that is devoid of any quest for the truth. Hence they do not benefit from that listening, because they are not seeking to follow what is right.

«but We have placed covers on their hearts» that is, so that they will not understand the word of Allah; He has protected His word from such people

«and deafness in their ears» that is, We have placed deafness in their ears, so that they do not listen to that which would benefit them.

«Even if they saw every sign they would not believe in them» – this is the utmost wrongdoing and stubbornness, when there are clear signs that point to the truth, but they do not accept them or believe them; rather they argue on the basis of falsehood, seeking to refute the truth.

Hence Allah says: «When they come to you to argue with you, those who disbelieve say: These are nothing but tales of the ancients» that is, taken from the books of the earlier peoples which were not from Allah or from His Messengers. That is due to their disbelief, otherwise how could this Book, which contains stories of the earlier and later peoples, and truths brought by the Prophets and Messengers, and words of truth, fairness and justice, that is perfect in all aspects, be tales of the ancients?



﴿وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْتَوُونَ عَنْهُ وَإِنْ يُهْلِكُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ﴾ (سورة

الأنعام: ٢٦)

- 6:26. They prevent others from [following] him [the Prophet (ﷺ)] and they keep away from him themselves, but they only destroy their own souls, although they do not realise it.

This refers to those who ascribe partners to Allah and disbelieve in His Messenger (ﷺ). They both go astray and lead others astray; they forbid people to follow the truth, and they warn against it whilst keeping away from it themselves. They will never harm Allah or His believing slaves in the slightest by their action.

«but they only destroy their own souls, although they do not realise it».



﴿وَلَوْ تَرَىٰ إِذْ وَقَعُوا عَلَى النَّارِ فَقَالُوا يَلَيْتُنَا نُرَدُّ وَلَا نَكْذِبُ بِآيَاتِ رَبِّنَا وَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿٢٧﴾  
 بَلْ بَدَأْتُمْ مَا كَانُوا يَخْفَوْنَ مِنْ قَبْلُ وَلَوْ رُدُّوا لَعَادُوا لِمَا هُمْ عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٢٨﴾ وَقَالُوا  
 إِن هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٢٩﴾﴾ (سورة الأنعام: ٢٧-٢٩)

- 6:27. If you could but see them when they will be made to stand before the fire. They will say: Would that we could be sent back [to this world]! Then we would not reject the revelations of our Lord, and we would be among the believers.
- 6:28. But that which they concealed before will manifest itself to them. And even if they were sent back, they would surely go back to that which was forbidden to them, for they are indeed liars.
- 6:29. And they say: There is nothing beyond our life in this world, and we will not be resurrected.

Here Allah tells us of the situation of the polytheists on the Day of Resurrection, when they are brought to hell:

﴿If you could but see them when they will be made to stand before the fire﴾ to be rebuked and reprimanded; you would see something terrifying and alarming, and you would see how they will acknowledge their disbelief and wrongdoing, and will wish to go back to this world.

﴿They will say: Would that we could be sent back [to this world]! Then we would not reject the revelations of our Lord, and we would be among the believers. But that which they concealed before will manifest itself to them﴾ for they knew, deep down in their hearts, that they were lying, and they often felt that in their hearts, but their ulterior motives prevented them from acknowledging that and turned their hearts away from good. They will also be lying when they express these wishes, for their aim will be only to ward off the punishment from themselves.

﴿And even if they were sent back, they would surely go back to that which was forbidden to them, for they are indeed liars﴾.

﴿And they say﴾, denying the Resurrection

﴿There is nothing beyond our life in this world﴾ that is, there is nothing real and the only purpose of our existence is the life of this world

﴿and we will not be resurrected﴾.



﴿وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَىٰ رَبِّهِمْ ۚ قَالَ أَلَيْسَ هٰذَا بِالْحَقِّ ۚ قَالُوا بَلَىٰ ۚ وَرَبِّنَا ۚ قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٣٠﴾﴾ (سورة الأنعام: ٣٠)

6:30. If you could but see them when they will be made to stand before their Lord. He will say: Is this not the truth? They will say: Yes indeed, by our Lord. He will say: Then taste the punishment for having disbelieved.

﴿If you could but see them﴾ namely the disbelievers  
﴿when they will be made to stand before their Lord﴾, you would see a grave and terrifying scene.

﴿He will say﴾ to them, by way of rebuke and reprimand:

﴿Is this﴾ that is, what you see of punishment

﴿not the truth? They will say: Yes indeed, by our Lord﴾ – they will affirm and acknowledge at the time when doing so will be of no benefit to them.

﴿He will say: Then taste the punishment for having disbelieved﴾.



﴿قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ ۗ هَٰذَا جَاءَتْهُمْ السَّاعَةُ ۗ بَعَثْنَا قَالُوا يَا حَسْرَتُنَا عَلَىٰ مَا فَرَطْنَا فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ ۗ أَلَا سَاءَ مَا يَزُرُونَ ﴿٣١﴾﴾ (سورة الأنعام: ٣١)

- 6:31. Lost indeed are those who deny the meeting with their Lord until, when the Hour comes upon them suddenly, they will say: Alas for us, that we neglected it! They will bear their burdens on their backs; miserable indeed will be their burden.

That is, those who disbelieve in the meeting with Allah are lost and doomed, and deprived of all good, because this denial caused them to fall into that which is prohibited and to commit sins which incurred doom

﴿until, when the Hour comes upon them suddenly﴾, when they are in the worst condition, they will express the utmost regret

﴿they will say: Alas for us, that we neglected it!﴾ But this feeling of sorrow will come when the time for regret has gone.

﴿They will bear their burdens on their backs; miserable indeed will be their burden﴾, for their burden will be heavy and will weigh them down, and they will not be able to rid themselves of it. Hence they will abide forever in hell and they will deserve the eternal wrath of the Almighty.



﴿وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهُمْ وَلِلدَّارِ الْآخِرَةِ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ أَفَلَا تَمَعَّلُونَ﴾

﴿٣٢﴾ (سورة الأنعام: ٣٢)

- 6:32. The life of this world is nothing but play and a distraction; but indeed the life of the hereafter is better for those who fear Allah. Will you not then understand?

This is the reality of this world and of the hereafter. The reality of this world is that it is mere play and distraction; it is play in a physical sense, and its distraction affects hearts and minds, which are deeply attached to it and focus all their attention on it, like children at play.



As for the hereafter, it is ﴿better for those who fear Allah﴾, in and of itself and in its attributes and eternal nature. In it there is what hearts long for and what delights the eye of bliss, pleasure, happiness and joy. But that is not for everyone; rather it is only for those who fear Allah, comply with His commands and avoid that which He prohibits.

﴿Will you not then understand?﴾ That is, do you not have minds with which to understand which of the two realms is most deserving of being given precedence?



﴿قَدْ نَعْلَمُ إِنَّهُ لَيَحْزَنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يَكَذِبُونَكَ وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ ﴿٣٣﴾ وَلَقَدْ كَذَّبَتْ رُسُلٌ مِنْ قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كَذَّبُوا وَأَوْدُوا حَتَّىٰ أَنهَم نَصْرًا وَلَا مُبَدِّلَ لِكَلِمَاتِ اللَّهِ ۗ وَلَقَدْ جَاءَكَ مِنْ نَبِيِّ الْمُرْسَلِينَ ﴿٣٤﴾ وَإِنْ كَانَ كَبْرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنْ اسْتَطَقْتَ أَنْ تَبْنَغِي نَفَقًا فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ فَتَأْتِيهِمْ بَيِّنَةٌ ۗ وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَىٰ ۗ فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ ﴿٣٥﴾﴾ (سورة

الأنعام: ٣٣-٣٥)

- 6:33. We know well that what they say grieves you [O Muhammad]. It is not you they disbelieve; rather it is the revelations of Allah that the wrongdoers deny.
- 6:34. The Messengers before you were also rejected, but they bore with patience that rejection and mistreatment until Our help came to them. No one can change the words [promises] of Allah. And you have already received some accounts of those Messengers.
- 6:35. If you find their turning away hard to bear, then seek a tunnel into the earth or a ladder into the heavens, if you can, and bring them a sign. If Allah had so willed, He could have brought them all to guidance; so do not be among those who are ignorant.

That is, We know that what those who disbelieve in you say grieves you and upsets you, but We only instruct you to be patient so that you may attain high status and great reward. So do not think that what they say stems from suspicion or doubt concerning you.

«It is not you they disbelieve» because they know that you tell the truth and they know all about you and your comings and goings. They even used to call him – before his mission began – *al-Ameen* (the trustworthy one)

«rather it is the revelations of Allah that the wrongdoers deny» that is, their rejection is of the revelations of Allah which Allah has sent at your hands.

«The Messengers before you were also rejected, but they bore with patience that rejection and mistreatment until Our help came to them» – so be patient as they were patient, and you will attain victory as they did.

«And you have already received some accounts of those Messengers» by means of which you may find reassurance and peace of mind.

«If you find their turning away hard to bear» that is, if it is difficult for you because of your keenness for them to be guided and your eagerness for them to believe, then do your utmost to bring that about, but you will not be able to guide those whom Allah does not will should be guided.

«then seek a tunnel into the earth or a ladder into the heavens, if you can, and bring them a sign» that is, if you can, then do that, but it will not benefit them at all. This put a stop to his hope that people like these stubborn ones would be guided.

«If Allah had so willed, He could have brought them all to guidance» but His wisdom dictated that they should remain misguided «so do not be among those who are ignorant» who do not acknowledge facts or appreciate them properly.



﴿ إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَىٰ يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ ﴾ ﴿٣٦﴾ وَقَالُوا لَوْلَا نُزِّلَ عَلَيْنَا آيَةٌ مِّن رَّبِّي ۗ قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَىٰ أَنْ يُنْزِلَ آيَةً وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

﴿٣٧﴾ (سورة الأنعام: ٣٦-٣٧)

- 6:36. Only those who hear will respond; as for the dead, Allah will resurrect them, then to Him they will return.
- 6:37. They say: Why has no sign been sent down to him from his Lord? Say: Allah does indeed have the power to send down a sign, – but most of them do not understand [the consequences].

Here Allah (ﷻ) says to His Prophet (ﷺ): «Only those who hear» with their hearts that which will benefit them, namely the people of understanding who are willing to listen «will respond» to your call, accept your message and comply with your commands and prohibitions.

What is meant by hearing in this case is listening with the heart and responding; as for merely hearing with the ears, this is something that is common to both righteous and immoral. Proof is established against all those who are accountable when they hear the revelations of Allah, after which there is no excuse left for not accepting the message.

«as for the dead, Allah will resurrect them, then to Him they will return». It may be that what is meant here is a contrast to what is mentioned earlier, in other words: only those who are spiritually alive will respond to you; as for those whose hearts are spiritually dead, who do not realise what is in their best interests or understand what could save them, they will not respond to you or comply with your message. Their time of reckoning is the Day of Resurrection, when Allah will resurrect them, then to Him they will return.

Or it may be that what is meant by this verse is the apparent meaning, and that Allah (ﷻ) knows when the Day of Resurrection will begin and that He will resurrect the dead on the Day of Resurrection, then He will inform them of what they used to do.

This carries an implicit encouragement to respond to Allah and His Messenger (ﷺ), and an implicit warning against not doing so.

«They» that is, those who reject the message out of stubbornness «say: Why has no sign been sent down to him from his Lord?» this refers to signs that they suggest and demand on the basis of their corrupt ideas and thoughts.

This is like when they said:

«... We will never believe in you until you cause a spring to gush forth from the earth for us; or you have a garden of date palms and vines, and you cause rivers to gush forth in their midst; or you cause the sky to fall upon us in pieces, as you claimed [that Allah could do that if He willed];<sup>8</sup> or you bring Allah and the angels before us, face to face.» (*al-Isrâ' 17: 90-92*)

«Say» in response to them: «Allah does indeed have the power to send down a sign», and it is not beyond His power to do so; how could it be otherwise when all things are subjugated to His glory and might?

But most people do not know, hence because of their ignorance and lack of knowledge they demand what is bad for them, by asking for signs which, if they came, they would not believe in them, and then the punishment would be hastened for them, as this is the way of Allah which does not change. Nevertheless, if what they meant is signs to highlight the truth and show them the way, then Muhammad (ﷺ) has brought all definitive signs and proof which indicate that

<sup>8</sup> This is a reference to a punishment coming upon them from above, as mentioned in v. 68 «...or that He will not send against you a violent squall of pebbles...» (*ar-Râzi*)

his message is the truth, to such an extent that with regard to every issue of religion, the individual will be able to find, on the basis of what he brought, ample rational and textual evidence, so that there will be no room left for even the slightest doubt.

Blessed be the One Who sent His Messenger (ﷺ) with guidance and the true religion, and supported him with clear signs, so that those who choose to perish (by choosing disbelief) might do so after seeing clear evidence, and those who choose to live (by choosing faith) might do so after seeing clear evidence. Verily Allah is All-Hearing, All-Knowing (cf. 8: 42).



﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُمْ مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ﴾ (سورة الأنعام: ٣٨)

6:38. There is no creature that moves on the earth, and no bird that flies on its two wings, but they are communities like you. We have neglected nothing in the Book [of Our decrees], then to their Lord they will be gathered.

That is, all animals on land and in the air, tame or wild, including birds, are communities like you. We have created them as We have created you, We grant them provision as We grant you, and Our will is done concerning them as it is done concerning you.

﴿We have neglected nothing in the Book [of Our decrees]﴾ that is, We have not been careless or heedless in omitting anything from *al-Lawḥ al-Maḥfooḍh*. Rather all things, great and small, are written in *al-Lawḥ al-Maḥfooḍh* as they are decreed, and all things will come to pass in accordance with what the Pen wrote.

This verse indicates that written in the first Book (*al-Lawḥ al-Maḥfooḍh*) are all things that will happen. This is the first category

of the divine will and decree, of which there are four categories: the all-encompassing knowledge of Allah; His Book that contains all that exists; His will and decree that is applicable to all things; and His creation of all created things, even people's deeds.

It may be that what is meant by «the Book» here is this Qur'an, in which case the meaning of this verse will be similar to the meaning of the verse in which Allah says:

«...And We have sent down to you the Book, explaining all things...»  
(an-Nahl 16: 89)

«then to their Lord they will be gathered» that is, all nations will be gathered and assembled before Allah in the place of standing on the Day of Resurrection, in that huge and terrifying gathering. Then He will requite them on the basis of His justice and kindness, and His judgement will be passed concerning them, which will be praised by the first and the last, the inhabitants of heaven and the inhabitants of the earth.



﴿وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمُّوْا وَبِكُمْ فِي الظُّلُمٰتِ مَن يَشِآءُ اللّٰهُ يُضِلِّلْهُ وَمَن يَشِآءُ يُجْعَلْهُ  
عَلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿٣٩﴾ (سورة الأنعام: ٣٩)

6:39. Those who reject Our revelations are deaf and dumb, [dwelling] in the depths of darkness. Whomever Allah wills, He leaves astray and whomever He wills, He sets on a straight path.

This is a description of those who disbelieve in the signs of Allah and reject His Messengers. They close to themselves the door of guidance, and open the door of doom. They are «deaf» to the truth and «dumb», unable to speak the truth, so they speak nothing but falsehood.

«[dwelling] in the depths of darkness» that is, they are immersed in the darkness of ignorance, disbelief, wrongdoing, stubbornness and sin. That is because Allah has left them astray, for «Whomever Allah wills, He leaves astray and whomever He wills, He sets on a straight path», because He is the only One Who decrees guidance and misguidance, according to what is dictated by His grace and wisdom.



﴿قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَتْكُمُ السَّاعَةُ أَغَيْرَ اللَّهِ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٠﴾ بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ مَا تُشْرِكُونَ ﴿٤١﴾﴾ (سورة الأنعام: ٤٠-٤١)

- 6:40. Say: What do you think, if the punishment of Allah or the Hour came upon you, would you then call upon anyone other than Allah? [Answer that,] if you are truthful!
- 6:41. No, it is on Him [alone] you would call; then, if He so willed, He would remove that which caused you to call upon Him, and you would forget [the partners] that you ascribe to Him.

Here Allah (ﷻ) says to His Messenger (ﷺ): «Say» to those who ascribe partners to Allah and regard others as equal to Him:

«What do you think, if the punishment of Allah or the Hour came upon you, would you then call upon anyone other than Allah? [Answer that,] if you are truthful!» That is, if this hardship and distress occurs, which one would have to try to relieve oneself of, would you call upon your gods and idols, or would you call upon your Lord, the True Sovereign?

«No, it is on Him [alone] you would call; then, if He so willed, He would remove that which caused you to call upon Him, and you would forget [the partners] that you ascribe to Him». If this is how

you are with your false gods, and you forget them when you are faced with hardships, because you know that they cannot benefit you or harm you, and they have no power to give life, cause death or bring about resurrection, and you call sincerely upon Allah because you know that He is the only One Who can bring benefit or cause harm, and He is the only One Who can answer the call of the one who is in distress, then how come at times of ease you ascribe partners to Him? Is this based on any rational or textual evidence, or do you have any proof for that? Rather you fabricate lies against Allah.



﴿وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَآخَذْتَهُم بِالْبَاسِ وَالضَّرَّاءِ لَعَلَّهُمْ يَضُرَّعُونَ ﴿٤٢﴾ فَلَوْلَا إِذْ جَاءَهُمْ بَاسُنَا تَضَرَّعُوا وَلَكِن قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ ﴿٤٣﴾ فَلَمَّاسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِم أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْتَهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ ﴿٤٤﴾ فَقَطَّعَ دَائِرَ الْقَوْمِ الَّذِينَ ظَلَمُوا ﴿٤٥﴾ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٤٥﴾﴾ (سورة الأنعام: ٤٢-٤٥)

- 6:42. We sent [Messengers] to nations before you, and We afflicted them with adversity and distress, so that they might humble themselves.
- 6:43. If only they had humbled themselves when Our punishment came upon them! But their hearts were hardened and the Shayṭān made fair-seeming to them what they were doing.
- 6:44. So, when they forgot that of which they had been reminded, We opened unto them the gates of all [good] things until, when they were rejoicing in what they had been given, We seized them suddenly and they were plunged into utter despair.
- 6:45. Thus the transgressors were destroyed to the last man. Praise be to Allah, the Lord of the worlds.



﴿We sent [Messengers] to nations before you﴾ among the previous generations, and they rejected Our Messengers and denied Our signs ﴿and We afflicted them with adversity and distress﴾ that is, with poverty, sickness, calamities and disasters, out of mercy towards them, ﴿so that they might humble themselves﴾ before Us, and turn to Us at times of hardship.

﴿If only they had humbled themselves when Our punishment came upon them! But their hearts were hardened﴾ that is, they became like rock and could not be softened and opened to the truth ﴿and the Shayṭân made fair-seeming to them what they were doing﴾ so they thought that what they were following was the true religion, and they indulged in their falsehood for a while, and the Shayṭân toyed with them and made fools of them.

﴿So, when they forgot that of which they had been reminded, We opened unto them the gates of all [good] things﴾ of the pleasures and distractions of this world ﴿until, when they were rejoicing in what they had been given, We seized them suddenly and they were plunged into utter despair﴾ that is, they despaired of all good. This is the worst of all possible punishments, for to be seized unawares at a time when one is heedless and feeling safe and secure makes the punishment more severe and the calamity greater.

﴿Thus the transgressors were destroyed to the last man﴾ that is, they saw the punishment and all ties between them were severed (*cf.* 2: 166)

﴿Praise be to Allah, the Lord of the worlds﴾ for what He has willed and decreed of destruction for the disbelievers, for this highlights His signs, honours His close friends, humiliates His enemies and confirms the truthfulness of what the Messengers brought.



﴿قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ وَخَنَمَ عَلَى قُلُوبِكُمْ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ أَنْظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ لِمَنْ يَصِدُّونَ ﴿٤٦﴾ قُلْ أَرَأَيْتُمْ إِنْ أَنْزَلْنَا عَذَابَ اللَّهِ بَغْتَةً أَوْ جَهْرَةً هَلْ يُهْلِكُ إِلَّا الْقَوْمَ الظَّالِمُونَ ﴿٤٧﴾﴾ (سورة الأنعام:

(٤٧-٤٦)

- 6:46. Say: What do you think, if Allah took away your hearing and your sight, and sealed up your hearts, what god other than Allah could restore them to you? See how elaborately We make the revelations clear, yet still they turn away.
- 6:47. Say: What do you think, if the punishment of Allah came upon you, suddenly or predictably, would any be destroyed except the transgressors?

Here Allah (ﷻ) tells us that just as He is the only One Who creates things and controls them, He is also unique in His oneness and divinity.

﴿Say: What do you think, if Allah took away your hearing and your sight, and sealed up your hearts﴾ and you remained unable to hear, see or think

﴿what god other than Allah could restore them to you?﴾ If there is none but Allah Who could do that, then why do you worship alongside Him those who have no power to do anything unless Allah wills it?

This is part of the evidence for the oneness of Allah and proof that the ascription of partners to Him is false. Hence He says: ﴿See how elaborately We make the revelations clear﴾ that is, We explain it in various ways, giving all kinds of examples, to explain the truth and highlight the way of the wrongdoers (so that it can be avoided). ﴿yet still they turn away﴾ that is, despite this perfect explanation, they turn away from the revelations of Allah and ignore them.

﴿Say: What do you think﴾ that is, tell me

«if the punishment of Allah came upon you, suddenly or predictably» that is, suddenly or preceded by precursors whereby you would know of its approach

«would any be destroyed except the transgressors?» who were the cause of the punishment coming upon them, because of their wrongdoing and stubbornness. So beware of persisting in wrongdoing, for it leads to eternal doom and misery.



﴿وَمَا أَرْسَلْنَا إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ ۚ فَمَنْ ءَامَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٤٨﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يُمَسِّمُهُمُ الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ ﴿٤٩﴾﴾

(سورة الأنعام: ٤٨-٤٩)

6:48. We sent the Messengers only as bearers of good news and as warners. So those who believe and mend their ways will have no fear, nor will they grieve.

6:49. But as for those who reject Our revelations, punishment will strike them for their evil deeds.

Here Allah (ﷻ) mentions the essence of the message brought by the Messengers, which is glad tidings and warning. That requires an explanation of who the bringer of glad tidings is, what the glad tidings are about, and the deeds which, if a person does them, he will attain those glad tidings, and an explanation of who the warner is, what the warning is about and the deeds which, if a person does them, the warning will become applicable to him. People are divided – according to their response to the call or their lack thereof – into two groups:

«So those who believe and mend their ways» that is, they believe in Allah, His angels, His Books, His Messengers and the Last Day, and they make sure that their faith, deeds and intentions are also sound

﴿will have no fear﴾ in the future  
 ﴿nor will they grieve﴾ over the past.

﴿But as for those who reject Our revelations, punishment will strike them﴾ that is, punishment will overtake them ﴿for their evil deeds﴾.



﴿قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِن  
 أَتَيْتُ إِلَّا مَا يُوْحَىٰ إِلَيَّ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ ﴿٥٠﴾﴾ (سورة  
 الأنعام: ٥٠)

6:50. Say [O Muhammad]: I do not tell you that I possess the treasures of Allah, and I do not know the unseen, nor do I tell you that I am an angel; I only follow that which is revealed to me. Say: Is the blind man equal to one who can see? Will you not then reflect?

Here Allah (ﷻ) instructs His Prophet (ﷺ) to address those who demand signs of him or who say to him: You are only calling us to take you as a god besides Allah:

﴿I do not tell you that I possess the treasures of Allah﴾ that is, the keys to His provision and mercy  
 ﴿and I do not know the unseen﴾. Rather all of that belongs to Allah; whatever of mercy Allah grants to people, none can withhold, and whatever He withholds, none can release it thereafter (cf. 35: 2). He alone is the Knower of the unseen and the seen:

﴿...He does not disclose His unseen to anyone, except a Messenger whom He has chosen...﴾ (al-Jinn 72: 26-27)

﴿nor do I tell you that I am an angel﴾ and therefore strong and powerful. I do not claim to be above the station that Allah has allocated to me

«I only follow that which is revealed to me» that is, the most that I can claim about myself is that I follow that which is revealed to me, so I act upon it concerning myself and I call all people to do likewise.

Once my status is known, why would anyone argue with me or demand of me something that I do not claim to have? Will a man be obliged to do something of which he does not claim to have the means?

Why – when I call you to that which has been revealed to me – do you try to make me claim for myself something that is beyond me? Can this be anything but unfairness, stubbornness and rebelliousness on your part? So explain to them the difference between the one who accepts my call and submits to what is revealed to me, and the one who is not like that:

«Say: Is the blind man equal to one who can see? Will you not then reflect?» so that you will be able to evaluate things as they are and make the right choice?



﴿وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُحْشَرُوا إِلَىٰ رَبِّهِمْ لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ لَعَلَّهُمْ يَتَّقُونَ ﴿٥١﴾ وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدْوَةِ وَالْعِشِيِّ يُرِيدُونَ وَجْهَهُ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ ﴿٥٢﴾ وَكَذَلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِيَقُولُوا أَهَؤُلَاءِ مَنْ آتَاهُ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ ﴿٥٣﴾ وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا إِجْهَالًا لَمْ تَحْرُبْهُ مِنْ بَعْدِهِ وَأَصْلَحَ فَاِنَّهُ غَفُورٌ رَحِيمٌ ﴿٥٤﴾ وَكَذَلِكَ نَفْصِلُ الْآيَاتِ وَلِتَسْتَبِينَ سَبِيلُ الْمُجْرِمِينَ ﴿٥٥﴾﴾ (سورة الأنعام: ٥١-٥٥)

- 6:51. Warn hereby those who fear being gathered to their Lord, when they will have no protector or intercessor but Him, so that they may become pious.
- 6:52. Do not send away those who call upon their Lord every morning and afternoon, seeking His Countenance. You are not at all accountable for them nor are they accountable for you, and therefore you have no right to send them away; [if you did so] you would be one of the wrongdoers.
- 6:53. Thus We tested some of them by means of others, so that they [the disbelievers] would say: Are these the ones whom Allah has favoured among us? Does not Allah know best those who are grateful?
- 6:54. When those who believe in Our revelations come to you, say: Peace be upon you. Your Lord has taken it upon Himself to be merciful: whoever among you commits a sin out of ignorance, and after that repents and mends his ways, then verily He is Oft-Forgiving, Most Merciful.
- 6:55. Thus We explain the revelations in detail, so that the way of the evildoers may be made known.

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This Qur'an is a warning to all people, but only ﴿those who fear being gathered to their Lord﴾ will benefit from it, for they are certain that they will move from this realm to the eternal realm of the hereafter, and therefore they do that which will benefit them and refrain from that which will harm them.

﴿when they will have no protector or intercessor but Him﴾ that is, except Allah; they will have no one but Him to take care of their affairs so that they may attain what they seek, or to ward off what they fear, or to intercede for them, because all of humankind will have no control over the matter at all.

﴿so that they may become pious﴾ and fear Allah by obeying His commands and complying with His prohibitions, as a result of heeding the warning.

﴿Do not send away those who call upon their Lord every morning and afternoon, seeking His Countenance﴾ that is, do not send away from you and from your gatherings, preferring to sit with others, people who are devoted to sincere worship, those who consistently call upon their Lord by way of worship, remembering Him, praying and so on, and who call upon Him by way of asking, at the beginning and the end of the day, seeking thereby Allah's Countenance, with no other aim or goal.

Such people do not deserve to be sent away or ignored; rather they deserve to be taken as friends and loved, and to be brought close, because they are the best of people even if they are poor, and they are indeed noble and honourable, even if in the eyes of people they are lowly and humble.

﴿You are not at all accountable for them nor are they accountable for you﴾ that is, each one will have his own reckoning, for he has his own good or bad deeds.

﴿and therefore you have no right to send them away; [if you did so] you would be one of the wrongdoers﴾. The Prophet (ﷺ) complied closely with this command. When he sat with the poor believers, he was patient and content with them, treated them kindly and gently, showed a good attitude towards them and brought them close to him. Indeed they formed the majority of the people around him, may Allah be pleased with them.

The reason for the revelation of these verses was that some people among Quraysh or among the rough and harsh Arabs said to the Prophet (ﷺ): If you want us to believe in you and follow you, then send away So-and-so and So-and-so – naming some of the poor Companions – for we feel embarrassed for the Arabs to see us sitting with these poor people.

Because he was so keen for them to become Muslim and follow him, he thought of doing that, but Allah rebuked him in these and similar verses.

«Thus We tested some of them by means of others, so that they [the disbelievers] would say: Are these the ones whom Allah has favoured among us?» That is, this is a way in which Allah tests His slaves, as He has made some of them rich and some of them poor, some of them prominent and some of them of lowly standing. Therefore when Allah blesses a poor or lowly person with faith, that is a test for the one who is rich or of high standing.

If a person is seeking the truth and wants to follow it, he will believe and become Muslim, and he will not be prevented from doing so by the fact that he will be sharing a faith with one who is of lesser standing than him in terms of wealth and prominence. But if he is not sincere in seeking the truth, then this will form an obstacle that will prevent him from following the truth.

But they said, looking down on those who they thought were beneath them: «Are these the ones whom Allah has favoured among us?» Hence this prevented them from following the truth, because the intention in their hearts was not pure. Allah said in response to their implicit objection to His having guided these people and not them: «Does not Allah know best those who are grateful?» that is, those who will acknowledge the blessing and do what it requires of righteous deeds, thus He will bestow His favour and blessings upon them, and not upon those who are ungrateful.

For Allah (ﷻ) is wise, and He does not bestow His favour upon one who is not deserving of it. These people who raise objections are of that type, unlike those among the poor and others whom Allah blessed with faith, for they are the ones who are grateful.

When Allah forbade His Messenger (ﷺ) to send away the pious believers, He instructed him to treat them with honour and respect, as He said: «When those who believe in Our revelations come to you, say: Peace be upon you» that is, when the believers come to you, greet them and welcome them warmly, and say things to raise their morale



and motivate them, telling them of the mercy, bounty and kindness of Allah, and encourage them by all means that may achieve that; and warn them against committing sin and persisting therein, and instruct them to repent from sin, so that they may attain the forgiveness and mercy of their Lord. Hence He says: «Your Lord has taken it upon Himself to be merciful: whoever among you commits a sin out of ignorance, and after that repents and mends his ways» that is, in addition to giving up sin and regretting it, it is also essential to mend one's ways, do what Allah has enjoined, and change one's bad deeds, both outward and inward.

If you do all of that, «then verily He is Oft-Forgiving, Most Merciful» that is, He will bestow upon them forgiveness and mercy commensurate with what they have done of what was enjoined upon them.

«Thus We explain the revelations in detail» that is, we explain them and distinguish between the path of guidance and the path of misguidance, so that people may be guided thereby and so that the truth which should be followed will be made clear.

«so that the way of the evildoers» which incurs the wrath and punishment of Allah «may be made known», for once the way of the evildoers is made clear, it can be avoided, unlike when it remains indistinct and ambiguous, in which case this noble goal (of avoiding it) cannot be attained.



﴿قُلْ إِنِّي نُهِيتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ قُلْ لَا آتِجُ أَهْوَاءَكُمْ قَدْ ضَلَلْتُ إِذَا وَمَا أَنَا مِنَ الْمُهْتَدِينَ ﴿٥١﴾ قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِنْ رَبِّي وَكَذَّبْتُمْ بِهِ مَا عِنْدِي مَا اسْتَعْجِلُونَ بِهِ﴾ إِنَّ الْحُكْمَ إِلَّا لِلَّهِ يُقْضَىٰ الْحَقُّ وَهُوَ خَيْرٌ

الْفَصْلَيْنِ ﴿٥٧﴾ قُلْ لَوْ أَنَّ عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ لَفُضِيَ الْأَمْرُ بَيْنِي وَبَيْنَكُمْ  
وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ ﴿٥٨﴾ (سورة الأنعام: ٥٦-٥٨)

- 6:56. Say: I am forbidden to worship those you call upon besides Allah. Say: I will not follow your vain desires; if I did, I would go astray and I would not be one of the rightly guided.
- 6:57. Say: I am [relying] on clear proof concerning my Lord, while you deny [the truth]. What you seek to hasten is not within my power. The decision rests with Allah alone; He rules on the basis of truth and He is the best of judges.
- 6:58. Say: If what you seek to hasten was within my power, the matter would [already] have been settled between me and you. But Allah knows best who the wrongdoers are.

Allah says to His Prophet (ﷺ): ﴿Say﴾ to these polytheists who claim that there are other gods besides Allah:

﴿I am forbidden to worship those you call upon besides Allah﴾, namely the rivals and idols who have no power to bring benefit or cause harm, or to cause death, bring life or resurrect, for this is falsehood which you have no proof or argument, except following whims and desires, which is the worst misguidance.

Hence Allah says:

﴿Say: I will not follow your vain desires; if I did﴾ follow your whims and desires, ﴿I would go astray and I would not be one of the rightly guided﴾ in any way at all. Rather the path I am following, of affirming the oneness of Allah and sincerely devoting my deeds to Him, is the truth for which there is definitive proof and evidence.

﴿Say: I am [relying] on clear proof concerning my Lord﴾ that is, I am relying on clear certainty that my Lord is the true Lord, and that everything else is false. This is firm testimony from the Messenger (ﷺ) in which there is no wavering or hesitation, and he is the best

witness of all people. The believers accepted this testimony and the clarity of their certainty of its soundness was commensurate with the level of their faith with which Allah blessed them

«while you», O polytheists, «deny [the truth]». He does not deserve such a response from you, for there is no appropriate response except to believe it. Because you persisted in your rejection, you should understand that the punishment will inevitably befall you; it is with Allah and He will send it down upon you whenever He wills, however He wills, and if you seek to hasten it, I will have no control over the situation, for «The decision rests with Allah alone»; just as He is the One Who ordained the rulings of Sharia, commands and prohibitions, it is He Who will issue the decree of requital, and He will reward or punish according to His wisdom. So objecting to His decree in any way is not acceptable. He has made the right path clear and has told His slaves about the truth, thus leaving no room for excuses and no argument against it, so that those who choose to perish (by choosing disbelief) might do so after seeing clear evidence, and those who choose to live (by choosing faith) might do so after seeing clear evidence (*cf. 8: 42*).

«and He is the best of judges» between His slaves in this world and the hereafter. So He judges between them and will be praised for it, even by those against whom judgement is passed and they are found guilty.

«Say» to those who seek to hasten the punishment wrongfully, out of ignorance and stubbornness:

«If what you seek to hasten was within my power, the matter would [already] have been settled between me and you», for I would have brought it upon you and there would be nothing good for you in that.

But the matter is in the Hand of the Most Forbearing, Most Patient, Whom people disobey in the most audacious manner, yet He grants them well-being and provision, and bestows His blessings, both visible and invisible, upon them

«But Allah knows best who the wrongdoers are» – nothing about them is hidden from Him, so He grants them respite but He does not forget about them.



﴿ وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يُعَلِّمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلْمَتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ ﴾ (سورة الأنعام: ٥٩)

6:59. With Him are the keys of the unseen; no one knows them but He. He knows all that is in the land and in the sea. Not a leaf falls but He knows it; there is no grain in the darkest bowels of the earth, nor anything fresh or dry, but it is [inscribed] in a clear record.

This verse is one of the verses that most clearly highlight His all-encompassing knowledge, which includes all of the unseen, of which He discloses whatever He wills to whomever He wills of His creation, although much of it remains concealed from the angels who are close to Him and the Prophets who were sent, let alone other people. He knows what is in the wilderness of animals, plants, sand, rocks and dust, and what is in the sea of marine creatures, minerals and other things, that may be contained in different parts of it, and what is in the water.

«Not a leaf falls» from plants on land and in the water, in cities and in the wilderness, in this world and in the hereafter, but He knows it. «there is no grain in the darkest bowels of the earth», which includes the seeds of fruits and other crops, seeds that are sown by people and the seeds of wild plants from which different types of vegetation grow.

﴿nor anything fresh or dry﴾ this is general in meaning and comes after specific descriptions

﴿but it is [inscribed] in a clear record﴾ – this refers to al-Lawḥ al-Maḥfoodh, which contains mention of them and listed them all. Some of the things mentioned may dazzle and astound the minds of smart people. This is indicative of the greatness of the Almighty Lord and the all-encompassing nature of all of His attributes.

If all of humankind, from the first to the last of them, were to come together to comprehend some of His attributes, they would never be able to do so. Blessed be the Almighty Lord, the All-Encompassing, All-Knowing, the Praiseworthy and Glorious, the Witness, the Omniscient.

How great is Allah; no one can list all the words of praise for Him. Rather He is as He has praised Himself, and is far above whatever His slaves may say in praise of Him. This verse indicates that His knowledge encompasses all things and His clear record (al-Lawḥ al-Maḥfoodh) includes all that happens.



﴿وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٦٠﴾ وَهُوَ الْغَايُ نُورٌ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُم حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدِكُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلْنَا وَهُمْ لَا يُفْرِطُونَ ﴿٦١﴾ ثُمَّ رُدُّوْا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ أَلَا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ ﴿٦٢﴾﴾ (سورة الأنعام: ٦٠-٦٢)

- 6:60. It is He Who takes your souls [in sleep] by night, and knows what you have done by day. Then He awakens you again [by day] to complete the term appointed [for you]. Then to Him you will all return, then He will inform you about what you used to do.

- 6:61. He is Dominant over His slaves. He sends keepers [to watch] over you, then when death comes to one of you, Our envoys [angels] take his soul, and they never fail in their duty.
- 6:62. Then they are returned to Allah, their true Lord. Verily His is the judgement and He is the swiftest in reckoning.

All of this is an affirmation of His divinity and is proof against those who ascribe partners to Him. It is a statement that He alone is deserving of love, veneration, respect and honour. Here Allah tells us that He is the only One Who is in control of His slaves' affairs, when they are awake and when they are asleep; He takes their souls in sleep during the night, so their movements become still and their bodies rest, then he wakens them from their sleep, so that they can go about their business and tend to their spiritual and worldly affairs.

Allah (ﷻ) knows what they do and what they earn by their deeds. Allah continues to control them like that until the appointed time comes. Thus He decrees a term for them in this world, and another term after that, when they are resurrected after death. Hence He says: ﴿Then to Him you will all return﴾ and not to anyone else. ﴿then He will inform you about what you used to do﴾ of good and evil.

﴿He is Dominant over His slaves﴾ – His all-encompassing will is done concerning them, so they have no control over their affairs at all; they cannot move or stay still except by His leave.

Nevertheless, He has appointed angels who watch over His slaves and record their deeds, as Allah (ﷻ) says:

﴿While indeed there are watchers appointed over you, honourable scribes,<sup>9</sup> who know all that you do.﴾ (*al-Infītār* 82: 10-12)

<sup>9</sup> These are the recording angels who write down all that people do of both good and bad deeds.

﴿...constantly accompanying him, one on his right, the other on his left. Not a word does he utter but there is with him a watcher, ready to record it.﴾ (Qâf 50: 17-18)

They keep watch over them whilst they are alive.

﴿then when death comes to one of you, Our envoys [angels] take his soul﴾ that is, the angels who are appointed to take people's souls ﴿and they never fail in their duty﴾. They never allow an hour more than what Allah has decreed, nor do they cut short anyone's lifespan, or carry out any instruction except in accordance with the divine decree.

﴿Then﴾, after death and life in *al-barzakh*,<sup>10</sup> with whatever it entails of good or bad, ﴿they are returned to Allah, their true Lord﴾ that is, the One Who took care of them on the basis of what He decreed for them, then He took care of them by means of what He enjoined and forbade; He sent the Messengers to them and revealed Books to them.

Then they will return to Him, so that He can take charge of their requital, rewarding them for what they did of good and punishing them for what they did of evil. Hence Allah says: ﴿Verily His is the judgement﴾ – it is His alone, with no partner or associate ﴿and He is the swiftest in reckoning﴾ because of His perfect knowledge and His recording of their deeds, by means of what is written in *al-Lawh al-Mahfoodh*, then it is written again by the angels in the records that they keep.

As Allah is the only One Who creates and controls, and He has power over His slaves, and takes care of them in all situations, He alone is the One Who decrees what will happen to them, and to Him alone belong the divine decree, the power to ordain what is lawful and what is prohibited, the judgement (on the Day of Resurrection)

<sup>10</sup> An intermediate state between death and the Day of Resurrection; it is also said to be a 'place' where the souls of the deceased will remain until the blowing of the trumpet.

and the requital. So how could the polytheists turn away from One Who is like that, and instead worship those who have no power of command, who cannot bring even an atom's weight of benefit, and indeed have no power at all?

By Allah, if they knew how patient Allah is with them, how He grants them well-being and shows compassion towards them even while they are challenging Him by ascribing partners to Him and showing ingratitude towards Him, and disrespecting His greatness by fabricating lies, yet still He grants them well-being and provision, they would become highly motivated to learn about Him and their hearts would be filled with love for Him, and they would hate themselves intensely for having responded to the call of the Shayṭān which leads to disgrace and loss. But they are people who do not understand.



﴿قُلْ مَنْ يُنَجِّيكُمْ مِنْ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً لَئِنْ أَنْجَانَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿٦٣﴾ قُلْ اللَّهُ يُنَجِّيكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ مُشْرِكُونَ ﴿٦٤﴾﴾

(سورة الأنعام: ٦٣-٦٤)

- 6:63. Say: Who is it that delivers you from distress on land and sea, when you call upon Him out loud or privately [saying]: If only He would deliver us from this, we will certainly be among those who are grateful.
- 6:64. Say: It is Allah Who delivers you from this and all other adversity, yet you still ascribe partners to Him.

﴿Say﴾ to these people who ascribe partners to Allah and call upon other gods besides Him, so as to make it binding upon them, as they accept the oneness of Allah's Lordship, to also accept the oneness of His divinity (and that He is the only one deserving of worship):



﴿Say: Who is it that delivers you from distress on land and sea﴾ that is, from its hardship and difficulties, when you cannot find a way out of your troubles, so you call upon your Lord, beseeching Him with humble hearts and a tongue that never ceases to offer supplication, stating your need of Him, and you say – when you are in that situation: ﴿If only He would deliver us from this﴾ hardship in which we find ourselves ﴿we will certainly be among those who are grateful﴾ to Allah; in other words, we will be among those who acknowledge His blessing and use it to help them obey their Lord, and will protect it lest they use it in acts of disobedience.

﴿Say: It is Allah Who delivers you from this and all other adversity﴾ that is, from this particular hardship and from all hardships in general ﴿yet you still ascribe partners to Him﴾ and you do not fulfil your promise to Allah; you forget the blessings that He has bestowed upon you. What proof can be clearer than this of the falsehood of polytheism and the truth of Allah's oneness?



﴿قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبِسَكُمْ شِيْعًا وَيُذِيقَ بَعْضَكُمْ بَأْسَ بَعْضٍ ۗ أَلَمْ تَنْظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ لَعَلَّهُمْ يَفْقَهُونَ ۗ وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ ۗ قُلْ لَنْسُتَ عَلَيْكُمْ بِوَكِيلٍ ۝٦٦﴾  
 ﴿سورة الأنعام: ٦٥-٦٧﴾

- 6:65. Say: He has the power to send punishment upon you from above you or from beneath your feet, and to divide you into discordant factions, causing some to suffer at the hands of others. See how elaborately We make the revelations clear, so that they may understand.
- 6:66. But your people deny this, although it is the truth. Say: I am not your keeper.

6:67. For everything that is foretold there is a time when it will come to pass; and you will come to know.

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Allah (ﷻ) is able to send the punishment upon you from all directions, ﴿from above you or from beneath your feet, and to divide you into discordant factions, causing some to suffer at the hands of others﴾ that is, at times of turmoil and internal fighting.

He is able to do all of that, so beware of persisting in sin, lest there befall you a punishment that would bring about your ruin and destruction. Although He states that He is able to do that, yet by His mercy He has spared this Ummah from the punishment of stones raining down from above and the like, and from the punishment of being swallowed up by the earth beneath their feet.

But He may punish some whom He chooses to punish by causing them to suffer at the hands of one another; so He may give some power over others who then mistreat them, as a punishment in this world, which people may see and learn lessons from, and which people with knowledge will understand.

﴿See how elaborately We make the revelations clear﴾ that is, We make them vary and We have verses which approach the matter from different angles, so as to prove various points, but all of them are indicative of the truth

﴿so that they may understand﴾ that is, so that they may understand the reason for which they were created, and so that they may understand the teachings of Islam and the divine message.

﴿But you people deny this﴾ namely the Qur'an ﴿although it is the truth﴾ concerning which there is no doubt. ﴿Say: I am not your keeper﴾ and it is not my role to record your deeds or requite them; rather my role is to warn you and convey the message.

﴿For everything that is foretold there is a time﴾ which cannot be brought forward or put back

﴿and you will come to know﴾ the punishment of which We have warned you.



﴿وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِيءِ آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ وَإِمَّا يُنسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرَىٰ مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٦٨﴾ وَمَا عَلَى الَّذِينَ يَنْفُونَ مِنْ حِسَابِهِمْ مِن شَيْءٍ وَلَئِكَ ذِكْرَىٰ لَعَلَّهُمْ يَنْفُونَ ﴿٦٩﴾﴾ (سورة

الأنعام: ٦٨-٦٩)

- 6:68. If you see people speaking scornfully about Our revelations, withdraw from them until they begin to talk of other things. If the Shayṭan causes you to forget, then as soon as you remember, do not sit with the wrongdoing people.
- 6:69. Those who fear Allah are in no way accountable for them. However, it is [their duty] to admonish them, so that they may desist from their mockery.

What is meant by speaking scornfully about the revelations of Allah is saying that which is contrary to the truth, such as presenting false ideas in an attractive manner and promoting them, praising those who hold those views, turning away from the truth, and casting aspersions on it and on those who believe in it. So Allah instructed His Messenger (ﷺ) first of all, and his Ummah too, if they see anyone speaking scornfully about the revelations of Allah in any of the ways mentioned, to turn away from them and not to attend the gatherings of those who speak scornfully on the basis of falsehood and persist in doing so, until they talk about something else, then when they talk of other matters, the prohibition mentioned no longer applies.

If there is some good purpose or benefit in talk, it is enjoined, but if it is otherwise, then it is not useful and it is not enjoined. As

indulging in falsehood is condemned and criticised, in that prohibition there is implicit encouragement to search, examine and debate in order to reach the truth.

Then Allah says: ﴿If the Shayṭan causes you to forget﴾ that is, if you sit with them by way of forgetting and heedlessness, ﴿then as soon as you remember, do not sit with the wrongdoing people﴾. That includes those who indulge in falsehood and everyone who engages in unlawful talk or unlawful deeds. It is prohibited to sit with them or be present when they are doing or saying unlawful things that one is unable to stop.

This prohibition applies to the one who sits with them and does not act in accordance with Islamic teachings, such as if he joins them in their unlawful actions and deeds, or he keeps quiet and does not denounce the evildoing. But if he does adhere to Islamic teachings by enjoining them to do good and forbidding them to do evil or to say the evil words that they utter, and that results in putting an end to the evil or reducing it, then there is no blame or sin on him in that case. Hence Allah says: ﴿Those who fear Allah are in no way accountable for them. However, it is [their duty] to admonish them, so that they may desist from their mockery﴾ that is, rather let him remind them and admonish them, so that they may fear Allah (ﷻ) and desist.

This indicates that the one who wants to admonish should use words that are most likely to help them to attain piety. It also indicates that if the reminder or admonition will push the listener further in the way of evil, to the extent that he will refrain from doing what is obligatory, then not admonishing is the better option.



﴿وَدَرِ الذُّبَابِ أَخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا وَعَرَّتْهُمْ الْحَيَاةُ الدُّنْيَا وَذَكَّرَ بِهِ  
 أَنْ تَبْسَلَ نَفْسٌ يَمَا كَسَبَتْ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ وَإِنْ تَعَدَّلَ

كُلَّ عَدَلٍ لَا يُؤَخِّدُ مِنْهَا أَوْلِيَّكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا لَهُمْ سَرَابٌ مِّنْ حَمِيمٍ  
وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ﴿٧٠﴾ (سورة الأنعام: ٧٠)

- 6:70. Leave alone those who take the religion they were ordained to follow as a mere game and mockery, and are deceived by the life of this world. But admonish [with the Qur'an] lest any soul be doomed because of what it has earned, for [then] it will find no protector or intercessor to deliver it from [the punishment of] Allah, and whatever ransom it offers will not be accepted. Such are the ones who are doomed because of what they themselves have earned. They will have scalding water to drink and a painful punishment, because they disbelieved.

What is required of people is sincere devotion to Allah, by worshipping Him alone, with no partner or associate, and doing their best to earn His love and pleasure. That includes turning with all one's heart to Allah and focusing on Him. All one's efforts should be beneficial, serious and not frivolous, sincerely for the sake of Allah, and not for the purpose of showing off.

This is true devotion that is deserving of the name. As for those who claim to be following the truth and to be people of devotion and piety, whilst treating their religion as a game, whereby their hearts are distracted from loving and knowing Allah, and they turn their attention to that which will harm them and waste their time in the pursuit of falsehood, that is because any effort and striving that is not for the sake of Allah is mere play. Allah has instructed us to shun and caution such a person, and not to be deceived by him. His situation should be examined and people should be warned against his actions, and they should not be deceived by him or distracted by his failure to do that which brings one closer to Allah.

«But admonish [with the Qur'an]» that is, remind with the Qur'an, mentioning that which will benefit people, enjoining and explaining,

and presenting it in an attractive manner by referring to its beauty. And mention that which is harmful to people and warn them against doing it, describing various types and explaining what is bad about it, which will prompt people to refrain from it.

All of that is ﴿lest any soul be doomed﴾. In other words, before a person commits sins and goes against the will of Allah, and persists in that which is to be avoided. So remind and admonish, so that people will be deterred and will refrain from doing those things.

﴿for [then] it will find no protector or intercessor to deliver it from [the punishment of] Allah﴾ that is, before it is overwhelmed by its sins, for then no one will be able to benefit it, no relative or friend, for no one could help it besides Allah and no one could intercede for it.

﴿and whatever ransom it offers will not be accepted﴾, not even an earthful of gold. No ransom will be accepted or be of any avail.

﴿Such﴾ that is, those who are described thus ﴿are the ones who are doomed﴾ and will despair of all good ﴿because of what they themselves have earned. They will have scalding water to drink﴾ that is, water that has been heated to the ultimate degree, which will scald their faces and break up their bowels ﴿and a painful punishment, because they disbelieved﴾.



﴿قُلْ أَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰ أَعْقَابِنَا بَعْدَ إِذْ هَدَيْنَا اللَّهُ كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانٌ لَهُ، أَصْحَابٌ يَدْعُونَهُ، إِلَى الْهُدَىٰ اثْبَتْنَا قُلْ إِنْ هَدَى اللَّهُ هُدًى اللَّهُ هُوَ الْهُدَىٰ وَأْمُرْنَا لِلسَّلَامِ رَبِّ الْعَالَمِينَ ﴿٧٦﴾ وَأَنْ أَقِيمُوا الصَّلَاةَ وَآتَوْهُ وَهُوَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٧٧﴾ وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَيَوْمَ يَقُولُ كُن فَيَكُونُ قَوْلُهُ الْحَقُّ وَلَهُ الْمُلْكُ يَوْمَ يُنْفَخُ

﴿سورة الأنعام﴾ ﴿٧٣﴾ فِي الصُّورِ عَلِيمٌ الْغَيْبِ وَالشَّهَادَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿٧١﴾

(٧٣-٧١)

- 6:71. Say: Shall we call on others besides Allah who can neither benefit us nor harm us, and turn on our heels after Allah has guided us, like one whom the devils have caused to be confused and disoriented in the land, although he has companions calling him to guidance, saying: Come to us ? Say: Verily Allah's guidance is the only [true] guidance, and we are commanded to submit to the Lord of the worlds,
- 6:72. and to establish prayer and to fear Him, for it is to Him that you will be gathered.
- 6:73. It is He Who created the heavens and the earth for a true purpose. [Remember] the day when He will say, 'Be!' and it will be; His word is the truth. His will be the dominion on the day the Trumpet will be blown. He knows the unseen and the seen, and He is the Most Wise, the All-Aware.

﴿Say﴾ O Messenger, to those who ascribe partners to Allah and call upon others besides Him, and who call you to follow their religion, and explain to them what their gods really are, for in the case of any rational person, it would be sufficient to tell him what they really are and there would be no need to tell him explicitly not to worship them. Any rational person, if he understood the true nature of the polytheists' belief, would be sure that it is false and there would be no need to establish further proof concerning that, and hence he would say: ﴿Shall we call on others besides Allah who can neither benefit us nor harm us?﴾.

This description includes everyone who is worshipped besides Allah: he cannot bring benefit or cause harm, and he has no power or control over anything, for all power and control belongs only to Allah.

﴿and turn on our heels after Allah has guided us﴾ that is, should we turn back to misguidance after Allah has guided us, and turn back from the path that leads to paradise, and turn back to the ways that lead the one who follows them to the painful punishment?

This is a situation that no wise person would accept, for the one who is in this situation is ﴿like one whom the devils have caused to be confused and disoriented in the land﴾ that is, they have made him lose the way that leads to his goal, so he remains disoriented and confused, ﴿although he has companions calling him to guidance﴾, whilst the devils call him to doom. Thus he remains confused, not knowing which way to go.

This is the situation of all people, except those whom Allah (ﷻ) protects. They find within themselves conflicting inclinations and motives. There is the inclination towards the message of Islam, rational thinking and sound common sense; they call him to guidance and the highest possible status in paradise.

Then there is the inclination towards the Shayṭān, his followers and the self (*nafs*) that prompts evil; they call him to misguidance and to the lowest depths of hell.

Some of the people will follow their inclination towards guidance in all or most of their affairs.

Others will do the opposite of that.

And some will be inclined equally towards both, and will experience inner conflict. Thus you may recognise those who are destined for paradise and those who are destined for hell.

﴿Say: Verily Allah's guidance is the only [true] guidance﴾ that is, there is no guidance except the path which Allah has prescribed on the lips of His Messenger (ﷺ); anything else is misguidance which leads to doom

﴿and we are commanded to submit to the Lord of the worlds﴾ by accepting and affirming His oneness, complying with His commands



and prohibitions and accepting to be His slaves. This is the greatest blessing that Allah has bestowed upon people and the best way to be.

﴿and to establish prayer﴾ that is, and we have been commanded to establish prayer with all its essential parts, conditions, sunnahs and so on.

﴿and to fear Him﴾ by doing that which He has enjoined and avoiding that which He has prohibited

﴿for it is to Him that you will be gathered﴾ that is, you will be gathered on the Day of Resurrection, then He will requite you for your deeds, good and bad.

﴿It is He Who created the heavens and the earth for a true purpose﴾, to ordain commands and prohibitions for His slaves, and to reward or punish them

﴿[Remember] the day when He will say, 'Be!' and it will be; His word is the truth﴾, concerning which there is no doubt and there is no need to repeat it, for He does not say anything in vain.

﴿His will be the dominion on the day the Trumpet will be blown﴾ that is, the Day of Resurrection. It is singled out for mention – even though He is the Sovereign of all things (this world and the hereafter) – because no one will have any sovereignty then, and there will no longer be any dominion except that of Allah, the One, the Subjugator.

﴿He knows the unseen and the seen, and He is the Most Wise, the All-Aware﴾ He is the Bestower of all blessing, Who is possessed of perfect wisdom, great kindness and knowledge that encompasses all that is secret and hidden; there is no god but He and no Lord except He.



﴿وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ مَا زَرَّكَ أَنْتَ تَتَّخِذُ أَصْنَامًا ءَالِهَةً ۗ إِنِّي أَرَأَيْتَ إِنْ أُرْسِلَ فِي ضَلَالٍ مُّبِينٍ ﴿٧٦﴾ وَكَذَلِكَ نُرَى إِبْرَاهِيمَ مَلَكُوتَ السَّمٰوٰتِ وَٱلْأَرْضِ وَلِيَكُونَ مِنَ

الْمُؤْمِنِينَ ﴿٧٥﴾ فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ  
 الْأَلْفِيلِينَ ﴿٧٦﴾ فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَيْنَ لَمْ يَهْدِنِي رَبِّي  
 لَأَكْفُرَنَّ مِنَ الْقَوْمِ الضَّالِّينَ ﴿٧٧﴾ فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ هَذَا رَبِّي هَذَا  
 أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يَنْفُورُ إِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ﴿٧٨﴾ إِنِّي وَجَّهْتُ وَجْهِيَ  
 لِلذِّكْرِ فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿٧٩﴾ (سورة

الأنعام: ٧٤-٧٩)

- 6:74. And [remember] when Ibrâheem said to his father Âzar: Do you take idols as gods? I see that you and your people are clearly misguided.
- 6:75. Thus We gave Ibrâheem an insight into [Allah's] mighty dominion over the heavens and the earth, so that he might be one of those who have certain faith.
- 6:76. When the night overshadowed him, he saw a star. He said: This is my lord. But when it set, he said: I do not like those that set.
- 6:77. When he saw the moon rising he said: This is my lord. But when it set, he said: If my Lord does not guide me, I will certainly be one of those who go astray.
- 6:78. When he saw the sun rising, he said: This is my lord; this is greater. But when it set, he said: O my people, I disavow all [the partners] that you ascribe to Allah.
- 6:79. Verily I have turned my face toward Him Who created the heavens and the earth, having turned away from all that is false, and I am not one of those who ascribe partners to Allah.

Here Allah says: remember the story of Ibrâheem (ﷺ). This is in the context of praising him and highlighting his virtue in that he called people to affirm the oneness of Allah and he prohibited them to ascribe partners to Allah. He said to his father Âzar:

﴿Do you take idols as gods?﴾ For they cannot benefit or harm, and they have no power at all

﴿I see that you and your people are clearly misguided﴾ for you worship that which is not deserving of worship at all, and you fail to worship your Creator Who provides for you and has control over you.

﴿Thus﴾ when We guided him to affirm Our oneness and call people to do likewise

﴿We gave Ibrâheem an insight into [Allah's] mighty dominion over the heavens and the earth﴾ that is, so that he would see, with that insight, what those realms contain of definitive evidence and clear proof

﴿so that he might be one of those who have certain faith﴾ because the strength of faith and knowledge of all that is required will be commensurate with the strength of the evidence and proof.

﴿When the night overshadowed him, he saw a star﴾. Perhaps this refers to a heavenly body that shone more brightly than others. Hence some scholars suggested that this refers to Venus – and Allah knows best.

﴿He said: This is my lord﴾. Going along with his opponent's argument, he said: This is my lord, so let us see whether it is deserving of lordship or not, and whether there will be any proof for that, for it is not appropriate for the wise man to take something as his god without proof or evidence.

﴿But when it set﴾ that is, when that star disappeared  
 ﴿he said: I do not like those that set﴾ that is, those that disappear from the one who worships them, for the object of worship should take care of the one who worships it and should manage all his affairs. As for that which disappears for a long time, how can it be deserving of worship? Is taking it as a god anything but the utmost foolishness and the worst falsehood?

﴿When he saw the moon rising﴾ he saw that it was brighter than the star and different from it

«he said: This is my lord» for the sake of argument.

«But when it set, he said: If my Lord does not guide me, I will certainly be one of those who go astray»; thus he expressed his great need for the guidance of his Lord, for he knew that if Allah did not guide him, no one could guide him, and if Allah did not help him to obey Him, no one could help him.

«When he saw the sun rising, he said: This is my lord; this is greater» than the star and the moon.

«But when it set» at that point the path of guidance became clear and the path of doom was defeated.

So «he said: O my people, I disavow all [the partners] that you ascribe to Allah», as clear proof has been established of the falsehood thereof.

«Verily I have turned my face toward Him Who created the heavens and the earth, having turned away from all that is false» that is, I have turned to Allah alone, turning away from all others «and I am not one of those who ascribe partners to Allah». Thus he disavowed polytheism and believed in the oneness of Allah, and he established proof for that. (What we have mentioned concerning the interpretation of these verses is the correct view. The context is one of debate between Ibrâheem and his people, highlighting the falseness of ascribing divinity to these heavenly bodies or anything else. As for those who say that the context is that of looking and wondering in childhood, there is no evidence for that.)



﴿وَحَاجَّهُ قَوْمُهُ قَالَ أَتَمْتَحُونَني فِي اللَّهِ وَقَدْ هَدَانِي وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا لَا  
 أَن يَشَاءَ رَبِّي شَيْئًا وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا أَفَلَا تَتَذَكَّرُونَ  
 ﴿٨٠﴾ وَكَيْفَ أَخَافُ مَا أَشْرَكْتُم وَلَا تُخَافُونَ أَنكُمُ أَشْرَكْتُم بِاللَّهِ مَا لَمْ يُنَزَّلْ  
 بِهِ عَلَيْكُمُ سُلْطَانًا فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٨١﴾ الَّذِينَ

ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ ﴿٨٢﴾ وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَى قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مَن نَّشَاءُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٨٣﴾ (سورة الأنعام: ٨٠-٨٣)

- 6:80. His people argued with him. He said: Are you arguing with me about Allah, when He has guided me? I do not fear any partner you may ascribe to Him, unless my Lord wills [that harm should reach me]. My Lord encompasses all things in His knowledge. Will you not then pay heed?
- 6:81. Why should I fear that which you ascribe as partners [to Him], when you do not fear ascribing partners to Allah for which He has not sent down to you any authority? So which side has a greater right to feel safe, if you know [the answer]?
- 6:82. It is those who believe and do not mix their faith with wrongdoing who will be truly safe, and it is they who are truly guided.
- 6:83. That was Our argument that We inspired Ibrâheem [to use] against his people. We raise in rank whomever We will. Verily your Lord is Most Wise, All-Knowing.

﴿His people argued with him. He said: Are you arguing with me about Allah, when He has guided me?﴾ That is, what benefit is there in arguing with one to whom the path of guidance has not been made clear? As for the one whom Allah has guided and who has reached the highest level of certainty, he himself will call people to what he believes in.

﴿I do not fear any partner you may ascribe to Him﴾ for they can never harm me and they can never keep any benefit from me ﴿unless my Lord wills [that harm should reach me]. My Lord encompasses all things in His knowledge. Will you not then pay heed﴾ and realise that He alone is the only One Who deserves worship?

﴿Why should I fear that which you ascribe as partners [to Him]﴾ when they are so helpless and useless

﴿when you do not fear ascribing partners to Allah for which He has not sent down to you any authority﴾ that is, except that you are merely following your whims and desires

﴿So which side has a greater right to feel safe, if you know [the answer]?﴾

Then Allah (ﷻ) says, judging between the two sides:

﴿It is those who believe and do not mix their faith with wrongdoing who will be truly safe, and it is they who are truly guided﴾, so they will be safe from fear, punishment and misery, and they will be guided to the straight path. If they do not mix their faith with wrongdoing at all, or ascription of partners to Allah, or commit sin, they will be completely safe and perfectly guided.

However, if they only avoid mixing their faith with ascription of partners to Allah, but they do some bad deeds, they will attain guidance and will basically be safe, but not perfectly so.

What this verse means is that those who do not attain both matters will be neither guided nor safe; rather their lot will be misguidance and misery.

As Allah (ﷻ) ruled that Ibrâheem should defeat his people in argument because of the definitive proof he presented, He says: ﴿That was Our argument that We inspired Ibrâheem [to use] against his people﴾ that is, We caused him thereby to prevail over them and silence them.

﴿We raise in rank whomever We will﴾ as We raised Ibrâheem (ﷺ) in rank in this world and in the hereafter. Allah raises the one who has knowledge by virtue thereof above other people, especially the one who has knowledge, and acts upon it and teaches others; Allah makes him a leader for people to follow, according to his situation, whereby his deeds are watched, his footsteps followed, and his light is sought so that people may walk in the light of his knowledge in the darkness of the night.

Allah (ﷻ) says:

«...Allah will raise in status those of you who believe and [especially] those who have been given knowledge...» (al-Mujâdilah 58: 11)

«Verily your Lord is Most Wise, All-Knowing» so He only grants knowledge and wisdom to the right person, and He knows best who that is and how much he deserves to be granted.



﴿وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ ۗ كُلًّا هَدَيْنَا ۚ وَنُوحًا هَدَيْنَا مِن قَبْلُ ۚ وَمِن دُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ وَهَارُونَ ۚ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٨٤﴾ وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِيلَاسَ ۚ كُلٌّ مِّنَ الصَّالِحِينَ ﴿٨٥﴾ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيُوشَعَ وَلُوطًا ۗ وَكُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ ﴿٨٦﴾ وَمِن ءَابَائِهِمْ وَدُرِّيَّتِهِمْ وَإِخْوَانِهِمْ وَأَجْنِبَتِهِمْ وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُّسْتَقِيمٍ ﴿٨٧﴾ ذَٰلِكَ هُدَىٰ اللَّهِ يَهْدِي بِهِ مَن يَشَاءُ ۚ مِن عِبَادِهِ ۗ وَلَوْ أَشْرَكُوا لَحِطَ عَلَيْهِمْ مَا كَانُوا يَعْمَلُونَ ﴿٨٨﴾ أُولَٰئِكَ الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ وَالْحِكْمَ وَالنُّبُوَّةَ ۚ فَإِن يَكْفُرْ بِهَا هُنَّآ فَقَدْ وَكَلْنَا بِهَا قَوْمًا لَّا يُؤْمِنُونَ ﴿٨٩﴾ أُولَٰئِكَ الَّذِينَ هَدَىٰ اللَّهُ فَبِهِدْهُمْ أَقْسَدَةٌ ۚ قُلْ لَّا أَشْكُرُكُمْ عَلَيْهِمْ ۖ أَجْرًا ۚ إِن هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ ﴿٩٠﴾﴾ (سورة الأنعام: ٨٤-٩٠)

6:84. We gave him Is-hâq and Ya'qoob, both of whom We guided; before him, We guided Nooh, and among his progeny, [We guided] Dâwood, Sulaymân, Ayyoob, Yoosuf, Moosâ and Hâroon. Thus do We reward those who do good.

6:85. And [We guided] Zakariyâ, Yaḥyâ, 'Eesâ and Ilyâs; each was among the righteous.

6:86. And [We guided] Ismâ'eel, Alyasa', Yoonus and Loot; each of them We favoured above all other people [of their own times].

- 6:87. And [We guided] some of their forefathers, progeny and brothers; We chose them and guided them to a straight path.
- 6:88. This is the guidance of Allah, with which He guides whomever He will among His slaves. If they had ascribed partners to Him, all their deeds would have come to nothing.
- 6:89. These were the men to whom We gave the scripture, wisdom and prophethood. If these people [the Makkans] disbelieve therein, then We have entrusted it to a people who do not disbelieve therein.
- 6:90. Those [Prophets] are the ones whom Allah guided; let their guidance be an example to follow. Say: No reward do I ask of you for this. It is but a reminder to the worlds.

Having mentioned His slave and close friend Ibrâheem, Allah (ﷻ) then mentions what He bestowed upon him of knowledge, the message and patience, and what Allah honoured him with of righteous offspring, for He made the best of creation one of his lineage; how great is this tremendous honour, which has no comparison.

﴿We gave him Is-hâq and Ya'qoob﴾ his son, who is also known as Isrâ'eel (Israel); he was the father of a people whom Allah favoured over all others (of their own time).

﴿both of whom We guided﴾ to the straight path, in terms of both knowledge and action.

﴿before him, We guided Nooh﴾. This was a special kind of guidance which was only bestowed upon a few people, namely the Messengers of strong resolve, of whom he (Nooh) was one.

﴿and among his progeny﴾ it may be that the pronoun refers to Nooh, as he was the last mentioned, because among those whom Allah mentions is Looṭ, who was a descendent of Nooh but not of Ibrâheem, because he was his nephew (brother's son).

Or it may be that the pronoun refers to Ibrâheem, because the context is one of praising him. Even though Looṭ was not one of his



descendants, he was one of those who came to believe at Ibrâheem's hands, and his virtue in guiding Loot is more significant than if he were merely his son.

«[We guided] Dâwood, Sulaymân» the son of Dâwood, «Ayyoob, Yoosuf» the son of Ya'qoob, «Moosâ and Hâroon» the two sons of 'Imrân.

«Thus» that is, just as We made the progeny of Ibrâheem al-Khaleel righteous, because he did well in worshipping his Lord and in benefitting people

«do We reward those who do good» by bestowing upon them generous praise and righteous offspring, commensurate with their good deeds.

«And [We guided] Zakariyâ, Yaḥyâ» his son

«'Eesâ» the son of Maryam

«and Ilyâs; each» of these people «was among the righteous» in their attitude, deeds and knowledge; in fact they were leaders of the righteous and foremost among them.

«And [We guided] Ismâ'eel» the son of Ibrâheem, the father of the people who are the best of peoples, namely the Arab people, and father of the leader of the children of Adam, Muhammad (ﷺ).

«Alyasa', Yoonus» the son of Mattâ

«and Loot» the son of Hârân, the brother of Ibrâheem.

«each of them» that is, each of these Prophets and Messengers «each of them We favoured above all other people [of their own times]» because the degrees of virtue are four, as Allah mentions in the verse:

«Those who obey Allah and the Messenger are the ones who will be with those whom Allah has blessed of the Prophets, the strong and true in faith, the martyrs and the righteous...» (*an-Nisâ' 4: 69*)

These are among the highest degrees; in fact they are the best of all the Messengers.

The Messengers whose stories Allah tells in His Book are undoubtedly of higher status than those whose stories He did not tell us.

«And [We guided] some of their forefathers» that is, the forefathers of those mentioned  
 «progeny and brothers» that is, We guided some of the forefathers, progeny and brothers of those mentioned  
 «We chose them» that is, selected them  
 «and guided them to a straight path»

«This» namely the guidance mentioned  
 «is the guidance of Allah» and there is no guidance except His «with which He guides whomever He will among His slaves». So seek guidance from Him, for if He does not guide you, no one else can guide you. Among those whom He chose to guide were the people mentioned here.

«If they had ascribed partners to Him», hypothetically speaking, «all their deeds would have come to nothing», for ascribing partners to Allah invalidates all good deeds and incurs eternity in hell. If these chosen elite had ascribed partners to Allah – which is unlikely as they are far above doing such a thing – all their good deeds would come to nothing, and this applies even more to others.

«Those [Prophets]» who are mentioned here  
 «are the ones whom Allah guided; let their guidance be an example to follow» that is, follow – O noble Messenger – in the footsteps of these chosen Prophets, and tread their path.

He complied with this command and followed the guidance of the Messengers who came before him; he acquired all perfect attributes and virtues by means of which he surpassed all people and was the leader of the Messengers, foremost among the pious – may the blessings and peace of Allah be upon him and upon all of them.

Based on the fact that he had the example of all the previous Prophets and he followed their example, some of the Ṣaḥâbah quoted this verse as evidence that the Messenger of Allah (ﷺ) was the best of all the Messengers.

«Say» to these people who turn away from your call  
 «No reward do I ask of you for this» that is, I do not ask you for any payment or fee in return for conveying the message to you and calling you to it, for that may be a reason for you to refuse to heed the call. Rather my reward is due only from Allah.

«It is but a reminder to the worlds» so that they may be reminded of that which will benefit them so that they may do it, and of that which will harm them so they may avoid it, and so that they may be reminded of their Lord and of His names and attributes, and be reminded of good manners and the ways that lead to them, and of bad manners and the ways that lead to them. This was a reminder to the worlds and was the greatest blessing that Allah bestowed upon them, so they should accept it and give thanks for it.



﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنْزَلَ اللَّهُ عَلَى بَشَرٍ مِّن شَيْءٍ قُلْ مَن أَنْزَلَ الْكِتَابَ  
 الَّذِي جَاء بِهِ مُوسَى نُورًا وَهُدًى لِّلنَّاسِ يَجْعَلُونَهُ قَرَاطِيسَ يُبَدُونَهَا وَتُخْفُونَ كَثِيرًا وَعُلِّمْتُم  
 مَا لَمْ تَعْلَمُوا أُنْتُمْ وَلَا آبَاؤُكُمْ قُلِ اللَّهُ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ ﴿٩١﴾﴾ (سورة الأنعام:

(٩١)

- 6:91. They did not give due recognition to Allah when they said: Allah has not sent down any revelation to any human being. Say: Who then sent down the scripture that Moosâ brought as a light and guidance to the people, but you made it into separate sheets, showing some but concealing many, although now you have been taught what neither you nor your forefathers knew

before? Say: Allah [sent it down]. Then leave them to amuse themselves with their vain discourse.

This is a denunciation of those who rejected the message (among the Jews and the polytheists), and claimed that Allah never sent anything down to any human being. The one who says such a thing has not given due recognition to Allah and has not venerated Him as He deserves to be venerated, because this is casting aspersions upon His wisdom and claiming that He neglected His slaves and did not issue any commands and prohibitions to them; it is a denial of the greatest blessing that Allah has bestowed upon His slaves, which is the message which His slaves have no way of attaining happiness, dignity and prosperity except by following it. What aspersions towards Allah could be greater than this?

﴿Say﴾ to them – confirming the corrupt nature of their view and asking them what they would confirm –

﴿Say: Who then sent down the scripture that Moosâ brought﴾ namely the Torah

﴿as a light﴾ in the darkness of ignorance

﴿and guidance﴾ away from misguidance and towards the straight path in terms of knowledge and practical application. This is the Book which was widely known and famous, to the extent that they copied it on separate sheets and used it however they wanted; whatever was in accordance with their whims and desires they would show and make it known, and whatever was contrary to their whims and desires, they would hide it and conceal it. That happened a great deal.

﴿although now you have been taught﴾ a great deal of knowledge because of that noble Book

﴿what neither you nor your forefathers knew before﴾ so when they ask you about the one who sent down this great Book, which has those qualities, then respond to this question and ﴿Say: Allah [sent it down]﴾. Then the truth will become clear as day and proof will

be established against them; once this is established and you have proven your point, «Then leave them to amuse themselves with their vain discourse» that is, leave them to indulge in falsehood and amuse themselves with things that are of no benefit, until the day comes of which they were warned.



﴿وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ مُصَدِّقٌ لِّذِي بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا  
وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ وَهُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ﴾ (سورة الأنعام:

(٩٢)

6:92. This is a blessed Book that We have sent down, confirming what came before it, so that you may warn the Mother of Cities [Makkah] and all those around it. Those who believe in the hereafter believe in it [this Book] and they are ever mindful of their prayers.

«This» – the Qur'an «is a blessed Book that We have sent down» that is, it is blessed because there is a great deal of good in it and abundant benefits «confirming what came before it» that is, in accordance with the previous Books, attesting to their truth.

«so that you may warn the Mother of Cities [Makkah] and all those around it» that is, We have sent it down also, so that you may warn the Mother of Cities, namely Makkah al-Mukarramah, and those around it in the regions of Arabia and indeed in all lands. So warn the people of the punishment of Allah and how it came upon previous nations, and alert them to the implications of that.

«Those who believe in the hereafter believe in it [this Book]» because if fear is in the heart, the heart will be filled with faith and the individual will do that which pleases Allah.

﴿and they are ever mindful of their prayers﴾ that is, they persist in doing them regularly, fulfilling the necessary conditions and observing their limits and etiquette, and perfecting them. May Allah make us among them.



﴿وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنزِلُ  
مِثْلَ مَا أَنْزَلَ اللَّهُ وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوا  
أَيْدِيهِمْ أَخْرَجُوا أَنفُسَكُمْ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى  
اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ ﴿٩٣﴾ وَلَقَدْ جِئْتُمُونَا فُرَادَىٰ كَمَا خَلَقْنَاكُمْ  
أَوَّلَ مَرَّةٍ وَتَرَكْتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ وَمَا نَرَىٰ مَعَكُمْ شُفَعَاءَ الَّذِينَ زَعَمْتُمْ  
أَنَّهُمْ فِيكُمْ شُرَكَؤُا لَقَدْ تَقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا كُنْتُمْ تَزْعُمُونَ ﴿٩٤﴾﴾ (سورة

الأنعام: ٩٣-٩٤)

- 6:93. Who does greater evil than he who fabricates lies against Allah or says: I have received revelation, when he has received none, or who says: I will bring down the like of what Allah has sent down? If you [O Muhammad] could but see the evildoers when they are in the throes of death and the angels are stretching out their hands [saying]: Give up your souls! Today you will be recompensed with a humiliating punishment, because you used to tell lies against Allah and you arrogantly rejected His revelations.
- 6:94. Now you have come to Us alone, as We created you the first time, and you have left behind all that We had bestowed on you. We do not see with you your intercessors who you claimed were entitled to a share of your worship and devotion. Now all ties between you have been severed and that which you presumed is lost from you.

Here Allah says: No one does more wrong or greater evil than the one who tells lies against Allah, by attributing to Him words or rulings that have nothing to do with Him. Indeed this is the worst of characteristics, because it involves lying and changing religious teachings, both fundamental and minor issues, and attributing that to Allah. This is one of the worst of evil deeds.

It also includes making false claims of prophethood and mendaciously claiming that one received revelation. In addition to telling lies against Allah and audaciously challenging Him, such a person also demands that people should follow him and he strives to make them do that, regarding it as permissible to shed the blood and seize the wealth of anyone who goes against him.

This verse refers to all those who falsely claimed to be prophets, such as Musaylimah al-Kadh-dhâb, al-Aswad al-‘Ansi, al-Mukhtâr and others of their ilk.

﴿or who says: I will bring down the like of what Allah has sent down﴾ that is, who does greater evil than one who claims that he is able to do what Allah can do, and tries to compete with Allah in His decrees and to prescribe laws as Allah does? This includes everyone who claims that he is able to compete with the Qur‘an and produce something similar to it.

What wrongdoing can be greater than the claim of one who is needy and helpless in and of himself, and imperfect in all ways, that he is able to match the One Who is most strong and independent of means, Who is possessed of absolute perfection in all ways, in His essence, names and attributes?

After criticising the wrongdoers, Allah then mentions what He has prepared of punishment at the moment of death and on the Day of Resurrection: ﴿If you [O Muhammad] could but see the evildoers when they are in the throes of death﴾ that is, their great terror and dreadful anguish, you would see something indescribably frightening.

﴿and the angels are stretching out their hands﴾ towards those dying wrongdoers, beating and tormenting them, and saying as they are pulling out their anguished souls that are reluctant to leave their bodies: ﴿Give up your souls! Today you will be recompensed with a humiliating punishment﴾ that is, a severe punishment that will humiliate you, as the recompense fits the nature of the deed.

This punishment is ﴿because you used to tell lies against Allah﴾, because you lied about Him and rejected the truth that was brought by the Messengers

﴿and you arrogantly rejected His revelations﴾ that is, you thought yourselves to be above submitting to His revelations and rulings. This is indicative of punishment or bliss in al-barzakh. These words and the punishment that is aimed at them occur at the time of death, just before and afterwards. This indicates that the soul is a physical being that may enter and exit, and be addressed; it inhabits the body and departs from it. This refers to their condition in al-barzakh.

As for the Day of Resurrection, when they reach it they will arrive bankrupt and alone, with no family, wealth, children, troops or supporters, as Allah created them the first time, bereft of all things.

On that day, the individual will be separated from everything that he had in this world, apart from his righteous deeds and bad deeds, which are the currency of the hereafter. The outcome in the hereafter will be based on these deeds: good and bad, pleasure and pain, torment and bliss, will all be determined on the basis of deeds. It is deeds that will benefit or harm, cause misery or bring happiness. All other things, such as one's spouse, children, wealth and supporters, will be mere accessories and temporary conveniences. Hence Allah (ﷻ) says: ﴿Now you have come to Us alone, as We created you the first time, and you have left behind all that We had bestowed on you﴾ that is, everything We gave you and blessed you with; they cannot help you in any way. ﴿We do not see with you your intercessors who you claimed were entitled to a share of your worship and devotion﴾.



The polytheists ascribed partners to Allah, and they worshipped alongside Him the angels, the Prophets, the righteous and others. They are all slaves of Allah, but they gave a share of themselves and of their worship to these created beings, and this claim of theirs was wrongdoing on their part. All creatures are slaves of Allah, and Allah is their Sovereign and the only One Who is deserving of their worship. On the Day of Resurrection, they will be rebuked for joining others in worship with Allah and devoting worship to some of His slaves, ascribing to them the status of the Creator and Sovereign, and these words will be said to them.

«We do not see with you your intercessors who you claimed were entitled to a share of your worship and devotion. Now all ties between you have been severed» that is, the connection between you and your so-called partners, in the sense of intercession and otherwise, has been cut off, and is of no help or benefit to you.

«and that which you presumed is lost from you», whether it is gain, security, happiness, or salvation, whatever the Shayṭān made fair-seeming to you, so that you held it dear and uttered it with your tongues. You were deceived by this false claim, which has no basis in reality, and now that the opposite of what you claimed has become clear to you, you can plainly see that you are losers and have lost your selves, your families and your wealth.



﴿إِنَّ اللَّهَ فَالِقُ الْغَيْبِ وَالنَّوَىٰ ۗ يُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ ۗ ذَٰلِكُمْ اللَّهُ فَالِقُ تَوَفَّكُونَ ﴿٩٥﴾ فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ۗ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٩٦﴾ وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ اللَّيْلِ وَالْبَحْرِ ۗ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٩٧﴾ وَهُوَ الَّذِي أَنشَأَكُم

مِن نَّقِيسٍ وَجِدَّةٍ فَسْتَفْرُغُ وَمُسْتَوْدِعٌ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ ﴿٩٨﴾ (سورة الأنعام: ٩٥-٩٨)

- 6:95. Verily Allah is the One Who cleaves the grain and the date stone [and causes them to sprout]. He brings forth the living from the dead, and He is the One Who brings forth the dead from the living. Such is Allah; so how could they be turned away [from the truth]?
- 6:96. He is the One Who cleaves the daybreak [from the dark of night]. He has made the night for rest, and the sun and moon for the reckoning [of time]. That is the decree of the Almighty, All-Knowing.
- 6:97. It is He Who made the stars for you, so that you may navigate by them in darkness [or when you lose your way] on land and sea. Indeed We have explained Our signs in detail for people who have knowledge.
- 6:98. It is He Who has created you from a single soul, then a repository and a depository. Indeed We have explained Our signs in detail for people who have understanding.

Here Allah (ﷻ) tells us of His perfection, the greatness of His authority, the power of His might, the vastness of His mercy, the comprehensive nature of His generosity and His great care for His creation.

«Verily Allah is the One Who cleaves the grain» this includes all seeds that people plant themselves, as well as those that they do not plant themselves, such as the seeds that Allah disperses in the wilderness. He cleaves or splits the seeds of crops and plants of various types which are used for all kinds of purposes.

He cleaves or splits the stones or pits from which trees grow, such as date palms, fruit trees and so on, from which humans, livestock and other animals benefit, feeding on that which grows from the seeds and

stones that Allah splits. They eat from them and benefit from them in all kinds of ways, as ordained by Allah.

Allah shows them examples of His kindness and generosity that dazzle the mind of the most rational people; He shows them the brilliance of His creation and the perfection of His wisdom, by which they may know Him and affirm His oneness, and they may realise that He is the Truth and that worship of anything other than Him is false.

﴿He brings forth the living from the dead﴾ as He brings forth sperm from the semen, the chick from the egg, and plants and trees from seeds and stones (of dates and the like).

﴿and He is the One Who brings forth the dead﴾ – this refers to that which does not grow or that which does not have a soul

﴿from the living﴾, as He brings forth stones (of dates and the like) and seeds from trees and plants, and he brings forth eggs from birds, and so on.

﴿Such﴾ that is, the One Who does that is unique in His creation and control of these things

﴿is Allah﴾ your Lord; that is, He is the only One Who is divine and worthy of worship from all of His creation, and He is the One Who bestows His blessings upon all of creation and nourishes them by His bounty

﴿so how could they be turned away [from the truth]?﴾ That is, how could they be diverted and turn away from worship of the One Who is like that, and worship instead that which has no power over itself to bring benefit or cause harm, and no control over its own life, death or resurrection?

Having referred to the blessing of creating provision, Allah (ﷻ) then mentions the blessing of providing shelter and creating everything that His slaves need of light and darkness, and the benefits and interests that results from that, as He says:

﴿He is the One Who cleaves the daybreak [from the dark of night]﴾ that is, just as He cleaves the seed and date stone, He also cleaves the

depths of darkness of the night, which envelops everything on the face of the earth, with the light of dawn which He cleaves gradually, until the darkness of night disappears entirely and is followed by the brightness of daylight, in which people go about their business and earn their livelihood, and tend to their interests, both spiritual and worldly.

Because people need peace, calm and rest, which cannot be attained in the light of day, Allah ﴿has made the night for rest﴾, during which humans go back to their homes and sleep, animals go back to their pens and barns, and birds go back to their nests and roosts, and they all have their share of rest. Then Allah takes away the night by bringing the daylight, and so it will continue until the Day of Resurrection.

﴿and﴾ Allah has made ﴿the sun and moon for the reckoning [of time]﴾, so as to organise the times for acts of worship and the terms of transactions, and so that one may know how much time has passed. Were it not for the existence of the sun and moon, and their alternation and changes, most people would not know these things and they would not be common knowledge; rather these matters would be known only to a few individuals after a great deal of effort, and people would miss out on these essential benefits.

﴿That﴾ namely what has been mentioned above ﴿is the decree of the Almighty, All-Knowing﴾ to Whom – by His might – these mighty creations submit, and so they move in submission to His command in such a way that they do not go beyond the course that Allah has set for them, and they do not go ahead or fall behind.

﴿All-Knowing﴾ – His knowledge encompasses all things, seen and unseen, first and last.

One of the rational proofs of the all-encompassing nature of His knowledge is the fact that these mighty creations are subjugated to His control and He makes them run according to a brilliant and precise system that is dazzling in its beauty and perfection, and the way in which it serves people's interests in accordance with divine wisdom.

«It is He Who made the stars for you, so that you may navigate by them in darkness [or when you lose your way] on land and sea». If you lose your way or the traveller is not sure which direction to take, Allah has made the stars means by which humans may find their way when travelling for their interests or for the purpose of trade. For example, there are stars which are always seen and their position does not change, and there are other stars whose position always changes, but people of knowledge are aware of that and can work out directions and times from that.

This verse and similar verses indicate that it is prescribed to learn about the movement and positions of the stars, a science that is called astronomy, for navigation is not possible without it.

«Indeed We have explained Our signs in detail» that is, We have clarified them and distinguished each type from another, so that the signs of Allah are clear and obvious

«for people who have knowledge» that is, for people of knowledge, for they are the ones who are addressed here and from whom a response is required, unlike the ignorant and harsh people who turn away from the signs of Allah and from the knowledge brought by the Messengers, for the explanation will be of no benefit to them and will not dispel their confusion or clarify anything that they do not understand.

«It is He Who has created you from a single soul», namely Adam (ﷺ). Allah created this human race from him, that has filled the earth and is still increasing and growing, and that varies so greatly in character and physical characteristics that it can scarcely be controlled or described.

Allah created for them a repository; that is a place where they end up and to which they are driven, which is the abode of settlement after which there is nothing. That is the realm which they were created to inhabit and they were placed in this world to strive for it

and to do all sorts of activities that will lead to its development and enhancement.

Allah deposited them in the loins of their fathers and the wombs of their mothers, then in this world, then in al-barzakh, and all of these are temporary abodes, which will not last forever. Rather the individual will move on from them until he reaches the permanent realm. As for this world, it is only transient.

«Indeed We have explained Our signs in detail for people who have understanding» of the signs of Allah, and are able to infer proof and evidence from them.



﴿ وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُخْرِجُ مِنْهُ حَبًّا مُتَرَاكِبًا وَمِنَ النَّخْلِ مِن طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِّنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُنْتَشِبِهِ أَنْظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ إِنَّ فِي ذَٰلِكُمْ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴾ (سورة الأنعام: ٩٩)

- 6:99. It is He Who sends down water from the sky, with which We bring forth all kinds of vegetation. From it We bring forth green shoots, from which We produce grain in close-packed rows. From the spathes of the date palm [come] low-hanging clusters of dates. [With the water We also bring forth] gardens of grapevines, and olive and pomegranate trees, similar [in some ways] yet dissimilar [in others]. Watch their fruits as they grow and ripen. Surely in that there are signs for people who believe.

This is one of the greatest blessings that all creatures are in need of, both humans and others. Allah repeatedly sends down water from the sky at times when people need it, and He causes to grow thereby everything that people and animals eat, so they are nourished by

the bounty of Allah and they enjoy His provision and rejoice in His kindness, and He relieves them of drought, despair and famine. So their hearts rejoice and their faces become cheerful, and people attain the mercy of the Most Gracious, Most Merciful, through which they find joy and are abundantly nourished. In return they are required to do their utmost to give thanks to the One Who has bestowed these blessings upon them, to worship Him alone, to turn to Him and to love Him.

Having mentioned in general terms what grows by means of this rain, namely all kinds of trees and plants, Allah then mentions in particular grains and dates, because of their many benefits and because they are staple foods for the majority of humankind.

«From it We bring forth green shoots, from which We produce» that is, from those green plants, «grain in close-packed rows» that is, one row above another, such as wheat, barley, corn, rice and other kinds of grains.

«From the spathes of the date palm» this refers to the vessel before the bunch of dates appears from it. From that vessel Allah brings forth «low-hanging clusters of dates» that is, they are close at hand and easy to pick for the one who wants to do so. It is not difficult to pick them from the palm tree even if it is tall, because it has something like steps on its trunk and is easy to climb.

«[With the water We also bring forth] gardens of grapevines, and olive and pomegranate trees». These trees provide many benefits, hence Allah singles them out for mention after having mentioned trees and plants in general terms.

«similar [in some ways] yet dissimilar [in others]» it may be that this refers to pomegranates and olives; that is, they are similar in terms of the tree and its leaves, but not in terms of the fruit. Or it may be that it refers to all kinds of trees and their fruits, and that some of them resemble one another and are similar in some ways, and others are

not similar to one another. But all of them are beneficial to people, as they enjoy their fruits, find nourishment in them and also learn lessons from them, which Allah enjoins them to do: ﴿Watch﴾ that is, observe, contemplate and reflect on ﴿their fruits﴾ that is, observe all trees, especially the date palm, when they begin to bear fruit.

﴿as they grow and ripen﴾ that is, observe it at the time when the fruit appears and the time when it ripens, for in that there are lessons and signs which are indicative of the mercy of Allah, the vastness of His kindness and generosity, and the perfect nature of His power and His care for His slaves.

But not everyone ponders and reflects, and not everyone thinks and understands the intended meaning. Hence Allah (ﷻ) stated that only the believers benefit from His signs: ﴿Surely in that there are signs for people who believe﴾.

The faith of the believers makes them strive in accordance with the dictates of faith, part of which is to contemplate the signs of Allah and learn from them the lessons to which they point, and what is indicated by sound reason, common sense and Islamic teaching.



﴿وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَفُوا لَهُ بَيْنَ وَبَيْنَ يَغْتَرِ عَلَيْهِمْ سُبْحَانَهُ  
وَتَعَالَى عَمَّا يُصِفُونَ ﴿١٠٠﴾ بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ أَنَّى يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ  
لَهُ صَاحِبَةً وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٠١﴾ ذَلِكَُمُ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا  
هُوَ خَلَقَ كُلَّ شَيْءٍ وَأَعْبُدُوهُ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ ﴿١٠٢﴾ لَا تَدْرِكُهُ  
الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٠٣﴾ قَدْ جَاءَكُمْ بِصَافِرٍ مِنْ رَبِّكُمْ  
فَمَنْ أَبْصَرَ فَلِنَفْسِهِ وَمَنْ عَمِيَ فَعَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ ﴿١٠٤﴾﴾ (سورة الأنعام:



- 6:100. They regard the jinn as partners of Allah, although He created them, and they falsely attribute to Him sons and daughters without any knowledge. Glory be to Him, and exalted be He far above what they ascribe [to Him].
- 6:101. [He is] the Originator of the heavens and the earth; how could He have a son when He has no wife? He created all things, and He has full knowledge of all things.
- 6:102. Such is Allah your Lord. There is no god but He, the Creator of all things. So worship Him, for He is in charge of all things.
- 6:103. No vision can encompass Him, whereas He encompasses all vision. He is the Knower of subtleties, the All-Aware.
- 6:104. Clear proofs have come to you from your Lord. Whoever sees [the truth], it will be for [the good of] his own soul; whoever is blind [to the truth], it will be to his own detriment. I am not your keeper.

Here Allah tells us that despite His kindness to His slaves, and His showing them His clear signs and proof, the polytheists, such as the Quraysh and others, ascribe to Him so-called partners whom they worship, including some of the jinn and angels who were themselves created by Allah and who possess no characteristics of lordship or divinity at all. They described them as partners to the One Who alone possesses the power of creation and command, and is the Bestower of all kinds of blessings, and Who has the power to ward off all calamities. Thus the polytheists fabricated and invented of their own accord sons and daughters that they falsely ascribed to Allah, with no knowledge whatsoever.

Who does more wrong than one who speaks of Allah without knowledge and falsely attributes to Him the worst of shortcomings, which he should declare Allah to be far above?

Therefore He declared Himself to be far above the fabrications of the polytheists, as He said: ﴿Glory be to Him, and exalted be He far

above what they ascribe [to Him]». For He possesses all attributes of perfection and is far above all shortcomings, faults and defects.

«[He is] the Originator of the heavens and the earth» that is, their Creator, the One Who created them in a precise manner with no precedent, in the most precise and beautiful manner such as not even the people of the greatest reason could invent, and He has no partner in the creation thereof.

«how could He have a son when He has no wife?» That is, how could Allah have a son when He is the Almighty God, who has no wife and has no need of anything that He has created, whilst they are all in need of Him in all situations?

A son must inevitably be of the same nature as his father, but Allah is the Creator of all things and nothing that He has created is like Allah in any way whatsoever.

Having mentioned His creation of things in general, Allah then states that His knowledge encompasses all of them, as He says: «He created all things, and He has full knowledge of all things». Mention of knowledge after creation hints at rational evidence for His definitive knowledge of all things, and that evidence is the perfect design and brilliance of these created things. This points to the vastness of the Creator's knowledge and the perfect nature of His wisdom, as Allah (ﷻ) says elsewhere:

«How could He Who created not know His own creation, when He is the Knower of subtleties, the All-Aware?» (*al-Mulk* 67: 14)

– and:

«Is not He Who created the heavens and the earth able to create the like of them?»<sup>11</sup> Yes indeed, for He is the Creator of all, the All-Knowing.» (*Yâ Seen* 36: 81)

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<sup>11</sup> That is, He is able to recreate them (on the Day of Resurrection) exactly as they were in the first creation. (as-Sa'di)

﴿Such﴾ that is, the One Who created all of this and ordained it ﴿is Allah your Lord﴾ that is, He is the only one to be worshipped, the only One Who is deserving of the utmost humility and love, the Lord Who is in charge of all His creation and He bestows all kinds of blessings and wards off all kinds of calamities.

﴿There is no god but He, the Creator of all things. So worship Him﴾ that is, as it is proven and established that it is Allah besides Whom there is no other god, devote all kinds of worship to Him alone and make it sincerely for Allah alone, seeking thereby His Countenance, for this is the purpose for which they were created:

﴿I have not created the jinn and humans except to worship Me.﴾  
(*adh-Dhāriyāt 51: 56*)

﴿for He is in charge of all things﴾ that is, all things are under the control of Allah, for He creates and controls them, and they are all at His disposal.

It is well known that the soundness, perfection and proper function of anything that is put under someone's control is dependent upon how good the one in charge of it is, but this applies to people and is not applicable when speaking of Allah (ﷻ) being in charge of things, because their being in charge is on behalf of someone else, and the proxy receives instructions from the one who put him in charge.

But when we speak of Allah (ﷻ) being in charge, He is in charge by and for Himself, which is indicative of His perfect knowledge, proper running of affairs, excellence and justice. It is not possible for anyone to check on Him or find flaws or problems in His creation or find any faults or shortcomings in the way in which He manages things.

One aspect of His being in charge is that He undertook to explain His religion and protect it from anything that may undermine or alter it. He also undertook to protect the believers from that which may undermine or be detrimental to their faith and religious commitment.

﴿No vision can encompass Him﴾ because of His greatness, majesty and perfection. Yet people will be able to see Him and have the joy of gazing upon His Countenance (in the hereafter). Saying that no vision can encompass Him does not mean that people will not see Him; rather it implicitly confirms that. As the verse denies that vision will be able to encompass Him – although encompassing is one of the main characteristics of vision – this indicates that they will see Him, but not encompass Him with their vision.

If He had wanted to say that they will not see Him, He would have said “No vision can see Him” and the like. Thus it is known that there is nothing in this verse to support the view of those who deny the divine attributes and say that they will not see their Lord in the hereafter; rather it is indicative of the opposite of what they say.

﴿whereas He encompasses all vision﴾ that is, He is the One Whose knowledge encompasses all things, visible and hidden; His hearing encompasses all sounds, audible and inaudible; His sight encompasses all that may be seen, small and great. Hence He says: ﴿He is the Knower of subtleties, the All-Aware﴾, Whose knowledge and awareness are so subtle and precise that they encompass everything that is hidden in people’s hearts and innermost selves.

By His subtle knowledge He drives His slave to that which leads him to carry out his religious duties and brings him to that point in ways of which he is not aware and did not plan for. And He leads him to eternal happiness and success in ways that he never anticipated. He may even decree things that a person dislikes and finds hard, so he calls upon Allah to grant him relief, because He knows what is best for the person’s religious commitment and that his reaching perfection is connected to that thing. Glory be to the One who is the Knower of subtleties and is Most Merciful towards the believers.

﴿Clear proofs have come to you from your Lord. Whoever sees [the truth], it will be for [the good of] his own soul; whoever is blind [to the truth], it will be to his own detriment. I am not your keeper﴾.

Having mentioned clear signs and proofs, which point to the truth, Allah then draws attention to them and states that guidance and its opposite are for their own sake.

«Clear proofs have come to you from your Lord» that is, verses that point to the truth and make it as clear as day, because of what they contain of eloquence and clarity, and what they discuss of sublime meanings and beautiful facts, because they come from the Lord Who bestows all kinds of blessings, visible and invisible, upon His creation, the best of which is the sending of clear revelations that explain different issues.

«Whoever sees [the truth]» Through the lessons he learned from those revelations and acts upon it,  
 «it will be for [the good of] his own soul» for Allah is independent of means, Most Praiseworthy  
 «whoever is blind [to the truth]» in that he was shown but failed to see, and he was warned but failed to pay heed, and the truth was shown to him but he did not submit to it or humble himself, his blindness will only harm him.

«I» – this refers to the Messenger (ﷺ)  
 «am not your keeper» that is, I do not watch over your deeds constantly; rather all I have to do is convey the message clearly, and I have fulfilled my duty and conveyed that which Allah revealed to me. That is my task, and anything apart from that is not up to me.



﴿وَكَذَلِكَ نَصْرَفُ الْآيَاتِ وَلِيَقُولُوا دَرَسْتَ وَلِنُبَيِّنَهُ لِقَوْمٍ يَعْلَمُونَ ﴿١٥﴾ اتَّبِعْ مَا أَوْحَىٰ إِلَيْكَ مِنْ رَبِّكَ ۚ لَا إِلَهَ إِلَّا هُوَ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿١٦﴾ وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا ۚ وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِيظًا ۚ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿١٧﴾ وَلَا تَسُبُّوا الَّذِينَ

يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيْنَالِكُلِّ أُمَّةٍ عَمَلُهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ تَرْجِعُهُمْ فَيُنشِئُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٠٨﴾ (سورة الأنعام: ١٠٥-١٠٨)

- 6:105. Thus We make the revelations elaborately clear, so that they may say: You have learned this [from somebody else], and so that We may make them clear for people who have knowledge.
- 6:106. Follow that which has been revealed to you from your Lord – there is no god but He – and turn away from those who ascribe partners to Him.
- 6:107. If Allah had willed, they would not have ascribed partners to Him. But We have not made you their keeper, nor are you in charge of them.<sup>12</sup>
- 6:108. Do not revile those on whom they call besides Allah, lest they revile Allah out of spite and lack of knowledge. Thus We have made fair-seeming to every nation its actions. In the end they will return to their Lord and He will inform them of what they used to do.

Here Allah forbids the believers to do something that had originally been permissible and even prescribed, which is reviling the gods of the polytheists, which they took as idols and gods besides Allah, as scorning and reviling them was a means of drawing closer to Allah.

But because this was something that may be a cause of the polytheists reviling the Lord of the worlds, Who should be declared to be exalted far above any faults, defects, reviling or defamation, Allah forbade reviling the gods of the polytheists, because they would spring to defend their religion and rally around their gods. That is because Allah has made fair-seeming to every nation its deeds, so they think that their ways are good and if the Muslims revile their gods, they will defend them by all means, even if that means reviling

<sup>12</sup> Shaykh as-Sa'di did not discuss the meaning of vv 105-107 in his *Tafseer*. (Translator)

Allah, the Lord of the worlds, reverence for Whom is instilled in the hearts of righteous and immoral alike.

But all people will return to Allah on the Day of Resurrection, and they and their deeds will be presented before Him, and He will inform them of what they used to do, both good and bad.

This verse points to an important shar'i principle, which is that means are to be judged by ends, and means that may lead to something prohibited – even if those means are permissible – are to be deemed prohibited also, if they will lead to evil.



﴿وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِن جَاءَتْهُمْ آيَةٌ لِّيُؤْمِنُوا بِهَا قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ ﴿١٠٩﴾ وَنَقَلِبُ أَقْبَادَهُمْ وَأَبْصُرُهُمْ كَمَا لَوْ يُؤْمِنُوا بِهِ أُولَئِكَ سَازِجُونَ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١١٠﴾ ﴿وَلَوْ أَنَّا زَلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتُونَ وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَا كَانُوا لِيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ وَلَكِنْ أَكْثَرُهُمْ يَجْهَلُونَ ﴿١١١﴾﴾ (سورة الأنعام: ١٠٩-١١١)

- 6:109. They swear their most solemn oaths by Allah that if a sign came to them, they would believe in it. Say: Signs are in the power of Allah alone. How do you [O Muslims] know that even if such a sign were to come, they would believe?
- 6:110. We will turn their hearts and eyes away [from the truth], since they refused to believe in it the first time, and We will leave them to wander blindly in their misguidance.
- 6:111. Even if We did send angels down to them, and the dead spoke to them, and We gathered together all things before them to testify to the truth, they still would not believe, unless Allah willed it. But most of them are ignorant [of this fact].<sup>13</sup>

<sup>13</sup> Juz' 7 actually ends with v. 110, but as the author treated vv. 109-111 as a single passage, we have included v. 111 here. (Translator)

That is, the polytheists who reject the Messenger Muhammad (ﷺ) swear «their most solemn oaths by Allah» that is, most emphatically, in order to confirm «that if a sign came to them», indicating that Muhammad (ﷺ) was indeed speaking the truth «they would believe in it». Their words were not for the purpose of sincerely seeking guidance; rather their aim was to give an answer that would ward off people's objections and to definitively reject what the Messenger (ﷺ) had already brought. For Allah had supported His Messenger (ﷺ) with clear evidence and proof which, if anyone paid attention to it, he would not have the slightest doubt about the soundness of the message he brought.

Hence their demand for signs – after that – was a kind of stubbornness that did not deserve a response; in fact not responding was more appropriate.

Allah's way of dealing with His slaves, in the case of those who demand signs from their Messenger – but if they came to them, they would not believe in them – is to hasten the punishment for them. Hence He said here: «Say: Signs are in the power of Allah alone» that is, He is the One Who sends them if He will, and He withholds them if He will, and I have no control over the matter at all. Therefore your demanding signs from me is a kind of wrongdoing and a demand for something that I have no power to deliver. Rather you may ask me to explain what I have brought to you and to confirm it, and that has already happened, but there is no guarantee that if the signs came to them they would accept them and believe; usually people with such an attitude do not believe. Hence Allah says: «How do you [O Muslims] know that even if such a sign were to come, they would believe?»

«We will turn their hearts and eyes away [from the truth], since they refused to believe in it the first time, and We will leave them to wander blindly in their misguidance».



That is, We will punish them – if they do not believe when the Messenger first comes to them and establishes proof against them – by turning their hearts away and preventing them from believing, and by not guiding them to follow the straight path.

This is by Allah's justice and wisdom concerning His slaves, for they are the ones who have brought it upon themselves. He opened the gate for them, but they did not enter; He showed them the way but they did not follow it. So after that, if they are deprived of guidance, that is appropriate for their situation.

Moreover, connecting the issue of having faith to their will only, and not relying on Allah, is one of the most grievous errors. If great signs came to them, such as the angels coming down to them and testifying to the truth of the Messenger, or the dead speaking, or their resurrection after death and the gathering of all things ﴿before them﴾ to speak to them, and they were to see that with their own eyes and touch it with their own hands, to confirm that what the Messenger (ﷺ) brought is the truth, they still would not believe, if Allah did not will that they should do so. But most of them are ignorant, hence they connected the issue of their faith to merely seeing the signs.

Rather what reason and knowledge dictate is that the individual should aim to follow the truth and to seek truth by means of that which Allah has explained, and act upon it, seeking the help of his Lord. He should not rely on himself or his own strength, or demand signs in which there is no benefit.



﴿وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَاطِئِينَ الْإِنسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ  
 زُخْرَفَ الْقَوْلِ غَرُورًا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴿١١٢﴾ وَلْيَصْغَى  
 إِلَيْهِ أَقْعَدَةُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَلْيَرْضَوْهُ وَلِيَقْتَرِفُوا مَا هُمْ مُقْتَرِفُونَ

- 6:112. And similarly We appointed for every Prophet enemies, devils from among humankind and jinn, whispering to one another fancy words in order to deceive. If your Lord had so willed, they would not have done that. So leave them to their fabrications.<sup>14</sup>
- 6:113. And this is so that the hearts of those who do not believe in the hereafter may incline to it [that deceit] and be well pleased with it, and so commit whatever sins they want.

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Here Allah (ﷻ) says, consoling His Messenger Muhammad (ﷺ): Just as We made for you enemies who reject your message, oppose you and envy you, this is Our way; for each Prophet whom we send to humankind, we make enemies among the devils of humankind and the jinn, who do the opposite of what the Messengers do.

﴿whispering to one another fancy words in order to deceive﴾ that is, they make fair-seeming to one another the falsehood to which they call people, and they come up with flowery words and depict it in the best image, so as to deceive the foolish who do not understand the reality of things.

Thus the foolish are deceived by these fancy words and flowery phrases, so they believe truth to be falsehood and falsehood to be true. Hence Allah (ﷻ) says: ﴿And this is so that the hearts of those who do not believe in the hereafter may incline to it [that deceit]﴾ that is, they may be inclined towards those fancy words, because their lack of belief in the Last Day and their lack of sound reasoning cause them to do that

﴿and be well pleased with it﴾ after inclining towards it. So first of all they incline towards it, then when they have inclined towards it and heard those fancy words, they are pleased with it and it becomes fair-seeming to their minds and becomes a firmly-rooted belief in their hearts.

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<sup>14</sup> Juz' 8 actually begins with v. 111, but as the author treated vv. 109-111 as a single passage, we included those verses in Juz' 7. (Translator)

Then as a result of that they do what they do, namely telling lies in word and deed, which inevitably leads to abhorrent beliefs.

This is the state of those who are deceived by the devils among humankind and the jinn, and respond to their call.

As for those who believe in the hereafter, people of sound reasoning and mature thinking, they are not deceived or dazzled by those fancy words; rather their focus is on learning facts and looking at the meaning of that to which those people call them. If it is true, they accept it and submit to it, even if the phrases are not eloquent, but if it is false, they reject it, no matter who its proponent is, even if he uses the most eloquent and flowery of language.

In His wisdom, Allah (ﷻ) has created enemies of the Prophets, and supporters of falsehood who promote it, so as to test His slaves and distinguish between the sincere and the insincere, the wise and the ignorant, the one who has insight and the one who is blind.

By His wisdom, He thereby demonstrates and highlights the truth, for the truth is always bright and clear; when falsehood tries to wrestle with it and resist it, at that point evidence that points to the reality of the truth becomes clear and distinct, and the signs of the corrupt nature of falsehood become apparent. This is one of the greatest goals that may be sought.



﴿ أَفَغَيْرَ اللَّهِ أَبْتَغِي حَكْمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا ۗ وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِنْ رَبِّكَ بِالْحَقِّ ۗ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ۗ وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا ۗ لَا مُبَدِّلَ لِكَلِمَاتِهِ ۗ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴾

(سورة الأنعام: ١١٤-١١٥)

6:114. [Say:] Should I seek a judge other than Allah when it is He Who has sent down to you the Book, explained in detail? Those to

whom We gave the scripture know full well that it has been sent down from your Lord in truth, so do not be among those who doubt.

6:115. The word of your Lord is perfect in truth and justice. None can change His words, and He is the All-Hearing, All-Knowing.

That is, say, O Messenger: «Should I seek a judge other than Allah» to refer to for judgement and comply with his commands and prohibitions? For anyone other than Allah is subject to judgement, and is not to be the judge. Any edict and ruling issued by any created being is inevitably prone to shortcomings, faults and injustice.

The only One Who is to be taken as a judge is Allah, with no partner or associate, to Whom belongs the power of creation and command.

«when it is He Who has sent down to you the Book, explained in detail» that is, in which are explained what is lawful and what is prohibited, the rulings of Sharia, fundamental and minor issues, and no explanation can supersede His, no argument can be clearer than His, and no one can be better in judgement or more sound in statement than Him, because His rulings are endued with wisdom and mercy.

The people of the previous scriptures, the Jews and Christians, acknowledged that, and they «know full well that it has been sent down from your Lord in truth». Therefore the reports of earlier nations all confirm that

«so do not be among those who doubt» this fact.

Then Allah describes it in detail: «The word of your Lord is perfect in truth and justice» that is, it is true in the stories of past nations, and it is just in commands and prohibitions. There is nothing more true than the stories of past nations which Allah mentions in this great Book, and there is nothing more just than His commands and prohibitions.

«None can change His words», as He has preserved them and has given them the highest level of precision and accuracy, so no one could change it and nothing could be better than it.

«and He is the All-Hearing» – He hears all voices in all languages, expressing different needs to Him

«All-Knowing» – His knowledge encompasses all things, visible and invisible, past and future.



﴿وَأَن تَطِيعَ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ  
وَأَن هُمْ إِلَّا لَا يَخْرُصُونَ ﴿١١٦﴾ إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَن يَضِلُّ عَنْ سَبِيلِهِ ۗ وَهُوَ أَعْلَمُ  
بِالْمُهْتَدِينَ ﴿١١٧﴾﴾ (سورة الأنعام: ١١٦-١١٧)

6:116. If you were to obey most of those who are on earth, they would lead you astray from the path of Allah. They follow nothing but conjecture and they do nothing but lie.

6:117. Verily your Lord knows best who goes astray from His path, and He knows best who is rightly guided.

Here Allah (ﷻ) says to His Prophet Muhammad (ﷺ), warning him against obeying the majority of people: «If you were to obey most of those who are on earth, they would lead you astray from the path of Allah», for most of them have gone astray in their religions, deeds and knowledge. Hence their religions are corrupt, their deeds follow their whims and desires, and their knowledge is not based on facts and does not guide to the straight path. Rather the most that can be said is that they follow nothing but mere conjecture, but conjecture is no substitute for certain truth (*cf. 10: 36*), and they say things about Allah on the basis of speculation, things of which they have no knowledge. It is appropriate that Allah should warn His slaves against one who is like that, and describe them as they are. Although this is addressed to

the Prophet (ﷺ), it is intended for his Ummah, because they – like him – are subject to all rulings that are not specifically for him alone.

Allah (ﷻ) is the truest in speech, and He (ﷻ) knows best who goes astray from His path, and He knows best who is guided and guides others. So you – O believers – must follow His instructions, commands and prohibitions, because He knows best what is in your best interests, and is more merciful to you than you are to yourselves.

This verse indicates that the number of followers is no indicator of truth, and that scarcity of followers does not signal that something is not truth. Rather reality is something other than that, for the people of truth are the fewest in number, but are the greatest in esteem and reward before Allah. Rather we must determine what is true and what is false on the basis of proof and evidence.



﴿فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ ﴿١١٨﴾ وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ وَإِنَّ كَثِيرًا لَيُضِلُّونَ بِأَهْوَاءِهِمْ بِغَيْرِ عِلْمٍ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ ﴿١١٩﴾﴾ (سورة الأنعام:

(118-119)

- 6:118. So eat of that over which the name of Allah has been pronounced, if you [truly] believe in His revelations.
- 6:119. Why should you not eat of that over which the name of Allah has been pronounced, when He has explained to you in detail what is forbidden to you, except if you are forced by necessity? Indeed, many mislead people by their desires, without any knowledge. Verily your Lord knows best who are the transgressors.

Here Allah instructs His believing slaves, as is expected of them as believers, that if they are truly believers, then they should eat of

that over which the name of Allah has been pronounced, of livestock and other permissible animals, and they should believe that it is permissible; they should not do what the ignorant do of prohibiting many things that are permissible, following innovations based on their own ideas and the misguidance of their devils.

Allah tells us that the sign of the believer is that he differs from the people of ignorance with regard to this blameworthy custom which involved changing the laws of Allah. What could prevent them from eating that over which the name of Allah has been pronounced, when Allah has explained to His slaves what is prohibited, and has made the rulings perfectly clear? So there is no room left for confusion or doubt that would prevent them from eating some of that which is permissible for fear of falling into that which is prohibited.

This verse indicates that the basic principle with regard to things and food is that they are permissible, and that if there is no shar'i text to indicate that a thing is prohibited, then it remains permissible. Whatever Allah has remained silent about is permissible, because Allah has clearly explained what is prohibited. If He has not clearly declared it to be prohibited, then it is not prohibited.

However, with regard to that which Allah has explained and clearly stated is prohibited, He has permitted it if one is forced by (severe) hunger, as He (ﷻ) says:

«Forbidden to you [for food] are: the meat of animals found dead, blood, the flesh of swine... But if any is forced by [severe] hunger [to eat that which is forbidden], with no intention of sinning, Allah is indeed Oft-Forgiving, Most Merciful.» (al-Mā'idah 5: 3)

Then Allah issues a warning concerning many people: «Indeed, many mislead people by their desires» that is, on the basis of mere whims and desires «without any knowledge» or proof. So people should beware of such people; their sign – as Allah describes them to His slaves – is that their call is not based on proof and they have

no legitimate evidence. Rather all they have as a basis for what they want to do is specious arguments and flawed views, according to their corrupt whims and desires.

These people are transgressing against the laws of Allah and against the slaves of Allah, and Allah does not love the transgressors.

This is in contrast to those who are guided and who guide others; they call people to truth and guidance, and they support their call with rational and textual evidence, seeking nothing thereby but to please their Lord and draw close to Him.



﴿وَذَرُوا ظَهْرَ الْإِثْمِ وَبَاطِنَهُ ۗ إِنَّ الَّذِينَ يَكْسِبُونَ الْإِثْمَ سَيُجْزَوْنَ بِمَا كَانُوا يَقْتَرُونَ﴾ (سورة الأنعام: ١٢٠)

6:120. Avoid committing sin, whether openly or in secret; verily those who commit sin will get due recompense for what they earn.

What is meant by sin here is all acts of disobedience that cause trouble for the individual with regard to the rights of Allah and the rights of other people. Allah forbids His slaves to commit sin openly or in secret, whether those sins have to do with physical actions or have to do with thoughts, beliefs and attitudes in the heart.

The individual has not fully given up sin, either outward or hidden, until he learns what it is and finds out about it. Finding out about it and learning what constitutes sin, both outward or hidden, so that one is aware of it, is an individual obligation for everyone who is accountable.

Many people are unaware of many sins, especially the sins of the heart such as arrogance, self-admiration, showing off and so on, to such an extent that a person may commit many of these sins



without being aware of it, because of lack of knowledge and lack of understanding.

Then Allah (ﷻ) tells us that those who incur a burden of sin, whether openly or in secret, will be requited according to what they earn and according to the extent of their sins, small or great. This recompense will come in the hereafter, and it may come in this world, whereby a person will be punished, thus reducing his burden of sin.



﴿وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرْ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَيْكُمْ أُولِيَّاءَهُمْ لِيَجْعَلَ لَكُمْ مِثْلَهُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ﴾ (سورة الأنعام: ١٢١)

6:121. Therefore do not eat of that over which the name of Allah has not been pronounced, for verily that is an abomination. But the devils whisper to their friends [among humankind] to argue with you; if you were to obey them, you would indeed become [like] those who ascribe partners to Allah.

This prohibition includes everything over which a name other than that of Allah has been pronounced, such as that which is sacrificed to the idols and their gods, which comes under the heading of that which is profane, over which (a name) other than that of Allah has been invoked (at the time of slaughter) (*cf.* 6: 145), which is specifically prohibited in the text.

It also includes that over which the name of Allah is not pronounced at the time of slaughter, such as sacrifices or ordinary meat, if the one who slaughtered it deliberately omitted to mention the name of Allah. This is the view of many of the scholars.

Excluded from this general meaning is the one who forgets, according to other texts, which indicates that there is no blame on him. This verse also applies to that which dies without being slaughtered in

the prescribed manner, because it comes under the heading of that over which the name of Allah was not pronounced at the time of slaughter.

Allah specifically mentioned it (meat of animals that were not slaughtered in the prescribed manner) in the verse:

﴿Forbidden to you [for food] are: the meat of animals found dead...﴾  
(*al-Mā'idah* 5: 3)

– and perhaps this was the reason for the revelation of the verse, because Allah says: ﴿But the devils whisper to their friends [among humankind] to argue with you﴾ without knowledge.

When the polytheists heard that Allah and His Messenger (ﷺ) prohibited the meat of animals found dead, but they permitted the meat of those which were slaughtered in the prescribed manner – as they regarded the meat of animals found dead as permissible – they said, out of stubbornness towards Allah and His Messenger (ﷺ), and arguing without proof or evidence: Do you eat what you kill, but you do not eat what Allah kills? – referring to that which died of natural causes.

This was a flawed argument that was not based on any proof or evidence; rather it was based on their corrupt opinions by which, if the truth had been in accordance with their desires, verily, the heavens and the earth, and everyone therein would have been corrupted (*cf.* 23: 71).

May he perish, the one who gives precedence to such arguments over the laws and rulings of Allah, which are in accordance with people's best interests on both the societal and individual level. But this view of theirs should come as no surprise, because this and similar views stem from the whisperings of the devils to their friends (among humankind), who seek to misguide people from their religion and call them to be among the inhabitants of hell.

﴿if you were to obey them﴾ and go along with their ascribing of partners to Allah, making permissible that which is prohibited, and vice versa,

﴿you would indeed become [like] those who ascribe partners to Allah﴾, because then you would have taken them as allies instead of Allah, and you would have agreed with them in parting from the way of the Muslims, therefore your path would have been the same as theirs.

This verse indicates that whatever some people experience of inspiration and spiritual experiences, which happens a great deal with the Sufis and their ilk, is not to be regarded as truth on its own, and should not be accepted until it has been checked against the Book of Allah and the Sunnah of His Messenger (ﷺ).

If the Qur'an and Sunnah testify in its favour, then it may be accepted, but if it is contrary to them, then it is to be rejected. If nothing is known about that, then judgement is to be reserved and it is to be neither accepted nor rejected, because revelation and inspiration may come from the Most Merciful, or it may come from the Shaytân, so it is essential to distinguish between the two and to see the difference between them. Failing to see the difference between them leads to errors and misguidance the extent of which is known only to Allah.



﴿أَوْ مَن كَانَ مِيثًا فَاحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَن مَّثَلَهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِّنْهَا كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٢٢﴾ وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْثَرَ مُّجْرِمِيهَا لِيَمْكُرُوا فِيهَا وَمَا يَمْكُرُونَ إِلَّا بِأَنْفُسِهِمْ وَمَا يَشْعُرُونَ ﴿١٢٣﴾ وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّىٰ نُؤْتَىٰ مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ ﴿١٢٤﴾﴾ (سورة الأنعام:

- 6:122. Can the one who was dead then We brought him to life and gave him a light with which to walk among the people be like one who is in the depths of darkness from which he cannot emerge? Thus have their own deeds been made fair-seeming to the disbelievers.
- 6:123. Thus We have placed in every city leaders from among its evildoers, so that they may plot [against the believers] therein. But they only plot against their own selves, although they do not realise.
- 6:124. And when a sign comes to them, they say: We will not believe until we are given the like of what Allah's Messengers were given. Allah knows best where to place His message. Humiliation from Allah and a severe punishment will befall the evildoers for all their plots.

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«Can the one who was», before Allah guided him «dead» and lost in the darkness of disbelief, ignorance and sin «then We brought him to life» with the light of knowledge, faith and obedience, so he began to walk among people aware of what he is doing and where he is going, knowing what is good and giving precedence to it, striving to implement it with regard to himself and others, and aware of evil and hating it, striving to avoid it and remove it from himself and others – is such one equal to one who is lost in the darkness of ignorance, misguidance, disbelief and sin?

«in the depths of darkness from which he cannot emerge» because he is confused and does not know which way to go, so he is overcome with worry, distress, grief and misery. Here Allah points out what rational people already know and understand, which is that these two cannot be equal, just as night and day, light and darkness, living and dead, cannot be equal.

It is as if it is being asked: how can anyone with the least reasoning prefer to be in that situation and remain confused in the depths of darkness? The answer is as follows:

﴿Thus have their own deeds been made fair-seeming to the disbelievers﴾ – the Shayṭān keeps making their deeds fair-seeming to them until they think of them as something good and regard them as true, and that belief becomes deeply entrenched in their hearts. Therefore they accept the way they are, complete with evil and sins.

Those who are wandering blindly in darkness and confused in their falsehood are not all the same. Some of them are leaders and others are followers. Some of the leaders will be among the worst off, hence Allah says: ﴿Thus We have placed in every city leaders from among its evildoers﴾ that is, leaders whose sin is greater and who are worse in wrongdoing  
 ﴿so that they may plot [against the believers] therein﴾ by means of their treachery and calls to the path of the Shayṭān, opposing the Messengers and their followers in word and deed.

But their plots and schemes will backfire on them, because they plot and plan, and Allah also plans; but Allah is the best of planners (*cf.* 8: 30).

Thus Allah causes the leading figures of guidance and the best of them to strive against these evildoers, refute their arguments and engage in struggle against them for the sake of Allah, taking appropriate measures to achieve that. Allah helps them, guides them and makes them steadfast, and He causes their fortunes to fluctuate, until the matter is ultimately settled with their victory and prevailing over their enemies, and the best outcome is for those who fear Allah (*cf.* 7: 128).

But the leading figures among the evildoers persisted in their falsehood and rejected the truth which was brought by the Messengers, out of envy and resentment on their part, so they said:  
 ﴿We will not believe until we are given the like of what Allah's Messengers were given﴾ namely prophethood and messengership. This is an objection on their part towards Allah, which indicates that they were filled with self-admiration and were too arrogant to accept

the truth that He sent down at the hands of His Messengers, and they were trying to restrict the bounty and grace of Allah.

But Allah refuted their objections that were based on flawed arguments, and He stated that they were not fit for any good, and there was nothing in them that would dictate that they should be among the righteous slaves of Allah, let alone be among the Prophets and Messengers. Hence He said: ﴿Allah knows best where to place His message﴾. Therefore whoever He knows is fit for that, and is able to carry out this tremendous mission, has all good characteristics and is free of all bad characteristics, Allah will give him in accordance with His wisdom, and whoever is not like that, Allah will not give the best of His gifts to one who is not qualified or pure.

This verse is indicative of the perfect nature of Allah's wisdom because, even though He is most merciful, abundantly generous and most kind, He is also Most Wise and only bestows His abundance upon one who is deserving of it.

Then He warns the evildoers and says:

﴿Humiliation from Allah﴾ that is, shame and disgrace; because they were too arrogant to accept the truth, Allah will humiliate them ﴿and a severe punishment will befall the evildoers for all their plots﴾ that is, because of their plots, not due to any injustice on the part of Allah (ﷻ).



﴿مَنْ يُرِدْ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّا بِصَعْدِ فِي السَّمَاءِ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ﴾ (سورة الأنعام: ١٢٥)

6:125. Whoever Allah wills to guide, He opens his heart to Islam, and whomever He wills to leave astray, He closes and constricts

his heart, as if he were ascending to heaven. Thus Allah places blight on those who do not believe.

Here Allah describes to His slaves the sign of a person's being blessed and guided, and the sign of his being doomed and misguided. If Allah opens a person's heart to Islam, and it is filled with the light of faith and certainty, so that he feels at ease with it, loves good deeds and finds joy in doing them, and does not find them burdensome, then this is a sign that Allah has guided him and has blessed him with faith and guided him to the straight path.

The sign that Allah has willed to send someone astray is that He makes his heart constricted and unwilling to accept faith, knowledge and certainty. So he becomes overwhelmed with doubts and desires, and nothing good reaches his heart; it is not open to any good deeds because it is constricted as if he is having to climb up to heaven when he has no means of doing so.

Because of this lack of faith, he is the reason why Allah places blight upon him, because he has closed the door of mercy and divine kindness to himself.

This is a measure that never alters. The one who gives in charity and fears Allah, and believes in goodness, Allah will make easy for him the path to ease, but whoever is miserly and thinks that he is self-sufficient, and rejects goodness, Allah will make easy for him the path to hardship.



﴿وَهَذَا صِرَاطٌ رَبِّكَ مُسْتَقِيمًا ۖ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَذَّكَّرُونَ ﴿١٢٦﴾﴾ ﴿لَهُمْ دَارُ  
السَّلَامِ عِنْدَ رَبِّهِمْ ۗ وَهُوَ وَلِيُّهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٢٧﴾﴾ (سورة الأنعام: ١٢٦-١٢٧)

6:126. This is the path of your Lord, a straight path. Verily We have explained Our signs in detail for people who pay heed.

6:127. For them will be an abode of peace with their Lord; He will be their Protector, because of their good deeds.

It is a moderate path that leads to Allah and to the place of His honour, the rulings and laws of which have been clearly explained, and good has become distinct from evil. But these details and this explanation are not for everyone; rather they are only ﴿for people who pay heed﴾, for they are the ones who have knowledge, so they benefit from their knowledge and Allah has prepared for them a great reward. Hence He says:

﴿For them will be an abode of peace with their Lord﴾. Paradise is called an abode of peace because it is free of all faults, troubles, stress, grief and worry, and anything else that could spoil its joy.

This means that its delights will be of the utmost perfection and completeness, to an indescribable degree, and no one could wish for anything better of both spiritual and physical delights. They will have whatever their hearts desire and they will abide therein forever.

﴿He will be their Protector﴾ Who will take care of them, look after them and protect them in all their affairs; He will help them to obey Him and make it easy for them to attain His love. He only protects them because of their righteous deeds by which they seek to please their Lord, unlike the one who turns away from his Lord and follows his whims and desires; the Shayṭān will gain power over him and will take care of him, thus corrupting his religious commitment and worldly affairs.



﴿وَيَوْمَ يُحْشُرُهُمْ جَمِيعًا يَتَمَعَّشَرُ الْجِنِّ قَدْ اسْتَكْبَرْتُمْ مِنَ الْإِنْسِ وَقَالَ أَوْلِيَاؤُهُمْ مِنَ الْإِنْسِ رَبَّنَا اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَّغْنَا أَجَلَنَا الَّذِي أَجَلْتَ لَنَا قَالَ النَّارُ مَثْوَاكُمْ خَالِدِينَ فِيهَا إِلَّا مَا شَاءَ اللَّهُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿١٢٨﴾﴾ وَكَذَلِكَ نُؤَلِّي بَعْضَ الظَّالِمِينَ



بَعْضًا يَمَا كَانُوا يَكْسِبُونَ ﴿١٢٨﴾ يَمَعَشَرَ الْجِنَّ وَالْإِنْسَ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنْكُمْ يَقُصُونَ  
 عَلَيْكُمْ ءَايَاتِي وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا قَالُوا شَهِدْنَا عَلَىٰ أَنفُسِنَا وَعَرَّضْتَهُمُ  
 الْحَيَاةَ الدُّنْيَا وَشَهِدُوا عَلَىٰ أَنفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴿١٢٩﴾ ذَلِكَ أَن لَّمْ يَكُنْ  
 رَبُّكَ مُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا غَافِلُونَ ﴿١٣٠﴾ وَلِكُلِّ دَرَجَةٍ مِمَّا عَمِلُوا  
 وَمَا رَبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿١٣١﴾ وَرَبُّكَ الْغَفِيُّ ذُو الرَّحْمَةِ إِنْ يَشَأْ  
 يُدْهِبِكُمْ وَيَتَّخِذُ مِنْ بَدَلِكُمْ مَا يَشَاءُ كَمَا أَنشَأَكُم مِّن ذُرِّيَةِ  
 قَوْمٍ ءَاخِرِينَ ﴿١٣٢﴾ إِنَّ مَا تُوعَدُونَ لَآتٍ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿١٣٣﴾  
 قُلْ يَقَوْمِ اعْمَلُوا عَلَىٰ مَكَاتِبِكُمْ إِنِّي عَامِلٌ فَسَوْفَ تَعْلَمُونَ مَنْ تَكُونُ لَهُ  
 عَقِيبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿١٣٥﴾ (سورة الأنعام: ١٢٨-١٣٥)

- 6:128. On the day when He gathers them all together [He will say]: O jinn, you enticed many of humankind. Their friends among humankind will say: Our Lord, we used one other, but now we have reached the appointed term that You decreed for us. He will say: The fire will be your abode, to dwell therein forever, unless Allah wills otherwise, for your Lord is Most Wise, All-Knowing.
- 6:129. Thus We cause the wrongdoers to take one another as friends and allies, because of what they earn.
- 6:130. O jinn and humans, did there not come to you Messengers from among you, reciting My revelations to you and warning you of the meeting of this day of yours? They will say: [Yes,] we testify against ourselves. They were deceived by the life of this world. They will testify against themselves that they were disbelievers.
- 6:131. That is because your Lord would never destroy a city for its wrongdoing while its people were still unaware.
- 6:132. For all there will be ranks according to their deeds, for your Lord is not unaware of what they do.

- 6:133. Your Lord is Self-Sufficient, full of mercy. If He so willed, He could destroy you and cause whomever He will to replace you, as He created you to replace other people who came before you.
- 6:134. Verily, that which you are warned of will surely come to pass; you cannot escape it.
- 6:135. Say: O my people, carry on as you are, and so will I; you will come to know who it is whose end will be [best] in the hereafter. Verily the wrongdoers will never prosper.

﴿On the day when He gathers them all together﴾ that is, all of the two races, humanity and jinn, those who went astray and those who led others astray, and He says, refuting the jinn who misled humans and made evil fair-seeming to them and enticed them to commit sin: ﴿O jinn, you enticed many of humankind﴾ that is, by misguiding them and barring them from the path of Allah; how could you transgress My sacred limits and stubbornly reject My Messengers? You persisted in fighting against Allah, striving your utmost to bar the slaves of Allah from His path and divert them to hell. Therefore today My curse is inevitably upon you and My vengeance against you is assured; We shall increase your punishment according to the degree of your disbelief and the extent to which you led others astray. You have no excuse to offer and no refuge to turn to, no intercessor to intercede for you and no plea that could be heard.

So do not ask about what will befall them on that day of punishment, disgrace and doom. Hence Allah did not mention any excuse that they may offer.

As for their allies among humankind, they will offer excuses that will not be accepted and will say: ﴿Our Lord, we used one other﴾ that is, both the jinni and the human used one another and benefited thereby.

The jinni liked the human's obedience to him, and his worship and veneration of him, and his seeking protection from him. The human

liked what he got of achieving his goals and attaining – according to the degree of the jinni's service – some of his desires. The human worshipped the jinni, so the jinni served the human and gave him some of his worldly needs. In other words, the human will admit: we committed some sins and it is not possible to change that.

﴿but now we have reached the appointed term that You decreed for us﴾ that is, we have reached the point at which You will requite for all deeds, so do to us whatever You will and pass judgement upon us however You will, for we have no argument and no excuse. The matter is in Your Hands and the decision is Yours. It is as if these words of theirs are a kind of plea for mercy and compassion, but it will come at the wrong time. Hence He will judge concerning them on the basis of justice, and no injustice will be done to them, and He will say: ﴿The fire will be your abode, to dwell therein forever﴾

Because this ruling is based on His wisdom and knowledge, the verse ends with the words: ﴿for your Lord is Most Wise, All-Knowing﴾. That is, just as His knowledge encompasses all things, His ultimate wisdom also encompasses all things.

﴿Thus We cause the wrongdoers to take one another as friends and allies, because of what they earn﴾ that is, just as We caused the *mârid* jinn to be allies of some humans, and We gave them the power to misguide their human allies, and We caused the bond of alliance and friendship to be established between them because of their striving to attain that, it is Our way to create an alliance between every wrongdoer and his counterpart (among the jinn), to entice him and urge him to do evil, and to turn him away and divert him from goodness. This is a severe punishment from Allah, with terrible consequences and a serious impact.

It is the wrongdoer's fault, because he is the one who brought it upon himself.

﴿...And your Lord is never unjust to His slaves.﴾ (*Fussilat* 41: 46)

If people do a great deal of wrong and evil, and they withhold what is due from them, Allah will put evildoers in charge of them, who will oppress them, mistreat them and make them suffer, and will take from them unjustly and by force many times more than what they withheld of what is due to Allah and to His slaves, without them getting any reward for giving it.

By the same token, if people do good and are upright, Allah will make those in charge of them righteous, and He will make them rulers who rule on the basis of justice and fairness, not on the basis of wrongdoing and oppression.

Then Allah will rebuke everyone who turned away from the truth and rejected it, jinn or human, and will highlight their error, and they will acknowledge that:

«O jinn and humans, did there not come to you Messengers from among you, reciting My revelations to you» that is, My clear revelations which contained details of commands and prohibitions, good and evil, promises and warnings, «and warning you of the meeting of this day of yours», teaching you that salvation and triumph may only be attained by obeying the commands of Allah and avoiding that which He prohibited, and that doom and loss will result from failing to do that? They will acknowledge that, and say: «[[Yes], we testify against ourselves. They were deceived by the life of this world» and its adornments and delights, so they were at ease with it and were content with it, and that distracted them from the hereafter.

«They will testify against themselves that they were disbelievers», thus proof will be established against them. At that point, everyone – even they themselves – will realise that Allah is being just with them. Then He will say to them, issuing the verdict that theirs will be a painful punishment:

«...Enter the fire with the nations who passed away before you, of both jinn and humans...» (*al-A'raf* 7: 38)

– for they did as you have done, and they enjoyed their share of worldly pleasures as you have done, and they indulged in falsehood as you have done. Verily they were losers; that is, the first and the last of them, and what loss could be greater than losing out on the gardens of bliss and being deprived of closeness to the Most Generous? But even though they will share the loss, they will vary greatly in the extent of their loss.

﴿For all﴾ of them ﴿there will be ranks according to their deeds﴾; the one who did less evil will not be like the one who did a great deal of evil, and the follower will not be like the leader.

Similarly, although those who attain reward and paradise will share the success, triumph and admission to paradise, there will be differences (in status) between them such as is known only to Allah. But they will all be pleased with what the Lord gives them, and they will be content with it.

We ask Him to make us among the people of *al-Firdaws al-A 'lâ* (the loftiest part of paradise), which Allah has promised to the closest of His slaves, the chosen ones among His creation, the elite among those whom He loves.

﴿for your Lord is not unaware of what they do﴾. Hence He will requite each person according to his deeds and according to what He knows of his intentions. Allah has only enjoined righteous deeds upon His slaves and forbidden them to do evil deeds, out of mercy towards them and in their best interests. He is independent of means and has no need of any of His creation; the obedience of the obedient is of no benefit to Him, just as the disobedience of the disobedient does not harm Him at all.

﴿If He so willed, He could destroy you and cause whomever He will to replace you, as He created you to replace other people who came before you﴾.

Once you understand that you will inevitably depart from this world as others did, and you will leave it for those who come after you, as those who came before you departed and left it for you, then why would you take it as a place to settle forever and establish yourself therein? Why would you forget that it is merely a place that you are passing through, not a place to abide in forever? Ahead of you there is another abode, one in which there are all types of blessings and joy, one which is free of all defects and imperfections.

That is the abode for which the first and the last strive and aim, and if they reach it, it will be the eternal abode and ultimate destination, after which there is no other goal, for it is the ultimate goal.

There, by Allah, there is everything that hearts may desire, eyes may delight in, and people may compete for; there they will find all kinds of spiritual and physical joy and pleasure, and closeness to the Knower of the unseen.

How smart is the one who aspires to these honours and whose goal is to attain the highest level therein, and how unfortunate is the one who is content with less than that, who chooses to have no aspirations and is content to be among the losers.

The one who turns away should not think that that abode is far-off, for «Verily, that which you are warned of will surely come to pass; you cannot escape it»; you cannot escape from Allah and you cannot flee from His punishment, for you are completely under His control.

«Say» O Messenger, to your people when you call them to Allah and explain to them their rights and duties, but they refused to submit to His command, and they followed their whims and desires and persisted in ascribing partners to Allah:

«O my people, carry on as you are», in the way that you have accepted for yourselves

«and so will I» in the way that I am, obeying Allah and seeking that which will please Him

«you will come to know who it is whose end will be [best] in the hereafter» – me or you.

This is the attitude of the fair-minded person in a serious debate: he points out the two types of deeds and doers, and leaves it to Allah to requite each of them, without stating bluntly or clearly what he really means. But it is already known that the best end in this world and in the hereafter will be for those who fear Allah, and that the believers will have the best end, whilst everyone who turns away from what the Messengers brought will have the worst end. Hence He says: «Verily the wrongdoers will never prosper», for every evildoer, no matter what he enjoys in this world, his end in the hereafter will be doom and ruin.

«Verily Allah gives respite to the wrongdoer until, when He seizes him, He will not let him off.» (Muslim, at-Tirmidhi, and Ibn Mâjah)



﴿وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هَذَا لِلَّهِ بِرِزْقِهِمْ وَهَذَا لِشُرَكَائِنَا فَمَا كَانَ لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَى شُرَكَائِهِمْ سَاءَ مَا يَحْكُمُونَ ﴿١٣٦﴾ وَكَذَلِكَ زَيْنَ لِكَثِيرٍ مِنَ الْمُشْرِكِينَ قَتَلَ أَوْلَادِهِمْ شُرَكَائِهِمْ لِيُردُّوهُمْ وَلِيَلْبِسُوا عَلَيْهِمْ دِينَهُمْ وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ فَذَرَهُمْ وَمَا يَفْتَرُونَ ﴿١٣٧﴾ وَقَالُوا هَذِهِ أَنْعَامٌ وَحَرْتٌ حَجَرَ لَا يَطْعَمُهَا إِلَّا مَنْ نَشَاءَ بِرِزْقِهِمْ وَأَنْعُمٌ حُرِّمَتْ طَهُورُهَا وَأَنْعَمٌ لَا يَذْكُرُونَ أَسْمَاءَ اللَّهِ عَلَيْهَا افْتِرَاءً عَلَيْهِ سَيَجْزِيهِمْ بِمَا كَانُوا يَفْتَرُونَ ﴿١٣٨﴾ وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَامِ خَالِصَةٌ لِّذُكُورِنَا وَمُحَرَّمٌ عَلَيْنَا أَزْوَاجِنَا وَإِنْ يَكُن مِّمَّنَّهِنَّ فِيهِ شُرَكَاءُ سَيَجْزِيهِمْ وَصَفَّهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ ﴿١٣٩﴾ قَدْ

خَيْرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً عَلَى اللَّهِ قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ ﴿١٣٦﴾ (سورة الأنعام: ١٣٦-١٤٠)

- 6:136. They allocated to Allah a portion of that which He created of crops and livestock. They say: This is for Allah – or so they claim – and this is for our partners [that we ascribe to Him]. Then, that which is allocated for their ‘partners’ never reaches Allah, while that which is allocated for Allah does reach their ‘partners’. How despicable is their judgement!
- 6:137. Similarly, their ‘partners’ [the devils] made it fair-seeming to many of the polytheists to kill their own children, in order to destroy them and cause confusion to them in their religion. If Allah had so willed, they would not have done that. So leave them to their fabrications.
- 6:138. They say: These livestock and crops are taboo, and no one may eat thereof except those whom we wish – or so they claim – and other livestock which it is forbidden to ride. And there are livestock over which they do not pronounce the name of Allah [at the time of slaughter], fabricating lies against Him. He will surely requite them for what they fabricate.
- 6:139. They say: What is in the wombs of these animals is reserved exclusively for our males and is forbidden to our females, but if it is stillborn, they all partake of it. He will surely requite them for what they attribute [to Allah, falsely]. Verily He is Most Wise, All-Knowing.
- 6:140. Losers indeed are those who, in their ignorance, have foolishly slain their children, and have made unlawful [food] that Allah has provided to them, fabricating lies against Allah. They have indeed gone astray and have not heeded any guidance.

Here Allah (ﷻ) speaks of the foolishness and grave ignorance of the polytheists who reject the Prophet (ﷺ) and mentions some of their myths, in order to highlight some of their misguidance and warn



against them. The objection of such foolish people to the truth brought by the Messenger (ﷺ) does not undermine it at all, for they are not qualified to stand up to the truth. Thus Allah (ﷻ) says as an example of that: ﴿They allocated to Allah a portion of that which He created of crops and livestock﴾, and they also allocated to their so-called partners a portion, when in fact Allah (ﷻ) is the One Who created it for His slaves, as provision. Thus they combined two questionable and prohibited matters. In fact they combined three: thinking that they were doing Allah a favour by allocating a portion to Him, as they believed that this was a donation on their part; allocating a share to the so-called partners who never gave them any provision; and their unjust way of sharing out, as they did not care about or pay attention to that which they allocated to Allah, even though it ended up being for the so-called partners, whilst they did pay attention to and look after that which was allocated to the so-called partners, and none of that would reach Allah. That is because when they gained something – of the crops, fruits and livestock that Allah had created for them – they divided it into two parts: one part which they said was for Allah, or so they claimed, for Allah does not accept anything but that which is done sincerely for His sake, and He does not accept any good deed from anyone who ascribes partners to Him; and another part that they allocated to the so-called partners, namely the idols. If any of that which they had allocated to Allah got mixed with that which they had allocated to others, they would say: Allah has no need of it, and they would not put it back, but if any of that which they had allocated to their gods got mixed with that which they had allocated to Allah, they would put it back and would say: They (the false gods) are in need of it, so it must be put back with their share.

Is there any ruling worse and more unfair than this? For they paid more attention to that which was allocated to the created being, and took more care of it than that which was done for the sake of Allah.

The meaning of this verse may be that which is proven in a ṣaḥeeḥ report from the Prophet (ﷺ), in which he told us that Allah (ﷻ) says: «I am the least in need of a partner. Whoever does any deed in which he associates someone else with Me, I will reject him and his deed.» (Muslim and Ibn Mājah)

According to this interpretation, what the verse means is that what they allocated as a means of drawing closer to the idols is completely devoted to something other than Allah, and Allah has no share in it, and whatever they devoted to Allah – or so they claimed – none of it reaches Him because it is *shirk* (ascription of partners to Allah). In fact it is also part of the share allocated to the so-called partners and idols, because Allah has no need of it and He does not accept any deed in which any of His creation is associated with Him.

As a result of the foolishness and misguidance of the polytheists, the so-called partners – namely the leaders and the devils – made it fair-seeming to many of them to kill their children by burying them alive. They would kill their male children for fear of poverty and the female children for fear of shame.

All of that resulted from the tricks of the devils who wanted to destroy them and cause confusion to them in their religion, so that they would do acts that are extremely repugnant.

The partners kept making it fair-seeming to them until, in their view, these became good things and desirable conduct. If Allah had so willed, He would have prevented them from doing these things and protected their children from being killed by the parents, and they would not have done it. But His wisdom dictated that they should be left alone to do what they wanted to do, so that they would get carried away. Thus He gave them respite and overlooked what they were doing. Hence He says: «So leave them to their fabrications» that is, leave them to their lies and falsehood, and do not grieve over them, for they can never harm Allah.

Another example of their foolishness has to do with the livestock which Allah made permissible for them in general, and bestowed it as provision and mercy for them to enjoy and benefit from. But they fabricated and introduced innovations based on their own ideas.

They had a special terminology for some types of livestock and crops, concerning which they said: «These livestock and crops are taboo» that is, prohibited «and no one may eat thereof» that is, it is not permissible for anyone to eat them, except those who we want to eat them, or who meet a description that we give – based on their own ideas.

All of that was based on their own claims for which there was no basis or proof except their whims and desires and corrupt notions.

They also had livestock that was not prohibited in all ways; rather it was prohibited to ride it or carry loads on it. They called this *hām*.

There were other kinds of livestock on which they did not invoke the name of Allah; rather they invoked the names of the idols and that which they worshipped instead of Allah, but they attributed these actions to Allah; they were lying when they spoke these evil words.

«He will surely requite them for what they fabricate» that is, when they claimed that it was permissible to ascribe partners to Allah and that it was prohibited to eat or benefit from livestock in ways that He had permitted.

Another of their foolish notions was the idea that what was in the wombs of certain types of livestock – which they specified – was prohibited to females but not to males, so they said: «What is in the wombs of these animals is reserved exclusively for our males» that is, it is permissible for them, and women have no share in it «and is forbidden to our females» that is, our womenfolk. This applied if the offspring was born alive. But if what was in its womb was stillborn, then they all had a share of it – in other words, it was permissible for both males and females.

«He will surely requite them for what they attribute [to Allah, falsely]» that is, when they described what Allah had permitted as being prohibited, and they described what was prohibited as being permissible. Thus they went against the laws of Allah and attributed that to Him.

«Verily He is Most Wise» as He gives them respite and enables them to pursue the misguidance they are following  
 «All-Knowing» –nothing is concealed from Him; He knows what they do, what they say against Him and what they fabricate, yet He grants them well-being and bestows provision upon them.

Then He describes their loss and foolishness:

«Losers indeed are those who, in their ignorance, have foolishly slain their children» that is, they have lost their religion, their children and their minds and – after having been blessed with rational thinking – they are now described in terms of foolishness that causes destruction and misguidance.

«and have made unlawful [food] that Allah has provided to them» that is, what He had given as a mercy to them and granted as provision for them. They rejected the blessing of the Lord, but they did not stop there; rather they described it as unlawful when it was of the utmost permissibility.

All of that is «fabricating lies against Allah» that is, it comes under the heading of lies told by every stubborn disbeliever.

«They have indeed gone astray and have not heeded any guidance» that is, they have gone far astray and they have not been guided in any of their affairs.



﴿ وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا  
 أَكْلُهُمُ وَالزَّيْتُونَ وَالرُّمَّانَ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ كُلُوا مِنْ ثَمَرِهِ إِذَا

﴿ ١٤١ ﴾ أَتَمْرَ وَمِائِثًا حَقَّهُ، يَوْمَ حَصَادِهِ، وَلَا تَشْرَفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

(سورة الأنعام: ١٤١)

6:141. It is He Who produces gardens, trellised and untrellised, and date palms and all manner of crops, and olives and pomegranates, similar [in some ways] yet dissimilar [in others]. Eat of their fruit when they bear fruit and give what is due on the day of harvest. But do not be extravagant, for Allah does not love those who are extravagant.

Having mentioned what the polytheists did with much of the crops and livestock that Allah had made permissible for them, Allah (ﷻ) then describes the blessings that He had bestowed upon them, and their obligations with regard to crops and livestock:

﴿It is He Who produces gardens﴾ that contain various types of trees and plants

﴿trellised and untrellised﴾ that is, in some of those gardens there are trellises on which the plant grows, and it helps it rise up from the ground; in other gardens there are no trellises, and the plant grows on its stem or trunk, or spreads along the ground.

This highlights the many benefits of those gardens, and tells us that Allah (ﷻ) taught man how to make trellises and grow things.

﴿and﴾ He produces ﴿date palms and all manner of crops﴾ that is, all in one place, and all irrigated by the same water, yet Allah causes some of them to excel others in taste (*cf. 13: 4*).

Allah singles out for mention the date palm and all manner of crops because of their many benefits, and because they are the staple food for most people.

Allah also produces ﴿olives and pomegranates, similar﴾ in trees ﴿yet dissimilar﴾ in their fruits and taste. It is as if it is saying: for what purpose did Allah create these gardens and what they produce?

Then He tells us that He produced them for people's benefit; thus He says:

«Eat of their fruit» that is, the fruit of the date palms and crops «when they bear fruit and give what is due on the day of harvest» that is, give what is due of those crops. This refers to zakâh of those crops for which Sharia sets a minimum threshold (*nişâb*). Allah instructed them to give it on the day of harvest, because the harvest of crops is equivalent to the one-year deadline that applies to other kinds of wealth. That is the time when the poor would expect it, and at that time it is easy for the growers to give it. Thus the one who gives it will be known, and will stand out from the one who does not give it.

«But do not be extravagant» this prohibition on extravagance applies to food, with regard to eating more than is normal. The one who owns the crops should not eat in such a way that it impacts zakâh. It also refers to giving zakâh on the crops; the owner should not give more than is required of him and thus harm himself, his family or his creditors. All of that comes under the heading of extravagance which Allah has prohibited and which He does not love; rather He hates it and disapproves of it.

This verse indicates that it is obligatory to give zakâh on fruits, and that there is no requirement to wait for one (Hijri) year to pass; rather it becomes due when it is harvested in the fields and when collected from the date palms.

Zakâh is not repeated in this case, even if the harvest remains with a person for many years, so long as it is not intended for trade, because Allah has only commanded that zakâh be paid on it at the time of harvest. But if the crop is affected by blight before that, without any negligence on the part of the owner, then he is not liable for it. It is also permissible to eat from the date palms and crops before giving zakâh on them, and whatever is eaten is not to be counted for the purpose of zakâh; rather zakâh is to be given on what remains after that.

The Prophet (ﷺ) used to send someone to estimate the people's harvest and he would instruct him to leave one third or one fourth of it for the owner, depending on how much had already been eaten by the owners or others.



﴿وَمِنَ الْأَنْعَامِ حَمُولَةٌ وَفَرَسَاتٌ يَأْكُلْنَ مِنْ رِزْقِكُمْ اللَّهُ وَلَا تَتَّبِعُوا خُطُوبَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿١٤٢﴾ ثَمَانِيَةَ أَزْوَاجٍ مِّنَ الضَّأْنِ اثْنَيْنِ وَمِنَ الْمَعْزِ اثْنَيْنِ قُلْ ءَالَّذِينَ كَرِهْتَ حَرَّمَ أَمِ الْأُنثِيَيْنِ أَمَا اسْتَحَمَلْتَ عَلَيْهِ أَرْحَامَ الْأُنثِيَيْنِ نَبِيُّنِي يَعْلَمُ إِنَّ كُنْتُمْ صَادِقِينَ ﴿١٤٣﴾ وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ قُلْ ءَالَّذِينَ كَرِهْتَ حَرَّمَ أَمِ الْأُنثِيَيْنِ أَمَا اسْتَحَمَلْتَ عَلَيْهِ أَرْحَامَ الْأُنثِيَيْنِ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ وَصَّيْتُكُمْ اللَّهُ بِهَذَا فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا لِيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٤٤﴾﴾ (سورة

الأنعام: ١٤٢-١٤٤)

- 6:142. Among livestock, [He creates for you] some that carry loads and others that are too young or too small to do so [such as sheep]. Eat of that which Allah has provided for you, and do not follow the footsteps of the Shayṭān, for he is to you an avowed enemy.
- 6:143. Of livestock you have eight in [four] pairs: a pair of sheep and a pair of goats. Say: Has He forbidden the two males, or the two females, or that which the wombs of the two females may contain? Tell me on the basis of knowledge, if you are speaking the truth.
- 6:144. [And likewise] a pair of camels and a pair of cattle. Say: Has He forbidden the two males, or the two females, or that which the wombs of the two females may contain? Were you present when Allah ordained such a thing for you? Who does greater evil than

he who fabricates lies against Allah in order to misguide people without knowledge? Verily Allah does not guide the evildoers.

﴿Among livestock, [He creates for you] some that carry loads and others that are too young or too small to do so﴾ that is, some you use to carry loads and ride, and others are not fit to carry loads or be ridden, because they are too small, such as infant animals and the like. With regard to carrying loads and being ridden, livestock are divided into these two categories.

But with regard to eating them or other benefits, they may all be eaten and put to other uses. Hence Allah says: ﴿Eat of that which Allah has provided for you, and do not follow the footsteps of the Shayṭân﴾ that is, his ways and deeds, which includes prohibiting some of that which Allah has granted to you as provision.

﴿for he is to you an avowed enemy﴾ and he only enjoins you to do that which will harm you and lead to your eternal doom.

These are the livestock with which Allah has blessed His slaves, and He has made all of them permissible and wholesome, and He has explained them as follows:

﴿eight in [four] pairs: a pair of sheep﴾ male and female ﴿and a pair of goats﴾ likewise. This makes four, all of which are included in that which Allah has permitted, with no differentiation between them.

So say to these people who go to extremes and prohibit some things and not others, or they prohibit some of them to females but not to males, proving to them that there is no difference between what they permit and what they prohibit:

﴿Has He forbidden﴾ of sheep and goats ﴿the two males﴾? For you do not say that; rather you reject that idea

﴿or the two females?﴾ For you do not say that either; you do not prohibit the males only or the females only of either type.



So what remains is the idea that if the womb contains both a male and a female, or it is not clear what it contains, then do you prohibit ﴿that which the wombs of the two females may contain?﴾ that is, the female sheep or the female goat, without differentiating between male or female? But you do not say this either.

So you do not say any of these three options, which list all the possible categories, then what do you say?

﴿Tell me on the basis of knowledge, if you are speaking the truth﴾ in your claim.

It is well known that they could not say anything acceptable on a rational basis, except one of these three things, but they did not say any of them; rather they said that some livestock, which they decided about themselves, was prohibited to females but not males, or it was prohibited at certain times, and other such notions that were undoubtedly based on deep ignorance and could only be produced through deviant thinking and corrupt ideas. Allah had not sent down any authority for what they said, and they had no proof or evidence for it.

Then Allah says something similar concerning camels and cattle. Having highlighted the falseness and corrupt nature of what they said, He then said to them something the consequences of which could not be escaped except by following the laws of Allah: ﴿Were you present when Allah ordained such a thing for you?﴾. That is, you have only one claim left, and you have no way of proving it, which is for you to say, "Allah ordained this for us and He revealed it to us as He revealed to His Messengers; indeed He revealed to us something contrary to what the Messengers claimed and what was mentioned in the Books that were sent down." That is a fabrication, as anyone would realise, hence Allah says: ﴿Who does greater evil than he who fabricates lies against Allah in order to misguide people without knowledge?﴾ That is, in addition to his lies and fabrications against Allah, his aim is to

mislead the slaves of Allah from the path of Allah, with no clear proof or evidence, and no rational or textual evidence.

﴿Verily Allah does not guide the evildoers﴾, those who have no aim but to do wrong and commit injustice, and to invent fabrications against Allah.



﴿قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خِنْزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ ﴿١٤٥﴾ وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفْرٍ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا أَوْ الْحَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ ذَلِكَ جَزَيْنَاهُمْ بِبَغْيِهِمْ وَإِنَّا لَصَادِقُونَ﴾

(سورة الأنعام: ١٤٥-١٤٦)

- 6:145. Say: I do not find in that which is revealed to me anything to be forbidden for people to eat unless it be the meat of animals found dead, blood poured forth or the flesh of swine, for that is an abomination, or that which is profane, over which [a name] other than that of Allah has been invoked [at the time of slaughter]. But if one is forced by necessity, without wilful disobedience, nor transgressing due limits, then your Lord is Oft-Forgiving, Most Merciful.
- 6:146. To the Jews We forbade every [animal] with undivided hoof, and We forbade to them the fat of cattle and sheep, except that which adheres to their backs or entrails, or is attached to their bones. Thus We requited them for their wilful disobedience; verily We state the truth.

When Allah criticised the polytheists for what they prohibited of permissible things and attributed that to Allah, and declared their

words to be false, He instructed His Messenger (ﷺ) to explain to the people what Allah has prohibited to them, so that they might know that everything else is permissible; whoever suggests that any of that is prohibited by Allah is lying and fabricating, because a prohibition can only come from Allah on the lips of His Messenger (ﷺ), and Allah said to His Messenger (ﷺ):

«Say: I do not find in that which is revealed to me anything to be forbidden for people to eat» that is, regardless of whether the prohibition applies to using it for other purposes or not

«unless it be the meat of animals found dead» this refers to animals that died without being slaughtered in the prescribed manner; that is not permissible, as Allah (ﷻ) says elsewhere:

«Forbidden to you [for food] are: the meat of animals found dead, blood, the flesh of swine...» (*al-Mâ'idah 5: 3*)

«blood poured forth» this refers to blood that comes out of the animal at the time of slaughter, for it is blood that would be harmful if it was retained in the body; when the blood is expelled from the body, the harm that may result from eating the meat is removed.

What this phrase implies is that the blood that remains in the flesh and veins after slaughter is permissible and pure.

«or the flesh of swine, for that is an abomination» that is, these three things are an abomination, which means that they are unclean, impure and harmful. Allah has prohibited them out of kindness towards you, and so that you will keep a distance from filth.

«or that which is profane, over which [a name] other than that of Allah has been invoked [at the time of slaughter]» such as the idols or false gods worshipped by the polytheists. This comes under the heading of profanity, which refers to disobedience towards Allah.

«But if one is forced by necessity» that is, despite the fact that these are prohibited things, if a person is forced by necessity or need

to eat any of these things, because he has nothing else and fears that he may die,

﴿without wilful disobedience, nor transgressing due limits﴾ that is, without wanting to eat it if it was not a matter of necessity, or eating more than he needs to,

﴿then your Lord is Oft-Forgiving, Most Merciful﴾ that is, Allah has pardoned everyone who finds himself in this situation.

The scholars (may Allah have mercy on them) differed concerning this exclusive list mentioned in this verse, even though there are other prohibited things that are not mentioned here, such as wild carnivorous animals, birds of prey that have talons, and so on. Some of the scholars stated that this verse was revealed before the prohibition on other things that are not mentioned here, so there is no contradiction between the list mentioned here and the prohibition that was revealed subsequently, because at that time there was nothing revealed to prohibit what came afterwards.

Other scholars said that this verse includes everything that is prohibited; some of it is mentioned explicitly and other things may be inferred from the context and the general reason for prohibition.

The reason given for the prohibition on the meat of animals found dead, blood and the flesh of swine – or at least the latter – is ﴿for that is an abomination﴾. This is a general description that applies to everything that is prohibited, for all prohibited things are abominable and unclean, and they are filthy and off-putting things that Allah has forbidden to His slaves, so as to protect and honour them, and to keep them away from directly handling filthy and unclean things.

The details of that which is an abomination and prohibited are to be found in the Sunnah, which explains the Qur'an and its goals. If Allah (ﷻ) has not prohibited any food except what is mentioned here, and the prohibition has no source except the laws of Allah, this indicates that the polytheists who prohibited that which Allah had

provided to them were fabricating lies against Allah and attributing to Him something that He did not say.

The verse also points to a strong possibility: Allah mentioned swine (pigs) in this verse, in which the context is one of criticising and refuting the views of the polytheists mentioned above, having to do with prohibition of that which Allah has made permissible, and mentioning their arguments concerning that on the basis of their own whims and desires, which had to do only with livestock animals (*an'âm*: camels, cattle, sheep and goats), none of which are prohibited except that which is mentioned in this verse, namely those found dead and those over which a name other than that of Allah is invoked at the time of slaughter; all others are permissible.

Perhaps the reason why swine or pigs are mentioned here, according to this idea, is that some ignorant readers may include them with livestock animals, assuming them to be akin to sheep, as the ignorant among the Christians and others of their ilk do, so they raise them as they raise other livestock, and they regard them as permissible, not differentiating between them and an'âm livestock. So this list of prohibited things is aimed at protecting this Ummah from such impure things. With regard to that which was prohibited to the People of the Book, some of these things are good and permissible, but they were prohibited to them by way of punishment. Hence Allah says: ﴿To the Jews We forbade every [animal] with undivided hoof﴾, such as camels and the like.

Also prohibited to them were certain parts of cattle and sheep: ﴿and We forbade to them the fat of cattle and sheep﴾.

Not all the fat was prohibited; rather it was the fat of the buttocks. Hence permissible fat was excluded from that: ﴿except that which adheres to their backs or entrails﴾, which is the fat that is mixed with them, ﴿or is attached to their bones﴾.

﴿Thus﴾ that is, by means of these prohibitions ordained for the Jews

«We requited them for their wilful disobedience» that is, the wrongdoing and transgression against the rights of Allah and the rights of His slaves. Hence Allah forbade these things to them, as a punishment to them

«verily We state the truth» in all that We say, do and rule. Who is truer than Allah in speech, and who could be better in judgement than Allah, for a people who are certain in faith?



﴿فَإِنْ كَذَّبُوكَ فَقُلْ رَبِّيَ كَرِيمٌ ذُو رَحْمَةٍ وَاسِعَةٍ وَلَا يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ  
الْمُجْرِمِينَ﴾ (سورة الأنعام: ١٤٧)

6:147. If they accuse you [O Muhammad] of lying, then say: Your Lord is full of mercy all-embracing, but His punishment cannot be averted from the evildoers.

That is, if these polytheists accuse you of lying, then carry on calling them with promises of reward and warnings of punishment, and tell them that Allah «is full of mercy all-embracing» that is, His mercy encompasses all of His creation, so hasten to seek His mercy by appropriate means, first and foremost among which, and the most essential of which, is believing in Muhammad (ﷺ) and the message he brought.

«but His punishment cannot be averted from the evildoers» that is, those who do a lot of wrong actions and commit a lot of sins. So beware of sin that incurs the punishment of Allah, the gravest of which is disbelieving in Muhammad (ﷺ).



﴿سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ  
كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّىٰ ذَاقُوا بَأْسَنَا قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ

فَتُخْرِجُوهُ لَنَا إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ ﴿١٤٨﴾ قُلْ فَلِلَّهِ الْحُجَّةُ  
الْبَاطِلَةُ فَلَوْ شَاءَ لَهَدَيْتُكُمْ أَجْمَعِينَ ﴿١٤٩﴾ (سورة الأنعام: ١٤٨-١٤٩)

- 6:148. Those who ascribe partners to Allah will say: If Allah had so willed, we would not have ascribed partners to Him, and neither would our forefathers, and we would not have introduced any taboos. In like manner did those who came before them reject [their Prophets], until they tasted Our punishment. Say: Do you have any [certain] knowledge? If so, present it to us. You follow nothing but conjecture and you do nothing but lie.
- 6:149. Say: Allah alone has the ultimate proof. If He had so willed, He could have guided you all.

Here Allah states that the polytheists will present arguments to justify the ascription of partners to Allah and the prohibition of that which Allah had permitted, on the grounds of it being the divine will and decree; they will take the will of Allah, which encompasses all things, good and bad, as an argument to ward off any blame from themselves.

And they did indeed say what Allah said they would say, as He tells us elsewhere:

﴿Those who ascribe partners to Allah say: If Allah had so willed, we would not have worshipped anything besides Him...﴾ (an-Nahl 16: 35)

Here Allah (ﷻ) tells us that the disbelieving nations kept using this argument as justification for rejecting the call of the Messengers, and they took it as an excuse, but that did not benefit them in any way at all. They persisted in this attitude until Allah destroyed them and made them taste the punishment.

If it had been a valid argument, it would have averted the punishment from them, and Allah would not have sent the punishment

upon them, because He only sends His punishment upon those who deserve it. Thus it is known that this is an invalid and flawed argument, and it is specious and unconvincing on a number of counts, the most significant of which are as follows:

- Allah states that if this argument had been valid, the punishment would not have befallen them.
- An argument should be based on knowledge and proof. If it is based on mere speculation and conjecture that is no substitute for certain truth, then it is invalid. Hence Allah says: ﴿Say: Do you have any [certain] knowledge? If so, present it to us﴾. If they did have any knowledge – at a time when they were avowed enemies of the Prophet (ﷺ) – they would have produced it. Because they did not produce it, it is known that they had no knowledge.

﴿You follow nothing but conjecture and you do nothing but lie﴾.

The one who bases his argument on speculation and conjecture is following falsehood and is a loser, so how about if he bases it on transgression, stubbornness, evil and corruption?

- Allah alone has the ultimate proof which leaves no excuse for anyone, on which the Prophets and Messengers, the divinely revealed Books, the prophetic reports, sound reasoning, upright human nature and righteous attitudes are all agreed.

Thus it is known that everything that is contrary to this definitive evidence is false, because whatever is contrary to the truth can only be falsehood.

- Allah (ﷻ) has given each person ability and willpower by means of which he is able to do what he is obliged to do. Allah does not enjoin upon anyone that which he is unable to do, and He does not prohibit to anyone that which he is unable to give up. Therefore using the argument of the divine will and decree is nothing but pure wrongdoing and stubbornness.



- Allah (ﷻ) does not compel people to do anything; rather He has made their actions the matter of their own choice. If they want, they may do it, and if they want they may refrain. This is something that is well known and well established, and no one denies it except one who stubbornly rejects tangible and visible evidence. Everyone differentiates between voluntary and involuntary movements; however all of that comes under and is subject to the will of Allah.
- Those who use the concept of the divine will and decree as justification for their sins are contradicting themselves, for they cannot be consistent in argument. Rather if someone mistreats them by beating them, taking their wealth and the like, then gives the argument that this happened by the will and decree of Allah, they will not accept this argument, and they will become very angry with him.

So how strange it is when they use this argument to justify their disobedience towards Allah and their doing that which incurs His wrath, but they do not accept for anyone to use this argument for doing anything that upsets them.

- They do not use the argument of the divine will and decree to express belief in these concepts, for they know that this is not a valid argument. Rather their intention is to ward off the truth, for they think of the truth in terms of defending themselves against it, so they try to avert it by means of whatever argument crosses their minds, even if they think it is wrong.



﴿قُلْ هَلْمْ شُهَدَاءُ كُمْ الَّذِينَ يَشْهَدُونَ أَنَّ اللَّهَ حَرَّمَ هَذَا فَإِنْ شَهِدُوا فَلَا تَشْهَدُ  
مَعَهُمْ وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَهُمْ  
بِرَبِّهِمْ يَعْدِلُونَ﴾ (سورة الأنعام: ١٥٠)

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6:150. Say [O Muhammad]: Bring your witnesses who can testify that Allah has forbidden all this. Then if they testify, do not testify with them. Do not follow the desires of those who reject Our revelations, and those who do not believe in the hereafter, and they ascribe equals to their Lord.

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That is, say to those who prohibit that which Allah has made permissible and they attribute that ruling to Allah: Bring your witnesses who can testify that Allah has indeed prohibited this. If these words are said to them, they have two options: either they will not bring anyone to testify to that effect, thus their claim is demonstrated to be false and not based on any testimony or proof; or, if they do bring someone to testify to that effect for them, no one could testify to that effect except a sinful fabricator whose testimony is not acceptable, for this is not a matter concerning which people of good character may be found to testify. Hence Allah (ﷻ) says, forbidding His Prophet (ﷺ) and his followers to give such testimony: ﴿Then if they testify, do not testify with them. Do not follow the desires of those who reject Our revelations, and those who do not believe in the hereafter, and they ascribe equals to their Lord﴾ that is, they regard others, such as the idols, as equal to Him.

As they disbelieved in the Last Day, and did not affirm the oneness of Allah, their whims and desires were in accordance with their beliefs, which leaned towards ascribing partners to Allah and rejecting the truth. Hence it was more appropriate, with regard to someone with such inclinations, for Allah to forbid the best of His creation to follow such a man or to testify with such people. Thus it is known that their prohibition of that which Allah had made permissible stemmed from those misguided whims and desires.



﴿ قُلْ تَعَالَوْا أَنزَلْ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ مَحْنُ نَزَقُكُمْ وَإِنْسَاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكُمْ وَصَّكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٥١﴾ وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَيْلِ وَالْيَتِيمِ بِالْقَدْرِ لَا تَكْفُرْ نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ وَبِمَهْدِ اللَّهِ آوَفُوا ذَلِكُمْ وَصَّكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٢﴾ وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكُمْ وَصَّكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ

﴿ ١٥٣ ﴾ (سورة الأنعام: ١٥١-١٥٣)

- 6:151. Say: Come, I will recite to you what your Lord has made binding on you: that you should not ascribe any partner to Him; that you should show kindness to parents; that you should not kill your children because of poverty, for We will provide for you and for them; that you should not approach shameful deeds, whether openly or in secret; that you should not kill, for that is forbidden by Allah, except in the course of justice. Thus He instructs you, so that you may understand.
- 6:152. Do not touch the orphan's property, before he comes of age, except to improve it; give full measure and weight, with equity. We do not place on any soul a burden greater than it can bear. And when you speak, be fair, even if it concerns a close relative. And fulfil the covenant of Allah. Thus He instructs you, so that you may pay heed.
- 6:153. Verily, this is My path, leading straight; follow it, and do not follow [other] paths, lest they cause you to deviate from His path. Thus He instructs you, so that you may protect yourselves [from misguidance].

Here Allah (ﷻ) says to His Prophet (ﷺ): «Say» to these people who prohibited that which Allah had made permissible: «Come, I will recite to you what your Lord has made binding on you», the rulings that are binding upon everyone and which include what is prohibited in terms of food, drink, words and actions.

«that you should not ascribe any partner to Him» that is, neither few nor many.

The real nature of ascribing partners to Allah is that a created being is worshipped as Allah is to be worshipped, or is venerated as Allah is to be venerated, or is described in terms of any attribute that is unique to Allah in terms of Lordship or divinity. If a person refrains from ascribing partners to Allah in any way, then he becomes a monotheist (one who affirms the oneness of Allah), sincere towards Him in all his affairs. It is Allah's right over His slaves that they should worship Him alone, and not associate anything with Him.

Then He lists the most important rights after His own:

«that you should show kindness to parents» by speaking respectfully and kindly, and doing good deeds. Showing kindness includes any word or deed that benefits one's parents and makes them happy, and if the individual shows kindness to his parents, then there is no disobedience towards them.

«that you should not kill your children» male or female «because of poverty» that is, because you are worried about how to provide for them, as happened during the *jāhiliyah* when hard-heartedness and injustice prevailed. If they are prohibited to kill their own children in this situation, then killing their children for no reason, or killing the children of others, is even more emphatically prohibited.

«for We will provide for you and for them» that is, We have guaranteed the provision of all. You are not the ones who provide for your children or even for yourselves, so there is no need to worry about them.

«that you should not approach shameful deeds» – this refers to major sins that are regarded as obscene or repugnant

«whether openly or in secret» – this refers to actions that are visible and those that have to do with thoughts and intentions.

The prohibition on approaching shameful deeds is more effective than a prohibition on merely doing them, because it includes a prohibition on their precursors and the means that lead to them.

«that you should not kill, for that is forbidden by Allah» this refers to killing any Muslim, male or female, young or old, righteous or evildoer, or killing a non-Muslim who is protected by a covenant with the Muslims

«except in the course of justice» such as the previously-married adulterer, cases of murder, or one who leaves his religion and splits from the main body of Muslims.

«Thus He instructs you» and enjoins what is mentioned above «so that you may understand» His instructions, then pay attention to them and adhere to them.

This verse indicates that the individual's compliance with the commands of Allah will be commensurate with his level of understanding.

«Do not touch the orphan's property» by consuming it or replacing it with your wealth in an unfair manner, or taking it for no reason «before he» that is, the orphan «comes of age» that is, reaches maturity and knows how to handle it. When he reaches maturity, he may be given his wealth at that point and he may dispose of it as he sees fit.

«except to improve it» that is, except in the event that you are trying to improve their wealth, so that they may benefit from it. This indicates that it is not permissible to touch the orphan's property or dispose of it in a manner that is detrimental to the orphan, or in a manner that, although it is not detrimental to him, is not in his best interests either.

This indicates that the orphan – before he comes of age – is not allowed to dispose of his wealth and that his guardian may dispose

of his wealth in the manner that is best, and this ruling comes to an end when the orphan comes of age.

«give full measure and weight, with equity» that is, on the basis of fairness and honesty. If you strive hard in that, then «We do not place on any soul a burden greater than it can bear» that is, as much as it is able to bear, and not too much. So if anyone strives hard to be honest in terms of measures and weights, then falls short without realising, and without being negligent, then Allah is Oft-Pardoning, Oft-Forgiving.

The scholars of *uṣool* quoted this and similar verses as evidence that Allah does not burden anyone with more than he can bear, and that if a person fears Allah with regard to His commands, and does whatever he can, then there is no blame on him for anything beyond that.

«And when you speak» in the event of judging between people and putting an end to their disputes, or you comment on their views or their situations, then «be fair» in what you say, by paying attention to being truthful both regarding those whom you like and those whom you dislike, and by being fair and not concealing that which needs to be disclosed, for being biased against someone because you dislike him or some of his views constitutes wrongdoing, which is prohibited.

In fact when a scholar discusses the views of the innovators, what he is required to do is give credit where it is due, and to explain what there is of truth or falsehood in their statements and to take into consideration how close to or far from the truth it is.

The *fuqahā'* (jurists) have stated that the *qâḍi* (judge) must be fair and equitable towards both disputants in the way he speaks to them and looks at them.

«And fulfil the covenant of Allah» that includes the covenant which He has made with His slaves, according to which they must fulfil His rights, as well as the covenants that people make with one

another. All covenants must be fulfilled and it is prohibited to break any covenant or fail to fulfil it properly.

«Thus» that is, the rulings mentioned above  
 «He instructs you, so that you may pay heed» to what He has explained to you of rulings, and so that you may carry out His instructions properly and learn the wisdom behind them and the rulings concerning them.

Having explained many of the major rulings and important laws, Allah then refers to them and to that which is more comprehensive and general than them, as He says: «Verily, this is My path, leading straight» that is, these and similar rulings, which Allah has explained in His Book and made clear to His slaves, are the path of Allah that leads to Him and to paradise; it is a moderate, easy and straightforward path.

«follow it» in order to attain success and prosperity, and to fulfil your hopes

«and do not follow [other] paths» that is, paths that are contrary to this path

«lest they cause you to deviate from His path» that is, lead you astray and cause you to deviate right and left. For if you go astray from the straight path, there is nothing else but paths that lead to hell.

«Thus He instructs you, so that you may protect yourselves [from misguidance]»; if you do what Allah has explained to you, by learning it and acting upon it, you will be among the pious and successful slaves of Allah. The path is described in the singular and as being His because there is only one path that leads to Him, and Allah is the One Who helps those who follow it to adhere to it.



﴿ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي أَحْسَنَ وَتَفْصِيلًا لِكُلِّ شَيْءٍ  
 وَهُدًى وَرَحْمَةً لِّعَالَمِهِمْ يَلْقَآؤِ رَبِّهِمْ يَوْمَئِذٍ يَمُنُّونَ ﴿١٥١﴾ وَهَذَا كِتَابٌ مِّنْ أَمْرِنَا مُبَارَكٌ فَاتَّبِعُوهُ

وَأَتَقُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿١٥٥﴾ أَنْ تَقُولُوا إِنَّمَا أُنزِلَ الْكِتَابُ عَلَى طَائِفَتَيْنِ مِن قَبْلِنَا  
 وَإِن كُنَّا عَنْ دِرَاسَتِهِمْ لَغَافِلِينَ ﴿١٥٦﴾ أَوْ تَقُولُوا لَوْ أَنَّا أُنزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا  
 أَهْدَىٰ مِنْهُمْ فَقَدْ جَاءَكُمْ بَيْنَهُ مِنَ رَبِّكُمْ وَهُدًى وَرَحْمَةً فَمَنْ أَظْلَمُ مِمَّن  
 كَذَبَ بِآيَاتِ اللَّهِ وَصَدَفَ عَنْهَا سَنَجْزِي الَّذِينَ يَصْدِفُونَ عَنَّا آيَاتِنَا سُوءَ الْعَذَابِ  
 بِمَا كَانُوا يَصْدِفُونَ ﴿١٥٧﴾ (سورة الأنعام: ١٥٤-١٥٧)

- 6:154. Moreover, We gave Moosâ the scripture, completing [Our favour] for those who did good, and explaining all things in detail, and as a guidance and a mercy, so that they might believe in the meeting with their Lord.
- 6:155. And this [Qur'an] is a blessed Book that We have sent down, so follow it and fear Allah, so that you may attain mercy.
- 6:156. Lest you should say: The scripture was sent down to two groups [the Jews and Christians] before us, and we were unaware of their teachings.
- 6:157. Or lest you should say: If the scripture had been sent down to us, we would have been better guided than they. Now there has come to you a clear sign from your Lord, and a guidance and a mercy. Who does greater evil than he who rejects Allah's revelations and turns away from them? We will requite those who turn away from Our revelations with the worst kind of punishment, for their turning away.

Here Allah tells us that He «gave Moosâ the scripture», namely the Torah

«completing» His favour and kindness

«for those who did good» among the Ummah of Moosâ, for Allah bestowed upon the doers of good among them unlimited blessings, the most perfect of which was the Torah which was sent down to them. Thus the blessing of Allah to them was completed, and it was obligatory for them to give thanks for it.



﴿and explaining all things in detail﴾ for which they needed explanation, such as what was lawful and what was prohibited, commands and prohibitions, beliefs and so on

﴿and as a guidance﴾ that is, to guide them to that which was good and to inform them of what was evil with regard to both fundamental and minor issues

﴿and a mercy﴾ so that by means of it they might attain happiness, mercy and a great deal of goodness

﴿so that﴾ by means of Our sending down to them the Book and clear proofs ﴿they might believe in the meeting with their Lord﴾, for it included definitive evidence of the Resurrection and recompense for deeds, which required them to believe in the meeting with their Lord and to prepare for it.

﴿And this﴾ namely the Holy Qur'an and wise reminder ﴿is a blessed Book that We have sent down﴾ that is, it contains much good and abundant knowledge, and all other branches of knowledge are taken from it and all blessings are derived from it. There is nothing good but the Qur'an calls to it and encourages it. It mentions wisdom and interests that encourage one to pursue good. And there is nothing evil but it forbids it and warns against it, and it mentions reasons that put one off doing such things, and the bad consequences thereof.

﴿so follow it﴾ and comply with its commands and prohibitions, and base your understanding of your religion, both fundamental and minor issues, on it.

﴿and fear Allah﴾ lest you go against His command and ﴿so that﴾, if you follow it (the Qur'an)

﴿you may attain mercy﴾, for the greatest means of attaining Allah's mercy is following this Book, learning it and acting upon it.

﴿Lest you should say: The scripture was sent down to two groups [the Jews and Christians] before us, and we were unaware of their teachings﴾ that is, We have sent down this blessed Book to you so that you will have no excuse, and lest you should say: The Book was

only sent down to two groups who came before us, namely the Jews and Christians.

﴿and we were unaware of their teachings﴾ that is, lest you say: No Book came down to us, and of the Books that were revealed to the two earlier groups we have no knowledge. Therefore We sent down a Book to you, and no other Book that came down from heaven is more comprehensive or clearer than it.

﴿Or lest you should say: If the scripture had been sent down to us, we would have been better guided than they﴾. That is, either you will give the excuse that no guidance reached you in the first place, or you will give the excuse that what you had of guidance was incomplete and imperfect. But by means of this Book you have received the basics of guidance and more, to the point of perfect guidance. Hence Allah says: ﴿Now there has come to you a clear sign from your Lord﴾ which includes everything that can highlight and explain the truth in a perfect manner

﴿a guidance﴾ away from error

﴿and a mercy﴾ that is, blessing for you in your spiritual and worldly affairs. This requires you to comply with its rulings and to believe in its stories, and implies that the one who does not pay attention to it and rejects it is the worst of wrongdoers. Hence Allah says: ﴿Who does greater evil than he who rejects Allah's revelations and turns away from them?﴾ That is, he shuns them and turns away from them.

﴿We will requite those who turn away from Our revelations with the worst kind of punishment﴾ that is, the punishment that causes pain and distress

﴿for their turning away﴾ themselves and turning others away from it; this will be a requital for their bad deeds.

﴿...And your Lord is never unjust to His slaves.﴾ (*Fussilat 41: 46*)

This verse indicates that knowledge of the Qur'an is the noblest and most blessed of knowledge, by means of which one attains

guidance to the straight path, which is perfect guidance, with which there is no need for the speculations and ideas of the philosophers or any other branches of knowledge of the earlier and later generations. It is well known that earlier scripture was not revealed to any except the two groups, namely the Jews and Christians. They are the People of the Book unless otherwise specified; no other group is included with them, neither the Magians nor anyone else.

This passage highlights how the people of the jāhiliyah (pre-Islamic period) were before the Qur'an was revealed: they were completely ignorant and had no knowledge of what the People of the Book had, who had some knowledge, and they were unaware of their teachings.



﴿هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا إِذْ تَكُنْ ءَامَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا حَبِيرًا قُلِ انظُرُوا إِنَّا مُنظِرُونَ﴾ (سورة الأنعام: ١٥٨)

6:158. Are they waiting for the angels to come to them, or for your Lord to come, or for some of the signs of your Lord to come? On the day when some of the signs of your Lord come, no good will it do to a soul to believe then, if it did not believe before or earn some good through its faith. Say: Wait then; we too are waiting.

Here Allah (ﷻ) says: are these people, who are persisting in their wrongdoing and stubbornness, waiting for the precursors of punishment and the precursors of the hereafter? Are they waiting ﴿for the angels﴾ to come and take their souls? For if they reach that point, neither faith nor righteous deeds will benefit them.

Or are they waiting ﴿for your Lord to come﴾ and judge all people, requiting the doers of good and the doers of evil?

Or are they waiting ﴿for some of the signs of your Lord to come﴾ which will signal the approach of the Hour?

﴿On the day when some of the signs of your Lord come﴾, extraordinary signs, from which it will be known that the Hour is at hand and that the Resurrection is nigh, ﴿no good will it do to a soul to believe then, if it did not believe before or earn some good through its faith﴾ that is, when some of the signs of Allah appear, it will not benefit the disbeliever to believe, or the believer who is falling short, to mend his ways after that. The only thing that will benefit him is the faith that he had before that, and the good deeds, for which he hoped for reward, that he did before these signs came.

The wisdom behind that is obvious. Faith is only of benefit if it is faith in the unseen and is voluntary on the part of the individual. Once the signs appear, then it becomes a matter of that which is seen and faith will no longer be of benefit because it is more akin to faith when one has no other choice, like the faith of one who is drowning or burning to death and the like, those who, when they see death, they give up what they were doing. This is like what Allah (ﷻ) says elsewhere:

﴿But when they saw Our punishment, they said: We believe in Allah alone, and we reject that which we used to associate with Him. But their believing after they had seen Our punishment could not benefit them at all. Such has always been the way of Allah in dealing with His slaves...﴾ (Ghāfir 40: 84-85)

Many ṣaḥeeḥ hadiths from the Prophet (ﷺ) indicate that what is meant by “some of the signs of Allah” here is the rising of the sun from its place of setting; when the people see that, they will believe, but their faith will be of no benefit and at that time the gate of repentance will be closed.

As this is a warning to those who rejected the Messenger of Allah (ﷺ), who were expecting calamities and disasters to befall the Prophet (ﷺ) and his followers, Allah says:

﴿Say: Wait then; we too are waiting﴾ and you will come to know which of us is more deserving of protection and safety.

This verse offers proof for the view of *ahl as-Sunnah wal-jamâ'ah* who affirm the actions of Allah (ﷻ), such as His rising above the Throne (in a manner that befits His Majesty), descending and coming, without likening it to or thinking of it in terms of human attributes.

There is a great deal of evidence to this effect in the Qur'an and Sunnah.

It also indicates that one of the portents of the Hour will be the rising of the sun from its place of setting, and that Allah (ﷻ) is Most Wise; by His decree, faith is only of benefit if it is by choice and not under compulsion, as mentioned above.

We also learn from this verse that man may attain good by means of his faith. Acts of obedience, righteousness and piety are only of benefit and can only develop if the individual has faith. If his heart is devoid of faith, then none of these deeds will be of any benefit to him.



﴿إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَّسْتَ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا يَفْعَلُونَ ﴿١٥٩﴾ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَىٰ إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ ﴿١٦٠﴾﴾ (سورة الأنعام: ١٥٩-١٦٠)

6:159. As for those who differed concerning their religion and divided into sects, you [O Muhammad] have nothing whatsoever to do with them. Their case rests with Allah; in the end He will inform them of what they used to do.

6:160. Whoever comes [on the Day of Resurrection] with a good deed will be repaid tenfold, but whoever comes with an evil deed will be recompensed only with the like thereof; and no one will be wronged.

Here Allah warns those who differed concerning their religion, those who divided and split into factions, each of them taking a share and calling themselves by a name that is of no benefit with regard to religious commitment, such as the Jews, Christians and Magians. Something similar may be said concerning those who call themselves by names that do not help to perfect their faith, such as those who take something of Islamic teachings and make that the core of their religious commitment, abandoning other matters that are of equal or greater importance, as is the case with various sects and followers of innovation and misguidance who divided the Ummah.

This verse indicates that Islam calls for unity and harmony, and it forbids division and dissent among its followers with regard to all matters, both fundamental and minor.

Allah enjoined him (the Prophet [ﷺ]) to disavow those who divide their religion, as He says: ﴿you [O Muhammad] have nothing whatsoever to do with them﴾ that is, you have nothing to do with them and they have nothing to do with you, because they have differed with you and opposed you ﴿Their case rests with Allah﴾, for they will return to Him and He will requite them for their deeds ﴿in the end He will inform them of what they used to do﴾.

Then He describes the nature of the requital: ﴿Whoever comes [on the Day of Resurrection] with a good deed﴾ – this includes both words and deeds, outward or inward, having to do with the rights of Allah or the rights of His creation ﴿will be repaid tenfold﴾. This is the minimum degree of reward

﴿but whoever comes with an evil deed will be recompensed only with the like thereof﴾ this is by the perfect justice and kindness of Allah (ﷻ), for He will never wrong them in the slightest. Hence He says: ﴿and no one will be wronged﴾.



﴿قُلْ إِنِّي هَدَيْتَنِي رَبِّيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيَمًا مِثْلَ آبَائِهِمْ خَضِيَافًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٦١﴾ قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَهُ، وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٣﴾ قُلْ أَغْنَى اللَّهُ عَنِّي رَبِّيَ وَهُوَ رَبُّ كُلِّ شَيْءٍ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا نُزْرًا وَازِرَةً وَزَرَّ أُخْرَى ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنتُمْ فِيهِ تَخْلِفُونَ ﴿١٦٤﴾ وَهُوَ الَّذِي جَعَلَ لَكُمُ الْخَلْقَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَسْبُلُوكُمْ فِي مَاءِ آتَانِكُمْ إِنَّا رَبُّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ ﴿١٦٥﴾﴾ (سورة الأنعام: ١٦١-١٦٥)

- 6:161. Say: Verily, my Lord has guided me to a straight path, an upright religion, the religion of Ibrâheem the monotheist, and he was not one of those who ascribe partners to Allah.
- 6:162. Say: Verily my prayer, my sacrifice, my living and my dying are all for Allah, the Lord of the worlds;
- 6:163. No partner has He. Thus I am commanded, and I am the first of those who submit to Allah [in Islam].
- 6:164. Say: Should I seek a lord other than Allah, when He is the Lord of all things? No soul earns [evil] but it is to its own detriment; no bearer of burdens can bear the burden of another. Then to your Lord you will [all] return, then He will inform you about the matters concerning which you differed.
- 6:165. And it is He Who has made you the successors of others on the earth, and has caused some of you to excel others [in worldly advantages], so that He may test you by means of that which He

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has bestowed upon you. Verily your Lord is swift in punishment, yet He is indeed Oft-Forgiving, Most Merciful.

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Here Allah (ﷻ) instructs His Prophet (ﷺ) to say and proclaim that what he is following of guidance to the straight path is the moderate religion which promotes sound beliefs and righteous deeds, and it enjoins all that is good and forbids all that is abhorrent. This is the religion of the Prophets and Messengers, especially the leader of the monotheists and the father of those Prophets who were sent after his death, namely the close friend of the Most Merciful, Ibrâheem (ﷺ). He is the monotheist whose path stands out from all crooked paths and all other deviant religions such as those of the Jews, Christians and polytheists.

This is in general terms; then Allah singles out for mention the noblest acts of worship, as He says:

﴿Say: Verily my prayer, my sacrifice﴾ – this is because of the virtue of these two acts of worship and what they imply of loving Allah, devoting worship sincerely to Him alone and drawing closer to Him in one's heart and by means of one's words and actions. Sacrifice means giving up what one loves of wealth or property for that which is dearer to one, namely Allah (ﷻ).

If a person is sincere in his prayer and sacrifice, he will inevitably be sincere towards Allah in all his deeds.

﴿my living and my dying﴾ that is, whatever I do in my life and whatever Allah decrees should happen to me, and what He decrees for me at the time of my death, all of that is ﴿for Allah, the Lord of the worlds; No partner has He﴾ in worship, just as He has no partner in sovereignty and control.

This sincerity towards Allah is not something that I have made up by myself; rather ﴿Thus I am commanded﴾ – it is enjoined upon me and I have no choice but to comply



«and I am the first of those who submit to Allah [in Islam]» of this Ummah.

«Say: Should I seek a lord other than Allah» among His creation; would that be right or would it be appropriate for me to take someone other than Him as a lord and submit my affairs to him, when Allah is the Lord of all things? All creatures are subject to His Lordship and must submit to His commands.

Therefore I and others have no choice but to take Allah as our Lord and be content with Him, and not be attached to any of those who are subject to His control and are helpless in themselves.

This is followed by encouragement and warning, which takes the form of mentioning the recompense:

«No soul earns [evil] but it is to its own detriment» that is, whatever a person does, good or evil, the consequences thereof will reach him. This is like the verse in which Allah says:

«Whoever does righteous deeds, it is to his own benefit and whoever does evil deeds, it is to his own detriment...» (*Fuṣṣilat* 41: 46)

«no bearer of burdens can bear the burden of another» rather each one will carry his own burden; if anyone causes someone else to be misguided and to incur a burden of sin, then he will also bear a burden of sin for what he caused, without that detracting from the burden of the one who actually did it.

«Then to your Lord you will [all] return» on the Day of Resurrection «then He will inform you about the matters concerning which you differed» of good and evil, and He will requite you for that abundantly.

«And it is He Who has made you the successors of others on the earth» that is, He has caused you to succeed one another, generation after generation, and to succeed other people on earth; He has subjugated to you all that is on earth and has tested you, to see what you will do.

﴿and has caused some of you to excel others [in worldly advantages]﴾ in terms of strength, well-being, provision, physical appearance and character

﴿so that He may test you by means of that which He has bestowed upon you﴾ as your deeds vary.

﴿Verily your Lord is swift in punishment﴾ for those who disobey Him and reject His revelations

﴿yet He is indeed Oft-Forgiving, Most Merciful﴾ to those who believe in Him and do righteous deeds, and repent from that which could incur doom.

This is the end of the commentary on Soorat al-An'âm.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



07.

## Soorat al-A'râf

(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



﴿الْعَص﴾ ١ كَتَبْنَا إِلَيْكَ فَلَا يَكُنْ فِي صَدْرِكَ حَرَجٌ مِنْهُ لِئُنذِرَ بِهِ وَذِكْرَى  
لِلْمُؤْمِنِينَ ﴿٢﴾ اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا  
تَذَكَّرُونَ ﴿٣﴾ وَكَم مِّن قَرْيَةٍ أَهْلَكْنَاهَا فَجَاءَهَا بَأْسُنَا بَيِّنًا أَوْ هُمْ قَائِلُونَ ﴿٤﴾ فَمَا  
كَانَ دَعْوَانَهُمْ إِذْ جَاءَهُمْ بَأْسُنَا إِلَّا أَن قَالُوا إِنَّا كُنَّا ظَالِمِينَ ﴿٥﴾ فَلَنَسْتَأْذِنَ الَّذِينَ  
أُرْسِلَ إِلَيْهِمْ وَلَنَسْتَأْذِنَ الْمُرْسَلِينَ ﴿٦﴾ فَلَنَقْصِنَ عَلَيْهِمْ بِعِلْمٍ وَمَا كُنَّا غَائِبِينَ ﴿٧﴾  
(سورة الأعراف: ١-٧)

7:1. Alif. Lâm. Meem. Sâd.<sup>15</sup>

<sup>15</sup> Groups of letters (*al-huroof al-muqatta'ah*) appear at the beginning of several soorahs. The most correct scholarly view states that we are required to believe in them as they appear to be, without delving into their meaning, knowledge of which we should leave to Allah. We believe that they were not revealed in vain, and that there is wisdom behind them of which we are not aware.

- 7:2. This is a Book that has been sent down to you [O Muhammad], so do not let your heart be troubled by it; [it has been sent down] so that you may warn thereby and remind the believers.
- 7:3. Follow [O humankind] that which has been sent down to you from your Lord, and do not follow any close associates besides Him. Little is it that you pay heed!
- 7:4. How many a city did We destroy [for their sins]; Our punishment came upon them [suddenly] by night or whilst they rested at midday.
- 7:5. Their only cry, when Our punishment came upon them, was: We were indeed wrongdoers.
- 7:6. We will certainly question those to whom the Messengers were sent, and We will certainly question the Messengers themselves.
- 7:7. Then verily We will recount to them what they did, on the basis of knowledge, for We were never absent.

Here Allah (ﷻ) says to His Prophet (ﷺ), highlighting to him the greatness of the Qur'an: «This is a Book that has been sent down to you» that is, a great Book that contains all that people need, all divine injunctions and all aims and goals of Sharia, in a precise and detailed manner.

«so do not let your heart be troubled by it» that is, do not let there be any anxiety, doubt or confusion in your heart; rather you should understand that it has been sent down by One Who is Most Wise, Worthy of all praise.

«No falsehood can approach it from before it or from behind it; [it is] a revelation from One Who is Most Wise, Praiseworthy.» (*Fussilat* 41: 42)

– and He is indeed the most truthful in speech. So let your heart be open to it and let your mind be at rest; convey its commands and prohibitions, and do not fear any blame or opposition.

﴿so that you may warn﴾ the people ﴿thereby﴾ and admonish and remind them; thus proof will be established against the stubborn.

﴿and remind the believers﴾, as Allah (ﷻ) says elsewhere:

﴿But continue to exhort them, for exhortation benefits the believers.﴾

*(adh-Dhâriyât 51: 55)*

Thus they will remember the straight path and righteous deeds, both outward and inward, and be alert to that which prevents a person from following that path.

Then Allah addresses people in general and draws their attention to the Book:

﴿Follow [O humankind] that which has been sent down to you from your Lord﴾ that is, the Book that was sent down for your sake, for it is ﴿from your Lord﴾, Who wants to perfect you, so He has sent down to you this Book which, if you follow it, will perfect you and complete His favour upon you, and you will be guided to the best and most sublime of deeds and attitudes.

﴿and do not follow any close associates besides Him﴾ that is, do not take them as friends and follow their whims and desires, and forsake following the truth because of them.

﴿Little is it that you pay heed!﴾ If you paid heed and realised what is in your best interests, you would not have given precedence to that which is harmful over that which is beneficial, or to an enemy over a friend.

Then Allah warns of His punishment to the nations who rejected the message brought to them by their Messengers, lest those who are addressed here do likewise:

﴿How many a city did We destroy [for their sins]; Our punishment﴾ that is, Our severe penalty ﴿came upon them [suddenly] by night or whilst they rested at midday﴾ that is, at a time when they were heedless and unaware, and it never crossed their minds that they might perish. When the punishment came to them they could not ward it

off and their false gods in which they had placed their hopes could not help them.

They did not deny what they used to do of wrongdoing and sin: ﴿Their only cry, when Our punishment came upon them, was: We were indeed wrongdoers﴾. This is like the verses in which Allah (ﷻ) says:

﴿How many cities that were given to wrongdoing have We utterly destroyed, and raised up other people in their stead. When they sensed Our punishment [approaching], they began to flee from it. [It was said to them:] Do not flee. Go back to your comforts and your dwellings, so that you may be sought out [to give help and advice to others]. They said: Woe to us! We were indeed wrongdoers. And that cry of theirs did not cease until We mowed them down and left them lifeless.﴾  
(*al-Anbiyā' 21: 11-15*)

﴿We will certainly question those to whom the Messengers were sent﴾ that is, We shall question the nations to whom Allah sent the Messengers as to their response to their Messengers.

﴿On that day, Allah will call to them, saying: What was your response to the Messengers?﴾ (*al-Qaṣaṣ 28: 65*)

﴿and We will certainly question the Messengers themselves﴾ about their conveying of their Lord's message, and the response of their nations.

﴿Then verily We will recount to them﴾ that is, to all people, telling them of their deeds ﴿on the basis of knowledge﴾ for Allah knows all that they do.

﴿for We were never absent﴾ at any time whatsoever. This is like the verse in which Allah (ﷻ) says:

﴿...Allah has kept account of it whilst they have forgotten it...﴾  
(*al-Mujādilah 58: 6*)

Then Allah mentions the recompense for deeds:



﴿وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ ۖ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٨﴾ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ ﴿٩﴾﴾ (سورة

الأعراف: ٨-٩)

- 7:8. The weighing [of deeds] on that day will be true and just. Those whose good deeds weigh heavy in the balance will be the successful ones.
- 7:9. And those whose good deeds weigh lightly in the balance are the ones who will lose their own souls, because they wrongfully rejected Our revelations.

That is, the weighing of deeds on the Day of Resurrection will be done with justice and fairness, and there will be no injustice or unfairness at all.

«Those whose good deeds weigh heavy in the balance» and outweigh their bad deeds «will be the successful ones» that is, those who will be saved from that which they fear, and will attain that which they hope for. They are the ones who will attain the greatest goal and eternal happiness.

«And those whose good deeds weigh lightly in the balance» and are outweighed by their bad deeds «are the ones who will lose their own souls» because they will miss out on eternal bliss and be subjected to the painful punishment «because they wrongfully rejected Our revelations», so they did not comply with them as they were required to do.



﴿وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعِيشًا ۗ فَلَيْلًا مَا تَشْكُرُونَ ﴿١٠﴾﴾ (سورة الأعراف: ١٠)

(سورة الأعراف: ١٠)

7:10. We established you firmly on earth and appointed for you means of livelihood therein; little it is that you give thanks.

Here Allah (ﷻ) reminds His slaves of His blessings, by mentioning shelter and livelihood:

﴿We established you firmly on earth﴾ that is, We prepared it for you so that you would be able to build on it, cultivate it and benefit from it in different ways

﴿and appointed for you means of livelihood therein﴾ by means of what it produces of trees, plants, metals and minerals, as well as all kinds of crafts and trades that you practice. He is the One Who prepared that and made available the means thereof.

﴿little it is that you give thanks﴾ to Allah, Who has bestowed upon you all kinds of blessings and diverted from you all kinds of suffering.



﴿وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُنْ مِنَ السَّاجِدِينَ ﴿١١﴾ قَالَ مَا مَنَعَكَ آلَا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ ﴿١٢﴾ قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ ﴿١٣﴾ قَالَ أَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿١٤﴾ قَالَ إِنَّكَ مِنَ الْمُنظَرِينَ ﴿١٥﴾﴾

(سورة الأعراف: ١١-١٥)

- 7:11. We created you, then We shaped you, then We said to the angels: Prostrate to Adam. So they prostrated, except for Iblees; he was not one of those who prostrated.
- 7:12. [Allah] said: What prevented you from prostrating when I commanded you? He said: I am better than he; You created me from fire and You created him from clay.
- 7:13. [Allah] said: Get down from here [paradise]! It is not proper for you to be arrogant here. Get out, for you are one of the despised.



7:14. [Iblees] said: Grant me respite until the day they are resurrected.

7:15. [Allah] said: You are among those who are granted respite.

Here Allah (ﷻ) says, addressing the children of Adam: ﴿We created you﴾ in that We created the origin and source from which you emerged, namely your father Adam (ﷺ)

﴿then We shaped you﴾ and gave you the best shape and form, and Allah taught him what he needed to perfect his character, the names of all things.

Then Allah commanded the noble angels to prostrate to Adam, by way of honour and respect, and in affirmation of his virtue. They all complied with the command of their Lord and ﴿prostrated﴾, all except for Iblees. He refused to prostrate to him out of disdain for him and his own self-admiration. Hence Allah rebuked him for that and said:

﴿What prevented you from prostrating﴾ to the one whom I created directly with My own Hands, that is, I honoured him and favoured him in this way, which was not given to anyone else, but you disobeyed My command and showed no respect to Me?

﴿He﴾ namely Iblees ﴿said﴾ justifying his objection to his Lord: ﴿I am better than he﴾, then he tried to prove this false claim by saying ﴿You created me from fire and You created him from clay﴾, which implies that the one who was created from fire is superior to the one who was created from clay, because fire is able to rise above clay. But this is one of the most corrupt of analogies, and is invalid on a number of counts, including the following:

- It is used in the context of opposing the command of Allah to prostrate. If an analogy (*qiyās*) is contrary to a text then the conclusion of the analogy is false, because the purpose of making analogies is to find a ruling in matters concerning which there is no clear text. The issue should be similar to another issue for which there is a text, and should be connected to the one for

which there is a text. But to make an analogy that is contrary to the text, and leads to overlooking the text altogether, is the worst kind of analogy.

- The words «I am better than he» on their own are sufficient to highlight the evil character of Iblees, because this shows that he demonstrated his evil nature by means of his self-admiration, arrogance and speaking about Allah without knowledge. What evil could be greater than that?
- He lied by regarding the substance of fire as being superior to the substance of clay or mud, for clay has the characteristics of humility, tranquillity and dignity, and from it emerge the blessings of the earth, such as trees and all kinds of plants. As for fire, it has the characteristics of fickleness and capriciousness, and it burns.

Hence when Iblees did what he did, he fell from his former lofty status and became the lowest of the low. Therefore Allah said to him: «Get down from here» that is, from paradise «It is not proper for you to be arrogant here», because it is the abode of the good and pure, so it is not befitting for the most iniquitous and evil of Allah's creation.

«Get out, for you are one of the despised» that is, those who are scorned and humiliated; as a punishment for his arrogance and self-admiration, he was disgraced and brought low.

When the enemy of Allah proclaimed his enmity towards Allah and towards Adam and his progeny, he asked Allah for respite until the Day of Resurrection, so that he would be able to mislead whomever he could of the children of Adam.

Because Allah's wisdom dictated that His slaves were to be tried and tested, in order to distinguish the truthful from the liars, those who would obey Him from those who would obey His enemy, He granted this request and said: «You are among those who are granted respite».



﴿ قَالَ فِيمَا أَعُوذْتَنِي لِأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ ﴿١٦﴾ ثُمَّ لَأَنْتَهُنَّ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ ﴿١٧﴾ ﴾ (سورة الأعراف: ١٦-١٧)

(17)

- 7:16. [Iblees] said: Because You have caused me to be misguided, I will certainly lie in wait for them on Your straight path.
- 7:17. Then I will certainly come at them from before them and from behind them, from their right and from their left. And You will find most of them ungrateful.

When Iblees despaired of the mercy of Allah, he said: ﴿Because You have caused me to be misguided, I will certainly lie in wait for them﴾ that is, people ﴿on Your straight path﴾ that is, I will surely stay close to the path and do my utmost to bar people from it, and cause them not to follow it.

﴿Then I will certainly come at them from before them and from behind them, from their right and from their left﴾ that is, from all directions and angles, in every way he can, to achieve some of his intentions concerning them.

Because the evil one knew that they were weak and that many of them may be overcome with heedlessness, and because he had resolved to do his utmost to mislead them, he thought – and he was right in his thinking – that most of them would be ungrateful.

﴿And You will find most of them ungrateful﴾ for giving thanks is part of following the straight path, which he wants to bar them from and prevent them from being grateful. Hence Allah (ﷻ) says elsewhere:

﴿...He only calls his followers so that they may become inhabitants of the raging fire.﴾ (Fāṭir 35: 6)

The only reason Allah warned us of what he said and resolved to do is so that we may take precautions against him and prepare ourselves to face our enemy, and protect ourselves by being aware of the ways in which he tries to get at us through our weak points. Praise be to Allah, for He has bestowed a great blessing upon us.



﴿ قَالَ أَخْرِجْ مِنْهَا مَذْمُومًا مَدْحُورًا لَمَنْ تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ ﴾ (١٨)

(سورة الأعراف: ١٨)

- 7:18. [Allah] said: Get out of here [paradise], disgraced and outcast. Whoever among them follows you, I will surely fill hell with you all.

When said Iblees what he said, Allah said to him: ﴿Get out of here﴾ in the manner of one who is despised and scorned, not by way of honour; rather he was ﴿disgraced﴾ that is, rejected, and ﴿outcast﴾ far away from Allah and His mercy, and all that is good.

﴿I will surely fill hell with you all﴾ with you and all those among them who follow you. This is an oath from Allah (ﷻ), that hell is the abode of those who disobey Him, and He will inevitably fill it with Iblees and his followers among the jinn and humankind.

Then Allah warned Adam of his evil and temptation:



﴿ وَيَتَعَادَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴾ (١٩) فَوَسَّوَسَ لَهَا الشَّيْطَانُ لِيُبْدِيَ لَهَا مَا وُورِيَ عَنْهَا مِنْ سَوْءِ تَيْهَمَا وَقَالَ مَا نَهَىٰكُمْ رَبُّكُمْ عَنِ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَائِكَةً أَوْ تَكُونَا مِنَ الْخَالِدِينَ ﴿٢٠﴾ وَقَاسَمَهُمَا

إِنِّي لَكُمْ لِمَنِ النَّاصِحِينَ ﴿١٩﴾ فَذَلَّهُمَا بِقُرُورٍ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْآتُهُمَا  
 وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ  
 وَأَقُلْتُ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٢٠﴾ قَالَ رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا  
 وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٢١﴾ ﴿سورة الأعراف: ١٩-٢٣﴾

- 7:19. O Adam! Dwell, you and your wife, in paradise; and eat from it wherever you may wish; but do not approach this tree, or else you will both become transgressors.
- 7:20. Then Shayṭān whispered to them so that that which had been hidden from them of their private parts would be disclosed to them. He said: Your Lord only forbade this tree to you, lest you become angels or become immortal.
- 7:21. And he swore to them both [saying]: I am to you a sincere adviser.
- 7:22. So he led them on by deceit. Then when they had tasted [the fruit] of the tree, their private parts became visible to them, so they began to put together leaves from the garden to cover themselves. Their Lord called unto them: Did I not forbid that tree to you and tell you that Shayṭān was an avowed enemy unto you?
- 7:23. They said: Our Lord, we have wronged ourselves. If You do not forgive us and have mercy on us, we will certainly be among the losers.

Allah (ﷻ) instructed Adam and his wife Ḥawwā', with whom Allah had blessed him and made her a source of comfort for him, to eat from wherever they wished in paradise, and to enjoy whatever they wanted, but He singled out for them one tree and told them not to eat from it. Allah knows best what it was, and there is no benefit for us in knowing what it was. He forbade them to eat from it, based on the words ﴿or else you will both become transgressors﴾. They

continued to comply with the instructions of Allah until the enemy Iblees came to them with his plot; he whispered to them, deceived them and confused them.

﴿He said: Your Lord only forbade this tree to you, lest you become angels or become immortal﴾. Elsewhere, Allah tells us that he said: ﴿...O Adam, shall I show you the tree of immortality and a dominion that will never decay?﴾ (Tā Hā 20: 120)

In addition to that, he swore to them by Allah: ﴿I am to you a sincere adviser﴾; as I have told you this.

They were deceived by that, and desire overwhelmed reason at that point.

﴿So he led them on by deceit﴾ that is, he brought them down from their high status of being far away from sin and disobedience, and they became contaminated with the filth of sin, and they ate from that tree.

﴿Then when they had tasted [the fruit] of the tree, their private parts became visible to them﴾ that is, the 'awrah of each of them appeared after it had been covered, and their spiritual nakedness that resulted from loss of piety had an impact on their outward dress, which was removed as a result, causing their 'awrahs to appear. When their 'awrahs appeared, they felt shy, so they began to put together leaves from the garden to cover themselves (7: 22).

﴿Their Lord called unto them﴾ when they were in that state, rebuking them: ﴿Did I not forbid that tree to you and tell you that Shayṭān was an avowed enemy unto you?﴾ So why did you do that which was forbidden and why did you pay heed to your enemy?

Then Allah blessed them by enabling them to repent and by accepting their repentance, so they acknowledged their sin and asked Allah for forgiveness, saying: ﴿Our Lord, we have wronged ourselves. If You do not forgive us and have mercy on us, we will certainly be among the losers﴾ that is, we have committed the sin that You told us not to, and we have harmed ourselves by committing sin. We have

done that which will incur loss, unless You forgive us by erasing the sin and cancelling the punishment, have mercy on us by accepting our repentance and pardon us for such errors. So Allah forgave them for that:

﴿...Adam disobeyed his Lord, and fell into error. Then his Lord brought him close, accepted his repentance, and guided him.﴾ (Tā Hâ 20: 121-122)

However, Iblees continued his transgression and did not give up his disobedience.

Whoever follows the example of Adam by admitting his sin, asking for forgiveness, regretting it and giving it up – if he commits a sin – his Lord will draw him near and guide him.

But whoever follows the example of Iblees by carrying on – if he commits a sin – and continuing to increase it, will only go further away from Allah.



﴿قَالَ اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿٢٤﴾ قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ ﴿٢٥﴾ يٰبَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُورِي سَوَاءَ تِكُمْ وَرِدْشًا وَرِبَاسًا الثَّقَوِي ذَٰلِكَ خَيْرٌ ذَٰلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٢٦﴾﴾ (سورة الأعراف: ٢٤-٢٦)

- 7:24. [Allah] said: Go down from here [all of you] as enemies to each other. On earth you will have an abode and your means of livelihood for a while.
- 7:25. He said: There you will live, there you will die and from it you will be brought forth.
- 7:26. O children of Adam, We have bestowed upon you garments to cover your private parts and as an adornment. But the garment

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of piety is best. That is one of the signs of Allah, so that they may pay heed.

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When Allah sent Adam, his wife and their progeny down to the earth, He told them how their stay on earth would be, and that He had ordained that they should live a life there that was to be followed by death, a life that would be filled with trials and tests; they would stay there, and Messengers would be sent to them and Books would be revealed, until death came to them, whereupon they would be buried in the earth. Then after that would come the resurrection, when Allah would raise them up and bring them forth from the earth to the real, eternal realm.

Then He reminded them of what He had made available to them of clothing that is essential and clothing that is worn for the purpose of beautification. The same applies to all things, such as food, drink, mounts, spouses and so on. Allah has made available to His slaves that which is essential and more. He explains that this is not to be pursued for its own sake; rather Allah has sent it down to help them to worship and obey Him. Hence He says: ﴿But the garment of piety is best﴾. That is, better than physical clothing, for the garment of piety lasts and does not wear out or vanish; it is the beauty of the heart and soul.

As for outward clothing, its purpose is to cover the 'awrah sometimes, or to be an adornment for the wearer, and it has no other benefit beyond that.

Moreover, if a person cannot obtain this clothing, all that results from that is the uncovering of his 'awrah, which does not harm him if he cannot help it. But if there is no garment of piety, then his inner 'awrah becomes uncovered, which results in disgrace and shame.

﴿That is one of the signs of Allah, so that they may pay heed﴾ that is, what is mentioned concerning clothing is so that you may be reminded of that which benefits you or harms you, by way of an analogy between outward garments and the inner garment of piety.





﴿ يَبْنِيْ ءَادَمَ لَا يَفِيْنَنَكُمْ الشَّيْطٰنُ كَمَا اَخْرَجَ اٰبَوَيْكُمْ مِنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْءَاتِهِمَا ۗ اِنَّهٗ يَرٰكُمْ هُوَ وَقَبِيْلُهٗ مِنْ حَيْثُ لَا تَرَوْنَهُمْ ۗ اِنَّا جَعَلْنَا الشَّيْطٰنَ اَوْلِيَاۗةً لِّلَّذِيْنَ لَا يُؤْمِنُوْنَ ﴿٢٧﴾ (سورة الاعراف: ٢٧)

- 7:27. O children of Adam, do not let Shayṭān deceive you, as he caused your parents to be expelled from the garden, stripping them of their garments and making their private parts visible to them. For he and his offspring see you from where you cannot see them. We have made the devils friends and allies of those who do not believe.

Here Allah (ﷻ) warns the children of Adam that the Shayṭān will do to them what he did to their father:

﴿O children of Adam, do not let Shayṭān deceive you﴾ by making sin fair-seeming to you and calling you to it and encouraging you to commit it, lest you give in to him

﴿as he caused your parents to be expelled from the garden﴾ and brought them down from a high status to a lower one. He wants to do the same to you, and he will spare no effort to tempt you if he can. So you must be mindful and take precautions, equip yourselves so that you will be ready to combat him, and do not be heedless of situations where he may ambush you.

﴿For he and his offspring﴾ namely the devils among the jinn ﴿see you﴾ and are constantly watching you ﴿from where you cannot see them. We have made the devils friends and allies of those who do not believe﴾ for lack of faith inevitably leads to the formation of alliances between man and the Shayṭān.

﴿Verily, he has no power over those who believe and put their trust in their Lord; he has power only over those who take him as an ally and, under his influence, ascribe partners to Allah.﴾ (an-Nahl 16: 99-100)



﴿ وَإِذَا فَعَلُوا فَحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ أَنْتُمْ لَوْلَا أَنْتُمْ لَوْلَا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٢٨﴾ قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ كَمَا بَدَأَكُمْ تَعُودُونَ ﴿٢٩﴾ فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهم مُّهْتَدُونَ ﴿٣٠﴾ ﴾ (سورة الأعراف: ٢٨-٣٠)

- 7:28. When they do something shameful, they say: We found our fathers doing this and Allah has enjoined it upon us. Say: Verily Allah does not enjoin that which is shameful. Would you attribute to Allah something of which you have no knowledge?
- 7:29. Say [O Muhammad]: My Lord has enjoined the doing of what is right; direct your worship only to Him whenever you pray, and strive sincerely [in worship] for the sake of your Lord alone. As He created you in the beginning, so you will be brought back [to life].
- 7:30. Some [of you] He will have guided, whereas others will inevitably have gone astray, because they will have taken the devils as friends and allies instead of Allah, thinking that they are guided.

Here Allah highlights the abhorrent state of the polytheists who commit sin and claim that Allah commanded them to do that.

﴿When they do something shameful﴾ – this refers to everything that is regarded as obscene and repugnant, including their circumambulation of the Kaaba whilst naked.

﴿they say: We found our fathers doing this﴾ and they were telling the truth concerning that ﴿and Allah has enjoined it upon us﴾. This was a lie, hence Allah rejected this claim and said:

«Say: Verily Allah does not enjoin that which is shameful» that is, it is not befitting to the perfect nature and wisdom of Allah to instruct His slaves to commit shameful deeds, whether it be this that the polytheists used to do or any other such deed.

«Would you attribute to Allah something of which you have no knowledge?» What fabrication could be worse than this?

Then He mentions what He did enjoin: «Say [O Muhammad]: My Lord has enjoined the doing of what is right» that is, doing what is sound and just, in terms of both acts of worship and dealing with others. He did not enjoin wrongdoing and injustice.

«direct your worship only to Him whenever you pray» that is, be devoted to Allah alone and strive hard to perfect your acts of worship, especially the prayer, which you should establish properly in terms of physical actions and inwardly in the sense of focus and contemplation, and purify it of everything that may distract from it or spoil it.

«and strive sincerely [in worship] for the sake of your Lord alone» that is, seek thereby His Countenance alone, not ascribing any partner to Him, and do not show off and do not have any ulterior motive in your worship except devotion and servitude to Allah and the pursuit of His pleasure.

«As He created you in the beginning» that is the first time «so you will be brought back [to life]» when you are resurrected, for the One Who is able to create you in the first place is able to recreate you; indeed, recreation is easier than the initial creation.

«Some [of you] He will have guided» that is, Allah will have made the means of guidance easy for them and diverted from them all obstacles and impediments

«whereas others will inevitably have gone astray» – misguidance will have become their due because of what they brought upon themselves by taking measures that lead to misguidance.

«because they will have taken the devils as friends and allies instead of Allah» –

﴿... Whoever takes the Shayṭān as a protector [and helper] instead of Allah has indeed suffered a manifest loss.﴾ (an-Nisā' 4: 119)

When they rejected friendship and alliance with the Most Merciful, and they preferred friendship and alliance with the Shayṭān, that resulted in the likelihood of abandonment by Allah and being left to their own devices. Thus they incurred the greatest loss even though they thought that they were guided, because facts had been turned upside down in their minds, so that they thought that falsehood was truth and truth falsehood.

These verses indicate that commands and prohibitions are in accordance with divine wisdom and people's best interests, as Allah (ﷻ) states that it cannot be possible that He would enjoin something that is shameful or irrational, for He only enjoins that which is fair and right.

This indicates that guidance is by the grace and blessing of Allah, and that misguidance results from His forsaking a person if that person, because of his ignorance and wrongdoing, takes the Shayṭān as an ally, thus becoming the cause of his own misguidance.

The one who thinks that he is guided when in fact he is misguided has no excuse, because it is within his means to be guided; his misjudgement in thinking that he is guided when he is not is due to his wrongdoing when he abandoned the path that could lead to guidance.



﴿يَبْنَیْ مَا دَمَ حُدُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ

الْمُسْرِفِينَ﴾ (سورة الأعراف: ۳۱)

7:31. O children of Adam, dress well every time you offer prayer [or perform *tawâf*]. Eat and drink, but do not exceed the bounds, for He does not love those who exceed the bounds.

Having stated that He bestowed upon the sons of Adam garments to cover their private parts and as an adornment (7: 26), Allah says here: ﴿O children of Adam, dress well every time you offer prayer [or perform ṭawâf]﴾ that is, cover your 'awrah completely in all prayers, both obligatory and supererogatory, for covering them is an adornment to the body just as uncovering them is unsightly and displeasing.

It may be that what is meant by dressing well here is more than just covering the 'awrah; rather what is meant is wearing clean and nice clothes. This is a command to cover the 'awrah when praying and also to aim to look nice and keep one's garment clean and free of dirt.

Then Allah says: ﴿Eat and drink﴾ that is, of that which Allah has provided to you of good and wholesome things ﴿but do not exceed the bounds﴾ in doing so. Exceeding the bounds means either consuming more than what is sufficient and eating too much of foods that are harmful to the body, or going to extremes in choosing the most luxurious and fanciest of foods, drinks and clothing, or going beyond that which is permissible to that which is unlawful.

﴿for He does not love those who exceed the bounds﴾, for exceeding the bounds angers Allah and is detrimental to man's physical well-being and livelihood. It may even lead to being unable to spend on what is necessary. This verse instructs us to eat and drink, and forbids us to refrain from doing so, and it also forbids us to exceed the bounds in doing so.



﴿قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ كَذَلِكَ نَفَصَّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٣٣﴾ قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا نَعْلَمُونَ ﴿٣٤﴾﴾ (سورة الأعراف: ٣٢-٣٣)

- 7:32. Say: Who has forbidden the decent apparel and goodly provision that Allah has bestowed upon His slaves? Say: They are, in the life of this world, for those who believe [although shared by others], and will be exclusively theirs on the Day of Resurrection. Thus We explain the revelations in detail for people who have knowledge.
- 7:33. Say: My Lord has only forbidden shameful deeds, whether [committed] openly or in secret, sin, unjustified aggression, ascribing partners to Allah for which He has not sent down any authority, and saying concerning Allah that of which you have no knowledge.

Here Allah criticises those who go to extremes and cause themselves hardship by prohibiting that which Allah has made permissible of good and wholesome things.

﴿Say: Who has forbidden the decent apparel and goodly provision that Allah has bestowed upon His slaves﴾ of different types of clothing and good and wholesome provision, such as food and drink of all types? In other words: who is it that dares to prohibit that with which Allah has blessed His slaves, and who is it that seeks to impose restrictions on that which Allah has made easy?

Allah has bestowed this abundance of good things upon His slaves to help them to worship Him, so He did not make it permissible to any but His believing slaves. Hence He said: ﴿Say: They are, in the life of this world, for those who believe [although shared by others], and will be exclusively theirs on the Day of Resurrection﴾.

﴿Thus We explain the revelations in detail﴾ that is, We clarify them and make them clear ﴿for people who have knowledge﴾, because they are the ones who will benefit from what Allah explains in detail of His revelations; they know that they are from Allah, so they appreciate them and understand them.

Then Allah mentions the things that He has prohibited, which are prohibited in all divinely revealed laws:

«Say: My Lord has only forbidden shameful deeds» that is, major sins which people find shameful and repugnant because they are so horrible, such as fornication, adultery, homosexuality and so on.

«whether [committed] openly or in secret» that is, shameful deeds that have to do with physical actions and those that have to do with beliefs, ideas and attitudes in the heart, such as arrogance, self-admiration, showing off, hypocrisy and the like.

«sin, unjustified aggression» that is, actions that incur a burden of sin and punishment with regard to violation of the limits set by Allah, and transgression against people with regard to their lives, wealth and honour. Thus this includes sins having to do with the rights of Allah and those having to do with the rights of other people.

«ascribing partners to Allah for which He has not sent down any authority» that is proof; rather He has sent down proof and evidence in support of His oneness.

Ascribing partners to Allah means associating with Allah in worship any of His creation. That may include minor manifestations of this practice, such as showing off, swearing by anything other than Allah, and the like.

«and saying concerning Allah that of which you have no knowledge» with regard to His names, attributes, deeds or laws. All of that is prohibited by Allah, as He has forbidden His slaves to commit any such acts, because of the negative consequences to which they lead for the individual and for society as a whole. That is because they involve wrongdoing and constitute a challenge to Allah, as well as looking down on the slaves of Allah and changing the religion and laws that He has ordained.



﴿وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ﴾ (سورة

الأعراف: ٣٤)

- 7:34. For every nation there is an appointed time; when their appointed time comes, they will not be able to delay it for a single moment or bring it forward.

That is, Allah expelled the children of Adam to the earth and caused them to dwell therein, and He ordained for them an appointed time which no nation can bring forward or put back, either in conjunction with other nations or on its own.



﴿بَنِي آدَمَ إِذَا يَأْتِيَنكُمْ رُسُلٌ مِّنكُمْ يَقُصُونَ عَلَيْكُمْ آيَاتِي فَمَنِ اتَّقَى وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾ (٣٥) وَالَّذِينَ كَذَبُوا بِآيَاتِنَا وَأَسْتَكْبَرُوا عَنْهَا أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾ (سورة الأعراف: ٣٥-٣٦)

- 7:35. O children of Adam, when there come to you Messengers from among you, reciting My revelations to you, then whoever fears Allah and mends his ways will have no fear nor will they grieve.
- 7:36. But as for those who reject Our revelations and turn away from them with arrogance, they will be inhabitants of the fire; they will abide therein forever.

When Allah expelled the children of Adam from paradise, He tested them by sending the Messengers and revealing the Books to them, telling them of the signs of Allah and explaining His rulings to them. Here He mentions the virtue of those who respond to the



Messengers and the loss of those who do not respond to them, as He says:

«then whoever fears Allah» and avoids that which Allah has prohibited, namely ascribing partners to Him and major and minor sins «and mends his ways» with regard to his outward deeds and his private acts

«will have no fear» of evil that others fear

«nor will they grieve» over the past. Once there is no fear or grief, there will be perfect security, happiness and eternal success.

«But as for those who reject Our revelations and turn away from them with arrogance» that is, they do not believe in them in their hearts, and they do not submit outwardly to them

«they will be inhabitants of the fire; they will abide therein forever», as they took the revelations lightly and persisted in rejecting them, so they will be humiliated with an eternal punishment.



﴿فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ۗ أُولَٰئِكَ يَنَالُهُمُ نَصِيبُهُم مِّنَ الْكُتُبِ  
حَتَّىٰ إِذَا جَاءَهُمْ رَسُولُنَا يُتَوَفَّوهُمْ قَالُوا إِنَّا مَا كُنَّا نَدْعُونَ مِن دُونِ اللَّهِ قَالُوا ضَلُّوا  
عَنَّا وَشَهِدُوا عَلَىٰ أَنفُسِهِمْ أَنَّهُمْ كَافِرِينَ ﴿٣٧﴾﴾ (سورة الأعراف: ٣٧)

- 7:37. Who does greater evil than he who fabricates lies against Allah or rejects His revelations? Such people will receive the share that is decreed for them<sup>16</sup> until, when Our envoys come to take their souls, they will say: Where are those whom you used to call upon besides Allah? They will say: They are lost from us. And they will testify against themselves that they were disbelievers.

<sup>16</sup> This refers to the share of provision and temporary joy that may be decreed for them in this world; that will not avail them at all in the hereafter.

That is, no one does greater evil (than he who fabricates lies against Allah) by ascribing partners to Him, or attributing shortcomings to Him, or attributing words to Him that He did not say (or rejects His revelations) that clearly point to the obvious truth and guide to the straight path. These people, even if they enjoy ease in this world and get their share of that which has been decreed for them in al-Lawḥ al-Maḥfūdh, still nothing will avail them; they enjoy ease for a little while, then they will be punished for a long time.

(until, when Our envoys come to take their souls) that is, when the angels who are appointed to take their souls at the appointed time (of death) come to them

(they will say) to them at that point, by way of rebuke:

(Where are those whom you used to call upon besides Allah?) namely the idols and statues; for now the time of need has come, if they can be of any benefit to you or ward off any harm from you.

(They will say: They are lost from us) that is, they have diminished and proven false, and they cannot avail us anything against the punishment of Allah.

(And they will testify against themselves that they were disbelievers) and that they deserve the eternal, humiliating punishment.



﴿قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنِّ وَالْإِنسِ فِي النَّارِ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا حَتَّى إِذَا آذَرَكُوا فِيهَا جَمِيعًا قَالَتْ أَخْرِضْنَاهُمْ لَنَا وَلْنُبْنَاهُمْ لِيُؤْتُوا صَوْلَانًا بِأَفْوَاهِهِمْ إِذْ أُنزِلَتْ فِي النَّارِ لِكُلِّ أُمَّةٍ أَجْرٌ ﴿٣٨﴾﴾ (سورة الأعراف:

(٣٨)

- 7:38. [Allah] will say: Enter the fire with the nations who passed away before you, of both jinn and humans. Every time another nation enters it, it will curse its fellow-nation until, when they have

all caught up with one another, the last of them will say about the first: Our Lord, these people led us astray, so give them a double punishment of fire. He will say: [It will be] doubled for all, but you do not know.

«Enter the fire with the nations who passed away before you, of both jinn and humans», for they followed the same path as you followed of disbelief and arrogance, thus they will all deserve disgrace and loss.

Every time one of the transgressing nations enters the fire, «it will curse its fellow-nation». This is like the verse in which Allah says:

«...but on the Day of Resurrection you will disavow one another and curse one another...» (al-'Ankaboot 29: 25)

«until, when they have all caught up with one another» that is, when all its people are gathered together in hell, the first and the last, the leaders and followers

«the last of them» that is those who come last, the followers of the leaders

«will say about the first» that is, about their leaders, complaining to Allah that they misguided them:

«Our Lord, these people led us astray, so give them a double punishment of fire» that is, give them an extra punishment because they led others astray and they made evil deeds fair-seeming to us.



﴿وَقَالَتْ أُولَئِهِنَّ لِأَخْرَجْنَهُنَّ فَمَا كَانَتْ لَكُنَّ عَلَيْنَا مِنْ فَضْلٍ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ

تَكْسِبُونَ ﴿٣٩﴾ (سورة الأعراف: ٣٩)

7:39. The first of them will say to the last: You were no better than us, so taste the punishment for what you used to earn.

That is, the leaders will say to their followers: «You were no better than us» that is, we all played a part in misguidance and in doing deeds that incur punishment, so what advantage do you have over us?

«He» namely Allah (ﷻ)

«will say» to each of them

«[It will be] doubled for all» and each will have his own share of the punishment.

«so taste the punishment for what you used to earn». But it is known that the punishment for the leaders of misguidance will be greater and more severe than that of the followers, just as the bliss of the leaders of guidance will be greater than the reward of the followers.

Allah (ﷻ) says:

«For those who disbelieve and bar others from the path of Allah, We will add punishment to their punishment because they used to spread mischief.» (an-Nahl 16: 88)

These and similar verses indicate that all types of those who rejected the revelations of Allah will abide forever in torment and will basically all share the punishment, although they will vary in degree according to the level of their deeds, stubbornness, wrongdoing and lies; the friendships that existed among them in this world will, on the Day of Resurrection, turn into enmity and mutual cursing.



﴿إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا نُفْتَحُ لَهُمْ أَبْوَابَ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ ۗ وَكَذَلِكَ نَجْزِي الْمُجْرِمِينَ ﴿٤١﴾﴾ هُم مِّنْ جَهَنَّمَ مِهَادٌ وَمِن فَوْقِهِمْ غَوَاشٍ ۗ وَكَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٤١﴾﴾ (سورة الأعراف: ٤٠-٤١)

7:40. But as for those who reject Our revelations and turn away from them with arrogance, the gates of heaven will not be opened

for them, nor will they enter paradise, until a camel can pass through the eye of a needle. Thus We requite the evildoers.

7:41. They will have a bed of hellfire and over them will be coverings [of fire]. Thus We requite the wrongdoers.

Here Allah tells us of the punishment of those who reject His revelations and do not believe in them, even though there are clear signs, and are too arrogant to believe or comply with the rulings; rather they disbelieved and turned away. They will despair of all good, for the gates of heaven are not opened to their souls when they die and are taken up, wanting to ascend to Allah. They ask permission, but permission is not given to them, as they did not ascend in this world to the level of faith in Allah and knowing and loving Him. By the same token, they will not ascend after death, because the recompense fits the nature of the deed.

What is meant in this verse is that the gates of heaven are opened for the souls of the believers who complied with the commands of Allah and believed in His revelations, so that they may ascend to Allah and reach wherever Allah wills they should reach of the higher realm. They will have the joy of being close to their Lord and of earning His good pleasure.

Allah (ﷻ) says concerning the people of hell: ﴿nor will they enter paradise, until a camel can pass through the eye of a needle﴾ that is, until a camel, which is one of the largest animals, can enter the eye of a needle, which is one of the smallest and narrowest of spaces. This is a metaphor of impossibility.

What is meant is that just as it is impossible for a camel to pass through the eye of a needle, it is impossible for those who reject the revelations of Allah to enter paradise. Allah (ﷻ) says elsewhere:

﴿...Whoever ascribes partners to Allah, then Allah has forbidden paradise for him, and the fire will be his abode...﴾ (*al-Mā'idah* 5: 72)

– and here He says: ﴿Thus We requite the evildoers﴾ that is, those whose sins are many and their transgression and arrogance were great.

﴿They will have a bed of hellfire﴾ that is, beneath them ﴿and over them will be coverings [of fire]﴾ that is, they will be overshadowed and covered by the punishment

﴿Thus We requite the wrongdoers﴾ who wronged themselves, as a recompense and deserved punishment, for your Lord never wrongs His slaves.



﴿وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٤٢﴾ وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِن غَلٍ تَجْرِي مِن تَحْتِهِمُ الْأَنْهَارُ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنَّ هَدَانَا اللَّهُ لَقَدْ جَاءتْ رَسُولَ رَبِّنَا بِالْحَقِّ وَنُودُوا أَن تِلْكَمُ الْجَنَّةُ أَوْرَثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ ﴿٤٣﴾﴾ (سورة

الأعراف: ٤٢-٤٣)

- 7:42. But as for those who believe and do righteous deeds – We do not place on any soul a burden greater than it can bear – they will be the inhabitants of paradise; they will abide therein forever.
- 7:43. We will remove all ill feelings from their hearts and make rivers flow at their feet. They will say: Praise be to Allah Who has guided us to this, for we would never have been guided if Allah had not guided us. The Messengers of our Lord surely brought the truth to us. It will be proclaimed to them: This is paradise, which you are made to inherit as a reward for your deeds.

Having mentioned the punishment of the sinners and wrongdoers, Allah (ﷻ) then mentions the reward of those who obey Him:

﴿But as for those who believe﴾ in their hearts

﴿and do righteous deeds﴾ with their physical faculties, thus combining faith and action, outward deeds and inward deeds, doing what is obligatory and refraining from what is prohibited. As the phrase ﴿and do righteous deeds﴾ is general in meaning and includes all righteous deeds, both obligatory and supererogatory, some of which may be beyond a person's capability, Allah then says:

﴿We do not place on any soul a burden greater than it can bear﴾ that is, He places on it only as much as it is able to bear, and does not expect of it that which is beyond its means. As this is the case, the individual must fear Allah as much as he can, and if he is unable to do some duties that others are able to do, they will be waived in his case, as Allah (ﷻ) says elsewhere:

﴿Allah does not place on any soul a burden greater than it can bear...﴾  
(*al-Baqarah* 2: 286)

﴿...and [He] has not imposed any hardship on you in religion...﴾  
(*al-Hajj* 22: 78)

﴿So fear Allah as best you can...﴾ (*at-Taghâbun* 64: 16)

Nothing is obligatory if one is unable to do it, and nothing is prohibited in the case of necessity.

﴿they﴾ that is, the ones who have faith and do righteous deeds ﴿will be the inhabitants of paradise; they will abide therein forever﴾ that is, they will never leave it or desire anything else in its stead, because they will see therein all kinds of delight, all desirable things, the ultimate in pleasure, and no one could aspire to anything greater.

﴿We will remove all ill feelings from their hearts﴾ – by His kindness and generosity towards the people of paradise, Allah will remove the ill feeling that existed in their hearts, and the attitude of competition that existed among them, so that they will become brothers who love one another and close friends who are reconciled.

Allah (ﷻ) says elsewhere:

﴿We will remove all ill feelings from their hearts; they will be like brethren seated on couches facing one another.﴾ (*al-Hijr 15: 47*)

Allah will grant them honour because of which each one of them will attain a great deal of joy and happiness, and will think that there is no bliss greater than that which he enjoys. Thus they will be safe from envy and resentment, because the reasons for such feelings are no longer present.

﴿and make rivers flow at their feet﴾ that is, they will cause the rivers to spring out whenever and wherever they want. If they want them to flow through their palaces or those lofty chambers, or through the gardens of paradise, through the orchards and flowers, they will flow without any ditch or channel, and they will enjoy good things without limits.

When they see what Allah has blessed and honoured them with, ﴿They will say: Praise be to Allah Who has guided us to this﴾ because He blessed us and inspired us to believe in Him and to adhere to the deeds that led to this abode, and Allah preserved our faith and our deeds until we reached this abode thereby, so blessed be the Most Generous Lord Who has bestowed all these blessings upon us and has granted us favours both visible and invisible, that cannot be listed or counted.

﴿for we would never have been guided if Allah had not guided us﴾ that is, we could not have found guidance if He had not blessed us with His guidance and enabled us to follow His Messengers ﴿The Messengers of our Lord surely brought the truth to us﴾ that is, when they enjoy all the blessings of which the Messengers had foretold and they become certain of their reality by seeing them, after it had been certain knowledge, they will say: It has come to pass and we have seen all that the Messenger promised us, and all that they brought to us has been shown to be true, with no doubt or confusion. ﴿It will be proclaimed﴾ by way of congratulation, honour, greeting and respect: ﴿This is paradise, which you are made to inherit﴾ that



is, you are its heirs and it has become your lot, as the lot of the disbelievers is hell. You are made to inherit it ﴿as a reward for your deeds﴾.

Some of the earlier generations said that the people of paradise will be saved from hell by the forgiveness of Allah, and will be admitted to paradise by the mercy of Allah, and they will be allocated abodes and will inherit them by virtue of their righteous deeds, which are part of His mercy and indeed are one of the highest degrees of His mercy.



﴿وَنَادَى أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَنْ قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا قَالُوا نَعَمْ فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَنْ لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿٤٤﴾ الَّذِينَ يَصُدُّونَ عَن سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ كَفِرُونَ ﴿٤٥﴾﴾ (سورة الأعراف: ٤٤-٤٥)

- 7:44. The inhabitants of paradise will call out to the inhabitants of hell: We have indeed found what our Lord promised us to be true. Have you found what your Lord promised to be true? They will say: Yes. Then a caller will proclaim among them: The curse of Allah is upon the wrongdoers,
- 7:45. Those who barred [people] from the path of Allah and sought to make it appear crooked, and who disbelieved in the hereafter.

Having mentioned how the two groups will settle into the two abodes, and will find that of which the Messengers told them and that the Books mentioned of reward and punishment, Allah then tells us that the people of paradise will call out to the inhabitants of hell: ﴿We have indeed found what our Lord promised us to be true﴾ when He promised us paradise in return for believing and doing righteous deeds, and He has admitted us to it and shown us that which He described to us

«Have you found what your Lord promised» in return for that disbelief and disobedience «to be true?»

«They will say: Yes,» we have found it to be true. Then it will become clear to all creatures, beyond any shadow of a doubt, that the promise of Allah is true, and who is truer in speech than Allah? All doubts and confusion will be dispelled and the matter will become certain reality. The believers will rejoice greatly in the promise of Allah, and the disbelievers will despair of all good and will acknowledge that they deserve the punishment.

«Then a caller will proclaim among them» that is, among the people of hell and the people of paradise «The curse of Allah» that is, being cast far away from all that is good «is upon the wrongdoers», because Allah opened to them the gates of His mercy, but they turned away wrongfully, and they turned away from the path of Allah themselves and barred others from it, thus they went astray and caused others to go astray.

Allah (ﷻ) wants His path to be straight and He wants those who follow it to adhere to it, but these people «sought to make it appear crooked», so as to divert people from following the straight path, and they «disbelieved in the hereafter».

This is what caused them to deviate from the straight path and to focus on their own unlawful whims and desires, and not to believe in the resurrection or fear the punishment or hope for reward. What this proclamation means is that the mercy of Allah is upon the believers, and His kindness always encompasses them.



﴿وَبَيْنَهُمَا حِجَابٌ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَتِهِمْ وَنَادَوْا أَصْحَابَ الْجَنَّةِ أَنْ سَلِّمُوا عَلَيْنَا لَنَدْخُلَنَّهُمْ وَهُمْ يَطْمَعُونَ ﴿٦٦﴾ وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ النَّارِ قَالُوا رَبَّنَا

لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٤٧﴾ وَنَادَى الْأَعْرَافَ رِجَالًا لَا يَمُرُّونَهُمْ بِسِيمَانِهِمْ قَالُوا مَا  
 آغَىٰ عَنْكُمْ عَنْكُمْ جَمْعَكُمْ وَمَا كُنْتُمْ تُسْتَكْبِرُونَ ﴿٤٨﴾ أَهْلُولَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ  
 بِرَحْمَةٍ أَدْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ ﴿٤٩﴾ (سورة الأعراف: ٤٦-٤٩)

(٤٩)

- 7:46. Between them there will be a barrier, and on its heights there will be men who will recognise each group by their marks. They will call out to the inhabitants of paradise: Peace be upon you. They will not have entered it but they will hope [to do so].
- 7:47. And when their eyes are turned towards the inhabitants of hell, they will say: Our Lord, do not put us with the wrongdoers.
- 7:48. The people on the heights will call out to men whom they will recognise by their marks: Of what benefit to you were your great numbers and wealth and your scornful pride?
- 7:49. Are these the ones concerning whom you swore that Allah would never bestow His mercy upon them? [Now] enter paradise; you will have no fear nor will you grieve.

Between the people of paradise and the people of hell there will be a barrier called *al-a'raf* (the heights), which is not part of paradise or of hell, but it overlooks both, and it is possible to look down from it and see both groups. On top of this barrier will be men who will recognise both the people of paradise and of hell

«by their marks» that is, signs in them from which they may be recognised and distinguished. When they look at the people of paradise, they will call out to them, saying: «Peace be upon you». In other words, they will greet them even though – up to this point – they will not have entered paradise, but they will hope to enter it, and Allah will not put hope in their hearts except for the reason that He will want to bestow honour upon them.

«And when their eyes are turned towards the inhabitants of hell» and they see the scene of great horror «they will say: Our Lord, do not put us with the wrongdoers». When the people of the heights see the people of paradise, they will hope to be with them in paradise, and they will greet them. But when their gaze turns involuntarily towards the people of hell, they will seek the protection of Allah from that fate. This is in general terms.

Then Allah mentions some specific exchanges after having spoken of the matter in general terms:

«The people on the heights will call out to men whom they will recognise by their marks». This refers to some of the people of hell, who were men of high status and wealth in this world, and had many children. The men on the heights will say to them, when they see them alone in their punishment, with no supporters or helpers:

«Of what benefit to you were your great numbers» in the former world, which you used to rely on to ward off harm and seek what you needed in the former world, yet today they have vanished and are of no avail to you. Of what benefit to you was your arrogance towards the truth and towards those who brought it and those who followed it?

Then they will point out to them some people among the inhabitants of paradise who in this world were poor and weak, and the people of hell used to ridicule them. And they will say to the people of hell: «Are these» whom Allah has admitted to paradise «the ones concerning whom you swore that Allah would never bestow His mercy upon them», thinking little of them, looking down on them and admiring yourselves? Now you have broken your oath and Allah has shown you something you never reckoned with.

«[Now] enter paradise» because of your deeds; in other words, it will be said to these weak ones by way of honour and respect: Enter paradise by virtue of your righteous deeds

«you will have no fear» with regard to hardship in the future

﴿nor will you grieve﴾ for the past; rather you are safe and secure, rejoicing in all good.

This is like the passage in which Allah (ﷻ) says:

﴿Verily, the evildoers used to laugh at those who believed; when they passed by them, they would wink at one another [in mockery]... But on that day those who believed will laugh at the disbelievers, while sitting on couches, observing [the wretched fate of the disbelievers].﴾

(al-Mutaffifeen 83: 29-30; 34-35)

The scholars and commentators differed as to who the people on the heights are and what their deeds will be.

The correct view is that they are people whose good deeds and bad deeds are equal. Their bad deeds will not be greater than their good deeds, such that they would enter hell, and their good deeds are not greater than their bad deeds, such that they would enter paradise. So they will remain on the heights for as long as Allah wills, then Allah (ﷻ) will admit them – by His mercy – to paradise, for His mercy precedes and prevails over his wrath, and His mercy encompasses all things.



﴿وَنَادَى أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ قَالُوا إِنَّ اللَّهَ حَرَّمَهَا عَلَى الْكَافِرِينَ ﴿٥١﴾ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا وَلِعِبَابًا وَعَرَّتَهُمُ الْحَيَاةُ الدُّنْيَا فَالْيَوْمَ نَنسِفُهُمْ كَمَا نَسَوُا لِقَاءَ يَوْمِهِمْ هَذَا وَمَا كَانُوا بِتَائِبِينَ ﴿٥٢﴾ يُجْحَدُونَ ﴿٥٣﴾ وَلَقَدْ جِئْنَاهُمْ بِكِتَابٍ فَصَلْنَاهُ عَلَىٰ عَلَيْهِ هُدًى وَرَحْمَةً لِقَوْمٍ يُؤْمِنُونَ ﴿٥٤﴾ هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ يَأْتِي تَأْوِيلَهُ يَقُولُ الَّذِينَ نَسُوهُ مِنْ قَبْلُ قَدْ جَاءَتْ رُسُلُنَا بِالْحَقِّ فَهَلْ لَنَا مِنْ شُفَعَاءَ فَيَشْفَعُوا لَنَا أَوْ نُرَدُّ فَنَعْمَلَ غَيْرَ الَّذِي كُنَّا نَعْمَلُ قَدْ خَسِرُوا أَنفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ

- 7:50. The inhabitants of hell will call out to the inhabitants of paradise, [saying]: Send down to us some of the water or other things that Allah has provided for you. They will say: Verily Allah has forbidden them both to the disbelievers,
- 7:51. Those who took the religion they were ordained to follow as a mockery and a mere game, and were deceived by the life of this world. Today We will forget them as they forgot that they would ever meet this day and because they used to reject Our revelations.
- 7:52. We have indeed brought to them a Book which We have explained in detail, on the basis of knowledge, as guidance and mercy to people who believe.
- 7:53. What are they waiting for but the fulfilment of its [warning]? On the day when it is finally fulfilled, those who neglected it before will say: The Messengers of our Lord indeed brought the truth. Have we, then, any intercessors who could intercede on our behalf? Or could we be sent back [to the previous world], so that we might act differently from the way we used to act. In fact they will have lost their souls and that which they invented will be lost from them.

The inhabitants of hell will call out to the inhabitants of paradise when the punishment reaches an unbearable degree and their hunger and thirst become intense, seeking their help. They will say: ﴿Send down to us some of the water or other things that Allah has provided for you﴾ of food. The people of paradise will respond to them by saying: ﴿Verily Allah has forbidden them both﴾ that is, the water and food of paradise ﴿to the disbelievers﴾. That will be the requital for their disbelief in the revelations of Allah and their taking of the religion that they were instructed to follow, in return for which they were promised a great reward, ﴿as a mockery and a mere game﴾ that is, they were distracted and turned away from it, and they took it as a game and mockery; instead of following their religion, they were

distracted by idle pursuits and were content with that rather than adhering to the true religion.

﴿and were deceived by the life of this world﴾ with all its adornments and many callers, so they were content with it and rejoiced in it, and they turned away from the hereafter and forgot about it.

﴿Today We will forget them﴾ that is, we will leave them in torment ﴿as they forgot that they would ever meet this day﴾, so it was as if they were only created for this world, with no punishment or recompense ahead of them

﴿and because they used to reject Our revelations﴾. In fact they did not reject them because the revelations of Allah were short and unclear; rather Allah tells us: ﴿We have indeed brought to them a Book which We have explained in detail﴾ that is, We clarified in it all that people need to know ﴿on the basis of knowledge﴾ from Allah, Who knows the situation of people at all times and in all places, and He knows what is and is not good for them. Hence His explanation is not the explanation of one who is unaware of human affairs or ignorant of some of them, as a result of which he may issue an inappropriate ruling; rather it is an explanation by One Whose knowledge encompasses all things and His mercy encompasses all things.

﴿as guidance and mercy to people who believe﴾ that is, by means of this Book the believers attain guidance and are saved from misguidance; truth and falsehood, guidance and error, are highlighted. They also attain thereby mercy and goodness, and are blessed in this world and the hereafter. Thus they are protected from misguidance and doom.

As for the ones who deserve punishment, they did not believe in this great Book or comply with its commands and prohibitions; hence nothing remains to be said except that they deserve to have happen to them what the Qur'an foretold.

Hence Allah says: ﴿What are they waiting for but the fulfilment of its [warning]?﴾ That is, the occurrence of what it foretold. This is like the words of Yoosuf (ﷺ) when his dream came to pass:

﴿...this is the fulfilment of my dream of old...﴾ (Yoosuf 12: 100)

﴿On the day when it is finally fulfilled, those who neglected it before will say﴾, regretting what they did, seeking intercession for forgiveness of their sins, and affirming what the Messengers had said: ﴿The Messengers of our Lord indeed brought the truth. Have we, then, any intercessors who could intercede on our behalf? Or could we be sent back [to the previous world], so that we might act differently from the way we used to act?﴾ But the time for returning to this world will be over:

﴿So the intercession of the intercessors will not benefit them.﴾ (al-Muddath-thir 74: 48)

Their request to return to this world so that they might do good deeds will be a false promise, the intent of which is to ward off what has befallen them. Allah (ﷻ) says:

﴿...And even if they were sent back, they would surely go back to that which was forbidden to them, for they are indeed liars.﴾ (al-An'ām 6: 28)

﴿In fact they will have lost their souls﴾ when they caused them to miss out on gains and to follow the path of doom. This is not like losing one's wealth or furniture or children; rather this is a loss that cannot be made up.

﴿and that which they invented will be lost from them﴾ in this world, namely the false hopes that they entertained and the promises that the Shayṭân made to them. They will come to something they never reckoned with; their falsehood and misguidance will become obvious to them and they will realise that what the Messengers brought was true.





﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَيْثُهَا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥٤﴾﴾ (سورة الأعراف: ٥٤)

- 7:54. Verily your Lord is Allah, Who created the heavens and the earth in six days, and then rose over the Throne [in a manner that befits His Majesty]. He covers the day with the night in swift pursuit. [And He created] the sun, the moon and the stars, all subservient to His command. Verily, His is the creation and the command. Blessed be Allah, the Lord of the worlds.

Here Allah (ﷻ) tells us that He is the only Lord Who is deserving of worship, with no partner or associate.

﴿Verily your Lord is Allah, Who created the heavens and the earth﴾ and all that is in them, despite their greatness and vastness, and the precision, care and beauty with which they are created.

﴿in six days﴾, the first of which was Sunday and the last of which was Friday. When He finished their creation, He ﴿rose over the Throne [in a manner that befits His Majesty]﴾ that is, the mighty Throne that encompasses seven heavens and the earth, and all that is in them and between them, in a manner that is befitting to His majesty, greatness and power. So He rose above the Throne and everything is under His control and subjected to His universal laws and religious decrees. Hence He says:

﴿He covers the day﴾ which is bright ﴿with the night﴾ which is dark, thus everything on the face of the earth becomes dark, humans rest, and all creatures go back to their dwellings and rest from their striving and comings and goings that occupy them during the day.

﴿in swift pursuit﴾. Every time night comes, the day goes, and every time the day comes, the night goes, and this is ongoing and will continue until Allah rolls up this earth and people are moved to another realm.

«[And He created] the sun, the moon and the stars, all subservient to His command» that is, His control and domination, which are indicative of His attributes of perfection. The creation of these entities and their great size is indicative of His perfect power; their precision, order and proficiency are indicative of His perfect wisdom; what they contain of benefits that meet basic necessities and other, non-essential benefits are indicative of the vastness of His mercy. All of that is indicative of His vast knowledge and that none should be worshipped but He.

«Verily, His is the creation and the command» that is, He is the Creator Who originated all of creation, both the upper and lower realms, and their essence, qualities, and actions; His command includes laws and prophethoods.

His creation includes His universal laws and decrees, and His command includes religious rulings, then there will be rules and decrees of requital in the hereafter.

«Blessed be Allah» that is, how great and exalted is He, and how generous and kind. So He is blessed for what He is, for His greatness and perfect attributes. And He blesses others by bestowing a great deal of good by His generosity and kindness. All blessings in the universe stem from His mercy, hence He says: «Blessed be Allah, the Lord of the worlds».

Having mentioned His greatness and majesty, which highlights to people of understanding that He is One and the only One Who is to be worshipped and Whose help is to be sought for all one's needs, He then enjoins what one should do in response to that:



﴿أَدْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٥٥﴾ وَلَا تَقْسِدُوا فِي  
الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَأَدْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ  
الْمُحْسِنِينَ ﴿٥٦﴾﴾ (سورة الأعراف: ٥٥-٥٦)

- 7:55. Call upon your Lord with humility and in private, for indeed Allah does not love those who overstep the limits.
- 7:56. Do not spread mischief in the land after it has been put in order, but call upon Him with fear and hope, for the mercy of Allah is always near to those who do good.

Calling or supplication includes the supplication of asking and the supplication of worship. Allah enjoins us to call upon Him «with humility» that is, beseeching Him when asking and persisting in worship «and in private» that is, not out loud or openly, for fear of showing off; rather it should be done in private and with sincerity towards Allah.

«for indeed Allah does not love those who overstep the limits» that is, those who transgress the bounds in all matters. Overstepping the limits also includes asking Allah for things that are not good for one, or being unreasonable in asking, or going to extremes in raising the voice in supplication. All of that comes under the heading of overstepping the limits.

«Do not spread mischief in the land» by committing acts of sin and disobedience

«after it has been put in order» by doing acts of obedience, for acts of disobedience lead to corruption of people's character, deeds and provision, as Allah (ﷻ) says elsewhere:

«Corruption and disorder have appeared on land and sea<sup>17</sup> because of what people's hands have earned...» (*ar-Room 30: 41*)

By the same token, acts of obedience refine and set straight people's character, deeds and provision, and all their affairs in this world and the hereafter.

<sup>17</sup> This refers to the widespread occurrence of troubles such as drought, fires and floods, poor yield of crops, decline of fish stocks, market stagnation and difficulty in earning a living. That is because of people's sins, including neglect and abuse of the natural environment.

﴿but call upon Him with fear and hope﴾ that is, fear of His punishment and hope of His reward, hoping that one's deeds will be accepted and fearing that they will be rejected, not offering supplication in the manner of one who thinks that he is entitled to a response from his Lord, filled with self-admiration and raising himself above his station, or in the manner of one who is heedless and not focusing.

To sum up, the etiquette of supplication as mentioned in this verse is that one should be sincere in calling upon Allah alone, which is indicated by offering supplication in private, concealing and hiding it. There should be both fear and hope, with no heedlessness, complacency or not caring about the response. This is part of offering supplication in the proper manner, because doing every act of worship properly means striving one's best and doing it in a perfect manner with no shortcomings in any way. Hence Allah says: ﴿for the mercy of Allah is always near to those who do good﴾ in worshipping Allah, and do kindness to the slaves of Allah. The more a person strives to worship Allah properly, the closer he is to the mercy of his Lord, and his Lord is closer to him by His mercy. This is obviously encouragement to strive to do well.



﴿وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۗ حَتَّىٰ إِذَا أَقْلَّتْ سَحَابًا ثِقَالًا سَفَقْنَاهُ لِيلَةً مَمِيتًا فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ ۚ كَذَٰلِكَ نُخْرِجُ الْمَوْتِ لِعَلَّكُمْ تَذَكَّرُونَ ﴿٥٧﴾ وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ ۗ وَالَّذِي خَبثَ لَا يَخْرُجُ إِلَّا نَكِدًا ۚ كَذَٰلِكَ نُصَرِّفُ الْآيَاتِ لِقَوْمٍ يَشْكُرُونَ ﴿٥٨﴾﴾ (سورة

الأعراف: ٥٧-٥٨)

- 7:57. It is He Who sends forth the winds as harbingers of His mercy. Then, when they have gathered up heavy clouds, We drive them

to a dead land where We cause the rain to fall upon it, bringing forth all kinds of crops thereby. In like manner will We bring forth the dead [on the Day of Resurrection], so that you may pay heed.

- 7:58. The good land brings forth its vegetation abundantly, by its Lord's leave, but bad land brings forth only poor and scant vegetation. Thus do We make the revelations elaborately clear for people who give thanks.

Here Allah (ﷻ) highlights one of the signs of His power and one of the signs of His mercy:

﴿It is He Who sends forth the winds as harbingers of His mercy﴾ that is, the winds are harbingers of rain, which the wind drives by His leave, and people feel happy with the sign of Allah's mercy, and their hearts feel at rest before it comes.

﴿Then, when they﴾ the winds ﴿have gathered up heavy clouds﴾ that some of the winds drove up and other winds accumulated them, and yet other winds fecundated them

﴿We drive them to a dead land﴾ where almost all of the animals have died and the people have almost despaired of the mercy of Allah.

﴿where We cause the rain to fall upon it﴾ that is, the dead land. So abundant rain falls from that cloud, and Allah causes a wind to scatter it by His leave.

﴿bringing forth all kinds of crops thereby﴾, so that people feel happy with the mercy of Allah and enjoy His bounty.

﴿In like manner will We bring forth the dead [on the Day of Resurrection], so that you may pay heed﴾ that is, just as We revived the earth with vegetation after it was dead, in like manner We will bring the dead forth from their graves, after they had become scattered dust. This is clear proof (of the resurrection), and there is no difference between the two matters. The one who denies the resurrection because he thinks it is not possible – even though he sees something similar

to it – is doing that out of stubbornness and is denying something tangible.

This encourages us to contemplate and reflect upon the signs of Allah, and to think of them in order to learn a lesson and find proof, not in a negligent and careless manner.

Then Allah tells us how the lands that receive rain vary.

«The good land» is that which has good soil. If rain falls upon it, it «brings forth its vegetation abundantly», for which it has the potential «by its Lord's leave» that is, by the will of Allah, for the means do not lead to the ends unless Allah permits it by His leave.

«but bad land brings forth only poor and scant vegetation» that is, poor quality vegetation that is of no benefit and in which there is no blessing.

«Thus do We make the revelations elaborately clear for people who give thanks» that is, We explain in different ways, giving different likenesses, and We make it available to people who show gratitude to Allah by acknowledging His blessings and using them to seek His pleasure. They are the ones who benefit from what Allah has discussed in His Book of rulings and obligations, because they see it as one of the greatest blessings that could lead them to their Lord. Hence they receive it by joyfully expressing their need for it, and they ponder it and contemplate its meanings, so they understand it according to their ability to understand.

This is a likeness of hearts when revelation, which is the substance of life, just as rain is the substance of life, comes to them. When revelation comes to good hearts, they accept it and understand it, and the result is in accordance with their good origin and good nature.

As for evil hearts in which there is no good, when revelation comes to them it finds no acceptance; rather it finds these hearts negligent and heedless, or opposed to it. Hence it is like rain that falls on a salty marsh, sand or rocks, and has no impact on them. This is like the verse in which Allah (ﷻ) says:

﴿He sends down water from the sky and the watercourses flow, each according to its measure, and the torrent carries with it a rising foam...﴾ (ar-Ra'd 13: 17)



﴿لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَتَقَوِّرُوا أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنَ اللَّهِ غَيْرُهُ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٥٩﴾ قَالَ الْمَلَأُ مِنْ قَوْمِهِ إِنَّا لَنَرُّكَ فِي ضَلَالٍ مُّبِينٍ ﴿٦٠﴾ قَالَ يَتَقَوِّرُوا لَيْسَ بِي ضَلَالَةٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٦١﴾ أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنْصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٦٢﴾ أَوْعَجِبْتُمْ أَن جَاءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَىٰ رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ وَلِتَتَّقُوا وَلَعَلَّكُمْ تُرْحَمُونَ ﴿٦٣﴾ فَكَذَّبُوهُ فَأَجْتَمَعْنَا وَالَّذِينَ مَعَهُ فِي الْفُلِكِ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ ﴿٦٤﴾﴾ (سورة الأعراف: ٥٩-٦٤)

- 7:59. Indeed We sent Nooh to his people. He said: O my people, worship Allah; you have no god but He. I fear for you the punishment of a momentous day.
- 7:60. The chieftains of his people said: Verily we see that you are clearly misguided.
- 7:61. He said: O my people, I am not misguided; rather I am a Messenger from the Lord of the worlds.
- 7:62. I convey unto you the messages of my Lord and give you sincere advice, for I know from Allah that which you do not know.
- 7:63. Do you wonder that there has come to you an admonition from your Lord through a man from among yourselves, so that he may warn you, and you may fear [Allah], and so that you may attain mercy.
- 7:64. But they rejected him, and We saved him and those who were with him, in the Ark, and We drowned those who rejected Our signs. Verily, they were people who were blind [to the truth].

Having mentioned sound evidence of His oneness, Allah (ﷻ) then supports that by mentioning what happened to the Prophets who called their people to affirm His oneness, but they rejected that; how He supported those who affirmed His oneness and destroyed those who opposed them and refused to accept their messages; and how the call of all the Messengers was to the same religion and the same belief. Here He tells us about Nooh, who was the first of the Messengers:

«Indeed We sent Nooh to his people» to call them to worship Allah alone, at a time when they were worshipping idols.

«He said» to them: «O my people, worship Allah» alone «you have no god but He» for He is the Creator, Provider and Controller of all things, and all others are created, subject to His control, and have no power at all. Then he warned them, if they did not obey him, of the punishment of Allah:

«I fear for you the punishment of a momentous day». This was indicative of his sincerity towards them and his compassion for them, as he feared for them the eternal punishment and everlasting misery, like his fellow Messengers who cared for people more than their own fathers and mothers did. But when he said that to them, they responded in the worst manner.

«The chieftains of his people» that is, the leaders and influential wealthy individuals who are usually arrogant towards the truth and do not follow the Messengers

«said: Verily we see that you are clearly misguided» and it was not enough for them – may Allah curse them – not to follow him; rather they also displayed arrogance and criticised him in the worst manner, describing him as misguided. And they did not just describe him as misguided; they described him as clearly misguided, as if it were something that was obvious to everyone.

This is one of the worst kinds of stubbornness that cannot even deceive the least rational of people. This description (of being «clearly misguided») was in fact applicable to the people of Nooh, who would



come to the idols that they had shaped with their own hands from inanimate material that could not hear or see, and could not avail them anything, and elevate them to the status of the Creator of the heavens, and they would devote to them whatever they could of all kinds of acts of worship.

Were it not for the fact that they had minds and reason by means of which the proof of Allah was established against them, they would be deemed insane. In fact one might say that the insane would be more rational than they were. Nooh responded to them in a kind and gentle manner, in the hope that they might follow him.

«He said: O my people, I am not misguided» that is, I am not misguided in any way; rather I am myself guided and I seek to guide others. His guidance was akin to that of his fellow Prophets, the Messengers of strong resolve; it was the best and most perfect kind of guidance, the guidance of the perfect and complete message. Hence he said: «rather I am a Messenger from the Lord of the worlds» that is, my Lord and your Lord, the Lord of all creation Who takes care of His creation in all aspects, one of the most important of which is that He sent Messengers to His slaves, to enjoin them to do righteous deeds, attain good characteristics and adopt sound beliefs, and to forbid them to do the opposite of that.

Hence he said: «I convey unto you the messages of my Lord and give you sincere advice» that is, my role is to convey the message to you, to explain His oneness, and His commands and prohibitions, by way of sincerity and compassion towards you.

«for I know from Allah that which you do not know»; therefore what you must do is obey me and comply with my instructions, if you understand.

«Do you wonder that there has come to you an admonition from your Lord through a man from among yourselves» that is, how can you be amazed by something you should not be amazed by, which

is that there has come to you a reminder, admonition and advice at the hands of a man from among you whose character, honesty and background you know well?

That is because Allah cares for you, and His kindness should be met with acceptance and gratitude.

﴿so that he may warn you, and you may fear [Allah], and so that you may attain mercy﴾ that is, to warn you of the painful punishment, and so that you may take measures to save yourselves, such as fearing Allah outwardly and inwardly. Thus you may attain the abundant mercy of Allah.

But his efforts were to no avail and he did not succeed: ﴿But they rejected him, and We saved him and those who were with him, in the Ark﴾ that is, the ship which Allah instructed Nooh (ﷺ) to build, and He revealed to him that he should take on board a pair of every type of animal, along with his family and those who believed with him. So he took them all on board and Allah saved them thereby.

﴿and We drowned those who rejected Our signs. Verily, they were people who were blind﴾ to guidance. They saw the truth and Allah showed them – at the hands of Nooh – clear signs that could cause people of understanding to believe, but they mocked him and ridiculed him, and they disbelieved.



﴿وَالَّذِينَ كَفَرُوا مِنْ آلِ فِرْعَوْنَ أَنَّىٰ يُظَاهِرُونَ كَافِرِينَ﴾<sup>١٦</sup> قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ إِنَّا لَنَرُّكَ فِي سَفَاهَةٍ وَإِنَّا لَنُظَنُّكَ مِنَ الْكٰذِبِينَ ﴿١٧﴾ قَالَ يَنْقُورِ لَيْسَ بِي سَفَاهَةٌ وَلٰكِنِّي رَسُولٌ مِّن رَّبِّ الْعٰلَمِينَ ﴿١٧﴾ أٰتٰلِفُكُمْ رَسَلَتِ رَبِّيْ وَاِنَا لَكَرٰنٰصِعٌ اٰمِيْنُ ﴿١٨﴾ اَوْعٰبَتُمْ اَن جَآءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلٰى رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ ؕ وَاذْكُرُوْا اِذْ جَعَلَكُمْ خُلَفَآءَ مِنْ

بَعْدَ قَوْمِ نُوحٍ وَزَادَكُمْ فِي الْخَلْقِ بَضْطَةً ۖ فَادْكُرُوا ءَالَآءَ اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿٦٥﴾  
 قَالُوا أَجِئْنَا لِنُعْبُدَ اللَّهَ وَنَذَرَ مَا كَانَ يَعْبُدُ آبَاؤُنَا فَأِنَّا بِمَا  
 نَعْبُدُونَ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٦٦﴾ قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِنْ رَبِّكُمْ رِجْسٌ  
 وَغَضَبٌ أَتُجَدِّدُونَ فِيهِ أَسْمَاءَ سَمَّيْتُمُوهَا أَنْتُمْ وَءَابَاؤُكُمْ مَا نَزَّلَ اللَّهُ بِهَا  
 مِنْ سُلْطَنِ ۖ فَانظُرُوا إِلَىٰ مَعَكُمْ مِنَ الْمُنْظَرِينَ ﴿٦٧﴾ فَأَنجَيْنَاهُ وَالَّذِينَ  
 مَعَهُ بِرَحْمَةٍ مِنَّا وَقَطَعْنَا دَابِرَ الَّذِينَ كَذَبُوا بِآيَاتِنَا ۖ وَمَا كَانُوا مُؤْمِنِينَ ﴿٦٨﴾

(سورة الأعراف: ٦٥-٧٢)

- 7:65. To 'Ād We sent their brother Hood. He said: O my people, worship Allah; you have no god but He. Will you not then fear Him?
- 7:66. The chieftains of his people who disbelieved said: Indeed we regard you as foolish, and indeed we think you are a liar.
- 7:67. He said: O my people, there is nothing foolish about me; on the contrary, I am a Messenger from the Lord of the worlds.
- 7:68. I convey unto you the messages of my Lord and I am your sincere and honest adviser.
- 7:69. Do you wonder that there has come to you an admonition from your Lord through a man from among yourselves, so that he may warn you? Remember when He made you successors to the people of Nooh and increased you in stature. Remember the favours of Allah, so that you may prosper.
- 7:70. They said: Have you come to tell us to worship Allah alone, and to give up that which our forefathers used to worship? Bring us that with which you are threatening us, if you are telling the truth.
- 7:71. He said: Punishment and wrath have already become due to you from your Lord. Are you arguing with me about names that you have invented, you and your forefathers, for which Allah has not sent down any authority? Wait then; I too am waiting.

7:72. Then We saved him and those who were with him, by Our mercy, and we destroyed to the last man those who rejected Our signs, for they would not believe.

﴿To 'Ād﴾ – This refers to the first 'Ād, who were in Yemen ﴿We sent their brother﴾ in lineage ﴿Hood﴾ (ﷺ), to call them to affirm the oneness of Allah and forbid them to ascribe partners to Him or transgress in the land.

﴿He said﴾ to them: ﴿O my people, worship Allah; you have no god but He. Will you not then fear Him﴾ and fear His wrath and punishment, if you continue as you are? But they did not respond and they did not follow him.

﴿The chieftains of his people who disbelieved said﴾, rejecting his call and criticising his message:

﴿Indeed we regard you as foolish, and indeed we think you are a liar﴾ that is, we think you are nothing but a fool and immature, and we think it most likely that you are one of the liars.

Things had turned completely upside down in their minds and they became utterly blind to the truth, as they accused their Prophet (ﷺ) of what they were guilty of, when he was the furthest of all people from that, for they were the real fools and liars.

What foolishness can be greater than that of one who responds to the utmost truth with rejection and is too arrogant to follow those who wish to guide him and show him the way with all sincerity, and instead submits both physically and emotionally to every rebellious devil and directs his worship inappropriately, worshipping trees and rocks that can avail him nothing?

What lie could be worse than the lie which attributes all these falsehoods to Allah (ﷻ)?

﴿He said: O my people, there is nothing foolish about me﴾ in any way whatsoever. Rather he was a Messenger who was guided and sought to guide others.

«On the contrary, I am a Messenger from the Lord of the worlds. I convey unto you the messages of my Lord and I am your sincere and honest adviser», so what you must do is respond by accepting, submitting and obeying the Lord of humankind.

«Do you wonder that there has come to you an admonition from your Lord through a man from among yourselves, so that he may warn you?» That is, how can you wonder at something that is not surprising at all? Namely, Allah has sent to you a man from among you who you know, to guide you to that which is in your best interests and encourage you to do that which is beneficial for you. Your amazement is that of people who reject it.

«Remember when He made you successors to the people of Nooh» that is, and praise your Lord and give thanks to Him, for He established you in the land and made you successors to the doomed nations who

– for they did as you have done, and they enjoyed their share of worldly pleasures as you have done, and they indulged in falsehood as you have done. Verily they were losers; that is, the first and the last of them, and what loss could be greater than losing out on the gardens of bliss and being deprived of closeness to the Most Generous? But even though they will share the loss, they will vary greatly in the extent of their loss.

«For all» of them «there will be ranks according to their deeds»; the one who did less evil will not be like the one who did a great deal of evil, and the follower will not be like the leader.

Similarly, although those who attain reward and paradise will share the success, triumph and admission to paradise, there will be differences (in status) between them such as is known only to Allah. But they will all be pleased with what the Lord gives them, and they

«They said» in amazement at his call, telling him that it was impossible for them to obey him:

«Have you come to tell us to worship Allah alone, and to give up that which our forefathers used to worship?» May Allah curse them, for they regarded the beliefs and practices of their forefathers as the most important of obligations and the most perfect of matters, and something that no one should object to. They gave precedence to the misguidance of their forefathers, polytheism and idol worship, over that which the Messengers called to, namely affirming the oneness of Allah alone, with no partner or associate. They rejected their Prophet and said: «Bring us that with which you are threatening us, if you are telling the truth». Thus they prayed against themselves.

Hood (ﷺ) said to them: «Punishment and wrath have already become due to you from your Lord» that is, they will inevitably befall you, for all the causes thereof are present and the time for doom has come.

«Are you arguing with me about names that you have invented, you and your forefathers» that is, how can you argue about matters that are not real, and about idols that you call gods, when there is nothing divine in them at all, not even an atom's weight «for which Allah has not sent down any authority?» For if that were true, Allah would have sent down authority for it; the fact that He did not do so indicates that it is false. There is nothing expected or made obligatory – especially with regard to major fundamental issues – but Allah has provided evidence to support it and unambiguous authority.

«Wait then» for what will befall you of the punishment that I have promised you «I too am waiting». There is a difference between the two types of waiting: the waiting of one who fears the coming of the punishment, and that of the one who hopes for victory and reward from Allah. Hence Allah followed that by saying:

«Then We saved him» namely Hood

﴿and those﴾ believers ﴿who were with him, by Our mercy﴾. Allah was the One Who guided them to faith and made their faith a means of their attaining His mercy, so He saved them by His mercy.

﴿and we destroyed to the last man those who rejected Our signs﴾ that is, We eradicated them by means of the severe punishment that left none of them alive. Allah sent against them the devastating wind that left nothing it came upon, but made it as stuff decayed (cf. 51: 41-42). Thus they were destroyed and thereafter nothing was left to be seen except their dwellings (cf. 46: 25). So see what was the fate of those who were warned and against whom proof was established. But they did not pay heed; they were commanded to believe but they did not believe, so the outcome for them was destruction, disgrace and shame.

﴿They were overtaken by a curse in this world, and [they will be cursed] on the Day of Resurrection. Verily, 'Ād disbelieved in their Lord. So away with 'Ād, the people of Hood!﴾ (Hood 11: 60)

And Allah says here: ﴿and we destroyed to the last man those who rejected Our signs, for they would not believe﴾ by any means; rather He described them as disbelievers and stubborn.



﴿وإِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِن إِلَهٍ غَيْرُهُ ۖ  
 قَدْ جَاءَ تَكْوِيمًا مِّن رَّبِّكُمْ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَذَرُوهَا  
 تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمْسُوهَا يُسَوِّوْا فَيَأْخُذْكُمْ عَذَابٌ أَلِيمٌ ﴿٧٦﴾ وَأذْكُرُوا إِذْ  
 جَعَلَكُمْ خُلَفَاءَ مِن بَعْدِ عَادٍ وَبَوَّأَكُمْ فِي الْأَرْضِ تَتَّخِذُونَ مِن شُهُولِهَا  
 قُصُورًا وَتَنْجِلُونَ الْجِبَالَ يَبُوتًا ۖ فَادْكُرُوا آيَةَ اللَّهِ وَلَا تَعْتُوا فِي الْأَرْضِ  
 مُفْسِدِينَ ﴿٧٧﴾ قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِن قَوْمِهِ لِلَّذِينَ اسْتَضَعُّوهُ  
 لِمَن ءَامَنَ مِنْهُمْ أَعْلَمُونَ إِنَّ صَالِحًا مَّرْسَلٌ مِّن رَّبِّهِ ۖ قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ

مُؤْمِنُونَ ﴿٧٥﴾ قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي ءَامَنْتُمْ بِهِ كَافِرُونَ ﴿٧٦﴾  
 فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا يُصَلِّحْ أَخِينَا بِمَا تَوَدَّ نَا إِن كُنْتَ  
 مِنَ الْمُرْسَلِينَ ﴿٧٧﴾ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَنِينًا ﴿٧٨﴾ فَتَوَلَّى  
 عَنْهُمْ وَقَالَ يَنْقُورٍ لَقَدْ أَتَلَفْتُمْ رَسُولَ رَبِّي وَنَصَحْتُمْ لَكُمْ وَلَكِنْ لَا تُحِبُّونَ  
 التَّصْحِيحَ ﴿٧٦﴾ (سورة الأعراف: ٧٣-٧٩)

- 7:73. And to Thamood We sent their brother Şâliḥ. He said: O my people, worship Allah; you have no god but He. There has come to you a clear sign from your Lord: this is the she-camel of Allah, a sign unto you. So leave her to graze in the land of Allah, and do not harm her in any way, or else a painful punishment will overtake you.
- 7:74. Remember when He made you successors to the people of 'Ād and settled you in the land; you build for yourselves palaces in the plains and carve out dwellings in the mountains. So remember the favours of Allah, and do not strive to spread mischief in the land.
- 7:75. The chieftains of his people who were arrogant said to those who were regarded as weak, to those among them who believed: Do you really know that Şâliḥ has been sent by his Lord? They said: We do indeed believe in the message with which he has been sent.
- 7:76. Those who were arrogant said: As for us, we disbelieve in that in which you believe.
- 7:77. Then they hamstrung the she-camel, and insolently transgressed the command of their Lord, saying: O Şâliḥ, bring us that with which you are threatening us, if you are indeed one of the Messengers [of Allah]!
- 7:78. So an earthquake overtook them, and morning found them lying lifeless in their homes.



7:79. So he left them, saying: O my people, I did indeed convey to you the message of my Lord. I gave you sincere advice, but you do not like sincere advisers.

«And to Thamood» – they were a well-known tribe who lived in al-Hijr (the Rocky Tract) and its environs, in the Hejaz region of Arabia.

Allah sent to them «their brother Ṣâliḥ» as a Prophet, calling them to believe and affirm His oneness, and to forbid them to ascribe partners to Allah or set up rivals to Him.

«He said: O my people, worship Allah; you have no god but He». His call was the same as the call of his fellow Messengers: the command to worship Allah alone, explaining that people have no god other than Allah.

«There has come to you a clear sign from your Lord» that is, an extraordinary sign that could only be a sign from heaven, for people could not produce it. Then he explained further by saying: «this is the she-camel of Allah, a sign unto you» that is, this is a special and noble she-camel, because it is attributed to Allah (ﷻ) by way of honour, and in it there is a great sign for you.

The nature of that sign is mentioned elsewhere:

«Ṣâliḥ said: Here is a she-camel; she will have her share of water and you will have your share, each on an appointed day.» (*ash-Shu'arâ'* 26: 155)

They had a large well which was known as *Bi'r an-Nâqah* (the Well of the She-Camel), where they and the she-camel took turns. The she-camel had a day when she would drink, and the people would drink the milk from her udder, and the people had a day when they would come to drink, and the she-camel would stay away.

Their Prophet Ṣâliḥ (ﷺ) said to them: «So leave her to graze in the land of Allah»; you do not have to take care of her in any way

﴿and do not harm her in any way﴾ by hamstringing or otherwise, ﴿or else a painful punishment will overtake you﴾.

﴿Remember when He made you successors﴾ in the land, enjoying it and achieving what you aspired to

﴿successors to the people of 'Ād﴾ whom Allah destroyed, and He caused you to succeed them

﴿and settled you in the land﴾ that is, He caused you to become established in the land, and He made available to you the means that lead to what you want to achieve

﴿you build for yourselves palaces in the plains﴾ that is, in the flat land where there are no mountains; you build tall palaces and fortified buildings there

﴿and carve out dwellings in the mountains﴾ as can be seen until the present, their dwellings and other buildings in the mountains, which will remain as long as the mountains remain.

﴿So remember the favours of Allah﴾ that is, His blessings and what He has bestowed upon you of bounty, provision and strength

﴿and do not strive to spread mischief in the land﴾ that is, do not cause ruin to the earth with evildoing and sin, for sin leads to the ruin of civilisation, and now their land is devoid of them and their dwellings are empty.

﴿The chieftains of his people who were arrogant﴾ that is, the leaders and nobles who were too arrogant to believe

﴿said to those who were regarded as weak﴾ although not all the weak were believers

﴿to those among them who believed: Do you really know that Ṣāliḥ has been sent by his Lord?﴾ That is, is he telling you the truth or is he lying?

Those who were regarded as weak said: ﴿We do indeed believe in the message with which he has been sent﴾ that is, the oneness of Allah, and what he tells us about Him and His commands and prohibitions.

«Those who were arrogant said: As for us, we disbelieve in that in which you believe.» Their arrogance made them not submit to the truth to which those who were regarded as weak had submitted.

«Then they hamstrung the she-camel» that he had warned them about, saying that if they harmed her, a painful punishment would befall them.

«and insolently transgressed the command of their Lord» that is, their hearts grew hard and they arrogantly refused to comply with the command of their Lord, insolent transgression of which causes one to taste the severe punishment. So it is no wonder that Allah sent upon them a punishment which He did not send upon anyone else.

In addition to these actions, they began challenging Allah, not caring what they did; rather they boasted of it by saying: «O Şâliḥ, bring us that with which you are threatening us» if you are telling us the truth, of the punishment. He said:

«...Enjoy life in your worldly abodes for [another] three days. This is a promise that will not be belied.» (*Hood 11: 65*)

«So an earthquake overtook them, and morning found them lying lifeless in their homes» on their knees, for Allah had destroyed them to the last man.

«So he» that is, Şâliḥ (ﷺ) «left them» when Allah sent the punishment upon them

«saying» that is, addressing them by way of rebuke after Allah had destroyed them: «O my people, I did indeed convey to you the message of my Lord. I gave you sincere advice» that is, everything with which Allah sent me to you, I conveyed to you and I was keen for you to be guided, and I strove hard to make you follow the straight path and the true religion

«but you do not like sincere advisers»; rather you rejected the words of the sincere advisers, and you obeyed the words of every accursed devil.

It should be noted that many commentators mention with regard to this story that the she-camel came out of a solid rock that they suggested to Şâlih, and that the rock went into labour in the manner of a pregnant woman, and the she-camel emerged as they were looking on; she had a calf with her when they hamstrung her, which bleated three times, then the mountain opened up and the calf entered into it; Şâlih (ﷺ) told them: The sign of the punishment coming upon you is that on the first of three days your faces will be yellow, on the second day they will be red, and on the third day they will be black, and it came to pass as he foretold.

All of these stories come from the Isrâ'eeliyât (stories narrated from Jewish sources), which should not be transmitted in commentaries on the Book of Allah. There is nothing in the Qur'an to indicate such events at all. Rather, if they were true Allah (ﷻ) would have mentioned them, because they contain signs and wonders and lessons that He could not have overlooked or omitted to mention until they came via those whose narrations are not trustworthy. In fact the Qur'an proves false some of the things mentioned. Şâlih said to them:

﴿...Enjoy life in your worldly abodes for [another] three days...﴾  
(Hood 11: 65)

– that is, enjoy this very short time, for you will have no other pleasure after that. What pleasure could there be for people whose Prophet (according to the story mentioned above) had warned them of the punishment and told them of its precursors, which were to happen day by day in a manner that included all of them, by their faces becoming yellow, red and black, because of the punishment?

This can only be contrary to the Qur'an and opposite to what it says. The Qur'an provides sufficient information and guidance and there is no need for anything else.

Yes, if there is a soundly narrated report from the Messenger of Allah (ﷺ) that does not contradict the Book of Allah, then we accept

it, for it is included among that which the Qur'an has instructed us to follow:

﴿... Whatever the Messenger gives you [of the gains, or of instructions], accept it, and whatever he forbids to you, refrain from it...﴾ (al-Hashr 59: 7)

We have seen above that it is not permissible to interpret the Book of Allah on the basis of Isrâ'eliyât reports, even if it is the case that it is permissible to narrate reports from them that cannot be certain. That is because the meanings of the Book of Allah are certain, but these reports cannot be confirmed as true or false. Hence there is no way that they can be used to interpret the Qur'an.



﴿وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ ﴿٨٠﴾ إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ ۚ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿٨١﴾ وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ مِنْ قَرْيَتِكُمْ ۚ إِنَّهُمْ أَنَاسٌ يَبْطَهُرُونَ ﴿٨٢﴾ فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا أَمْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ ﴿٨٣﴾ وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَأَنْظَرْ كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ ﴿٨٤﴾﴾

(سورة الأعراف: ٨٠-٨٤)

- 7:80. And We also sent Loot. He said to his people: Do you commit this shameful deed that no one in the world has ever committed before you?
- 7:81. For you approach men with lust instead of women; you are indeed a people transgressing beyond all bounds.
- 7:82. But the only response his people gave was to say: Drive them out of your city, for they are indeed people who want to keep themselves clean and pure!

- 7:83. So we saved him and his family, except his wife; she was one of those who stayed behind.
- 7:84. And We let loose upon them a shower [of stones]. So see what was the fate of the evildoers.

﴿And We also sent Loot﴾ (لوط). That is, We sent him to his people to instruct them to worship Allah alone and to forbid to them the shameful deed that no one in the world had ever done before them.

﴿He said to his people: Do you commit this shameful deed﴾ that is, the deed which surpasses, in its severity and abhorrent nature, all other shameful deeds

﴿that no one in the world has ever committed before you﴾. It was one of the most repulsive of deeds, and their invention of it, thus setting the precedent for those who came after them, was also one of the most abhorrent of deeds.

Then he explained further: ﴿For you approach men with lust instead of women﴾ that is, you ignore women, whom Allah has created for you, when you could find in them pleasure to fulfil your desire in a manner that is in accordance with sound human nature, and instead you prefer anal intercourse with men, which is something utterly filthy and abhorrent, for the anus is the place from which filth emerges, that one feels embarrassed to mention, let alone touch and be close to it.

﴿you are indeed a people transgressing beyond all bounds﴾ that is, people who overstep the limits set by Allah in the most audacious manner.

﴿But the only response his people gave was to say: Drive them out of your city, for they are indeed people who want to keep themselves clean and pure!﴾ That is, they want to keep away from committing shameful deeds.

﴿Their only grievance against them was that they believed in Allah, the Almighty, the Praiseworthy.﴾ (*al-Burooj* 85: 8)

«So we saved him and his family, except his wife; she was one of those who stayed behind» that is, those who remained behind and were punished. Allah instructed him to take his family and leave at night, for the punishment would come upon his people in the morning, so he took his family, except his wife, who met the same fate as they did.

«And We let loose upon them a shower [of stones]» that is, a shower of hot stones of baked clay, and Allah turned the city upside down.

«So see what was the fate of the evildoers», namely destruction and eternal disgrace.



﴿وَالِى مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَتَقَوِّرُ الْعَبْدُوا اللَّهَ مَا لَكُمْ مِّنْ إِلَهِ غَيْرِهِ قَدْ جَاءَكُمْ بَيِّنَةٌ مِّن رَّبِّكُمْ فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ مُّؤْمِنِينَ ﴿٨٥﴾ وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ وَتَصُدُّونَ عَن سَبِيلِ اللَّهِ مَن ءَامَنَ بِهِ وَتَبْغُونَهَا عِوَجًا وَاذْكُرُوا إِذْ كُنْتُمْ قَلِيلًا فَكَذَّبْتُمْ وَأَنْظَرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿٨٦﴾ وَإِن كَانَ طَآئِفَةٌ مِّنكُمْ ءَامَنُوا بِالَّذِى أُرْسِلْتُ بِهِ وَطَآئِفَةٌ لَّا يُؤْمِنُوا فَاصْبِرُوا حَتَّى يَحْكُمَ اللَّهُ بَيْنَنَا وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿٨٧﴾﴾

(سورة الأعراف: ٨٥-٨٧)

- 7:85. To Madyan We sent their brother Shu'ayb. He said: O my people, worship Allah; you have no god but He. There has come to you a clear sign from your Lord. Give full measure and weight, and do not undermine people's rights and dues, and do not spread

mischief in the land after it has been put in order. That will be best for you, if you are [truly] believers.

7:86. Do not lie in wait on every path, making threats and barring from the path of Allah those who believe in Him, and seeking to make it appear crooked. Remember how you were few and He made you many, and see what was the fate of those who spread mischief.

7:87. And if there are some among you who believe in the message with which I have been sent, and others who do not believe, then be patient until Allah judges between us, for He is the best of judges.

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«To Madyan», who were a well-known tribe «We sent their brother» in lineage «Shu'ayb», to call them to worship Allah alone, with no partner or associate, and to instruct them to give full measure and weight, and not to undermine people's rights and dues, or strive to spread mischief in the land (*cf. 11: 85*) by committing a lot of sins. Hence he said: «and do not spread mischief in the land after it has been put in order. That will be best for you, if you are [truly] believers». For giving up sin in obedience to the command of Allah and seeking to draw close to Him is better and more beneficial for a person than committing sin that incurs the wrath of the Almighty and the punishment of hell.

«Do not lie in wait» for people «on every path» that is, on any road where there is a great deal of traffic, warning people off, «making threats» to those who travel that road, «and barring from the path of Allah» those who want to follow it and be guided, «and seeking to make it appear crooked» that is, wanting the path of Allah to be crooked, so you twist it in accordance with your whims and desires, when what you and others should have done was to respect and venerate the path that Allah ordained for His slaves to



follow in order to earn His pleasure and paradise, thereby destroying the greatest mercy upon them; you should have taken on the task of supporting it, calling people to it and defending it, not barring people from it and turning people away from it. This is ingratitude for the blessing of Allah and a challenge to Allah, for you are making the straightest and fairest path twisted and crooked, and you denounce anyone who follows it.

«Remember» the blessings that Allah has bestowed upon you and «how you were few and He made you many» that is, He caused you to grow in number by blessing you with wives, offspring and good health, and He did not test you with epidemics or fatal diseases that would reduce your numbers, or cause your enemies to gain power over you and eradicate you, or cause you to be scattered in the land; rather He blessed you by causing you to be together, bestowing abundant provision on you and granting you numerous offspring.

«and see what was the fate of those who spread mischief», for you will not find any among them but they are scattered, and in their land you will find nothing but desolation and sparse population. No one speaks well of them, rather they are overtaken by curses in this world and on the Day of Resurrection they will be exposed to disgrace and shame.

«And if there are some among you who believe in the message with which I have been sent, and others who do not believe» who are the majority of them, «then be patient until Allah judges between us, for He is the best of judges»; He will support the one who is in the right and will send punishment upon the one who is in the wrong.



﴿ قَالَ أَلْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لِنُخْرِجَكَ يَشُوبُ وَالَّذِينَ ءَامَنُوا مَعَكَ مِنْ قَوْمِنَا أَوْ لِنَعُودَنَّ فِي مِلَّتِنَا قَالَ أَوْلَوْكُنَّا كَاهِنِينَ ﴿٨٨﴾ قَدْ أَفْرَيْنَا عَلَى اللَّهِ كَذِبًا إِنْ عُدْنَا فِي مِلَّتِكُمْ بَعْدَ إِذْ بَخَّسْنَا اللَّهُ مِنْهَا وَمَا يَكُونُ لَنَا أَنْ نَعُودَ فِيهَا إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا وَسِعَ

رَبَّنَا كُلُّ شَيْءٍ عَلِمْنَا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا أَفْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ  
 الْفَاضِلِينَ ﴿٨٩﴾ وَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ لِيْنِ اتَّبَعْتُمْ شُعَيْبًا إِتَّكُرُوا إِذَا لَخِيسِرُونَ  
 ﴿٩٠﴾ فَأَخَذْتَهُمُ الرِّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جِثْمِينَ ﴿٩١﴾ الَّذِينَ كَذَّبُوا شُعَيْبًا  
 كَأَن لَّمْ يَتُونُوا فِيهَا الَّذِينَ كَذَّبُوا شُعَيْبًا كَانُوا هُمُ الْخَاسِرِينَ ﴿٩٢﴾ فَنَوَلَّى عَنْهُمْ  
 وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَاتِ رَبِّي وَنَصَحْتُ لَكُمْ فَكَيْفَ آسَأُ عَلَى قَوْمٍ  
 كَافِرِينَ ﴿٩٣﴾ ﴿سورة الأعراف: ٨٨-٩٣﴾

- 7:88. The chieftains of his people who were arrogant said: O Shu'ayb, we will certainly drive you and those who believe with you out of our city, unless you all return to our religion. He said: What, even if we detest it?
- 7:89. We would be guilty of fabricating lies against Allah if we were to return to your religion after Allah has saved us from it. There is no way we could return to it unless Allah our Lord so willed. Our Lord encompasses all things in His knowledge. In Allah we put our trust. Our Lord, judge between us and our people in truth, for You are the best of judges.
- 7:90. The chieftains of his people who disbelieved said: If you follow Shu'ayb, then indeed you will be losers.
- 7:91. So an earthquake overtook them, and morning found them lying lifeless in their homes.
- 7:92. Those who rejected Shu'ayb became as if they had never lived there; those who rejected Shu'ayb became themselves the losers.
- 7:93. So Shu'ayb left them, saying: O my people, I did indeed convey to you the messages of my Lord. I gave you sincere advice, but why should I grieve over a disbelieving people?

«The chieftains of his people who were arrogant» that is, the nobles and prominent figures among them, who followed their whims and desires and were preoccupied with their pleasures. When the

truth came to them and they saw that it was not in accordance with their evil whims and desires, they rejected it and were too arrogant to follow it. They said to their Prophet Shu'ayb and the oppressed believers who were with him:

«O Shu'ayb, we will certainly drive you and those who believe with you out of our city, unless you all return to our religion». They used their physical strength to oppose the truth and they did not pay attention to any religion, covenant or human rights; all they cared about was following their whims and desires and their foolish way of thinking that led to this corrupt idea, as they said: Either you and those who are with you should come back to our religion or we will surely expel you from our city.

Shu'ayb (ﷺ) was calling them in the hope that they would believe, but now he was not safe from their evil, to such an extent that they threatened him, saying that if he did not follow them, they would banish him from his homeland, to which he had more right than they did.

Shu'ayb (ﷺ) said to them in amazement at what they said: «What, even if we detest it?» That is, should we follow you in your false religion, even if we detest it because we know that it is false? Rather you should call someone to it who shows an interest in it, but in the case of someone who openly forbids it and denounces anyone who follows it, how could he be called to it?

«We would be guilty of fabricating lies against Allah if we were to return to your religion after Allah has saved us from it» that is, bear witness against us that if we were to return to it after Allah has saved us from it and from its evil, then we would be liars fabricating lies against Allah, because we know that there is no fabrication worse than that of one who ascribes partners to Allah when He is the One and Only God, Who has no son or spouse, and no partner in His sovereignty.

«There is no way we could return to it» that is, it is not possible for people like us to go back to it, for this is impossible. Shu'ayb (ﷺ)

made them despair of him ever going along with them in many ways, by pointing out a number of things, such as the following:

- The believers hated and detested their religion because of what it involved of ascribing partners to Allah.
- He described what they were following as fabrications and called them to bear witness that if he and the people with him were to follow it, they would be liars and fabricators.
- They acknowledged that Allah had blessed them because He had saved them from it.
- It was impossible for them to return to it after Allah had guided them, because of their current state and what they had in their hearts of veneration for Allah and acknowledgement of their servitude to Him, and their belief that He alone is God and none should be worshipped but Him alone, with no partner or associate, and that the gods of the polytheists were the falsest of falsehoods and the most impossible to be true.

As Allah had blessed them with reason, they were able by means of it to recognise what was true and what was false, what constituted guidance what constituted misguidance.

However, within the context of the divine will and Allah's decree that inevitably comes to pass for His creation, and no one can escape it, even if means were made available and all forces got together to achieve that, they cannot decide concerning themselves that they will be able to do something or give up something for certain. Therefore, Shu'ayb made an exception here, as he said: «There is no way we could return to it unless Allah our Lord so willed» that is, neither we nor anyone else can act independently or rebel against His will that is connected to His knowledge and wisdom.

«Our Lord encompasses all things in His knowledge» that is, He knows what is good for His slaves and in what direction He will steer them

«In Allah we put our trust» that is, we trust that He will keep us steadfast on the straight path and protect us from all paths that lead to hell. Whoever puts his trust in Allah, He will suffice him and make things easy for him in both his spiritual and worldly affairs.

«Our Lord, judge between us and our people in truth» that is, support and help the one who is wronged and the one who is in the right against the stubborn wrongdoer who rejects the truth  
«for You are the best of judges».

So they asked Allah to judge between them and their people on the basis of truth and justice, and to show them His signs that would decide the matter between the two parties.

«The chieftains of his people who disbelieved said», warning against following Shu'ayb

«If you follow Shu'ayb, then indeed you will be losers». This is what their evil souls told them, that loss and doom would result from following true guidance. They did not realise that real loss would result from persisting in what they were following of misguidance and misguiding others, but they realised that when the punishment befell them.

«So an earthquake overtook them»; it was a severe tremor  
«and morning found them lying lifeless in their homes» that is, lying dead on the ground.

Allah says, describing them after their death: «Those who rejected Shu'ayb became as if they had never lived there» that is, it was as if they had never resided in their homeland, and as if they had never enjoyed wandering about in its streets or resting in its shade or enjoyed the flow of its rivers, or never eaten the fruits of its trees. When the punishment overtook them, they moved from a state of amusement, pleasure and fun to a realm of grief, misery, punishment and hell. Hence Allah says: «those who rejected Shu'ayb became themselves the losers» that is, the only ones who were losers, because on the

Day of Resurrection they will lose their religion, their own selves and their families; indeed that is the true loss, not what others said to them: ﴿If you follow Shu'ayb, then indeed you will be losers﴾ (7: 90).

When they were destroyed, their Prophet Shu'ayb turned away from them, ﴿saying﴾ by way of rebuke, addressing them after they had died: ﴿O my people, I did indeed convey to you the messages of my Lord﴾ that is, I brought them to you and explained them so that you got the message in the best way and it could not have been any clearer.

﴿I gave you sincere advice﴾ but you did not accept my advice and you did not follow my instructions; rather you disbelieved and transgressed ﴿but why should I grieve over a disbelieving people?﴾ That is, how can I grieve for people in whom there is nothing good? Goodness came to them and they rejected it and failed to accept it, so they deserve nothing but evil. These people do not deserve to be grieved over; rather one should rejoice at their destruction and eradication. We seek refuge in You, O Allah, from disgrace and shame. What doom and punishment could be worse than reaching the point where the most sincere of people towards them disavow them?



﴿ وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ  
يَضُرَّعُونَ ﴿٩٤﴾ ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّى عَفَوْا وَقَالُوا قَدْ مَسَّ آبَاءَنَا  
الضَّرَّاءُ وَالسَّرَّاءُ فَأَخَذْنَاهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٩٥﴾ ﴾ (سورة الأعراف: ٩٤-٩٥)

7:94. Whenever We sent a Prophet to a city, We afflicted its people with adversity and distress, so that they might humble themselves.

7:95. Then We changed their suffering into prosperity, until they thrived and began to say: Our fathers also underwent both hardship and ease. Then We seized them suddenly, unawares.

Here Allah (ﷻ) says: «Whenever We sent a Prophet to a city», to call its people to worship Allah and forbid them to continue with whatever they were following of evil, and they did not submit to him, Allah tested them «with adversity and distress» that is, poverty, sickness and different types of calamity «so that», if that befell them, it might humble them, so they would beseech Allah and submit to the truth.

«Then» if that did not succeed, and they continued in their arrogance and increased in their transgression «We changed their suffering into prosperity», so provision was granted abundantly to them, their bodies were healed and they were relieved of distress

«until they thrived» that is, they increased in number, their provision increased, and they enjoyed a life of ease because of the blessings and favours of Allah, and they forgot what they had gone through of hardship.

«and began to say: Our fathers also underwent both hardship and ease» that is, this is something normal that has been happening since the earliest generations and is still happening among the later generations: sometimes they are in a state of ease and sometimes they are faced with hardships; sometimes there is joy and sometimes there is sorrow, according to the vicissitudes of time. They think that there is no lesson or reminder to pay heed to, and that this is not happening in order to let them get carried away in sin until, when they are rejoicing in what they have been given and this world is the most important thing in their minds, the punishment overtakes them «suddenly» and catches them «unawares». In other words, it never occurs to them that they may be faced with destruction, and they think that they have full control over what Allah has granted to them and that they will never die or move on and leave it behind.



﴿وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ ءَامَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ  
 وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ ﴿٩٦﴾ أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ  
 بَأْسُنَا بَيِّنًا وَهُمْ نَائِمُونَ ﴿٩٧﴾ أَوَأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا ضُحًى وَهُمْ  
 يَلْعَبُونَ ﴿٩٨﴾ أَفَأَمِنُوا مَكْرَ اللَّهِ ۗ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ ﴿٩٩﴾﴾

- 7:96. If only the people of the cities had believed and feared Allah, We would indeed have opened up for them blessings from heaven and earth. But they rejected the truth, so We punished them because of what they earned.
- 7:97. Do the people of the cities feel secure that Our punishment will not come upon them at night whilst they are sleeping?
- 7:98. Or do the people of the cities feel secure that Our punishment will not come upon them during the day whilst they are engaged in frivolous pursuits?
- 7:99. Or do they feel secure from the plan of Allah? No one feels secure from the plan of Allah except the people who are losers.

Having stated that those who rejected the Messengers will be tested with hardship by way of admonition and warning, and they will be tested with ease by way of letting them get carried away, Allah (ﷻ) then tells us that if the people of the cities had believed sincerely in their hearts, had faith that was confirmed by righteous deeds, and they had actually feared Allah both outwardly and inwardly, by giving up that which Allah had prohibited, He would have bestowed upon them the blessings of heaven and earth, and He would have sent rain from the heaven in abundance, and caused to grow for them from the earth that which would sustain them and their livestock and cause them to



live a life of prosperity and plenty, without any exhaustion or tiredness on their part. But they did not believe and they did not fear Him ﴿so We punished them because of what they earned﴾ by sending upon them the penalty and calamity, and by removing blessings, and sending troubles and problems. This was partial recompense for their deeds; otherwise if He were to punish them for all that they had earned, He would not have left a single living being on the face of the earth. ﴿Corruption and disorder have appeared on land and sea<sup>18</sup> because of what people's hands have earned. Thus Allah causes them to taste the consequences of some of what they have done, so that they may turn in repentance.﴾ (*ar-Room 30: 41*)

﴿Do the people of the cities feel secure﴾ that is, do the people of the disbelieving cities feel secure, as is indicated by the context ﴿that Our punishment﴾ that is, Our severe punishment ﴿will not come upon them at night whilst they are sleeping?﴾ that is, when they are unaware and resting.

﴿Or do the people of the cities feel secure that Our punishment will not come upon them during the day whilst they are engaged in frivolous pursuits?﴾ that is, what makes them feel secure from that, when they have done that which may lead to punishment, and they have committed grave sins, some of which are enough to cause their doom?

﴿Or do they feel secure from the plan of Allah?﴾ As He may let them get carried away in order to seize them; He will give them respite, for His stratagem is sure (*cf. 7: 183*).

﴿No one feels secure from the plan of Allah except the people who are losers﴾. For if anyone feels secure from the punishment of

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<sup>18</sup> This refers to the widespread occurrence of troubles such as drought, fires and floods, poor yield of crops, decline of fish stocks, market stagnation and difficulty in earning a living. That is because of people's sins, including neglect and abuse of the natural environment.

Allah, then in reality he does not believe in requital for deeds and he does not believe in the Messengers in any true sense.

This verse is intended to instil a great deal of fear, so that the individual should never feel safe (from divine punishment) in spite of what he has of faith in his heart. Rather he should always be worried and anxious lest he go through trials that deprive him of what he has of faith, and he should always call upon Allah, saying: "O Controller of the hearts, make my heart adhere firmly to Your religion", and he should strive hard to take all measures that could protect him from evil and at times of turmoil. No matter what his level of faith is, the individual should never feel secure and certain of spiritual well-being.



﴿أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الْأَرْضَ مِنْ بَعْدِ أَهْلِهَا أَنْ لَوْ نَشَاءُ أَصَبْنَاهُمْ بِذُنُوبِهِمْ  
وَنَطْبَعُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ ﴿١٠٠﴾ تِلْكَ الْقُرَىٰ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ  
وَلَقَدْ جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا مِنْ قَبْلُ  
كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الْكَافِرِينَ ﴿١٠١﴾ وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِنْ عَهْدٍ وَإِنْ  
وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ ﴿١٠٢﴾﴾ (سورة الأعراف: ١٠٠-١٠٢)

- 7:100. Is it not clear to those who inherit the earth in succession to its former inhabitants that, if We so willed, We could punish them too for their sins? But We seal up their hearts so that they cannot hear.
- 7:101. These are the cities, some of the stories of which We have told to you. Their Messengers indeed came to them with clear signs, but they would not believe what they had rejected before. Thus does Allah seal the hearts of the disbelievers.
- 7:102. And most of them We found not true to their covenant; rather We found most of them are indeed rebellious.

Here Allah draws our attention to current nations after the destruction of those nations that have passed away.

«Is it not clear to those who inherit the earth in succession to its former inhabitants that, if We so willed, We could punish them too for their sins?» That is, is it not clear to those nations who have inherited the earth after the destruction of those who came before them for their sins, then they did the same deeds as those who were doomed?

Or do they not realise that if Allah so willed, He could punish them for their sins? For this is His way with the earlier and later generations.

«But We seal up their hearts so that they cannot hear» that is, if Allah alerts them and they do not respond, and if He reminds them and they pay no heed, and if He shows them signs and they are not guided, then Allah will punish them and place a seal on their hearts, so that they will be covered with dirt and impurities until they are sealed. Then no truth or goodness can reach them and they cannot hear that which benefits them; rather they hear that which establishes proof against them.

«These are the cities» that are mentioned above «some of the stories of which We have told to you», about what happened to them, as a lesson for those who reflect, a warning for those who do wrong and an exhortation for those who fear Allah.

«Their Messengers indeed came to them with clear signs» that is, their Messengers came to these disbelievers and called them to that which could lead to their happiness, and Allah supported them with miracles and clear signs to explain the truth completely, but they did not benefit from that, and it did not avail them anything.

«but they would not believe what they had rejected before» that is, because of their disbelief and their initial rejection of the truth, Allah would not guide them to faith, as a recompense for their rejection of the truth, as He says elsewhere:

﴿We will turn their hearts and eyes away [from the truth], since they refused to believe in it the first time, and We will leave them to wander blindly in their misguidance.﴾ (al-An'ām 6: 110)

﴿Thus does Allah seal the hearts of the disbelievers﴾, as a punishment. And Allah does not wrong them; rather they wrong their own selves.

﴿And most of them We found not true to their covenant﴾ that is, We did not find most of the nations to whom Allah sent the Messengers to be true to the covenant; in other words, they did not adhere to it and they were not bound by the instructions that Allah enjoined upon all people, and they did not comply with the commands that He sent to them on the lips of His Messengers.

﴿rather We found most of them are indeed rebellious﴾ that is, disobedient towards Allah and following their whims and desires without any guidance from Allah. Allah (ﷻ) tested His slaves by sending the Messengers and sending down the Books, and He commanded them to follow His covenant and guidance, but no one obeyed His command except a few, those who He had already decreed would be blessed.

Most people, however, turned away from guidance and were too arrogant to follow that which the Messengers brought. Hence Allah sent upon them various punishments.



﴿ثُمَّ بَعَثْنَا مِنْ بَعْدِهِم مُّوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَظَلَمُوا بِهَا فَأَنْظَرْنَا كَيْفَ كَانَتْ عَاقِبَةُ الْمُفْسِدِينَ ﴿١٢٣﴾ وَقَالَ مُوسَىٰ يَا فِرْعَوْنُ إِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ ﴿١٢٤﴾ حَقِيقٌ عَلَىٰ أَنْ لَا أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقَّ قَدْ جِئْتُكُمْ بِبَيِّنَاتٍ مِنْ رَبِّكُمْ فَأَرْسِلْ مَعِيَ بَنِي إِسْرَائِيلَ ﴿١٢٥﴾ قَالَ إِن كُنْتَ جِئْتَ بِآيَاتٍ فَأْتِ بِهَا إِن كُنْتَ مِنَ﴾

﴿سورة الأعراف: ١٠٣﴾ ﴿١٠٧﴾ فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ ﴿١٠٧﴾

(١٠٧)

- 7:103. Then after them We sent Moosâ with Our signs to Pharaoh and his chiefs, but they wrongfully rejected them. So see what was the fate of those who spread mischief.
- 7:104. Moosâ said: O Pharaoh, verily I am a Messenger from the Lord of the worlds,
- 7:105. duty-bound to say nothing about Allah except the truth. I have come to you with a clear sign from your Lord, so let the Children of Israel go with me.
- 7:106. Pharaoh said: If you have indeed come with a clear sign, then show it to us, if you are telling the truth.
- 7:107. So Moosâ threw down his staff, and suddenly it was a serpent, plain for all to see.

Then, after those Messengers, We sent Moosâ al-Kaleem (the one to whom Allah spoke directly), the great leader and noble Messenger, to a people who were harsh and arrogant tyrants, namely Pharaoh and his chiefs from among their nobles and prominent figures. He showed them mighty signs of Allah, the like of which had never been seen, ﴿but they wrongfully rejected them﴾ and disbelieved; the one who disbelieves in such a sign is a wrongdoer, and in fact they arrogantly rejected those signs.

﴿So see what was the fate of those who spread mischief﴾, how Allah destroyed them.

﴿They were overtaken by a curse in this world, and [they will be cursed] on the Day of Resurrection; how wretched is the gift to be given!﴾ (Hood 11: 99)

This is a brief outline; then Allah explains further:

﴿Moosâ said﴾ when he came to Pharaoh to call him to faith

﴿O Pharaoh, verily I am a Messenger from the Lord of the worlds﴾ that is, I am a Messenger sent by One Who is great; He is the Lord of the worlds, which includes both the upper and lower realms. He is in charge of His creation of all types, and He is taking care of them, which means that He does not leave them without guidance; rather He sends to them Messengers as bringers of glad tidings and as warners. He is the One Whom no one may challenge or claim to be sent by Him when that is not the case.

If this is how He is, and He has chosen me and selected me to convey His message, then it is incumbent upon me not to lie about Him or to say anything about Him except the truth, for if I were to say anything other than that, then He would hasten the punishment for me and seize me with all His might and power.

This should have made them follow Moosâ and submit to him, especially as he brought to them a clear sign from Allah to prove the soundness of the message of truth that he brought, that they should have complied with the goals of his message, the two main goals of which were that they should believe in him and follow him, and release the Children of Israel, the people whom Allah had favoured above all others (at that time), the children of the Prophets and the descendants of Ya'qoob (ﷺ), of whom Moosâ was one.

But Pharaoh said to him: ﴿If you have indeed come with a clear sign, then show it to us, if you are telling the truth. So Moosâ threw down his staff﴾ onto the ground ﴿and suddenly it was a serpent, plain for all to see﴾ that is, a moving snake, as they were looking on.



﴿وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّظِيرِينَ ﴿١٨﴾ قَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ إِنَّ هَذَا لَسِحْرٌ عَلِيمٌ ﴿١٩﴾ يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ فَمَاذَا تَأْمُرُونَ ﴿٢٠﴾﴾ قَالَُوا أَرَجِبْ وَأَخَاهُ

وَأَرْسِلْ فِي الْمَدَائِنِ حَاشِرِينَ ﴿١١٠﴾ يَأْتُوكَ بِكُلِّ سِحْرٍ عَلِيمٍ ﴿١١١﴾ (سورة الأعراف:

(112-108)

- 7:108. And he drew forth his hand, and it appeared shining white to all beholders.
- 7:109. The chiefs among Pharaoh's people said: Verily this is a learned magician!
- 7:110. He wants to drive you out of your land. [Pharaoh said:] What do you advise then?
- 7:111. They said: Let him and his brother wait a while, and send heralds to the cities to gather
- 7:112. and bring to you all the learned magicians.

«And he drew forth his hand» from his collar «and it appeared shining white to all beholders», although unharmed. These were two great signs that highlighted the truth of the message that Moosâ brought, and proved that he was the Messenger of the Lord of the worlds. But those who do not believe, even if all signs come to them, they will not believe until they see the painful punishment.

Hence «The chiefs among Pharaoh's people», when they were astounded by what they saw of signs, but they did not believe and they tried to find some wrong interpretation for them, «said: Verily this is a learned magician!» That is, one who is skilled in magic.

Then they tried to scare the weak in mind and foolish by saying: «He» namely Moosâ, by doing this, «wants to drive you out of your land» that is, he wants to banish you from your homeland «[Pharaoh said:] What do you advise then?» The magicians consulted one another as to what they should do with Moosâ and how they should ward off his harm, as they saw it, because if what he brought was not confronted with something to refute and defeat it, most people would be convinced by it. So they decided to say to Pharaoh:

﴿Let him and his brother wait a while﴾ that is, detain them and gave them respite, and send people to the cities to gather your subjects; let them bring every learned magician. In other words, let them bring the skilled magicians to confront what Moosâ has brought. They said: Fix a time between us and you which neither we nor you will fail to keep, at a mutually agreeable place.

﴿Moosâ said: Your appointment will be on the day of the festival; let the people assemble in the forenoon. So Pharaoh withdrew and gathered his resources, then he came [for the appointment].﴾ (Tâ Hâ 20: 59-60)



﴿وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَالُوا إِنَّ لَنَا لَأَجْرًا إِن كُنَّا نَحْنُ الْغَالِبِينَ ﴿١١٣﴾ قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ الْمُقَرَّبِينَ ﴿١١٤﴾ قَالُوا يَمْوَسَىٰ إِمَّا أَنْ تُلْفَىٰ وَإِمَّا أَنْ نَكُونَ نَحْنُ الْمُلْقِينَ ﴿١١٥﴾ قَالَ أَلْقُوا فَلَمَّا أَلْقَوْا سَحَرُوا أَعْيُنَ النَّاسِ وَاسْتَرْهَبُوهُمْ وَجَاءُوا بِسِحْرٍ عَظِيمٍ ﴿١١٦﴾ وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿١١٧﴾ فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ﴿١١٨﴾ فَغَلِبُوا هُنَالِكَ وَانْقَلَبُوا صَافِرِينَ ﴿١١٩﴾﴾ (سورة الأعراف: ١١٣-١١٩)

- 7:113. The magicians came to Pharaoh and said: Will we have a reward if we are the victors?
- 7:114. He said: Yes, and you will surely be among those who are close to me.
- 7:115. They said: O Moosâ, either you throw first or we will be the first to throw!
- 7:116. Moosâ said: You throw first. So when they threw, they bewitched the eyes of the people and stuck fear into them, producing powerful magic.



- 7:117. We inspired Moosâ: Throw your staff, and thereupon it swallowed up all their deceptions.
- 7:118. Thus the truth was established, and all they did was proven to be false.
- 7:119. Thus they were defeated there and then, and were utterly humiliated.

«The magicians came to Pharaoh» seeking from him a reward if they were victorious. They said: «Will we have a reward if we are the victors?»

«He» namely Pharaoh, «said: Yes» you will have a reward «and you will surely be among those who are close to me». He promised them the reward and that they would be close to him and held in high esteem by him, so that they would try hard and do their utmost to defeat Moosâ. When they met with Moosâ, in the presence of a great crowd, «They said» by way of showing confidence and giving the impression that they were not worried about what Moosâ had brought: «O Moosâ, either you throw first» whatever you have with you, «or we will be the first to throw».

«Moosâ said: You throw first» so that the people would see what they had with them, and what Moosâ had with him.

«So when they threw» their ropes and sticks, which by their magic became like moving snakes, «they bewitched the eyes of the people and stuck fear into them, producing powerful magic» such as had never been produced before.

«We inspired Moosâ: Throw your staff» and he threw it, «and thereupon it» turned into a moving snake, which «swallowed up all their deceptions» that is, their fabrications and illusions.

«Thus the truth was established» and became clear and visible before that gathering

﴿and all they did was proven to be false. Thus they were defeated there and then﴾ in that place

﴿and were utterly humiliated﴾ that is, defeated; their falsehood had vanished and their magic was diminished, and they did not attain the goal they thought they could reach.

The people for whom truth becomes clearest are the people of magic who know all types of magic and the details thereof, which other people do not know. Hence they realised that this was a great sign, one of the signs of Allah that no human could produce.



﴿وَأَلْقَى السَّحْرَةَ سَاجِدِينَ ﴿١٢٠﴾ قَالُوا ءَامَنَّا بِرَبِّ الْعَالَمِينَ ﴿١٢١﴾ رَبِّ مُوسَى وَهَارُونَ ﴿١٢٢﴾﴾ (سورة الأعراف: ١٢٠-١٢٢)

7:120. The magicians fell down in prostration

7:121. and said: We believe in the Lord of the worlds,

7:122. The Lord of Moosâ and Hâroon.

That is, we believe in the clear signs with which Moosâ was sent.



﴿قَالَ فِرْعَوْنُ ءَامَنْتُمْ بِهِ قَبْلَ أَنْ مَأْذَنَ لَكُمْ إِنَّ هَذَا لَمَكْرٌ مَكْرُومٌ فِي الْمَدِينَةِ لِيُخْرِجُوا مِنهَا أَهْلَهَا فَسَوْفَ تَعْلَمُونَ ﴿١٢٣﴾ لَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِن خَلْفٍ ثُمَّ لَأُسَلِّبَنَّكُمْ أَجْمَعِينَ ﴿١٢٤﴾﴾ (سورة الأعراف: ١٢٣-١٢٤)

7:123. Pharaoh said: How dare you believe in Him before I give you permission! Surely this is a plot that you hatched in this city in order to drive out its people. But you will soon know the consequences.

7:124. I will certainly cut off your hands and feet on opposite sides, then I will certainly crucify you all.

﴿Pharaoh said﴾ to them, threatening them for believing ﴿How dare you believe in Him before I give you permission!﴾ The evil one was a tyrannical ruler who wanted to control people's actions and words; it was well established in his view and theirs that he was to be obeyed and his instructions were to be carried out; no one could go against his word or his rule.

When people reach that degree of obedience, nations begin to decline; they lose their reason and they lose power, and become unable to defend their rights. Hence Allah says elsewhere concerning Pharaoh:

﴿Thus he made fools of his people and they obeyed him...﴾ (az-Zukhruf 43: 54)

And Allah tells us here that he said: ﴿How dare you believe in Him before I give you permission!﴾ That is, this is bad manners on your part and is a challenge to me. Then he tried to deceive his people and said: ﴿Surely this is a plot that you hatched in this city in order to drive out its people﴾ that is, Moosâ, who is your leader, is the one who taught you magic, so you hatched a plot together, you and him, that you would be defeated by him and he would prevail, so you would follow him, then the people, or the majority of them, would follow you and thus you would drive the people out of the city.

But this was a lie. He and anyone who understood the situation was well aware that Moosâ had never met any one of them; they were summoned and selected by Pharaoh and his envoys; what Moosâ brought was a sign from Allah; and the magicians did their utmost to defeat Moosâ, but they failed. Thus the truth became clear to them, and they followed it.

Then Pharaoh threatened them by saying: «But you will soon know the consequences» and what will happen to you by way of punishment.

«I will certainly cut off your hands and feet on opposite sides». The evil one claimed that they were spreading mischief in the land, so he was going to do to them what is usually done to those who spread mischief, which is cutting off hands and feet on opposite sides, that is, the right hand and the left foot.

«then I will certainly crucify you» on the trunks of palm trees so as to disgrace you – according to his claim «all» that is, I will not do this to some of you and not others; rather all of you will taste this punishment.



﴿قَالُوا إِنَّا إِلَىٰ رَبِّنَا مُتَقَلِّبُونَ ﴿١٢٥﴾ وَمَا نُنْقِمُ مِنْهَا إِلَّا آتَاءَ مَنَّا يَا أَيُّهَا رَبَّنَا لَمَّا جَاءَنَا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ ﴿١٢٦﴾﴾ (سورة الأعراف: ١٢٥-١٢٦)

7:125. They said: It is to our Lord that we will surely return.

7:126. The only grievance you have against us is that we believed in the signs of our Lord when they came to us. Our Lord, grant us abundance of patience and cause us to die as Muslims, submitting to You.

The magicians who believed said to Pharaoh, when he threatened them: «It is to our Lord that we will surely return» that is, we do not care about your punishment, for Allah is better and more lasting, so do whatever you want.

«The only grievance you have against us» that is, what fault do you find in us, for which you are denouncing and warning us? We have done no wrong, except «that we believed in the signs of our

Lord when they came to us)). If this is a fault for which we are to be rebuked and deserve punishment, then so be it.

Then they called upon Allah, asking Him to make them steadfast and patient, as they said: «Our Lord, grant us» that is, bestow upon us «abundance of patience» that is, great patience, as is indicated by use of the indefinite form in the original Arabic. This was a great trial that would lead to loss of life, for which a great deal of patience is required to remain steadfast and confident in faith, and to dispel panic. «and cause us to die as Muslims, submitting to You» that is, complying with Your command and following Your Messenger. It seems that he carried out his threat to them, and Allah made them steadfast in faith.



﴿ وَقَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ أَنْزِرْ مُوسَىٰ وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ وَبَدَّرَكَ  
 وَءَالِهَتَكَ ۗ قَالَ سَنُقِيلُ أبنَاءَهُمْ وَنَسْتَحْيِي نِسَاءَهُمْ وَإِنَّا فَوْقَهُمْ قَاهِرُونَ  
 ﴿١٢٧﴾ قَالَ مُوسَىٰ لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَأَصْبِرُوا إِنَّا الْأَرْضُ لِلَّهِ يُورِثُهَا مَنْ  
 يَشَاءُ مِنْ عِبَادِهِ ۗ وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿١٢٨﴾ قَالُوا أُوذِينَا مِنْ قَبْلِ أَنْ تَأْتِيَنَا وَمِنْ  
 بَعْدِ مَا جِئْتَنَا قَالَ عَسَىٰ رَبُّكُمْ أَنْ يُهْلِكَ عُدُوَكُمْ وَيَسْتَخْلِفَكُمْ فِي  
 الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٢٩﴾ (سورة الأعراف: ١٢٧-١٢٩)

- 7:127. The chiefs among Pharaoh's people said: Are you going to let Moosâ and his people spread mischief in the land, and abandon you and your gods? He said: We will slaughter their sons and spare their women, for we have absolute power over them!
- 7:128. Moosâ said to his people: Seek help from Allah and be patient and steadfast, for verily the land belongs to Allah and He grants it as an inheritance to whomever He will among His slaves; and the best outcome is for those who fear Allah.

7:129. They said: We were oppressed both before you came to us and since you came to us. He said: It may well be that your Lord will destroy your enemy and make you successors in the land, so that He may see how you will do.

Moreover, Pharaoh and his chiefs, and the common folk who followed the chiefs, were too arrogant to accept the signs of Allah and rejected them by way of transgression and arrogance. They said to Pharaoh, inciting him to punish Moosâ, and claiming that what he brought was false and corrupt:

«Are you going to let Moosâ and his people spread mischief in the land» by calling people to Allah and to noble characteristics and good deeds, which was spreading righteousness in the land, at the time when what they were following was mischief and corruption, but the wrongdoers do not care what they say.

«and abandon you and your gods» that is, he is forsaking you and your gods, forbidding people to follow you and barring people from doing so.

«He» namely Pharaoh «said» in response to them that he would leave the Children of Israel with Moosâ in such a state that they could not grow in numbers, thus Pharaoh and his people would be safer – or so he claimed – from their harm:

«We will slaughter their sons and spare their women» that is, we will let the women live and not kill them, and if we do that we will be safe from their increasing in numbers, and we will be able to use those who are still alive and force them to do whatever we want.

«for we have absolute power over them» and they have no way and no means to escape our rule over them. This was the utmost tyranny, arrogance and hardheartedness on the part of Pharaoh.

«Moosâ said to his people», advising them in this situation – in which they were unable to do anything or offer any resistance – to seek divine help and aid:

﴿Seek help from Allah﴾ that is, rely on Him to bring that which will benefit you and ward off that which will harm you; put your trust in Allah and have faith that He will help you to reach your goals  
 ﴿and be patient and steadfast﴾ that is, adhere to patience in bearing that which has befallen you, and wait for relief.

﴿for verily the land belongs to Allah﴾ and not to Pharaoh or his people, such that they can control it as they want  
 ﴿and He grants it as an inheritance to whomever He will among His slaves﴾ that is, He alternates it among people according to His will and wisdom, but the best outcome is for the pious, for even if they are tested for a while, by Allah's wisdom, victory will ultimately be theirs  
 ﴿and the best outcome is for those who fear Allah﴾.

This is what the individual should do: when he is able to take measures towards warding off the harm of others, he should do as much as he can; but if he is not able to do so, then he must be patient, seek the help of Allah and wait for relief.

﴿They said﴾ to Moosâ, complaining about the persecution and harm they had endured at the hands of Pharaoh  
 ﴿We were oppressed both before you came to us﴾, for they subjected us to grievous torment, slaughtering our sons and letting our womenfolk live, ﴿and since you came to us﴾ it has continued in like manner.

Moosâ said to them, giving them hope of relief and deliverance from their calamity: ﴿It may well be that your Lord will destroy your enemy and make you successors in the land﴾ that is, give you power therein and put you in control of it  
 ﴿so that He may see how you will do﴾ – will you be grateful or ungrateful? This is a promise that Allah fulfilled when the time came as He willed.



﴿وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ بِالسِّنِينَ وَنَقْصِ مِنَ الشَّمْرَاتِ لَعَلَّهُمْ يَذَّكَّرُونَ﴾

(سورة الأعراف: ١٣٠)

7:130. Verily We afflicted the people of Pharaoh with years of drought and scarcity of crops, so that they might pay heed.

Here Allah (ﷻ) explains how He dealt with the people of Pharaoh during this final period; it was in accordance with His usual way of dealing with the nations: by afflicting its people with adversity and distress, so that they might humble themselves, and so on (see 7: 94 and onwards).

﴿Verily We afflicted the people of Pharaoh with years of drought﴾ that is, drought and famine  
 ﴿and scarcity of crops, so that they might pay heed﴾ that is, so that they might understand that what has befallen them is a rebuke from Allah, so that they might give up their disbelief. But that was to no avail; rather they persisted in wrongdoing and mischief.



﴿فَإِذَا جَاءَتْهُمْ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَطَّيَّرُوا بِمُوسَىٰ وَمَنْ مَعَهُ ۗ أَلَا إِنَّمَا طَّيَّرَهُمْ عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ﴾ ﴿١٣١﴾ وَقَالُوا مَهْمَا تَأْتِنَا بِهِ مِنْ آيَةٍ لِنَسْحَرَنَّ بِهَا فَمَا مَحْنُ لَكَ يَا مُوسَىٰ ﴿١٣٢﴾ فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالْدَّمَ ۗ آيَاتٍ مُفَصَّلَاتٍ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُّجْرِمِينَ ﴿١٣٣﴾ وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا يَا مُوسَىٰ ادْعُ لَنَا رَبَّكَ بِمَا عَاهَدَ عِنْدَكَ لَئِنْ كَشَفْتَ عَنَّا الرِّجْزَ لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِي إِسْرَائِيلَ ﴿١٣٤﴾ فَلَمَّا



﴿سورة﴾ ﴿١٣٥﴾ كَفَفْنَا عَنْهُمْ الرِّجْزَ إِلَىٰ أَجَلٍ هُمْ بَلَّغُوهُ إِذَا هُمْ يَنْكُتُونَ ﴿١٣٥﴾  
 الأعراف: (١٣٥-١٣٥)

- 7:131. Whenever good fortune came their way, they said: This is our due. But when bad fortune befell them, they ascribed it to the evil auspices of Moosâ and those who were with him. Surely, whatever befalls them has been decreed only by Allah, but most of them do not understand.
- 7:132. They said: Whatever signs you bring us, to bewitch us therewith, we will never believe in you.
- 7:133. So We sent against them floods, locusts, lice, frogs and blood, distinct signs, but they showed arrogance and were wicked people.
- 7:134. When the punishment befell them, they said: O Moosâ, call upon your Lord for us, on the strength of the covenant He has made with you; if you remove the punishment from us, we will surely believe in you and we will let the Children of Israel go with you.
- 7:135. But when We removed the punishment from them until an appointed term which they were bound to reach, they immediately broke their promise.

﴿Whenever good fortune﴾ that is, fertility and abundance of provision  
 ﴿came their way, they said: This is our due﴾ that is, we deserve it, but they did not give thanks to Allah for it  
 ﴿But when bad fortune﴾ that is, famine and drought  
 ﴿befell them, they ascribed it to the evil auspices of Moosâ and those who were with him﴾ that is, they said: This has only happened to us because of Moosâ's coming and because of the Children of Israel following him.

But Allah (ﷻ) said: «Surely, whatever befalls them has been decreed only by Allah» that is, by His will and decree. It is not as they said; rather it is their sins and disbelief that are the cause of that. «but most of them do not understand», hence they said what they said.

«They said», explaining to Moosâ that they would persist in their falsehood and never give it up

«Whatever signs you bring us, to bewitch us therewith, we will never believe in you» that is, it is established in our minds that you are a magician, so whatever sign you bring, we are certain that it is magic, therefore we do not believe in you and we do not believe what you say. This was the utmost stubbornness, when the disbelievers reached such a point that whatever happened was all the same to them, regardless of whether signs came down to them or not.

«So We sent against them floods» that is, huge volumes of water that swamped their trees and crops, and caused them a great deal of harm

«locusts» that ate their fruits, crops and plants

«lice» it was suggested that these were small locusts, but the apparent meaning is that they were ordinary lice

«frogs» that filled their vessels and caused them annoyance and a great deal of harm

«and blood» this was either nosebleeds or, as many of the commentators said, the water that they drank turned into blood, so they had nothing to drink except blood and nothing to cook with except blood.

«distinct signs» that is, evidence and proof that they were lying and doing wrong, and that what Moosâ had brought was the truth.

«but they showed arrogance» when they saw the signs

«and were» and had been, before they saw the signs, «wicked people». Hence Allah (ﷻ) punished them by causing them to remain misguided and astray.

«When the punishment befell them» – it may be that what is meant by the punishment is the plague, as many of the commentators

suggested, or it may be that what is meant is the signs mentioned above, namely the flood, locusts, lice, frogs and blood, which came as punishments. Every time one of them befell the people, ﴿they said: O Moosâ, call upon your Lord for us, on the strength of the covenant He has made with you﴾ that is, they sought the intercession of Moosâ on the strength of the covenant that Allah had made with him ﴿if you remove the punishment from us, we will surely believe in you and we will let the Children of Israel go with you﴾ but they were lying when they said that, because their only intention was to get relief from the punishment that had befallen them; they thought that if it was lifted, no other punishment would befall them.

﴿But when We removed the punishment from them until an appointed term which they were bound to reach﴾ that is, until a time until which Allah had decreed that they should remain. It was not permanent relief; rather it was only temporary ﴿they immediately broke their promise﴾ that they had made to Moosâ, when they pledged to believe in him and let the Children of Israel go. So they did not believe in him and they did not let the Children of Israel go with him; rather they persisted in their disbelief, wandering blindly, and they persisted in persecuting the Children of Israel.



﴿فَأَنْقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ فِي الْيَمِّ بِآيَاتِهِمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ﴿١٣٦﴾ وَأَوْزَيْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضَعُونَ مَشْرِقَ الْأَرْضِ وَمغربَهَا الَّتِي بَدَرَكْنَا فِيهَا وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَائِيلَ بِمَا صَبَرُوا وَدَمَرْنَا مَا كَانُوا يَصْنَعُونَ فِرْعَوْنَ وَقَوْمَهُ وَمَا كَانُوا يَعْرِشُونَ ﴿١٣٧﴾﴾ (سورة الأعراف:

(١٣٧-١٣٦)

7:136. So We exacted retribution upon them: We drowned them in the sea, because they rejected Our signs and paid them no heed.

7:137. And We caused the people who had been oppressed to inherit the eastern and western parts of the land that We had blessed. The good word of your Lord was fulfilled for the Children of Israel because of their patience and steadfastness, and We destroyed what Pharaoh and his people had wrought, and what they had built.

﴿So We exacted retribution upon them﴾ that is, when the time came for their destruction, Allah instructed Moosâ to take the Children of Israel and leave by night, and He informed him that Pharaoh and his troops would pursue them.

﴿So Pharaoh sent heralds to the cities [to mobilize troops].﴾ (*ash-Shu'arâ' 26: 53*)

– to rally the people to pursue the Israelites. They said to them:

﴿...These are but a small band, and they have enraged us, but we are all well-prepared. Thus did We cause them to leave their gardens and springs, and their treasures and fine dwellings. And so it was; and We caused the Children of Israel to inherit such things. Then [the Egyptians] caught up with them at sunrise. When the two groups came within sight of one another, the companions of Moosâ said: We are sure to be overtaken. Moosâ said: No indeed! Verily, my Lord is with me and He will guide me. Then We inspired Moosâ: Strike the sea with your staff. So it parted, and every part became like a huge mountain.<sup>19</sup> We brought the other group closer to that place. We saved Moosâ and all those who were with him, then We drowned the others.﴾ (*ash-Shu'arâ' 26: 54-66*)

Here (7: 136) Allah (ﷻ) says: ﴿We drowned them in the sea, because they rejected Our signs and paid them no heed﴾ that is,

<sup>19</sup> The waters parted, opening up twelve dry passages by which the Israelites could cross, and where the parting waters gathered, in each part the water was drawn up and became like a huge mountain.

because of their rejection of the signs of Allah and their turning away from the truth to which they pointed.

﴿And We caused the people who had been oppressed﴾ in the land, namely the Children of Israel who had been servants to the people of Pharaoh, who had subjected them to grievous torment. Allah caused them ﴿to inherit the eastern and western parts of the land﴾. What is meant by the land here is the land of Egypt in which they had been oppressed and humiliated. Allah give them power over all of it ﴿that We had blessed. The good word of your Lord was fulfilled for the Children of Israel because of their patience and steadfastness﴾ when Moosâ said to them: ﴿Seek help from Allah and be patient and steadfast, for verily the land belongs to Allah and He grants it as an inheritance to whomever He will among His slaves; and the best outcome is for those who fear Allah﴾ (7: 128).

﴿and We destroyed what Pharaoh and his people had wrought﴾ of huge buildings and beautiful dwellings ﴿and what they had built﴾. ﴿Now their houses lie desolate, because of their wrongdoing. Verily, in that is a sign for people who have knowledge.﴾ (an-Naml 27: 52)



﴿وَجَوْرَنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتَوْا عَلَى قَوْمٍ يَعْكُفُونَ عَلَى أَصْنَامٍ لَهُمْ قَالُوا  
يَمُوسَى اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ ﴿١٣٨﴾ إِنَّ هَذِهِ لَمُتَّبِعَةٌ  
مَّا هُمْ فِيهِ وَنَبِطٌ مَّا كَانُوا يَعْمَلُونَ ﴿١٣٩﴾ قَالَ أَغْيِرَ اللَّهُ أَسْمَاءَكُمْ وَإِلَهُهَا وَهُوَ  
فَضَّلَكُمْ عَلَى الْعَالَمِينَ ﴿١٤٠﴾﴾ (سورة الأعراف: ١٣٨-١٤٠)

7:138. We brought the Children of Israel across the sea, then they came upon a people who were devoted to some idols of theirs. They said: O Moosâ, make for us a god like the gods they have. He said: Verily you are ignorant people.

7:139. The way these people follow is bound to lead to destruction, and what they do is in vain.

7:140. He said: Shall I seek for you a god other than Allah, when He has favoured you above all other nations?

﴿We brought the Children of Israel across the sea﴾ after Allah had saved them from their enemy, Pharaoh and his people, and He destroyed them whilst the Children of Israel were looking on.

﴿then they came upon﴾ that is, passed by  
 ﴿a people who were devoted to some idols of theirs﴾ that is, they stayed near them, seeking blessing from them and worshipping them.  
 ﴿They said﴾ in their ignorance and folly, to their Prophet Moosâ, after Allah had shown them His signs: ﴿O Moosâ, make for us a god like the gods they have﴾ that is, prescribe for us to take idols as gods, as these people have done  
 ﴿He﴾ that is, Moosâ (ﷺ) ﴿said: Verily you are ignorant people﴾. What ignorance could be greater than the ignorance of one who is ignorant of his Lord and Creator, and wants to make others equal with Him that do not possess any power to bring benefit or cause harm, or to cause death or bring life or bring about resurrection?

Hence Moosâ said to them: ﴿The way these people follow is bound to lead to destruction, and what they do is in vain﴾ because their calling upon them (their false gods) was in vain, and they are false in and of themselves. So the deed was in vain and the aim was in vain.

﴿He said: Shall I seek for you a god other than Allah?﴾ That is, should I seek for you a god other than Allah, the only One Who is rightfully worshipped, perfect in His essence, His attributes and His actions?

﴿when He has favoured you above all other nations﴾, for this requires you to respond to His blessing and favouring of you with gratitude, which means worshipping Him alone and disbelieving in all those other than Him who are called upon.



﴿ وَإِذْ أَنْجَيْنَاكَ مِنَ آلِ فِرْعَوْنَ يَسُومُونَكَ سُوءَ الْعَذَابِ يُقْتُلُونَ  
 أَبْنَاءَكَ وَيَسْتَحْيُونَ نِسَاءَكَ وَفِي ذَلِكَ لَبَاءٌ لِمَنْ رَزَقَهُ عَظِيمٌ ﴾ (١٤١)

(سورة الأعراف: ١٤١)

7:141. And [remember] when We delivered you from the people of Pharaoh, who were subjecting you to grievous torment, slaughtering your sons and letting your womenfolk live; in that was a great trial from your Lord.

Then Allah reminds them of the blessings that He bestowed upon them:

﴿And [remember] when We delivered you from the people of Pharaoh﴾ that is, from Pharaoh and his people  
 ﴿who were subjecting you to grievous torment﴾ that is, they were subjecting you to the worst torment, which was that they were  
 ﴿slaughtering your sons and letting your womenfolk live; in that﴾ that is, in deliverance from their torment  
 ﴿was a great trial from your Lord﴾ – the word *balâ'*, translated here as ﴿trial﴾, may also mean blessing, hence what is meant here is a great blessing from your Lord. Or it may be that what is meant is a great trial, namely the torment to which Pharaoh and his people subjected them. When Moosâ reminded and admonished them, they stopped their outrageous request.



﴿ وَوَعَدْنَا مُوسَىٰ ثَلَاثِينَ لَيْلَةً وَأَتَمَمْنَاهَا عِشْرِينَ فَتَمَّ مِيقَاتُ رَبِّهِ أَرْبَعِينَ  
 لَيْلَةً ۗ وَقَالَ مُوسَىٰ لِأَخِيهِ هَارُونَ أَخْلِفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ  
 الْمُفْسِدِينَ ۗ ﴾ (١٤٢) وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي إِلَيْكَ

قَالَ لَنْ تَرَنِي وَلَكِنْ أَنْظِرْ إِلَى الْجَبَلِ فَإِنْ اسْتَقَرَّ مَكَانَهُ، فَسَوْفَ تَرَنِي فَلَمَّا  
 تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَى صَعِقًا فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ  
 تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ ﴿١٤٢﴾ قَالَ يَمْوسَىٰ إِنَّي اصْطَفَيْتُكَ عَلَى النَّاسِ  
 بِرِسَالَتِي وَبِكَلِمِي فَخُذْ مَاءَ آتَيْتُكَ وَكُن مِنَ الشَّاكِرِينَ ﴿١٤٣﴾ وَكَتَبْنَا لَهُ فِي  
 الْأَلْوَابِ مِنْ كُلِّ شَيْءٍ مَوْعِظَةً وَتَفْصِيلًا لِكُلِّ شَيْءٍ فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ  
 يَأْخُذُوا بِأَحْسِنَهَا سَأُورِيكُمْ دَارَ الْفَنَاقِينَ ﴿١٤٤﴾ سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ  
 فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِنْ يَرَوْا كُفْلًا آيَةً لَا يُؤْمِنُوا بِهَا وَإِنْ يَرَوْا سَبِيلَ  
 الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِنْ يَرَوْا سَبِيلَ الْغَيِّ يَتَّخِذُوهُ سَبِيلًا ذَلِكَ بِأَنَّهُمْ  
 كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ﴿١٤٥﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ  
 حَبِطَتْ أَعْمَالُهُمْ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿١٤٦﴾ ﴿سورة الأعراف:

(١٤٦-١٤٢)

- 7:142. We appointed for Moosâ thirty nights, and completed [the period] with ten [more]; thus the term of forty nights set by His Lord was completed. Moosâ said to his brother Hâroon: Take my place amongst my people in my absence, do what is right, and do not follow the way of those who spread mischief.
- 7:143. When Moosâ came at the time appointed by Us, and his Lord spoke to him, he said: O my Lord, show Yourself to me, so that I may look upon You. Allah said: You cannot see Me. But look at the mountain; if it remains firm in its place, then you will see Me. But when his Lord appeared to the mountain, He caused it to crumble, and Moosâ fell down unconscious. When he recovered, he said: Glory be to You! I repented to You and I am the first to believe.
- 7:144. Allah said: O Moosâ, I have chosen you above others, by giving you My messages and speaking to you. Hold fast to what I have given you, and be among those who are grateful.



- 7:145. And We inscribed for him in the Tablets all manner of admonition and an explanation of all things. [We said:] Hold fast to them and enjoin your people to follow the best thereof, and I will show you the fate of the evildoers.
- 7:146. I will turn away from My signs those who behave arrogantly on earth without justification. Even if they see all the signs, they will not believe in them; if they see the path of guidance, they will not follow it, but if they see the path of error, they will take it as their way, for they have rejected Our signs and paid them no heed.
- 7:147. As for those who reject Our signs and disbelieve in the meeting of the hereafter, their deeds will come to nothing. Should they be requited for anything other than what they used to do?

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When Allah completed His blessing upon them by delivering them from their enemy and establishing them in the land, He wanted to perfect His blessings upon them by sending down the Book containing religious rulings and sound beliefs. So He set an appointed time for Moosâ of thirty nights, and completed it by adding ten, so the total number was forty nights. That was so that Moosâ might prepare himself and get ready for this appointment with Allah, and so that when the Book came down, it would have a great impact on them and they would be longing for it to come down.

When Moosâ went to the place appointed by his Lord, at the time appointed, he said to Hâroon, leaving him in charge of the Israelites because of his concern and kindness towards them:

﴿Take my place amongst my people in my absence﴾ that is, be my deputy among them and deal with them as I have been dealing with them

﴿do what is right﴾ that is, follow the path that maintains order and peace

﴿and do not follow the way of those who spread mischief﴾ namely, those who commit sin.

«When Moosâ came at the time appointed by Us», which was the time appointed for the sending down of the Book  
 «and his Lord spoke to him», with the words of His revelations, commands and prohibitions, Moosâ longed to see Allah, a longing that was born out of love for his Lord and a desire to see Him.

«he said: O my Lord, show Yourself to me, so that I may look upon You. Allah said: You cannot see Me» that is, you are not able now to see Me. For Allah (ﷻ) has created people in this realm in such a way that they cannot do that; they are not able to withstand seeing Allah. But that does not mean that they will not see Him in paradise.

The Qur'anic texts and prophetic hadiths indicate that the people of paradise will see their Lord (ﷻ) and will have the joy of gazing upon His noble Countenance, and that He will create them in a perfect form, in which they will be able to see Allah (ﷻ).

Hence Allah stipulated a condition in this verse connected to seeing Him: that would only happen if the mountain remained in place. He said, explaining to Moosâ why He would not answer his request to see Him: «But look at the mountain; if it remains firm in its place» when Allah manifested Himself to it, «then you will see Me».

«But when his Lord appeared to the mountain» which was solid rock

«He caused it to crumble» that is, it collapsed like dust, unable to bear seeing Allah and unable to stand firm

«and Moosâ fell down unconscious» when he saw what he saw.

Thus it became clear to him that if the mountain could not withstand seeing Allah, then he would be even less able to withstand it, so he asked his Lord to forgive him for his request, which had not been appropriate. Hence he said:

«Glory be to You» that is, I declare You to be above all shortcomings, and reject anything that is not befitting to Your Majesty,

«I repent to You» from all sins and from my poor etiquette towards You,

﴿and I am the first to believe﴾ that is, he renewed his faith because Allah perfected his faith for him by making him aware of that which he had not known before. When Allah did not allow him to see Him – after he had longed for that – He bestowed much good upon him, and said:

﴿O Moosâ, I have chosen you above others﴾ that is, I have chosen you, selected you and favoured you, and I have singled you out for great blessings and virtues

﴿by giving you My messages﴾ which I bestow upon, and single out for, none but the best of people.

﴿and speaking to you﴾ without any intermediary. These are the virtues for which Moosâ al-Kaleem (the one to whom Allah spoke directly) was singled out and for which he is known among his fellow Messengers.

﴿Hold fast to what I have given you﴾ of blessings, and take what I have given you of commands and prohibitions with an open heart; accept it and submit to it

﴿and be among those who are grateful﴾ to Allah for His having singled you out and blessed you.

﴿And We inscribed for him in the Tablets all manner of admonition﴾ that people need, encouraging them to do good deeds and warning them against evil deeds

﴿and an explanation of all things﴾ namely rulings, beliefs, morals and etiquette.

﴿Hold fast to them﴾ that is, strive hard to establish them ﴿and enjoin your people to follow the best thereof﴾. These instructions include matters that are both obligatory and encouraged, for they are the best of them. This indicates that the commands of Allah – in all laws – are perfect, just and good.

﴿and I will show you the fate of the evildoers﴾ after Allah destroyed them and left their houses as a lesson to those who came after them, so that the believers who are guided and humble may learn from them.

As for others, Allah says concerning them: ﴿I will turn away from My signs﴾ that is, I will turn away from learning from the signs in the universe and in their own selves, and from understanding the verses of the Book

﴿those who behave arrogantly on earth without justification﴾ that is, those who show arrogance toward the slaves of Allah, towards the truth and towards the one who brought it. Whoever is like this, Allah will deprive him of a great deal of good; He will forsake him and he will not understand from the signs of Allah that which may benefit him. Rather he will be confused about the facts and will see evil as good.

﴿Even if they see all the signs, they will not believe in them﴾ because they turn away from them and object to them, and they oppose Allah and His Messenger

﴿if they see the path of guidance﴾ that is the path of righteousness, which is the path that leads to Allah and to His paradise

﴿they will not follow it﴾ and will show no interest in it;

﴿but if they see the path of error﴾ that is, misguidance which leads to hell

﴿they will take it as their way﴾. The reason why they deviate to such an extent is because ﴿they have rejected Our signs and paid them no heed﴾. It is their rejection of the signs of Allah, paying no heed to the message, and their scorning thereof, that cause them to choose the path of error and to forsake the path of guidance.

﴿As for those who reject Our signs﴾ that is, Our great signs that point to the truth of that with which We sent Our Messengers

﴿and disbelieve in the meeting of the hereafter, their deeds will come to nothing﴾ because they have no basis and they have failed to meet the conditions of acceptance, namely belief in the signs of Allah and in the recompense.

﴿Should they be required﴾ as a result of the rejection of their deeds and their getting the opposite of what they sought

﴿for anything other than what they used to do?﴾ For the deeds of one who does not believe in the Last Day there is no hope of reward, and they have no purpose; therefore they are diminished and rendered invalid.



﴿وَاتَّخَذَ قَوْمُ مُوسَىٰ مِنْ بَعْدِهِ مِنْ حُلِيِّهِمْ عِجْلًا جَسَدًا لَّهُ خُوَارٌ أَلَمْ يَرَوْا أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا اتَّخَذُوهُ وَكَانُوا ظَالِمِينَ ﴿١٤٨﴾ وَلَمَّا سَقَطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ قَدْ ضَلُّوا قَالُوا لَئِن لَّمْ يَرْحَمْنَا رَبُّنَا وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿١٤٩﴾﴾ (سورة الأعراف: ١٤٨-١٤٩)

- 7:148. In his absence, the people of Moosâ took for worship a calf made from their jewellery, an effigy that made a lowing sound. Did they not see that it could not speak to them or guide them in any way? They took it for worship and thus became transgressors.
- 7:149. When they became remorseful and realised that they had gone astray, they said: If our Lord does not have mercy on us and forgive us, we will surely be among the losers.

﴿In his absence, the people of Moosâ took for worship a calf made from their jewellery, an effigy﴾ that was made by as-Sâmiri, who threw into it a handful [of dust] from the hoof print of the messenger Jibreel's horse (cf. 20: 96) and it ﴿made a lowing sound﴾. They worshipped it and took it as a god.

He (as-Sâmiri) said:

﴿...This is your god, and the god of Moosâ, but he has forgotten.﴾  
(Tâ Hâ 20: 88)

– and he has gone to look for it. This was due to their foolishness and lack of understanding; how could they have confused the Lord of the earth and the heavens with a calf, which is one of the lowest of creatures?

Hence Allah says, explaining that the calf had none of the characteristics or actions that might imply divinity: ﴿Did they not see that it could not speak to them﴾ that is, lack of speech is a major shortcoming; they are better off than this animal or inanimate object that could not speak

﴿or guide them in any way﴾ that is, it cannot show them any religious path or bring them any worldly benefit. It is well established, according to reason and common sense, that taking as a god something that cannot speak or bring any benefit or do any harm is the falsest of falsehoods and the silliest of foolishness. Hence Allah said: ﴿They took it for worship and thus became transgressors﴾, as they directed their worship inappropriately, and they ascribed partners to Allah for which He sent down no authority. This indicates that whoever denies that Allah speaks, has denied one of the divine characteristics of Allah, because Allah stated that not speaking indicates that the one who does not speak is not fit to be regarded as divine.

﴿When﴾ Moosâ returned to his people and found them in this state, and he told them that they had been misguided, they regretted it and ﴿became remorseful﴾ that is, they were filled with grief and sorrow for what they had done, and they ﴿realised that they had gone astray﴾. So they turned to Allah, humbly beseeching Him, and ﴿they said: If our Lord does not have mercy on us﴾ and guide us to Himself, enable us to worship Him and help us to do righteous deeds, ﴿and forgive us﴾ for what we did of worshipping the calf, ﴿we will surely be among the losers﴾ who lose out in this world and the hereafter.



﴿وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ بِئْسَمَا خَلَفْتُمُونِي مِن بَعْدِي ۖ أَعَجَلْتُمْ أَمْرَ رَبِّكُمْ ۖ وَالْقَىٰ الْأَلْوَابِحَ ۚ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ ۗ قَالَ ابْنَ أُمَّ إِنَّ الْقَوْمَ

اسْتَخَفُّونِي وَكَادُوا يَقْتُلُونَنِي فَلَا تُشِيتْ فِي الْأَعْدَاءِ وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ  
 الظَّالِمِينَ ﴿١٥٠﴾ قَالَ رَبِّ اغْفِرْ لِي وَلِإِخِي وَأَدْخِلْنَا فِي رَحْمَتِكَ وَأَنْتَ أَرْحَمُ  
 الرَّاحِمِينَ ﴿١٥١﴾ إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيِّئًا هُمْ غَضَبٌ مِنْ رَبِّهِمْ وَذَلَّةٌ فِي  
 الْحَيَاةِ الدُّنْيَا وَكَذَلِكَ نَجْزِي الْمُفْتَرِينَ ﴿١٥٢﴾ وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا مِنْ  
 بَعْدِهَا وَآمَنُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ ﴿١٥٣﴾ وَلَمَّا سَكَتَ عَنْ مُوسَى  
 الْغَضَبُ أَخَذَ الْأَلْوَابَ ﴿١٥٤﴾ وَفِي نُسُخَتِهَا هُدًى وَرَحْمَةٌ لِلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ ﴿١٥٤﴾

(سورة الأعراف: ١٥٠-١٥٤)

- 7:150. When Moosâ returned to his people, angry and grieved, he said: What an evil thing you have done in my absence! Could you not patiently wait for the promise of your Lord? He threw down the Tablets, seized his brother by his hair and pulled him towards him. Hâroon said: O son of my mother, the people overpowered me and almost killed me. Do not give my enemies cause to rejoice in my misfortune or count me among the evildoers.
- 7:151. Moosâ said: O my Lord, forgive me and my brother and admit us to Your mercy, for You are the Most Merciful of those who show mercy.
- 7:152. As for those who took the calf for worship, wrath from their Lord and disgrace will indeed overtake them in this world; thus do We requite those who invent falsehood.
- 7:153. As for those who do bad deeds, then repent after that and believe, verily your Lord is thereafter Oft-Forgiving, Most Merciful.
- 7:154. When Moosâ's anger had subsided, he picked up the Tablets; in their inscription there was guidance and mercy for all those who fear their Lord.

«When Moosâ returned to his people, angry and grieved» that is, he was filled with anger and rage towards them, because he cared so much for them and was sincere and compassionate towards them

«he said: What an evil thing you have done in my absence!» That is, what a terrible thing you have done after I left you, for it is something that leads to eternal doom and everlasting misery.

«Could you not patiently wait for the promise of your Lord?» For He promised you that He would send down the Book, but you hastened – on the basis of your corrupt argument – to commit this abhorrent deed.

«He threw down the Tablets» in anger, «seized his brother» Hâroon «by his hair» and beard, «and pulled him towards him». He said to him:

«...what prevented you, when you saw that they had gone astray from following me? Did you then disobey my command?» (*Tâ Hâ 20: 92-93*)

– when I had told you: «Take my place amongst my people in my absence, do what is right, and do not follow the way of those who spread mischief» (*7: 142*).

«Hâroon said: O son of my mother, do not seize me by my beard, or by my head! Verily, I was afraid that you would say: You have caused division among the Children of Israel, and you did not pay heed to my words.» (*Tâ Hâ 20: 94*)

And here Allah tells us that he said: «O son of my mother» – he said this to soften his brother's heart, by mentioning their mother on her own; in fact they were full brothers, with the same mother and father

«the people overpowered me» that is, they scorned me when I said to them:

«...O my people, you are being tested with it. Verily, your Lord is the Most Gracious, so follow me and obey my command.» (*Tâ Hâ 20: 90*)

«and almost killed me» that is, so do not think that I fell short.



«Do not give my enemies cause to rejoice in my misfortune» by rebuking me or hurting me, for my enemies are very keen to find any reason to pick on me or to see me make a mistake «or count me among the evildoers» and treat me like them.

Then Moosâ (ﷺ) regretted his hasty actions towards his brother, before finding out his point of view, and thinking that he had fallen short. He said:

«O my Lord, forgive me and my brother» Hâroon «and admit us to Your mercy» that is, encompass us with it on all sides, for it is a strong fortress that protects against all evils, and it is all blessings and good «for You are the Most Merciful of those who show mercy» that is, You are more merciful towards us than any other; You are more merciful towards us than our fathers, our mothers, our children and our own selves.

Allah says explaining the state of the people who worshipped the calf: «As for those who took the calf for worship» that is, they took it as a god,

«wrath from their Lord and disgrace will indeed overtake them in this world» as they angered their Lord and took His command lightly.

«thus do We requite those who invent falsehood». Every inventor of falsehood against Allah, who tells lies about His religion, attributing words to Him that He did not say, is subject to a share of the divine wrath and humiliation in the life of this world. They incurred the wrath of Allah, when Moosâ ordered them to kill (the guilty ones) among them (cf. 2: 54),<sup>20</sup> and told them that Allah would not accept anything other than that.

So some of them killed others (the guilty ones among them) and that resulted in a large number of slain. Then Allah accepted their repentance after that. Hence He mentions here a general ruling that is applicable to them and others, as He says:

<sup>20</sup> This was a punishment for having taken the calf for worship.

«As for those who do bad deeds» and commit sins both major and minor,  
 «then repent after that» by regretting what they have done, giving it  
 up and resolving not to go back to it  
 «and believe» in Allah and in what Allah has enjoined them to believe  
 in, for faith is not complete without both belief in the heart and sound  
 intention, and outward actions that stem from faith  
 «verily your Lord is thereafter» that is, after repentance from bad  
 deeds and coming back to acts of obedience  
 «Oft-Forgiving» He forgives bad deeds and erases them, even if they  
 were so many as to fill the earth  
 «Most Merciful», as He accepts repentance, enables one to do good  
 deeds and accepts them.

«When Moosâ's anger had subsided» that is, when he had calmed  
 down and began to think of the situation he was in and to focus on  
 what was most important  
 «he picked up the Tablets» that he had thrown down; these Tablets  
 were of great value and importance  
 «in their inscription» that is, contained in them  
 «there was guidance and mercy» that is, they contained guidance  
 away from error and explanation of truth as distinct from falsehood,  
 good deeds as distinct from evil deeds, guidance to the best of deeds,  
 morals and etiquette, and mercy and blessings for those who acted  
 upon them and understood their rulings and meanings. But not  
 everyone accepts the guidance and mercy of Allah; rather those who  
 accept it and comply with it are those who «fear their Lord».

But as for those who do not fear Allah or the standing before Him,  
 it only increases them in arrogance and aversion, and the proof of  
 Allah is thereby established against them.



﴿وَإِخْتَارَ مُوسَىٰ قَوْمَهُ سَبْعِينَ رَجُلًا لِّمِيقَاتِنَا فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ قَالَ رَبِّ لَوْ  
 شِئْتَ أَهْلَكْتَهُم مِّن قَبْلُ وَإِنِّي أَهْلِكُنَّهُمْ مَّا فَعَلَ السَّفَهَاءُ مِنَّا إِن هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ

بِهَا مَنْ نَشَاءُ وَتَهْدِي مَنْ نَشَاءُ أَنْتَ وَلِيْنَا فَاعْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الْعَافِرِينَ ﴿١٥٥﴾  
 \* وَكَتَبْنَا لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُنَا وَإِلَيْكَ قَالِ عَادِي  
 أُصِيبُ بِهِ مَنْ أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ  
 وَتُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ ﴿١٥٦﴾ الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ  
 الْأَتَمَّ الَّذِي يُحْدِثُ لَهُمْ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَا مَرْهُمْ  
 بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ  
 الْخَبِيثَاتِ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ آمَنُوا  
 بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ ۗ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ

(سورة الأعراف: ١٥٥-١٥٧) ﴿١٥٧﴾

- 7:155. Moosâ chose seventy men from among his people to come at the time appointed by Us. Then when the earthquake overtook them, he said: O my Lord, if it had been Your will, You could have destroyed them before, and me too; will You destroy us because of what the foolish among us have done?<sup>21</sup> That was nothing but a trial from You, by which You caused to go astray whomever You willed and You guided whomever You willed. You are our Protector, so forgive us and have mercy on us, for You are the best of those who forgive.
- 7:156. Ordain good for us in this world and in the hereafter, for we have indeed turned to You in repentance. Allah said: I afflict with My punishment whomever I will, but My mercy encompasses all things; I shall ordain it for those who fear Me, and give zakâh, and those who believe in Our revelations,
- 7:157. those who follow the Messenger, the unlettered Prophet, whom they find mentioned in their own [scriptures], in the Torah and the Gospel. He enjoins them to do that which is right and forbids

<sup>21</sup> That action was their taking the calf for worship, or their audacious demand to see Allah with their own eyes. (*an-Nisâ' 4: 153*)

them to do that which is wrong; he makes good things lawful to them and bad things unlawful; he relieves them of their burden, and of the shackles that were upon them. So those who believe in him, honour him, help him, and follow the light which is sent down with him – it is they who will prosper.

When the Children of Israel repented and came back to their senses, ﴿Moosâ chose seventy men﴾ from among the best of them, to offer their apology on behalf of their people before their Lord. Allah appointed a time and place for them to attend, but when they attended, they said: O Moosâ,

﴿...Let us see Allah with our own eyes...﴾ (*an-Nisâ' 4: 153*)

Thus they showed great audacity and poor etiquette towards Allah, therefore ﴿the earthquake overtook them﴾ and they fell down and were destroyed.

Moosâ (ﷺ) kept beseeching Allah and praying, saying: ﴿O my Lord, if it had been Your will, You could have destroyed them before﴾ that is, before they came here to offer an apology on behalf of their people, then they themselves became transgressors.

﴿will You destroy us because of what the foolish﴾ that is, the weak-minded and silly ones ﴿among us have done?﴾ So he beseeched Allah, giving an apology on the basis that those who had made this audacious request of Allah were immature in thinking and lacked the reasoning that could have prevented them from what they had said and done, for they had been subjected to a trial in which there was a risk of losing one's faith. Hence he said:

﴿That was nothing but a trial from You, by which You caused to go astray whomever You willed and You guided whomever You willed. You are our Protector, so forgive us and have mercy on us, for You are the best of those who forgive﴾ that is, You are the best to forgive and most deserving to show mercy, the most generous of those who give. It is as if Moosâ (ﷺ) was saying: The main aim of all of us,

O Lord, is to adhere to obedience and faith in You. Whoever is wise and mature, and guided by You, still adheres to the straight path; as for those who are weak-minded and foolish, and were influenced by the trial, they did what they did. Nevertheless, You are the most merciful of those who show mercy and the best to forgive, so forgive us and have mercy on us.

So Allah answered his request and brought them back to life, and He forgave them their sins. Moosâ said at the end of his supplication: «Ordain good for us in this world» namely beneficial knowledge, abundant provision and righteous deeds

«and in the hereafter» also ordain good for us, which is what Allah has prepared for His righteous close friends of reward.

«for we have indeed turned to You in repentance» that is, we acknowledge our shortcomings and we turn to You in all our affairs

«Allah said: I afflict with My punishment whomever I will» of those who are doomed and follow the path that leads to that

«but My mercy encompasses all things» of the upper and lower realms, righteous and evildoer, believer and disbeliever. There is no created being who is not touched by the mercy of Allah or encompassed by His bounty and kindness. But the special mercy that leads to blessing in this world and the hereafter is not for everyone. Hence Allah says concerning it:

«I shall ordain it for those who fear Me» and avoid sin, both minor and major.

«and give zakâh», which is obligatory, to those who are entitled to it «and those who believe in Our revelations». Part of perfect faith and belief in the revelations of Allah is to understand their meanings and act accordingly. That includes following the Prophet (ﷺ) both outwardly and inwardly, in both fundamental and minor issues of religion.

«those who follow the Messenger, the unlettered Prophet», as distinct from all the other Prophets. The one referred to here is Muhammad ibn 'Abdullâh ibn 'Abdul-Muṭṭalib (ﷺ).

The context here has to do with the Children of Israel; believing in the Prophet Muhammad (ﷺ) is a condition of their becoming believers, and those who believe in him and follow him are the people of mercy, which Allah has ordained for them. He is described as unlettered because he was one of the Arabs, the unlettered nation who did not read or write, and before the Qur'an they had no scripture.

«whom they find mentioned in their own [scriptures], in the Torah and the Gospel» by name, with a description of his characteristics, the most significant of which is what he promotes and forbids, for he «enjoins them to do that which is right», which is everything that is known to be good, sound and beneficial «and forbids them to do that which is wrong», which is everything that is known to be abhorrent on the basis of rational thinking and common sense. So he enjoins them to pray, give zakâh, fast, go on pilgrimage (Hajj), uphold ties of kinship, honour their parents, treat neighbours and slaves kindly, be kind to all creatures, be honest, chaste, righteous and sincere, and so on. And he forbids them to ascribe partners to Allah, kill any soul unlawfully, commit fornication or adultery, drink or consume intoxicants, mistreat any creature, tell lies, commit immoral actions, and so on.

The greatest evidence that proves that he is the Messenger of Allah (ﷺ) is what he calls people to, what he enjoins and forbids, and what he permits and prohibits, for he «makes good things lawful to them» with regard to food, drink, and sexual matters «and [he makes] bad things unlawful» with regard to food, drink, sexual matters, words and deeds.

«he relieves them of their burden, and of the shackles that were upon them» that is, one of his characteristics is that his religion is easy and tolerant; it is not burdensome and there is no hardship in it or any heavy and strict rules and regulations.

«So those who believe in him, honour him» that is, they respect and venerate him

﴿help him, and follow the light which is sent down with him﴾, which is the Qur'an; it illuminates the darkness of doubt and ignorance and is to be followed if there are conflicting views.

﴿it is they who will prosper﴾ and will attain good in this world and the hereafter, and be saved from the evil of both realms, because they took the greatest measures that lead to prosperity.

As for those who do not believe in this unlettered Prophet (ﷺ), and do not venerate him or support him, or follow the light that was sent down with him, it is they who will be the losers.

As the preceding verse calls the people of the Torah, the Israelites, to follow the Prophet (ﷺ), and one may think that believing in him was enjoined only upon them, the subsequent verse indicates that following him is enjoined upon everyone:



﴿قُلْ يَتَّبِعْتَهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ  
السَّمَوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ  
الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ﴾

(سورة الأعراف: ١٥٨)

- 7:158. Say [O Muhammad]: O people, I am the Messenger of Allah to you all, of Him to Whom belongs the dominion of the heavens and the earth; there is no god but He; He gives life and causes death. So believe in Allah and His Messenger, the unlettered Prophet, who believes in Allah and in His words, and follow him so that you may be rightly guided.

﴿Say [O Muhammad]: O people, I am the Messenger of Allah to you all﴾ that is, to the Arabs among you and the non-Arabs, to the People of the Book among you, and others.

﴿of Him to Whom belongs the dominion of the heavens and the earth﴾  
 – He controls them by means of His universal laws and His religious laws, part of which is that He has sent to you a great Messenger (ﷺ), to call you to Allah and to His paradise, and to warn you against everything that distances you from Him and from His paradise.

﴿there is no god but He﴾ that is, none is rightfully worshipped except Allah alone, with no partner or associate, and the way to worship Him is known only through His Messengers

﴿He gives life and causes death﴾ that is, part of His control of the universe is the giving of life and the causing of death, in which no one has a share with Him. He has made death a bridge and a crossing point to the eternal realm; whoever believes in it has definitely believed in the message of Muhammad (ﷺ).

﴿So believe in Allah and His Messenger, the unlettered Prophet﴾, with faith in the heart that requires sound beliefs and physical actions.

﴿who believes in Allah and in His words﴾ that is, they believe in this Messenger (ﷺ) who is sound in his beliefs and actions.

﴿and follow him so that you may be rightly guided﴾ to the best way with regard to both religious and worldly affairs, for if you do not follow him you will go far astray.



﴿وَمِنْ قَوْمِ مُوسَىٰ أُمَّةٍ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ ﴿١٥٩﴾ وَقَطَعْنَاهُمْ أَثْنَيْ عَشْرَةَ  
 أَسْبَاطًا أُمَّةً وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ إِذِ اسْتَسْقَاهُ قَوْمُهُ، أَنِ اصْبِرْ لِعَصَاكَ  
 الْخَاجِرَةَ فَاَنْبَجَسَتْ مِنْهُ أَثْنَتَا عَشْرَةَ عِيسَةً قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرِبَهُمْ  
 وَظَلَلْنَا عَلَيْهِمُ الْغَمَمَ وَأَنْزَلْنَا عَلَيْهِمُ الْمَنَّانَ وَالسَّلْوَىٰ كُلُّوا مِنْ طَيِّبَاتِ مَا  
 رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿١٦٠﴾﴾ (سورة



- 7:159. Among the people of Moosâ there are some who guide others in the way of truth and establish justice therewith.
- 7:160. We divided them into twelve tribes, distinct clans, and We inspired Moosâ, when his people asked him for water: Strike the rock with your staff. There gushed forth from it twelve springs, and each group knew its own drinking place. We shaded them with clouds and sent down to them manna and quails, [saying]: Eat of the good things We have provided for you. Yet they could do Us no wrong, but they certainly wronged themselves.

﴿Among the people of Moosâ there are some who guide others in the way of truth and establish justice therewith﴾ that is, they guide people in the way of truth by teaching it to them, issuing edicts to them and establishing justice among them when judging between them with regard to their affairs. This is like the verse in which Allah (ﷻ) says: ﴿We made some of them leaders, guiding people by Our command, because they were patient and steadfast, and they believed with certainty in Our revelations.﴾ (*as-Sajdah* 32: 24)

This points to the virtue of the nation of Moosâ (ﷺ), and tells us that Allah created among them people who were guided and guided others by His command.

It is as if this verse is aimed at avoiding a wrong impression that may arise from the previous verses, in which Allah (ﷻ) had mentioned a number of the faults of the Israelites, that were contrary to perfection and guidance. Some may think that this referred to all of them, therefore Allah (ﷻ) stated that among them was a group of upright people who were guided and who guided others.

﴿We divided them into twelve tribes, distinct clans﴾ that is, twelve tribes who were in harmony with one another; the descendants of each of the sons of Ya'qoob formed a tribe.

﴿and We inspired Moosâ, when his people asked him for water﴾ that is, they asked him to pray to Allah (ﷻ) to give them water from

which they could drink and from which their flocks could drink, because they – and Allah knows best – were in a place where there was little water.

So Allah inspired Moosâ, in response to their request: «Strike the rock with your staff». It may be that this was a specific rock, or it may be that this is a generic word which refers to any rock. So he struck it, and «There gushed forth from it» that is, there flowed from that rock «twelve springs», flowing on the surface.

«and each group knew its own drinking place» that had been allocated to each of those twelve tribes. Each of them was given a spring, which they knew. Thus they felt reassured and were given a break from pushing, shoving and arguing. This was a perfect blessing from Allah to them.

«We shaded them with clouds» that sheltered them from the heat of the sun

«and sent down to them manna» which is sweet

«and quails» which are a kind of bird; they are one of the best types of birds, with the most delicious meat. So Allah bestowed upon them shade, drink, and good food composed of something sweet and meat, by way of comfort and reassurance.

It was said to them: «Eat of the good things We have provided for you. Yet they could do Us no wrong» when they did not give thanks to Allah or do that which Allah had made obligatory for them «but they certainly wronged themselves» when they caused themselves to miss out on much good and exposed themselves to evil and divine wrath. This was the case throughout their sojourn in the wilderness.



﴿وَإِذْ قِيلَ لَهُمْ ائْتُوا هَذِهِ الْقَرْيَةَ وَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ وَقُولُوا حِطَّةٌ وَادْخُلُوا الْبَابَ سُجَّدًا نَّغْفِرْ لَكُمْ خَطِيئَتِكُمْ ۗ سَتَزِيدُ

الْمُحْسِنِينَ ﴿١٦١﴾ فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ  
فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِنْ السَّمَاءِ بِمَا كَانُوا يَظْلِمُونَ ﴿١٦٢﴾ (سورة  
الأعراف: ١٦١-١٦٢)

- 7:161. And [remember] when it was said to them: Dwell in this town and eat freely from it wherever you may wish, and say: Relieve us [from the burden of our sins], and enter the gate bowing down [with humility]. We will forgive you your sins and increase [the reward] of those who do good.
- 7:162. But the wrongdoers among them changed the word to something other than what they had been told; so We sent down upon the wrongdoers a plague from heaven, because of their wrongdoing.

﴿And [remember] when it was said to them: Dwell in this town﴾ enter it so that it may become a homeland and place of dwelling for you. That town was Aelia (Jerusalem)

﴿and eat freely from it wherever you may wish﴾. It was a city where there were many trees, abundant fruit and a life of ease and prosperity. Hence Allah instructed them to eat from it wherever they may wish ﴿and say﴾ when you enter the gate: ﴿Relieve us [from the burden of our sins]﴾ that is, forgive us our sins and pardon us.

﴿and enter the gate bowing down [with humility]﴾ that is, showing humility towards your Lord, submitting to His might and showing gratitude for His blessing. Thus He instructed them to humble themselves and ask for forgiveness, and He promised them in return for that forgiveness of their sins and reward in this world and the hereafter, so He said: ﴿We will forgive you your sins and increase [the reward] of those who do good﴾ in this world and the hereafter.

But they did not comply with this divine command; rather ﴿the wrongdoers among them changed the word﴾ that is, they disobeyed Allah and took His command lightly.

«changed the word to something other than what they had been told» so – instead of asking for forgiveness and saying *hittatun* (translated here as «Relieve us [from the burden of our sins]») – they said *habbah fee sha'eerah* (a grain of barley). If they changed the word, even though it was easy to say, then they were even more likely to change their actions. Hence they entered the gate shuffling on their rear ends.

«so We sent down upon the wrongdoers», when they went against the command of Allah and disobeyed Him  
 «a plague from heaven» that is, a severe punishment, either the plague or some other kind of divine punishment.

Allah did not wrong them by sending His punishment upon them; rather that was «because of their wrongdoing» that is, they failed to obey Allah and chose to disobey Him, without there being anything to compel them or motivate them to do that, except for the evil that was hidden in their hearts.



﴿وَسَأَلْتَهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ جِثَاتُهُمْ يَوْمَ سَبْتِهِمْ شُرْعًا وَيَوْمَ لَا تَسْبِتُونَ إِلَّا تَأْتِيهِمْ كَذَلِكَ نَبْلُوهُمْ بِمَا كَانُوا يَفْسُقُونَ﴾ (سورة الأعراف: ١٦٣)

7:163. Ask them about the town which was by the sea and how they broke the Sabbath. Their fish would come to them on their Sabbath, appearing on the surface of the water, but when it was not their Sabbath, they did not appear. Thus We tried them, because of their defiant disobedience.

«Ask them» that is, ask the Children of Israel  
 «about the town which was by the sea» that is, on the coast, when they transgressed and how Allah punished them.

«and how they broke the Sabbath». Allah (ﷻ) had commanded them to venerate and respect the Sabbath and not to fish on that day. Then He tried and tested them. Their fish used to come to them «on their Sabbath, appearing on the surface of the water» that is, appearing in great numbers on the surface of the sea

«but when it was not their Sabbath» that is, on other days «they did not appear» that is, the fish disappeared into the sea and the people did not see any of them.

«Thus We tried them, because of their defiant disobedience» so it was their defiant disobedience that made it inevitable that Allah would test them, and that they would face this trial. If they had not been defiantly disobedient, Allah would have spared them and would not have exposed them to this trial and evil. So they tried to use tricks to get around this ruling. They would dig ditches for the fish, and set up nets, and on the Sabbath the fish would come and fall into those ditches and nets, but the people would not take the nets on that day, but on Sunday they would take them. This was a common occurrence among them, and the people were divided into three groups with regard to this matter.



﴿وَإِذْ قَالَتْ أُمَّةٌ مِنْهُمْ لِمَ تَعِظُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا قَالُوا مَعذِرَةٌ إِلَىٰ رَبِّكُمْ وَلَعَلَّهُمْ يَنْتَقُونَ ﴿١٦٤﴾ فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنْجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعِزِّهِمْ بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٥﴾ فَلَمَّا عَتَوْا عَنْ مَا نُهُوا عَنْهُ قُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ﴿١٦٦﴾﴾ (سورة الأعراف: ١٦٤ -

(١٦٦)

7:164. When some of them said: Why are you admonishing people whom Allah will destroy or punish severely? they said: To discharge our duty before your Lord, and in the hope that they may [pay heed and] fear Allah.

- 7:165. When they ignored the admonishment they had been given, We saved those who forbade evil, and We afflicted the wrongdoers with a dreadful punishment, because of their defiant disobedience.
- 7:166. When they insolently persisted in doing what they had been forbidden to do, We said to them: Be apes, despised and rejected.

Most of them transgressed in a blatant and audacious manner. Some of them openly tried to stop them and denounced them for that. And (a third group) thought that the objections of the other people were sufficient, and they said to them:

«Why are you admonishing people whom Allah will destroy or punish severely?». It is as if they were saying to them: There is no point in admonishing those who have transgressed the sacred limits of Allah and never listened to any sincere adviser, and rather persist in their transgression, for Allah will inevitably requite them, either by destroying them or sending a severe punishment upon them.

But the admonishing group said: We admonish them and tell them not to do that, «To discharge our duty before your Lord», so that we will not be blamed

«and in the hope that they may [pay heed and] fear Allah» that is, perhaps they will give up the sin that they are committing. So we will not despair of their being guided; perhaps our admonition may be effective and our censure may have some impact on them.

The main aim behind objecting to and denouncing evil is so as to discharge one's duty and establish proof against the one to whom it is addressed, in the hope that Allah may guide him, so that he will then comply with what is enjoined or forbidden.

«When they ignored the admonishment they had been given» that is, when they failed to do what they were reminded of, and they persisted in their misguidance and transgression,

«We saved» from the punishment «those who forbade evil». This is the way of Allah in dealing with His slaves: when the punishment comes down, He saves from it those who enjoined what is right and forbade what is wrong.

«and We afflicted the wrongdoers» namely those who broke the Sabbath

«with a dreadful» that is, severe «punishment, because of their defiant disobedience».

As for the other group, who had said to those who told them not to commit that sin: «Why are you admonishing people whom Allah will destroy or punish severely?» (7: 164), the commentators differed as to whether they were saved or not. It seems that they were among those who were saved, because Allah mentioned doom only for the wrongdoers, and He did not say that these people were wrongdoers.

This indicates that the punishment was only for the Sabbath-breakers. Moreover, enjoining what is right and forbidding what is wrong is a communal duty; if some people undertake it, then it is waived for the others. So they were content with the actions of the others (who did speak out against them), and they also (implicitly) denounced them by saying: «Why are you admonishing people whom Allah will destroy or punish severely?». Thus they expressed their disapproval of them, which implies that they hated them because of their deeds, and believed that Allah would punish them severely.

«When they insolently persisted in doing what they had been forbidden to do» that is, they grew hard-hearted and did not pay heed or learn a lesson

«We said to them» by way of decree

«Be apes, despised and rejected», so they turned into apes, by Allah's leave, and Allah cast them far away from His mercy. Then He tells us how those who were left were humiliated and brought low:



﴿وَإِذْ تَأَذَّنَ رَبُّكَ لِيَبْعَنَ عَلَيْهِمُ إِلَى يَوْمِ الْبَيْعَةِ مِنْ يَسُومُهُمْ سُوءَ الْعَذَابِ إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ ﴿١٦٧﴾ وَقَطَعْنَا فِي الْأَرْضِ أَصْنَافًا مِنْهُمْ الصَّالِحِينَ وَمِنْهُمْ دُونَ ذَلِكَ وَيَلْوَنُهُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿١٦٨﴾ فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرثُوا الْكِتَابَ يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَى وَيَقُولُونَ سَيُغْفَرُ لَنَا وَإِنْ يَأْتِهِمْ عَرَضٌ مِثْلَهُ يَأْخُذُوهُ أَلَمْ يُؤْخَذْ عَلَيْهِمْ بِبَيْتِ الْكِتَابِ أَنَّ لَا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ وَدَرَسُوا مَا فِيهِ وَاللَّذَّارِ الْأَخْرَةُ خَيْرٌ لِلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ ﴿١٦٩﴾ وَالَّذِينَ يُمَسِّكُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نَضِيعُ أَجْرَ الْمُصْلِحِينَ ﴿١٧٠﴾﴾ (سورة الأعراف: ١٦٧-١٧٠)

- 7:167. And [remember] when your Lord declared that He would certainly send against them, until the Day of Resurrection, people who would subject them to grievous torment. Your Lord is indeed swift in punishment, but He is also Oft-Forgiving, Most Merciful.
- 7:168. So We scattered them in communities throughout the earth. Among them are some who are righteous and some who are otherwise. And We tested them with both prosperity and adversity, so that they might turn in repentance.
- 7:169. Then they were succeeded by an evil generation who inherited the scripture, but they seized the fleeting gains of this world, saying: We will be forgiven. Yet if similar fleeting gains came their way again, they would again seize them. Are they not bound by the covenant mentioned in the scripture, that they would not say of Allah anything but the truth? And they have studied its contents well. But the life of the hereafter is better for those who fear Allah. Will you not then understand?
- 7:170. As for those who hold fast to the scripture and establish prayer, We will not cause the reward of those who do righteous deeds to be lost.



﴿And [remember] when your Lord declared﴾ that is, announced and proclaimed

﴿that He would certainly send against them, until the Day of Resurrection, people who would subject them to grievous torment﴾ that is, humiliate them and bring them low.

﴿Your Lord is indeed swift in punishment﴾ for the one who disobeys Him, so that He hastens the punishment for him in this world

﴿but He is also Oft-Forgiving, Most Merciful﴾ to the one who repents to Him and turns to Him; He forgives him his sins and conceals his faults, and He shows mercy to him by accepting his acts of worship and rewarding him for them in various ways. Allah did to them what He threatened them with; they are still humiliated and subjected to the rule of others, and they will never rise or be victorious.

﴿So We scattered them in communities throughout the earth﴾ that is, divided and dispersed throughout the earth, after they had been together.

﴿Among them are some who are righteous﴾, carrying out their duties towards Allah and towards His slaves

﴿and some who are otherwise﴾ that is, not righteous, either because they are half-hearted or they are wrongdoers.

﴿And We tested them﴾ as is Our way

﴿with both prosperity and adversity﴾ that is, hardship and ease

﴿so that they might turn in repentance﴾ and give up their bad ways, and adhere to the guidance for which they were created. But they continued in this manner, some of them righteous, some evil, and some in between, until there came a generation whose evil increased and they ﴿inherited the scripture﴾ after them. They became the reference point for people with regard to the scripture, but they started to interpret it according to their whims and desires. Money was given to them to issue unlawful rulings, and bribery became widespread among them.

﴿but they seized the fleeting gains of this world, saying﴾ and admitting that it was a sin and that they were wrongdoers: ﴿We will be forgiven﴾. These words meant nothing, because they were not seeking forgiveness in any true sense. If that had been the case, they would have regretted what they were doing and they would have resolved not to go back to it, but – if any other fleeting gain or bribe came their way – they would seize it.

They sold the revelations of Allah for a small price (9: 9) and exchanged that which is better for that which is inferior (2: 61).

Allah (ﷻ) said, denouncing them and highlighting their audacity: ﴿Are they not bound by the covenant mentioned in the scripture, that they would not say of Allah anything but the truth?﴾ Why do they say about Allah something that is not true, following their whims and desires?

﴿And﴾ in fact ﴿they have studied its contents well﴾, so they have no problem in understanding it. But they did what they did deliberately, aware of what they were doing, and this is a greater sin and more blameworthy, and deserves a more severe punishment. This was due to their lack of reasoning and foolishness, because they preferred the life of this world to the hereafter. Hence Allah says: ﴿But the life of the hereafter is better for those who fear Allah﴾ and avoid that which Allah has prohibited to them, of meals to which they are invited and they eat by way of a bribe for issuing a ruling contrary to that which Allah revealed, and other types of prohibited things.

﴿Will you not then understand?﴾ That is, do you not have reason with which to know what should be your first priority and what should be secondary to that, or what you should give precedence to and what should be of lesser concern, because one of the main benefits of reason is to understand consequences. As for the one who looks at what is immediate, insignificant and temporary at the expense of missing out on great and lasting blessings, how could such a one be rational and wise?

Those who are truly rational and wise are those whom Allah describes as «those who hold fast to the scripture and establish prayer». That is, they adhere to it in terms of knowledge and practice; they know what it contains of rulings and stories, knowledge of which is the noblest of knowledge.

They also know what it contains of commands which lead to joy and happiness, and well-being in this world and the hereafter.

One of the most important commands which must be adhered to is establishing prayer, both outwardly and inwardly. Hence Allah singles it out for mention, because of its virtue, and because it is the measure of faith and establishing it leads to establishing other acts of worship.

As their deeds are all righteous, Allah (ﷻ) says: «We will not cause the reward of those who do righteous deeds to be lost» that is, their words and deeds, and their efforts to adhere to righteousness themselves and call others to do likewise.

This and similar verses indicate that Allah sent His Messengers to establish righteousness and well-being, not to spread mischief, and to promote benefit and not harm. They were sent to promote well-being in this world and the hereafter, so the more righteous a person is, the closer he is to following them.



﴿ وَإِذْ نُنَقْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظِلَّةٌ وَظَنُوا أَنَّهُ وَاقِعٌ بِهِمْ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ  
وَأَذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴾ (سورة الأعراف: ١٧١)

7:171. And [remember] when We raised the Mount above them, as if it were a canopy, and they thought that it was going to fall on them. [We said:] Hold fast to what We have given you and bear in mind what is in it, so that you may fear Allah.

﴿And [remember] when We raised the Mount above them﴾ when they refused to accept what was in the Torah.

Allah obliged them to accept it and act upon it, and He raised the mountain above their heads so that it towered above them ﴿as if it were a canopy, and they thought that it was going to fall on them﴾. And it was said to them ﴿Hold fast to what We have given you﴾ that is, and adhere firmly to it.

﴿and bear in mind what is in it﴾ by studying it, discussing it and applying it

﴿so that you may fear Allah﴾ if you do that.



﴿وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ﴿١٧٢﴾ أَوْ نَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِنْ بَعْدِهِمْ أَنهَلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ ﴿١٧٣﴾ وَكَذَٰلِكَ نَفْصَلُ الْآيَاتِ وَلَعَلَّهُمْ يَرْجِعُونَ ﴿١٧٤﴾﴾ (سورة الأعراف: ١٧٢-١٧٤)

- 7:172. And [remember] when your Lord brought forth from the children of Adam – from their loins – their offspring, and made them testify concerning themselves, [saying]: Am I not your Lord? They said: Yes indeed; we testify. That was lest you should say on the Day of Resurrection: Verily, we were unaware of this.
- 7:173. Or lest you should say: It was our forefathers before us who ascribed partners to Allah, and we are only the offspring who came after them. Will You then destroy us because of the deeds of those who invented falsehood?
- 7:174. Thus We explain the revelations in detail, so that they may turn in repentance.

﴿And [remember] when your Lord brought forth from the children of Adam – from their loins – their offspring﴾ and made them reproduce, generation after generation.

When He brought them forth from the wombs of their mothers and the loins of their fathers, He ﴿made them testify concerning themselves, [saying]: Am I not your Lord?﴾ That is, He asked them to affirm that He was their Lord, on the basis of what He instilled in their innate nature, that He is their Lord, Creator and Sovereign. ﴿They said: Yes indeed﴾, we affirm that, because Allah (ﷻ) created His slaves with a natural inclination towards the right way of monotheism.

Therefore everyone has this natural inclination, but that inclination may change and be altered because of corrupt beliefs by which it may be influenced. Hence ﴿They said: Yes indeed; we testify. That was lest you should say on the Day of Resurrection: Verily, we were unaware of this﴾.

That is, We tested you by asking you this question, in order to make you affirm that which was instilled in your innate nature, that Allah (ﷻ) is your Lord, lest you deny that on the Day of Resurrection and therefore you do not affirm any of it, and you claim that the proof of Allah was not established against you and you have no knowledge of it; rather you were heedless and distracted from it.

But today you have no excuses left, and the ultimate proof of Allah is established against you.

Or lest you offer another excuse and say: ﴿It was our forefathers before us who ascribed partners to Allah, and we are only the offspring who came after them﴾, so we followed in their footsteps and followed them in their falsehood. ﴿Will You then destroy us because of the deeds of those who invented falsehood?﴾.

Allah has instilled in your nature that which could tell you that what your forefathers followed was falsehood, and that the truth is

what was brought by the Messengers, and that truth should stand up to the ways you found your forefathers following and prevail over it.

Yes, a person may grow up learning the views and corrupt ways of his misguided forefathers, which he thinks are true, but that is only because he is turning away from the proof and evidence of Allah, and His signs in the universe and in himself, so he is turning away from the truth and focusing on what those who invented falsehood say may be the reason why he ended up on a path where he prefers falsehood to truth. This is the correct interpretation of this verse.

According to another view, this refers to the day on which Allah made a covenant with the progeny of Adam, when He brought them forth from his loins and made them testify concerning themselves, and they gave that testimony. Thus He used the testimony that they gave at that time to prove that they have no excuse for their disbelief and stubbornness in this world and the hereafter. But there is nothing in the verse to indicate this, and it is not appropriate or in accordance with the wisdom of Allah (ﷻ), and reality proves that.

This covenant that they mentioned, and said that it occurred when Allah brought forth the progeny of Adam from his loins, in the realm of our prior existence, is something that no one mentioned and it never crossed anyone's mind. How could Allah use as evidence against them something of which they have no recollection and that left no trace or impact?

Hence, because this is something that is very clear, Allah (ﷻ) says: ﴿Thus We explain the revelations in detail﴾ and make them expressly clear ﴿so that they may turn in repentance﴾ and turn back to that which Allah has instilled in their innate nature and to that which they pledged to Allah, so that they may refrain from evil.



﴿ وَأَتْلُ عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا فَانسَلَخَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ  
 الْغَاوِينَ ﴿١٧٥﴾ وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ  
 فَشَاهُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلْ عَلَيْهِ يَلْهَثْ أَوْ تَتْرُكْهُ يَلْهَثْ ذَٰلِكَ مَثَلُ  
 الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١٧٦﴾ ﴾ (سورة

الأعراف: ١٧٥-١٧٦)

- 7:175. Recount to them the story of the man to whom We gave knowledge of Our revelations, but he discarded it, then Shayṭān caught up with him and he became one of the misguided.
- 7:176. If it had been Our will, We would have honoured him thereby, but he clung to this earthly life and followed his desires. His likeness is that of a dog: if you chase him away, he pants with his tongue lolling, and if you leave him alone, he still pants with his tongue lolling. Such is the likeness of those who reject Our revelations. Therefore tell them the stories, so that they may reflect.

Here Allah (ﷻ) says to His Prophet (ﷺ):

﴿Recount to them the story of the man to whom We gave knowledge of Our revelations﴾ that is, We taught him knowledge of the Book of Allah, so he became a great and prominent scholar.

﴿but he discarded it, then Shayṭān caught up with him﴾ that is, he shunned the attributes that are expected of one who has knowledge of the revelations of Allah, because knowledge thereof should make a person acquire the noblest of characteristics, do the best of deeds and be elevated to the highest of levels and most sublime of statuses. But this man threw the Book of Allah behind his back and cast aside

the manners and conduct enjoined by the Book, like one would shed his clothes; when he discarded it, the Shayṭān caught up with him and gained power over him when he departed from that strong fortress, and enticed him to sin. Thus he became the lowest of the low (and he became one of the misguided), after he had been one of those who were guided and guided others. That is because Allah (ﷻ) forsook him and left him to his own devices.

Hence Allah (ﷻ) says: «If it had been Our will, We would have honoured him thereby», by enabling him to act upon it and rise in status in this world and the hereafter, thus he would be protected from his enemies.

«but» he did that which led to him being deprived of divine help, so he clung to the earth, that is, to base desires and worldly aims

«and followed his desires», and he stopped obeying his Lord.

«His likeness» in terms of his eagerness for worldly gain and his total devotion to it

«is that of a dog: if you chase him away, he pants with his tongue lolling, and if you leave him alone, he still pants with his tongue lolling» that is, he remains with his tongue lolling out in all situations, and this person remains at all times eager for worldly gain, and no gains he makes can satisfy his desire.

«Such is the likeness of those who reject Our revelations» after Allah made them available to them. They did not submit; rather they disbelieved in them and rejected them because of their insignificance before Allah, and because of their following of their whims and desires without guidance from Allah.

«Therefore tell them the stories, so that they may reflect» on these likenesses and these lessons and signs, for if they think they will learn, and if they learn they will act.





﴿ سَاءَ مَثَلًا الْقَوْمَ الَّذِينَ كَذَبُوا بِآيَاتِنَا وَأَنْفُسَهُمْ كَانُوا يَظْلِمُونَ ﴾ (سورة

الأعراف: ١٧٧)

7:177. How vile is the likeness of people who rejected Our revelations; rather it is themselves they have wronged.

That is, how vile is the likeness of those who disbelieve in the revelations of Allah and wrong themselves by committing all kinds of sins, for their likeness is truly vile. This may refer to a specific individual to whom Allah made available His revelations and he rejected them, then what Allah mentions happened to him, so Allah tells his story as a warning to others; or it may be that this is a generic case and includes everyone to whom Allah makes available His revelations and he rejects them.

In these verses we find encouragement to act upon knowledge, for that raises one in status before Allah and protects him against the Shayṭān. At the same time, there is a warning against not acting upon knowledge, for that will take one to the lowest of levels and will give the Shayṭān power over him. This also shows us that following whims and desires and being preoccupied with such matters will lead to Allah forsaking him.



﴿ مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدَىٰ وَمَنْ يُضِلِلْ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴾ (سورة

الأعراف: ١٧٨)

7:178. Whomever Allah guides is truly guided; whomever He causes to go astray, it is they who are the losers.

Then Allah explains that He alone has control over guidance and misguidance.

«Whomever Allah guides» by enabling him to do good deeds and protecting him from error, and teaching him that which he did not know

«is truly guided», because he gives precedence to Allah's guidance.

«whomever He causes to go astray» by forsaking him and not enabling him to do good

«it is they who are the losers», for they will lose themselves and their families on the Day of Resurrection, and that is, indeed, a loss beyond compare (22: 11).



﴿وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ ﴿١٧٩﴾ (سورة الأعراف: ١٧٩)

7:179. We have surely created for hell many of the jinn and humankind. They have hearts with which they do not understand, eyes with which they do not see, and ears with which they do not hear. They are like cattle; nay, they are even more astray, for it is they who are heedless.

Here Allah explains why so many people go astray and follow the accursed Iblees.

«We have surely created for hell many of the jinn and humankind», so the animals are better off than them.

«They have hearts with which they do not understand» that is, no understanding or knowledge reaches them, except for the purpose of establishing proof against them.

«eyes with which they do not see» that which may benefit them; rather they miss out on any benefit their eyes may bring them

«and ears with which they do not hear» anything in such a way that the meaning could reach their hearts.

«They» namely those who have these negative characteristics «are like cattle» that is, animals that have no reason, for these people give precedence to that which is transient over that which is eternal, therefore they are devoid of reason.

«nay, they are even more astray» than animals, for cattle function in accordance with the purpose for which they were created, and they have instincts, by which they know what is harmful or good for them; hence they are better off than these people.

«for it is they who are heedless» and unaware of the most beneficial things. They are heedless of faith in Allah, and obedience to Him and remembrance of Him.

Their hearts, hearing and sight were created to help them to obey the commands of Allah and fulfil their duties towards Him, but they use them for the opposite purpose.

Therefore these people deserve to be among those whom Allah created for hell and its fire, so they do the deeds of its people.

As for those who use these faculties in order to worship Allah, and whose hearts are filled with faith in Allah and love for him, and they are not heedless of Allah, these are the people of paradise and they do the deeds of its people.



﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا

كَانُوا يَعْمَلُونَ ﴿١٨٠﴾ (سورة الأعراف: ١٨٠)

7:180. To Allah belong the most beautiful names, so call on Him by them, and keep away from those who profane His names. They will be requited for what they do.

This is indicative of the greatness of His glory and attributes, for to Him belong the most beautiful names. In other words, all good names are His. What this refers to is every name that is indicative of an attribute of perfection and greatness. This is why they are called beautiful, because if they did not refer to an attribute, and were merely information, they would not be beautiful. Similarly, if they referred to attributes of imperfection or attributes that may be praiseworthy or otherwise, then they would not be beautiful. Each of His names points to the meaning of that attribute in the most complete and comprehensive manner, and includes all its shades of meaning.

For example, the name *al-'Aleem* (the All-Knowing) indicates that He has all-encompassing knowledge of all things, so nothing, not even the weight of an atom on earth or in heaven, is beyond His knowledge.

The name *ar-Raheem* (the Most Merciful) indicates that He is possessed of great mercy that encompasses all things.

The name *al-Qadeer* (the Omnipotent, All-Powerful) indicates that He is possessed of all-encompassing power and nothing is beyond His power, and so on.

Another aspect of the beauty of these names is that He cannot be called except by these names. Hence He says: ﴿so call on Him by them﴾. This includes the supplication of worship and the supplication of asking. So He is to be called upon for everything that is needed, in a manner that is appropriate to the need in question. So the one who calls upon Him may say, for example: O Allah, forgive me and have mercy on me, for You are the Oft-Forgiving, the Most Merciful. Accept my repentance, O Acceptor of repentance. Grant me provision, O Provider. Show me kindness, O Most Kind – and so on.

﴿and keep away from those who profane His names. They will be requited for what they do﴾ that is, as a penalty and punishment for profaning His names. What that means is misusing the name and calling by these names those who do not deserve them, as the polytheists do when naming their false gods; or denying their meanings and distorting them, giving meanings that were not intended by Allah or His Messenger (ﷺ); or likening the divine attributes to the attributes of some created being. What one must do is beware of profaning these names and beware of those who profane them. It is proven in *as-Saḥeeḥ* that the Prophet (ﷺ) said:

«Allah has ninety-nine names; whoever learns them by heart will enter paradise.» (Bukhari, Muslim, at-Tirmidhi, and Ibn Mājah)



﴿وَمَنْ خَلَقْنَا أُمَّةً يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ﴾ (سورة الأعراف: ١٨١)

7:181. Among those whom We have created there is a group who guide others in the way of truth and establish justice therewith.

That is, among those whom We have created there is a virtuous nation, perfect in and of itself, striving to perfect others, guiding themselves and others on the basis of truth. Hence they learn the truth, act upon it, teach it, call others to it and call them to act upon it. ﴿and establish justice therewith﴾ among people in their rulings, if they rule concerning matters of property, killing, people's rights over one another, the views and ideas of others, and so on. These people are the leaders of guidance and lights in the darkness. They are the ones whom Allah has blessed with faith, righteous deeds, mutual enjoining of truth and mutual enjoining of steadfastness; they are the strong and true in faith, whose status is second only to that of the Messengers. Among themselves they are of varying status, each according to his situation.

Glory be to the One Who singles out for His mercy whomever He will, and Allah is the Possessor of abundant grace.



﴿ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ ﴿١٨٢﴾ وَأُمَلِّ لَهُمْ آيَاتِ  
 كِيدِي مَتِينٌ ﴿١٨٣﴾ أَوْلَمْ يَتَفَكَّرُوا مَا بِصَاحِبِهِمْ مِنْ جِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ مُبِينٌ ﴿١٨٤﴾  
 أَوْلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ وَأَنْ عَسَى أَنْ  
 يَكُونَ قَدِ اقْتَرَبَ إِلَيْهِمْ قِيَامُ يَوْمِهِمْ بَعْدَهُ، يُؤْمِنُونَ ﴿١٨٥﴾ مَنْ يُضِلِلِ اللَّهُ فَلا هَادِيَ لَهُ،  
 وَيَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٨٦﴾ ﴾ (سورة الأعراف: ١٨٢-١٨٦)

- 7:182. As for those who reject Our signs, We will lead them step by step to their ruin, without their even realising it.
- 7:183. I will give them respite, for My stratagem is sure.
- 7:184. Have they not reflected? There is no madness in their companion; he is but a clear warner.
- 7:185. Have they not considered [Allah's] mighty dominion over the heavens and the earth, and all that Allah has created, and [realised] that their own appointed time may be near? In what message after this will they then believe?
- 7:186. Whoever Allah causes to go astray, none can guide him; He will leave them to wander blindly in their misguidance.

This refers to those who disbelieved in the signs of Allah that highlight the truth of the message of guidance brought by Muhammad (ﷺ), so they rejected it and did not accept it.

﴿We will lead them step by step to their ruin, without their even realising it﴾, by sending them abundant provision.

﴿I will give them respite﴾ that is, I will give them respite so that they will think that they will never be taken to task or be punished;

hence they will increase in disbelief and transgression, and will add evil to their evil. Thus their punishment will increase and be multiplied, and they will harm themselves without realising it. Hence Allah says: ﴿for My stratagem is sure﴾ that is, strong and effective.

﴿Have they not reflected? There is no madness in their companion﴾, namely Muhammad (ﷺ). In other words, did they not think or wonder whether their companion – who they know well, and nothing of his character is hidden from them – was in fact insane? Let them look at his character, attitude, behaviour and attributes; let them look at that to which he is calling them. They will find nothing in it but the most perfect of characteristics, and he surpassed all others in reason and wisdom. He does not call to anything but that which is good, and he does not prohibit anything but that which is evil.

Do you think, O people of reason, that such a man would have any madness in him? Is he not the great leader and sincerest adviser, honourable and noble, compassionate and kind?

Hence Allah says: ﴿he is but a clear warner﴾ that is, he calls people to that which will save them from punishment and cause them to attain reward.

﴿Have they not considered [Allah's] mighty dominion over the heavens and the earth﴾ for if they look at them, they will find clear evidence of the oneness of their Lord, and of His perfect attributes ﴿and﴾, likewise, let them look at ﴿all that Allah has created﴾, for all parts of the universe offer the greatest evidence of Allah's knowledge, power, wisdom, abundant mercy and kindness, and demonstrate that His will is always done, and point to other great divine attributes. It highlights that He alone is the Creator and Controller, which means that He is the only One Who is deserving of worship, praise, glorification, love and affirmation of His oneness.

﴿and [realised] that their own appointed time may be near﴾ that is, let them look at their own situation and look at their own selves

before their time comes and death takes them unawares whilst they are in a state of heedlessness, for at that time they will not be able to make up for their negligence.

﴿In what message after this will they then believe?﴾ That is, if they do not believe in this great Book, then in what message will they believe? Will they believe in books of lies and misguidance, or in the message of every fabricator and charlatan?

Nothing will succeed in bringing this misguided one to true guidance. Hence Allah (ﷻ) says: ﴿Whoever Allah causes to go astray, none can guide him; He will leave them to wander blindly in their misguidance﴾ that is, confused and hesitant, and never emerging from it; they will never be guided to the truth.



﴿يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجِيبُهَا لَوْفِيهَا إِلَّا هُوَ نُقِلَتْ فِي السَّمَوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمُ إِلَّا بَغْتَةً يَسْتَلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿١٨٧﴾ قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَاسْتَكْتَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِقَوْمٍ يُؤْمِنُونَ ﴿١٨٨﴾﴾ (سورة الأعراف: ١٨٧-١٨٨)

7:187. They ask you about the Hour: When will it come to pass? Say: The knowledge thereof is with my Lord [alone]. None but He can disclose when its time will come. It will weigh heavily on the heavens and the earth; it will not come upon you but suddenly. They ask you as if you were well-informed of it. Say: The knowledge thereof is with Allah [alone], but most people do not realise.

7:188. Say: I have no power either to benefit or harm myself, except as Allah wills. If I had knowledge of the unseen, I would have acquired much good, and no harm would have touched me. I



am but a warner and a bringer of glad tidings to people who believe.

Here Allah (ﷻ) says to His Messenger Muhammad (ﷺ): «They» that is, those who stubbornly disbelieve in you «ask you about the Hour: when will it come to pass?» That is, when will it come and when will it befall people? «Say: The knowledge thereof is with my Lord [alone]» that is, He alone has knowledge of it «None but He can disclose when its time will come» that is, no one can disclose its time when He has decreed it will begin, except He.

«It will weigh heavily on the heavens and the earth» that is, the knowledge thereof is concealed from the inhabitants of the heavens and the earth, and they feel very worried concerning it; they are concerned about the Hour.

«it will not come upon you but suddenly» that is, when you do not realise, and you have not prepared for it and are not ready for it to begin.

«They ask you as if you were well-informed of it» that is, they are keen to ask you about the Hour, as if you have knowledge of it. They do not realise that you – because of your perfect knowledge of your Lord and because you know that there is no benefit in asking about it, are not concerned about this question and you are not very keen to find out about it, so why do they not follow your example and refrain from thinking too much about this matter that serves no purpose and is difficult to find out about? For no Prophet who was sent, and no angel who is close to Allah, knows about it; it is one of the matters that Allah has concealed from His creation in accordance with His perfect wisdom and abundant knowledge.

«Say: The knowledge thereof is with Allah [alone], but most people do not realise» hence they are keen to find out about something they should not be so keen to know, especially people such as these,

who fail to ask about what is more important and ignore that which they should learn, then they focus on something which no one could ever find out and that they are not required to know about.

﴿Say: I have no power either to benefit or harm myself﴾ for I am helpless and under His control; nothing good comes to me except from Allah, nothing bad is warded off from me except by Him, and I have no knowledge except what Allah (ﷻ) has taught me.

﴿If I had knowledge of the unseen, I would have acquired much good, and no harm would have touched me﴾ that is, I would have taken the measures that I knew would serve my interests and bring me benefits, and I would have avoided everything that could lead to negative consequences and harm, because I would have known things before they happened and what they would lead to. But – because I have no knowledge – bad things may befall me and I may miss out on worldly benefits and interests. This is the clearest evidence that I have no knowledge of the unseen.

﴿I am but a warner﴾ – I warn of punishments in this world and the hereafter, and I explain the deeds that lead to that and warn against them.

﴿and a bringer of glad tidings﴾ of reward in this world and the hereafter, and I explain the deeds that lead to that and encourage people to do them. But not everyone accepts these glad tidings and warnings; rather the only ones who benefit from that and accept it are the believers. These verses highlight the ignorance of those who go to the grave of the Prophet (ﷺ) and call upon him to bring benefits or ward off harm, for he has no control over anything. He cannot benefit anyone whom Allah does not want to benefit and he cannot ward off harm from anyone from whom Allah does not want to ward off harm. He has no knowledge except that which Allah has taught him. Rather he benefits those who accept the glad tidings and warning with which he was sent, and act accordingly. This is the benefit one may get from him, which supersedes the benefit one may get from

fathers and mothers, friends and brothers; what this refers to is his encouragement to do all that is good and his warning against all that is evil, as he explained to them in the clearest terms.



﴿ هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّهَا حَمَلَتْ حَمَلًا خَفِيفًا فَمَرَّتَ بِهِ فَلَمَّا أَثْقَلَتْ دَعَوَا اللَّهَ رَبَّهُمَا لَئِنْ آتَيْنَا صَالِحًا لَنُكَوِّنَنَّ مِنَ الشَّكْرِينَ ﴿١٨٩﴾ فَلَمَّا آتَاهُمَا صَالِحًا جَعَلَا لِلَّهِ شُرَكَاءَ فِيمَا آتَاهُمَا فَتَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ ﴿١٩٠﴾ أَيْشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿١٩١﴾ وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا أَنفُسَهُمْ يَنْصُرُونَ ﴿١٩٢﴾ وَإِنْ نَدَعُوهُمْ إِلَى الْهُدَى لَا يَتَّبِعُوكُمْ سِوَاةَ عَلَيْكُمْ أَدْعُوهُمْ أَمْ أَنُحِصِبُكُمْ ﴿١٩٣﴾ ﴾ (سورة الأعراف: ١٨٩-١٩٣)

- 7:189. It is He Who created you from a single soul, and created from it its mate, so that he might find comfort in her. When he has covered her, she bears a light burden and carries it about with ease. Then when she grows heavy, they both call upon Allah, their Lord, [saying]: If You give us a healthy child, we will certainly be among those who are grateful.
- 7:190. But when He gives them a healthy child, they ascribe partners to Him in that which He has given to them. Exalted be Allah far above the partners they ascribe to Him.
- 7:191. Do they ascribe to Him as partners those who cannot create anything, but are themselves created?
- 7:192. They have no power to help them, nor can they help themselves.
- 7:193. If you call them to guidance, they will not follow you. It is the same for you whether you call them or remain silent.

﴿It is He Who created you﴾, O men and women who are scattered throughout the earth in large numbers of different groups

«from a single soul» namely Adam (ﷺ), the father of humanity. «and created from it its mate» that is, He created from Adam his wife Ḥawwâ', so that he might find comfort in her, because she came from him and therefore there was compatibility and harmony between them that led to them finding comfort in one another; thus each was attracted physically to the other

«When he has covered her» that is had intercourse with her. The Creator has decreed that offspring should result from that desire and intercourse. Thereupon «she bears a light burden and carries it about with ease». This refers to the beginning of pregnancy, when the female is unaware of it and it is not burdensome for her.

«Then» as the pregnancy continues «when she grows heavy», as the foetus in her womb grows bigger, then the parents begin to feel concern about the birth and hope that the infant will emerge alive, healthy and sound, with no defects. So they both call upon «Allah, their Lord, [saying]: If You give us a healthy child» that is, physically sound and complete, with nothing missing

«we will certainly be among those who are grateful».

«But when He gives them a healthy child», according to their request, and He completes the blessing upon them

«they ascribe partners to Him in that which He has given to them» that is, they ascribe partners to Allah with regard to that child – whom only Allah brought into being and blessed them with, thus bringing joy to his parents – by giving him a name suggesting that he is a slave ('abd) of something other than Allah, such as 'Abdul-Ḥārith, 'Abdul-'Uzzâ, 'Abdul-Ka'bah, and so on, or they join others with Allah in worship, after Allah bestowed upon them blessings such as no one could enumerate.

This verse moves from something specific to something general. The beginning of the verse speaks of Adam and Ḥawwâ', then moves on to speaking of people in general. Undoubtedly this is something that happens often among the progeny of Adam. Hence

Allah proved to them the falseness of their ascription of partners to Him, and highlighted the fact that they commit a grave wrong thereby, whether that ascription of partners to Him is in word or in deed. For Allah is the One Who created them from a single soul, from which He created its spouse, and He gave them partners from among themselves; then He created love and compassion between them, whereby they find comfort and harmony with one another, as well as physical pleasure; then He guided them to the means of fulfilling that desire and producing offspring. Then He created the offspring in the wombs of the mothers during a brief period in which they long for the child and pray to Allah to bring him forth safe and sound, and Allah completes His blessing to them and grants them their request.

Does He not deserve that they should worship Him alone and not ascribe any partner to Him in their worship, and devote their worship solely to Him? But they did the opposite and ascribed as partners to Allah those who ﴿cannot create anything, but are themselves created. They have no power to help them﴾ namely their worshippers ﴿nor can they help themselves﴾.

If they do not create anything, not even an atom's weight, but are themselves created, and they cannot ward off any harm from those who worship them, or even from themselves, then how can they be taken as gods alongside Allah? This is the worst of wrongdoing and foolishness. If you, O polytheists, call these gods whom you worship besides Allah, ﴿to guidance, they will not follow you. It is the same for you whether you call them or remain silent﴾. So human beings are better off than the idols, because the idols cannot hear or see, or guide or be guided. If the smart, rational person thinks about all this in a fair-minded manner, he will be certain of the falseness of their gods and the folly of those who worship them.



﴿ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ أَمْثَالِكُمْ فَأَدْعُوهُمْ فَلْيَسْتَجِيبُوا  
 لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٩٤﴾ أَلَمْ أَرْجُلْ يَمْشُونَ بِهَا أَمْ لَهُمْ أَيْدٍ يَبِطِشُونَ  
 بِهَا أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَا أَمْ لَهُمْ آذَانٌ يَسْمَعُونَ بِهَا قُلْ ادْعُوا شُرَكَاءَكُمْ ثُمَّ  
 كِيدُوا فَلَا تُنظِرُونِ ﴿١٩٥﴾ إِنَّ وَلِيَّ اللَّهِ الَّذِي نَزَّلَ الْكِتَابَ وَهُوَ تَوَلَّى الصَّالِحِينَ ﴿١٩٦﴾ ﴾

(سورة الأعراف: ١٩٤-١٩٦)

- 7:194. Verily those on whom you call besides Allah are slaves like you; call upon them and let them answer you, if you are truthful.
- 7:195. Do they have feet with which to walk, or hands with which to strike, or eyes with which to see, or ears with which to hear? Say [O Muhammad]: Call upon those partners whom you ascribe to Allah, then scheme against me and give me no respite!
- 7:196. Verily my Protector is Allah, Who sent down the Book, for it is He Who protects the righteous.

This is in the nature of a challenge to the polytheists who worship the idols. Allah (ﷻ) says: ﴿Verily those on whom you call besides Allah are slaves like you﴾ that is, there is no difference between you and them, for you are all slaves of Allah, under His control. If what you claim is true, that they are deserving of worship, then ﴿call upon them and let them answer you﴾. If they answer you and you get what you want, (then you have proved your point), otherwise it will become clear that this claim of yours is false and you are fabricating the worst of lies against Allah.

This needs no further explanation. If you look at the idols, you will see that they are mere images, which indicates that they can do nothing of benefit. They have no legs with which to walk, no hands with which to strike, no eyes with which to see, and no ears with which to hear. They are lacking all faculties and capabilities that man has.

Because they do not respond when you call upon them, and they are slaves like you – and in fact you are better and stronger than them in many ways – then why do you worship them?

﴿Say [O Muhammad]: Call upon those partners whom you ascribe to Allah, then scheme against me and give me no respite!﴾ That is, get together, you and your so-called partners, to do me harm without any delay or respite. But you will never be able to cause me any harm, because my Protector is Allah, Who protects me, brings me benefits and wards off harm from me.

﴿Who sent down the Book﴾ In which is guidance, healing and light. He is the One Whom I have taken as my ally, and I adhere to the teachings that He has ordained for His slaves.

﴿for it is He Who protects the righteous﴾, those whose intentions, deeds and words are sound, as Allah (ﷻ) says elsewhere:

﴿Allah is the Protector of those who have faith; from the depths of darkness He will lead them forth into light...﴾ (al-Baqarah 2: 257)

Because the righteous believers take their Lord as their ally, believing in Him and fearing Him, and they do not take as an ally anyone other than Him who can do no benefit or harm, Allah protects them and helps them to do that which is good for them and in their best interests in both spiritual and worldly terms, and by virtue of their faith He wards off from them all harm, as Allah says:

﴿Verily, Allah will defend those who believe...﴾ (al-Hajj 22: 38)



﴿وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ نَصَرَكُمْ وَلَا أَنْفُسَهُمْ يَصُدُّونَ  
وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَىٰ لَا يَسْمَعُوا وَتَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ﴾

﴿(سورة الأعراف: ١٩٧-١٩٨)﴾

- 7:197. Whereas those you call upon besides Him can neither help you nor even help themselves.
- 7:198. If you call them to guidance, they do not hear, and you see them looking at you but they do not see.

This also explains why these idols whom they worship besides Allah do not deserve any worship at all, because they cannot do anything to help themselves or to help their worshippers; they have no ability to think or respond. If you were to call them to guidance, they would not be guided. They are mere images with no spark of life in them.

You see them looking at you, but they do not really see, because they gave them the images of animate beings, human or otherwise, and they gave them eyes and limbs, so when you see them you might say that they are alive. But if you think about them, you will realise that they are inanimate and cannot move, and there is no life in them. So on what basis do the polytheists take them as gods besides Allah? For what purpose or benefit do they devote themselves to them and seek to draw close to them with all kinds of acts of worship?

Once this is understood, one will realise that even if the polytheists and the gods whom they worship were to come together and wanted to plot against the one whose protector is the Creator of the earth and the heavens, Who takes care of His righteous slaves, they would never be able to do him even an atom's weight of harm, because they and their gods are completely incapable, whereas the strength and power of Allah is perfect and so is the power of the one who seeks His protection and puts his trust in Him.

It was also suggested with regard to the meaning of the verse ﴿and you see them looking at you but they do not see﴾ is that the pronoun ﴿they﴾ refers to the polytheists who disbelieved in the Messenger of Allah (ﷺ). Thus the meaning would be: do you think that they are looking at you, O Messenger of Allah (ﷺ), with the understanding



to differentiate one who is truthful and one who is lying? But they do not see you as you really are, for they cannot see the beauty, perfection and sincerity in you.



﴿ خذِ الْعَمَلْ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴾ (سورة الأعراف: ١٩٩)

7:199. Make allowances for people's nature, enjoin what is right and turn away from the ignorant.

This verse is a comprehensive summary that tells one, in a concise way, how to interact with people in the best manner; he should take people as they appear to be and adopt an easy-going approach, by accepting them as they are, with whatever they have to offer of deeds and characteristics. He should not expect more from them than they are able to do; rather he should appreciate whatever he sees of good words and deeds, and whatever is less than that, and overlook their shortcomings. He should not look down on the minor because he is young, or on one who is lacking in reason for his shortcomings, or on one who is poor because of his poverty. Rather he should treat everyone with kindness and respond kindly to each person as is appropriate to his nature and situation, with an open heart and mind.

﴿enjoin what is right﴾ that is, enjoin all good words, good deeds and good attitudes, addressed to close associates and strangers alike; ensure that whatever reaches people from you is either: teaching knowledge; encouraging good, such as upholding ties of kinship or honouring parents; reconciling people; beneficial advice; sound opinions; help in righteousness and piety; discouraging abhorrent deeds; or guiding to that which will attain some good purpose, be it spiritual or worldly.

As it is not possible to avoid the harm of the ignorant, Allah (ﷻ) instructs us to turn away from the ignorant one and not to respond to his ignorance; whoever harms you in word or deed, do not harm him in response; do not deprive the one who deprives you; whoever cuts you off, uphold ties with him; and whoever wrongs you, be fair towards him.

However, with regard to how one should interact with the devils among humankind and the jinn, Allah (ﷻ) says:



﴿وَأَمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ ﴿٣٠﴾ إِنَّا نَدَّبُّهُمْ بِمَا يَنْزَغُونَكَ إِذَا حَسَبْتَهُمْ طَائِفًا مِّنَ الشَّيْطَانِ نَذَكَّرُوا فَإِذَا هُم مُّبْصِرُونَ ﴿٣١﴾ وَإِخْوَانُهُمْ يَمُدُّونَهُمْ فِي الْغَيِّ ثُمَّ لَا يُقْصِرُونَ ﴿٣٢﴾﴾ (سورة الأعراف: ٢٠٠-٢٠٢)

- 7:200. And if a prompting from Shayṭān stirs you up, seek refuge with Allah, for He is All-Hearing, All-Knowing.
- 7:201. Verily those who fear Allah, when an evil suggestion comes to them from Shayṭān, remember and immediately begin to see clearly.
- 7:202. Whereas the devils support and encourage their [human] brothers in sin, and never cease.

At any time, and in any situation, ﴿if a prompting from Shayṭān stirs you up﴾ that is, you feel his whispering and discouragement from doing good, or encouragement and prompting to do evil, ﴿seek refuge with Allah﴾ that is, turn to Allah and seek protection with Him, for He is ﴿All-Hearing﴾ and hears what you say ﴿All-Knowing﴾ – He knows your intention and your weakness, and how eager you are to turn to Him, so He will protect you from confusion and from the whispers of the Shayṭān, as He says elsewhere:

«Say: I seek refuge with the Lord of humankind.» (*an-Nâs 114: 1*)

Because it is inevitable that one will occasionally be heedless and the Shaytân, who is always lying in wait, will find an opportunity to exploit, Allah (ﷻ) mentions the sign that distinguishes the pious from the heedless: the pious person, if he commits a sin by responding to devilish prompting to do something that is prohibited or to omit something that is obligatory, will remember how the Shaytân got to him and will take note of that weak point. He will remember what Allah has enjoined upon him and what he must do of adhering to faith. So he will come back to his senses, ask Allah to forgive him and make up for his negligence by repenting sincerely and doing many good deeds. Thus he will repel the despised Shaytân and spoil everything he has achieved.

As for the brothers and allies of the devils, if they fall into sin, their devils continue to encourage them in sin, time after time, without ceasing. The devils never stop tempting them, because they got their hopes up when they saw that they were easily led, and they never cease doing evil.



﴿ وَإِذَا لَمْ تَأْتِهِم بِآيَةٍ قَالُوا لَوْلَا آجَبْتِنَهَا قُلْ إِنَّمَا أَتَّبِعُ مَا يُوحَىٰ إِلَيَّ مِنْ رَبِّي هَٰذَا بَصَآئِرٌ مِّنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُؤْمِنُونَ ﴾ (سورة الأعراف: ٢٠٣)

7:203. When you do not bring them a miracle, they say: Why do you not improvise one? Say: I only follow that which is revealed to me from my Lord. This [Qur'an] contains clear proofs from your Lord, and is a guidance and a mercy for people who believe.

These disbelievers persist in their stubborn rejection, even if you bring them signs that point to true guidance. If you bring them any signs that point to your truthfulness, they will not submit.

«When you do not bring them a miracle» such as they suggest and specify

«they say: Why do you not improvise one?» That is, why do you not choose a particular miracle or sign, as if you are the one who brings down the signs and controls all of creation. They do not realise that you have no control over the matter at all. Or it may be that what is meant is: why do you not make something up on your own initiative?

«Say: I only follow that which is revealed to me from my Lord» – I am a slave under orders, and it is Allah (ﷻ) Who sends down the signs in accordance with His great wisdom. If you want a sign that does not diminish with the passage of time, or proof that never becomes obsolete, then look at this great Qur'an, the wise reminder, for it «contains clear proofs from your Lord», through which you will find guidance with regard to all divine commands and whatever humans may seek of good. It is a guide and a proof, so whoever reflects upon it and contemplates it will realise that it is a revelation from One who is Most Wise, Praiseworthy, and no falsehood can approach it from before it or from behind it (cf. 41: 42). By means of it proof is established against everyone it reaches, but most people do not believe. For those who do believe, however, it is «a guidance» away from error and «a mercy» that saves them from doom. The believer is guided by the Qur'an and follows it, and he will be blessed in this world and the hereafter.

As for the one who does not believe in it, he is misguided and doomed in this world and the hereafter.



﴿ وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ﴾ (سورة

الأعراف: ٢٠٤)

7:204. When the Qur'an is recited, listen attentively and remain silent, so that you may be shown mercy.

This command is general and is applicable to everyone who hears the Book of Allah being recited. He is enjoined to listen to it and remain silent. The difference between listening and remaining silent is that remaining silent is an outward action, that requires one to stop talking or doing anything that may distract you from listening to it.

Listening, on the other hand, means lending your ears, focusing your mind and contemplating the meaning of what is heard. The one who does both of these things when the Book of Allah is recited will attain a great deal of good, abundant knowledge, renewed and ongoing faith, increasing guidance and understanding of his religion. Hence Allah has made attainment of mercy dependent on these two things. This indicates that if a person does not listen and remain silent when the Book is recited to him, he will be deprived of his share of mercy and will miss out on a great deal of good.

One of the most emphatically enjoined instructions with regard to listening to Qur'anic recitation is the requirement to listen attentively to it and remain silent during the prayers in which the recitation is done out loud. When the imam is reciting, the worshipper is instructed to remain silent. In fact the majority of scholars say that remaining silent and listening attentively to the imam is more important than reciting al-Fâtiḥah or any other soorah.



﴿وَأَذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ  
وَلَا تَكُن مِّنَ الْغَافِلِينَ ﴿٢٠٥﴾ إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ. وَيُسَبِّحُونَهُ  
وَلَهُ يُسْجَدُونَ ﴿٢٠٦﴾﴾ (سورة الأعراف: ٢٠٥-٢٠٦)

- 7:205. And remember your Lord to yourself with humility and reverence, without raising your voice, in the morning and in the evening, and do not be among the heedless.
- 7:206. Verily those who are near your Lord [the angels] are not too proud to worship Him; they glorify Him and prostrate before Him.

Remembering Allah (ﷻ) may be done in the heart or verbally, or it may be both, which is the most perfect kind of *dhikr*. Allah enjoined His slave and Messenger Muhammad (ﷺ) first of all, and others by virtue of their following him, to remember his Lord to himself that is, sincerely when he is alone

﴿with humility﴾ that is, beseeching verbally, repeating all kinds of *dhikr* (remembrance)

﴿and reverence﴾ in your heart, with fear of Allah and apprehension that your deed may not be accepted. The sign of fear of Allah is that one strives and does one's utmost to perfect one's deeds, try to improve on them and be sincere.

﴿without raising your voice﴾ that is, be moderate, neither too loud nor too quiet in your prayer, but following a middle course.

﴿in the morning﴾ at the beginning of the day

﴿and in the evening﴾ at the end of the day. The advantage and virtue of remembering Allah at these two times is greater than at others.

﴿and do not be among the heedless﴾, those who forget Allah, so He causes them to forget themselves; thus they are deprived of good in this world and the hereafter. They turn away from all blessings and success that come from remembering Him and submitting oneself in servitude to Him, and they turn to and focus on all that leads to misery and doom.

This is the etiquette to which the individual should pay proper attention, namely remembering Allah a great deal throughout the night and day, especially at the two ends of the day, sincerely, with

proper focus and humility, and calmly, focusing on what one says, with proper conduct and dignity, calling upon Allah and remembering Him with full presence of mind, and not being heedless, for Allah does not answer the supplication of one who is distracted and not focused on what he is saying.

Then Allah tells us that He has slaves who persistently worship and serve Him, namely the angels. So you should understand that Allah is not seeking to have more of His creation worshipping Him because He does not have enough, or to be honoured because He is lacking in that; rather He wants what is beneficial for you and for you to gain from Him many times more than what your deeds are worth. Hence He says:

﴿Verily those who are near your Lord﴾ namely the angels who are close to Him, the bearers of the Throne and the cherubim ﴿are not too proud to worship Him﴾; rather they persist in humbly worshipping Him, submitting to the commands of their Lord ﴿they glorify Him﴾ night and day, without ceasing ﴿and prostrate before Him﴾ alone, with no partner or associate. So let the people follow the example of these noble angels and persist in worshipping the Sovereign, the All-Knowing.

This is the end of the commentary on Soorat al-A'râf.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



08.

## Soorat al-Anfâl

(Madani)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



سَأَلْتَهُنَّ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ  
بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١﴾ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا  
ذَكَرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ  
﴿٢﴾ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣﴾ أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ  
حَقًّا لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٤﴾ (سورة الأنفال: ١-٤)

- 8:1. They ask you [O Muhammad] about the spoils of war. Say: The spoils of war belong to Allah and the Messenger, so fear Allah and set things right among yourselves. Obey Allah and His Messenger, if you are [truly] believers.
- 8:2. The true believers are those whose hearts are filled with awe when Allah is mentioned, and when His revelations are recited it increases them in faith, and they put their trust only in their Lord;
- 8:3. those who establish prayer and spend out of what We have provided for them.



8:4. Such are the true believers; they will have high ranks with their Lord, and forgiveness and a generous provision.

The word *anfāl* (translated here as «spoils of war») refers to the booty that Allah granted to this Ummah, namely the property of the disbelievers (captured in battle). These verses in this soorah were revealed concerning the Battle of Badr, the first major booty that the Muslims captured from the polytheists. There was a dispute among some of the Muslims concerning it, so they asked the Messenger of Allah (ﷺ) and Allah (ﷻ) revealed the words: «They ask you [O Muhammad] about the spoils of war» – how they are to be divided and to whom?

«Say» to them: the spoils of war belong to Allah and His Messenger (ﷺ), to decide concerning it however they will, so you have no right to object to the ruling of Allah and His Messenger (ﷺ); rather, when Allah and His Messenger (ﷺ) decide something, you must accept their ruling and submit to it. This is included in the words «so fear Allah» by complying with His commands and avoiding that which He prohibits.

«and set things right among yourselves» that is, set things right and turn disputes, disconnection and turning away into friendship, mutual love and upholding of ties. Thus you will become united and will put an end to what has occurred of arguments, disputes and conflict that resulted from cutting off ties with one another.

Setting things right among people includes showing a good attitude towards them and forgiving those among them who misbehave; this will dispel much of the resentment and severing of ties that may be in people's hearts. The instruction that includes all of that is to be found in this verse: «Obey Allah and His Messenger, if you are [truly] believers». For faith calls one to obey Allah and His Messenger (ﷺ), so the one who does not obey Allah and His Messenger (ﷺ) is not a believer.

If anyone falls short in obeying Allah and His Messenger (ﷺ), that is due to his lack of faith, because faith is of two types: complete faith which results in success, which is praiseworthy, and faith that is of a lesser degree. What is referred to here is complete faith. Allah says: ﴿The true believers﴾, who adhere to all the teachings of faith ﴿are those whose hearts are filled with awe when Allah is mentioned﴾ that is, they are filled with fear and awe, and that fear of Allah (ﷻ) dictates that they should refrain from that which is prohibited. Fear of Allah (ﷻ) is one of the greatest signs that restrain one from committing sin.

﴿and when His revelations are recited it increases them in faith﴾, the reason being that they listen to it with presence of mind, contemplating the meaning, and as a result of that their faith increases, because contemplation is one of the actions of the heart, and it is inevitable that they will learn a meaning that they did not know, or they will be reminded of something that they had forgotten, or it will make their hearts inclined towards good and make them long for the reward of their Lord, or will make them fear His punishment, or they will be deterred from sin. All of these are things that increase one in faith.

﴿and they put their trust only in their Lord﴾ alone, with no partner or associate. In other words, they rely in their hearts on their Lord to bring what is in their best interests and ward off that which may harm them in spiritual or worldly terms, and they trust that Allah (ﷻ) will do that.

Trust in Allah is the motive for all good deeds, which cannot exist or be completed without it

﴿those who establish prayer﴾ both obligatory and supererogatory, doing all acts of the prayer, both outward and inward, with presence of mind which is the spirit and essence of the prayer.

﴿and spend out of what We have provided for them﴾ – this includes obligatory spending, such as zakâh, expiation, and spending on wives

and relatives, as well as recommended spending such as charity of all kinds.

«Such» that is, those who have these qualities «are the true believers», because they combine Islam and faith; good deeds, both inward and outward; knowledge and action; and fulfilling their duties towards Allah and towards His slaves.

Allah mentions the actions of the heart (such as intentions, feelings and emotions) first, because they are the basis of physical actions and are superior to them. This indicates that faith may increase and decrease; it increases by doing acts of obedience and it decreases by doing the opposite.

The individual should pay attention to his faith and tend it. The best way of doing that is contemplating the Book of Allah (ﷻ) and reflecting upon its meanings.

Then Allah mentions the reward of the true believers: «they will have high ranks with their Lord» that is, according to the level of their deeds

«and forgiveness» of their sins «and a generous provision», which is what Allah has prepared for them in paradise, such as no eye has seen, no ear has heard, nor has it ever crossed the mind of man.

This indicates that the one who does not reach their level of faith – even if he enters paradise – will not attain what they attain of perfect honour from Allah.



﴿كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِنَ الْمُؤْمِنِينَ لَكُرِهُونَ ۝٥﴾  
 يُجَدِّدُونَكَ فِي الْحَقِّ بَعْدَ مَا نَبَّيْنَكَ أَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ ۝٦﴾ وَإِذْ  
 يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشُّوكَةِ

تَكُونُ لَكُمْ وَيُرِيدُ اللَّهُ أَنْ يُحَقِّقَ الْحَقَّ بِكَلِمَاتِهِ وَيَقَطَعَ دَائِرَ الْكٰفِرِينَ ﴿٧﴾ لِيُحَقِّقَ  
 الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴿٨﴾ (سورة الأنفال: ٥-٨)

- 8:5. It is like when your Lord caused you to go forth from your home on a mission of truth, even though some of the believers disliked it
- 8:6. And disputed with you concerning the truth after it had been made manifest, as if they were being driven towards death and beheld it with their very eyes.
- 8:7. And [remember] when Allah promised you one of the two enemy parties, that it would fall to you, and you wished that the unarmed group would fall to you. But it was Allah's will to vindicate the truth by His words and to cut off the root of the disbelievers,
- 8:8. so that He might prove the truth to be true and the false to be false, even though the evildoers hate it.

Here Allah highlights – ahead of this blessed major battle – the qualities that the believers should attain, because whoever attains them will be in a good state and his deeds will be sound and correct; one of the most significant of these is jihad in His cause.

Just as their faith was true and their reward was the truth that Allah promised them, similarly Allah brought His Messenger (ﷺ) forth from his home to meet the polytheists at Badr on a mission of truth, which Allah (ﷻ) loves and which He willed and decreed.

Even though it did not occur to the believers that there would be fighting between them and their enemy during this excursion, when it became clear to them that this was going to happen, some of the believers began to argue with the Prophet (ﷺ) about that, and they were reluctant to meet their enemy; it was as if they were being driven towards death and beheld it with their very eyes.

But in fact this attitude of theirs was not appropriate, especially after it became clear to them that they had gone forth on a mission of truth and that it was something that Allah had enjoined and was pleased with. In such a situation there is no room for argument, because the right time for arguing and debating is when there is doubt and confusion about the right thing to do. But in this case the right thing was quite clear, therefore there should be no option but to submit and comply.

However, many of the believers were not part of this argument at all, and they were not reluctant to meet their enemy. Those whom Allah rebuked subsequently accepted the idea of jihad and Allah made them steadfast and made available to them measures of reassurance that put their minds at rest, as we shall see below.

The original reason for them going forth was to intercept the caravan of Quraysh that had travelled to Syria with Abu Sufyân ibn Ḥarb, which was a big caravan.

When they heard that the caravan was on its way back from Syria, the Prophet (ﷺ) mobilised the people, and three hundred plus men set out with him. They had seventy camels with them, which they took turns riding and carried their luggage on them. Quraysh heard about them, so they went forth to protect their caravan, with a large number of well-armed and well-equipped men, both riding and on foot; their number reached approximately one thousand.

Allah promised the believers one of the two groups: either they would capture the caravan or defeat the army. They wanted the caravan, because the Muslims were not well off and the caravan was unarmed, but Allah (ﷻ) wanted for them something better and more sublime than what they wanted.

He wanted them to defeat the army that had come forth with the leaders and prominent figures of the polytheists.

﴿But it was Allah's will to vindicate the truth by His words﴾ and to support the followers of truth

﴿and to cut off the root of the disbelievers﴾ that is, to eradicate the people of falsehood, and to show His slaves something of His support for the truth that had never crossed their minds.

﴿so that He might prove the truth to be true﴾ by means of what appeared of proof and evidence to validate and affirm the truth and its soundness

﴿and the false to be false﴾ by establishing proof and evidence of its falseness

﴿even though the evildoers hate it﴾, for Allah does not care about them.



﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِالْفِئَةِ مِنَ الْمَلَائِكَةِ مُرَدِّفِينَ ﴿٩﴾ وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿١٠﴾ إِذْ يُغَشِّيكُمُ النُّعَاسَ أَمَنَةً مِنْهُ وَيُنزِلُ عَلَيْكُم مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ وَيُذْهِبَ عَنْكُم رِجْسَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَىٰ قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ ﴿١١﴾ إِذْ يُوحَىٰ رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا الَّذِينَ ءَامَنُوا سَأَلْتَنِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَأَضْرِبُوا فَوْقَ الْأَعْنَاقِ وَأَضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ ﴿١٢﴾ ذَلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ. وَمَنْ يُشَاقِقِ اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٣﴾ ذَلِكَ كَمَا فَعَلْتُمْ وَاتَّكَلْتُمْ عَلَى الْكُفْرَانِ عَذَابَ النَّارِ ﴿١٤﴾﴾ (سورة الأنفال: ٩-١٤)

- 8:9. And [remember] when you were calling upon your Lord for help, and He answered you: I am sending to your aid a thousand angels, coming host after host.

- 8:10. Allah granted it only as good news with which to reassure your hearts, for victory comes only from Allah. Verily Allah is Almighty, Most Wise.
- 8:11. And [remember] when He caused drowsiness to overcome you as an assurance from Him, and He sent down water from the sky to cleanse you and to purify you of the whispers of the Shaytân, and to strengthen your hearts and to steady your footsteps.
- 8:12. [Remember] when your Lord inspired the angels [saying]: Verily I am with you, so support those who believe. I will instil terror into the hearts of those who disbelieve. So strike them above the neck and strike all their limbs.
- 8:13. That is because they opposed Allah and His Messenger, and whoever opposes Allah and His Messenger, Allah is indeed severe in punishment.
- 8:14. That is for you, so taste it. And verily for the disbelievers there will be the punishment of the fire.

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«And [remember] when you were calling upon your Lord for help» that is, remember the blessing of Allah to you, when you were about to meet your enemy and you sought the help of your Lord and asked Him for His aid and support.

«and He answered you» and helped you in a number of ways, such as the following:

- He sent to your aid «a thousand angels, coming host after host» that is, one group after another  
 «Allah granted it» that is, the sending down of the angels «only as good news with which to reassure your hearts» and raise your spirits; otherwise, victory is only in the Hand of Allah, not with large numbers of men and weapons  
 «Verily Allah is Almighty» and no enemy can overcome Him; rather He is the Subduer Who may defeat an enemy no matter

what their number and no matter how well-armed and well-equipped they may be.

«Most Wise» as He decrees matters by making available the means that lead to them and putting things in the right place at the right time.

- In response to your supplication He sent down drowsiness upon you, «to overcome you», that is, it took away the fear and dread in your hearts, «as an assurance from Him» to you, and as a sign of victory, to give you peace of mind.
- He sent down upon you rain from the sky to cleanse you of impurity and dirt, and to purify you of the insinuations and whispers of the Shayṭān. «and to strengthen your hearts» that is, to make them steadfast, for steadfastness of heart leads to physical steadfastness (in battle) «and to steady your footsteps», for the ground was soft sand, but when the rain fell on it, it became firm and the foothold became steady.
- He inspired the angels «[saying]: Verily I am with you» with My help, aid and support «so support those who believe» that is, inspire courage against the enemy in their hearts, encourage them to strive in jihad, and remind them of its virtue «I will instil terror into the hearts of those who disbelieve» which is the greatest help you have against them, for if Allah makes the believers steadfast and instils terror in the hearts of the disbelievers, the disbelievers will not be able to stand up to them and Allah will cause them to flee before them. «So strike them above the neck» that is, on the neck «and strike all their limbs» and joints.



This is addressed either to the angels whom Allah inspired to make steadfast those who believed, in which case it indicates that the angels took part in the fighting on the day of Badr, or it is addressed to the believers, and Allah is encouraging them and teaching them how to fight the polytheists, and instructing them to show them no mercy.

That is because ﴿they opposed Allah and His Messenger﴾; they fought them and showed enmity towards them ﴿and whoever opposes Allah and His Messenger, Allah is indeed severe in punishment﴾, and part of His punishment is that He sends His believing allies against His enemies and they kill many of them.

﴿That﴾ punishment mentioned here ﴿is for you, so taste it﴾, O you who opposed Allah and His Messenger (ﷺ), a punishment that is hastened in this world.

﴿And verily for the disbelievers there will be the punishment of the fire﴾.

This story highlights some of the greatest signs of Allah which proves that what Muhammad (ﷺ), the Messenger of Allah, brought was true. These signs include the following:

- Allah made them a promise and fulfilled it for them.
- Allah (ﷻ) says elsewhere:
 

﴿There has already been for you a sign in the two groups that met [in combat]: one was fighting in the cause of Allah, the other disbelieving [in Allah]; they saw them with their own eyes twice their number. But Allah supports with His help whomever He wills. Verily, in this there is a lesson for those who have insight.﴾ (Āl 'Imrān 3: 13)
- Allah answered the supplication of the believers when they sought His help by the means mentioned here. This highlights His great care for His believing slaves and how He made measures available by means of which He strengthened their

faith and made their footsteps steady, and He relieved them of harm and devilish whispers.

- By His kindness towards His slaves, Allah makes it easy for them to obey Him and makes available to them the means of attaining that both inwardly and outwardly.



﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحَفًا فَلَا تُولُوهُمُ الْأَدْبَارَ ﴿١٥﴾ وَمَنْ يُولُوهُمْ يُومِدْ دُبُرَهُ إِلَّا مُتَحَرِّفًا لِقِنَالٍ أَوْ مُتَحَيِّزًا إِلَىٰ فِتْنَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِّنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَيَتْسَىٰ الْمَصِيرُ ﴿١٦﴾﴾ (سورة الأنفال: ١٥-١٦)

- 8:15. O you who believe, when you encounter the disbelievers on the march, never turn your backs to them.
- 8:16. Whoever turns his back to them on that day – unless it is for tactical reasons, or falling back to join another group – will incur the wrath of Allah, and his abode will be hell, a hapless journey's end.

Here Allah instructs His believing slaves to have courage based on faith, to adhere firmly to His commands, and to strive to take measures to strengthen themselves spiritually and physically, and He forbids them to flee when the two parties meet in battle.

«O you who believe, when you encounter the disbelievers on the march» that is, when you are drawn up in ranks for battle and the two armies begin to approach one another «never turn your backs to them»; rather stand firm and fight them, and be patient in combatting them, for by doing so you are supporting the religion of Allah and that will strengthen the hearts of the believers and strike fear into the disbelievers.

«Whoever turns his back to them on that day – unless it is for tactical reasons, or falling back to join another group – will incur the

wrath of Allah, and his abode will be hell, a hapless journey's end». This indicates that fleeing from the battlefield with no excuse is a major sin, as mentioned in the ṣaḥeeḥ hadiths; in this verse there is a stern warning against that.

What this verse means is that if one retreats for tactical reasons, to take up a new position in order to be more effective in fighting the enemy, in that case there is nothing wrong with it, because one is not turning back in order to flee the enemy; rather he is turning back in order to gain some advantage over the enemy, or to come at him from an unexpected direction and catch him unawares or trick him, or to achieve some other military aim. If a fighter falls back to join another group for protection or help in fighting the disbelievers, that is permissible. If that group is also part of the army, then the matter is quite clear.

But if that group is not in the battlefield, such as if the Muslims are fleeing from the disbelievers and they seek refuge in some Muslim land or with some other Muslim army, then there are reports from the Ṣaḥâbah which indicate that this is permissible, although that may depend on whether the Muslims think that fleeing is likely to lead to better consequences and save their lives. But if they think that they will be able to defeat the disbelievers if they stand their ground and fight, then – in this case – it is not possible that they could have a concession allowing them to flee because, in that case, it would not be possible to understand what kind of fleeing is forbidden in this verse, at the time when it speaks in general terms. At the end of the soorah we will see that this was later restricted by the numbers involved.



﴿قُلْتُمْ تَقَاتِلُوهُمْ وَاللَّيْلُ وَاللَّيْلُ وَاللَّيْلُ قُلْتُمْ وَمَا رَمَيْتُمْ إِذْ رَمَيْتُمْ وَلَكِنَّ اللَّهَ رَمَىٰ  
وَالسَّبِيلِ الْمُؤْمِنِينَ مِنْهُ بَلَاءٌ حَسَنًا إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٧﴾ ذَلِكُمْ وَأَنَّ

اللَّهُ مُوهِنٌ كَيْدَ الْكَافِرِينَ ﴿١٨﴾ إِنْ تَسْتَفِيحُوا فَقَدْ جَاءَكُمْ الْفَتْحُ وَإِنْ تَنْهَوْا  
 فَهُوَ خَيْرٌ لَكُمْ وَإِنْ تَعُودُوا نَعُدْ وَلَنْ تُغْنِيَ عَنْكُمْ فِئَتِكُمْ شَيْئًا وَلَوْ كَثُرَتْ وَأَنَّ اللَّهَ مَعَ  
 الْمُؤْمِنِينَ ﴿١٩﴾ (سورة الأنفال: ١٧-١٩)

- 8:17. It was not you who killed them; rather Allah killed them. And when you threw [a handful of dust], it was not your act, but Allah's, so that He might test the believers with a great test. Verily Allah is All-Hearing, All-Knowing.
- 8:18. That is what happened; and verily Allah will undermine the schemes of the disbelievers.
- 8:19. [O disbelievers,] if you were seeking a verdict, then the verdict has come to you. If you desist, it will be better for you, but if you resume, We will resume [Our support of the believers], and your forces will avail you nothing, no matter how great in number they are, for verily Allah is with the believers.

Here Allah tells us that when He defeated the polytheists on the day of Badr, and the Muslims killed them, ﴿It was not you who killed them﴾ by your strength and power ﴿rather Allah killed them﴾ when He helped you to do that by means of what is mentioned above.

﴿And when you threw [a handful of dust], it was not your act, but Allah's﴾. At the time of fighting, the Prophet (ﷺ) went into his hut and started calling upon Allah, beseeching Him for His help. Then he threw a handful of dust into the faces of the polytheists, and Allah caused it to hit their faces, and there was not one among them who was not hit in his face, mouth and eyes with it. When their resolve broke and they lost momentum, and there appeared among them failure and weakness, they were defeated. Here Allah says to His Prophet (ﷺ): it was not by your strength – when you threw the dust – that it reached their eyes; rather We caused it to reach them by Our strength and power.

«so that He might test the believers with a great test» that is, Allah (ﷻ) is able to grant victory to the believers over the disbelievers without them actually fighting, but He wanted to test the believers and enable them to attain the highest degrees and most sublime status by means of jihad, and to give them an immense and goodly reward.

«Verily Allah is All-Hearing, All-Knowing» – He hears what people conceal and disclose, and He knows what is in their hearts of good intentions or otherwise, so He decrees different things for people in accordance with His knowledge and wisdom, and the best interests of His slaves, and He requites each person in accordance with his intentions and deeds.

«That» namely the victory that Allah granted you «is what happened; and verily Allah will undermine the schemes of the disbelievers» that is, He weakens all the plots and schemes that they hatch against Islam and its people, and He makes their plots backfire on them.

«[O disbelievers,] if you were seeking a verdict» that is, if you want Allah to send His vengeance and punishment against the wrongdoers «then the verdict has come to you» when Allah sent His punishment upon you, which was vengeance against you and a lesson to the pious. «If you desist» that is, if you stop demanding a verdict «it will be better for you», because He may give you respite and not hasten the punishment for you. «but if you resume», demanding a verdict and fighting the believers «We will resume [Our support of the believers]» against you. «and your forces» that is, your helpers and supporters on whom you rely in your fight «will avail you nothing» «for verily Allah is with the believers».

Those with whom Allah is will be supported and will prevail even if they are weak and few in number. What is meant by Allah being with them is that He supports the believers to a degree commensurate with their level of faith and righteous deeds.

If the enemy is given the upper hand over the believers on some occasions, that is only because of shortcomings on the believers' part and their failure to do the duties required by faith. Otherwise, if they do what Allah has enjoined in every respect, no army of theirs would ever be defeated as a final outcome, and their enemy would never have the upper hand over them in such a way that they can never recover from it.



﴿يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اطِيعُوْا اللّٰهَ وَرَسُوْلَهُۥ وَلَا تَوَلَّوْا عَنّٰهُ وَاَنْتُمْ تَسْمَعُوْنَ  
وَلَا تَكُوْنُوْا كَالَّذِيْنَ قَالُوْا سَمِعْنَا وَهُمْ لَا يَسْمَعُوْنَ ﴿٢٠﴾﴾ (سورة الأنفال: ٢٠-٢١)

(٢١)

8:20. O you who believe, obey Allah and His Messenger, and do not turn away from him when you are constantly hearing [his message].

8:21. And do not be like those who say: We hear, but do not listen.

When Allah (ﷻ) stated that He is with the believers, He instructed them to do the duties required by faith, so that they might attain His help and support:

﴿O you who believe, obey Allah and His Messenger﴾ by doing what they enjoin and avoiding what they prohibit.

﴿and do not turn away from him﴾ that is, from this command to obey Allah and obey His Messenger (ﷺ)

﴿when you are constantly hearing [his message]﴾ that is, what is being recited to you of the Book of Allah and His commands, instructions and advice, for your turning away in this situation is utterly reprehensible.

﴿And do not be like those who say: We hear, but do not listen﴾ that is, do not be content with mere empty claims that are not real,

for that is a state with which Allah and His Messenger (ﷺ) are not pleased. Faith is not wishful thinking or pretence; rather it is what resides in the heart and is confirmed by actions.



﴿ إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ ﴾ ﴿٢٢﴾ وَلَوْ عَلَّمَ اللَّهُ  
فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ ﴿٢٣﴾ (سورة الأنفال:

(٢٣-٢٢)

- 8:22. Verily the worst of creatures before Allah are the [wilfully] deaf and dumb, who do not understand.
- 8:23. If Allah had seen any good in them He would have made them hear, but if He had made them hear, they would have turned away in aversion.

﴿Verily the worst of creatures before Allah﴾ on whom all signs and warnings have no impact  
 ﴿are the [wilfully] deaf﴾ that is, deaf to the truth  
 ﴿dumb﴾ that is, unable to speak truth  
 ﴿who do not understand﴾ that which would benefit them and give it precedence over that which would harm them. These people are worse, before Allah, than any animal, for Allah has given them hearing, sight and hearts to use them in obedience to Him, but they use them in disobedience to Him. Thus they are deprived of much good, because they had the opportunity to be among the best of people, but they refused that and chose for themselves to be among the worst of people.

The hearing that Allah says they do not have is hearing in the sense of that which has a positive impact on the heart. As for hearing in the sense of that which establishes proof against them, Allah has established proof against them by means of what they heard of His

revelations, but He did not cause them to hear in any beneficial way, because He does not see any good in them that would qualify them to listen and benefit from His revelations.

﴿If Allah had seen any good in them He would have made them hear, but if﴾, hypothetically speaking, ﴿He had made them hear, they would have turned away﴾ from obedience ﴿in aversion﴾, not paying heed to the truth in any way. This indicates that Allah (ﷻ) does not withhold faith and goodness except in the case of one in whom there is nothing good, the one who is not going to benefit. To Him be all praise, for He is possessed of great wisdom.



﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّهُ اللَّهُ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾ وَاتَّقُوا فَتَنَةَ لَأَنصَابِ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢٥﴾﴾

(سورة الأنفال: ٢٤-٢٥)

- 8:24. O you who believe, respond to Allah and His Messenger when he calls you to that which will give you life. Know that Allah stands between a man and his heart, and that it is to Him that you will be gathered.
- 8:25. Beware of retribution that will not only befall the wrongdoers among you, and know that Allah is severe in punishment.

Allah enjoins His believing slaves to do what faith requires of them, which is to respond to Allah and His Messenger (ﷺ) by complying with their commands and hastening to do so, calling people to Him, avoiding and refraining from that which they prohibit, and telling others not to do it.

﴿when he calls you to that which will give you life﴾. This is a description of everything that Allah and His Messenger (ﷺ) call



people to, and it highlights its benefits and the wisdom behind it. For it is in being a true slave to Allah (ﷻ), constantly obeying Him and obeying His Messenger (ﷺ), that the heart is brought to life.

Then Allah (ﷻ) warns against not responding to Him and His Messenger (ﷺ):

«Know that Allah stands between a man and his heart» so beware of rejecting the command of Allah as soon as it comes to you, lest there be a barrier between you and Him when you need Him after that, and there will be dissent among you. For Allah stands between a man and his heart, and He controls the hearts and directs them as He will.

The individual should often repeat the supplication, “O Controller of the hearts, make my heart adhere firmly to Your religion; O Director of the hearts, direct my heart to obey You and Your Messenger (ﷺ).”

«and that it is to Him that you will be gathered» that is, you will be gathered on a day concerning which there is no doubt, and He will requite the doer of good for his good deeds and the doer of evil for his sins.

«Beware of retribution that will not only befall the wrongdoers among you» rather it will befall the wrongdoer and others, if wrongdoing prevails and no one tries to stop it. Then His punishment will include both the one who does wrong and others. Avoiding this retribution is done by forbidding the evil and suppressing those who do evil and spread mischief; to the extent that is possible, they should not be given the opportunity to commit sin and wrongdoing.

«and know that Allah is severe in punishment» to the one who exposes himself to His wrath and avoids attaining His pleasure.



﴿وَأَذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَخَطَّفَكُمُ النَّاسُ فَغَاوْنَكُمْ وَأَيْدِكُمْ يَبْصِرُونَ. وَرَزَقَكُم مِّنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٢٦﴾﴾ (سورة

- 8:26. And remember when you were few in number, and regarded as weak in the land, and you were afraid lest the people snatch you away. Then He gave you refuge, and strengthened you with His help, and provided you with good things so that you may give thanks.

Here Allah (ﷻ) reminds His slaves of how He helped them after they had been humiliated, increased their numbers after they had been few, and made them rich after they had been poor.

﴿And remember when you were few in number, and regarded as weak in the land﴾ that is, subjugated and subjected to the control of others

﴿and you were afraid lest the people snatch you away﴾ that is, seize you.

﴿Then He gave you refuge, and strengthened you with His help, and provided you with good things﴾. He gave you a place of refuge that you could take as your home, and He defeated your enemies at your hands, and you acquired booty from their wealth that made you well off.

﴿so that you may give thanks﴾ to Allah for His great blessings and kindness, by worshipping Him and not ascribing any partner to Him.



﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمْنَتِكُمْ وَأَنْتُمْ تَعْلَمُونَ  
وَاعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ﴾

(سورة الأنفال: ٢٧-٢٨) ﴿٢٨﴾

- 8:27. O you who believe, do not knowingly betray Allah and His Messenger or betray your own trusts.
- 8:28. Know that your wealth and your children are but a trial and that with Allah there is an immense reward.

Here Allah (ﷻ) instructs His believing slaves to pay heed to that which He instructed them to do and to avoid. For Allah (ﷻ) offered the trust to the heavens and the earth and the mountains, but they refused to bear it and were fearful of it; but man undertook it – he was indeed unjust and foolish (cf. 33: 72). So whoever fulfils the trust deserves a great reward from Allah, but whoever does not fulfil it – rather he betrays it – deserves a severe punishment, for he has betrayed Allah and His Messenger (ﷺ), as well as the trust, and he has let himself down by having the worst of characteristics and committing the worst of deeds, which is betrayal. This causes him to miss out on the most perfect of characteristics, which is fulfilling the trust.

Because man is tested with his wealth and children, love of these things may prompt him to give precedence to his own whims and desires over fulfilling his trust. Hence Allah (ﷻ) tells us that wealth and children are a trial by means of which Allah tests His slaves; they are something that is given temporarily and must be given back to the One Who gave it and entrusted him with it, «and... with Allah there is an immense reward».

If you have reason and sound thinking, then you should give precedence to His great reward over small, transient, diminishing pleasure. The wise person weighs things up and gives precedence to that which is more deserving of being given precedence.



﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَل لَكُمْ فُرْقَانًا وَيُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرَ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢٩﴾﴾ (سورة الأنفال: ٢٩)

8:29. O you who believe. If you fear Allah, He will give you the insight to distinguish between right and wrong, expiate your sins and forgive you, for Allah is Possessor of abundant grace.

Complying and fearing Allah is the way to, and the sign of, blessings and success. Allah has made a connection between fear of Him and a great deal of good in this world and the hereafter. Here He says that the one who fears Allah will attain four things, each one of which is better than this world and all that is in it:

The first is insight (*furqān*), which is knowledge and guidance, by means of which one may differentiate between true guidance and misguidance, truth and falsehood, lawful and prohibited, those who are blessed and those who are doomed.

The second and third are expiation of bad deeds and forgiveness of sins. Each of these is included with the other when either of them is mentioned on its own. When they are mentioned together, expiation of bad deeds has to do with minor sins and forgiveness of sins has to do with expiation of major sins.

The fourth is the great reward for the one who fears Him and gives precedence to pleasing Him over his own whims and desires.

﴿for Allah is Possessor of abundant grace﴾.



﴿وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُبْسِتُوا أَوْ يُقَتِّلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينَ ﴿٣٠﴾﴾ (سورة الأنفال: ٣٠)

8:30. And [remember] when the disbelievers plotted against you, to take you captive, kill you or expel you. They plot and plan, and Allah also plans; but Allah is the best of planners.

﴿And [remember]﴾, O Messenger (ﷺ), the blessing that Allah bestowed upon you

﴿when the disbelievers plotted against you﴾ that is, when the polytheists discussed in Dār an-Nadwah what to do with the Prophet (ﷺ): either to keep him in detention with them, in chains; or to rid

themselves of his evil – or so they said; or to expel him and banish him from their land. The proponents of each of these options presented his case, then they agreed upon the view of the worst of them, namely Abu Jahl (may Allah curse him), which was to take a young man from each clan of Quraysh and give him a sharp sword, then let all of them kill him as one, thus spreading the blame among all the clans, so that Banu Hâshim would have no choice but to accept the blood money (*diyah*), because they would not be able to fight all of Quraysh. The plan was that they would lie in wait for the Prophet (ﷺ) at night and pounce upon him when he got up from his bed.

But the revelation came to him from heaven; he came out to them, threw dust on their heads and left. Allah blinded them so that they could not see him, then when they were wondering why it was taking so long for him to come out, someone came to them and said: May Allah cause your doom! Muhammad (ﷺ) came out and threw dust on your heads. And each of them brushed the dust from his head.

Allah protected His Messenger (ﷺ) from them and gave him permission to migrate to Madinah. So he migrated there, and Allah supported him with his Companions, the *Muhājireen* and *Anṣâr*. He began to prevail until he entered Makkah by force and subdued its people, then they submitted to him and came under his rule, after he had departed from them secretly, fearing for his life. Glory be to the One Who is most kind to His slave, Whom no one can defeat.



﴿ وَإِذْ أَنْتَلَىٰ عَلَيْهِمْ ءَايَاتُنَا قَالُوا قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا إِنْ هَذَا إِلَّا أَسْطِيرُ الْأَوَّلِينَ ﴿٣٠﴾ وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَتْ هَذَاهُ الْحَقُّ مِنْ عِنْدِكَ فَامْطِرْ عَلَيْنَا حِجَابًا مِنَ السَّمَاءِ أَوْ اثْبِتْنَا بِعَذَابِ أَلِيمٍ ﴿٣١﴾ وَمَا كَانَتْ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ ۗ وَمَا كَانَتْ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ﴿٣٢﴾ وَمَا لَهُمْ

أَلَا يَعْلَمُونَ أَنَّ الْمَسْجِدَ الْحَرَامَ وَمَا كَانُوا أَوْلِيَاءَهُ إِنَّ  
 أَوْلِيَاءَهُ إِلَّا الْمُتَّقُونَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣١﴾ (سورة الأنفال: ٣١-٣٤)

- 8:31. When Our revelations are recited to them, they say: We have heard. If we wished, we could say something like this. It is nothing but tales of the ancients.
- 8:32. And [remember] when they said: O Allah, if this is indeed the truth from You, then rain down upon us stones from the sky or send us a painful punishment.
- 8:33. But Allah would not punish them whilst you were among them, nor would He punish them as long as they seek forgiveness.
- 8:34. And why should Allah not punish them when they prevent people from reaching the Sacred Mosque, although they are not its rightful guardians. Its rightful guardians can be none but those who fear Allah, but most of them do not understand.

Here Allah (ﷻ) speaks of the stubbornness of those who rejected the Messenger (ﷺ).

﴿When Our revelations are recited to them﴾ that highlight the truth of that which the Messenger (ﷺ) brought ﴿they say: We have heard. If we wished, we could say something like this. It is nothing but tales of the ancients﴾. This stemmed from their stubbornness and wrongdoing. Allah challenged them to produce a soorah like it, and to call upon whomever they could besides Allah, but they were not able to do that, so it became clear that they were quite incapable of doing that.

These words were a mere claim on the part of the one who uttered them, and reality showed it to be false. It was well known that the Prophet (ﷺ) was unlettered; he could neither read nor write, and he did not travel to study any of the stories of the ancients. He brought this great Book, which falsehood cannot reach from before it or behind it — it is a revelation from One Who is All-Wise, Praiseworthy (*cf.* 41: 42).

﴿And [remember] when they said: O Allah, if this﴾ that is, what Muhammad (ﷺ) is claiming ﴿is indeed the truth from You, then rain down upon us stones from the sky or send us a painful punishment﴾. They said this to show that they were certain of their falsehood and ignorant of how they should react. If they had some specious argument in support of their falsehood that led them to be certain on the basis of deep knowledge, they should have said to the one who debated with them and claimed that truth was on his side: If this is the truth from You, then guide us to it. That would have been better and more appropriate for them.

But as they said ﴿O Allah, if this is indeed the truth from You...﴾ It is known by the mere fact of their saying it that they were foolish and ignorant wrongdoers, for if Allah hastened the punishment for them, no trace would be left of them. But Allah (ﷻ) warded off the punishment from them because of the presence of the Messenger (ﷺ) among them. Hence He said:

﴿But Allah would not punish them whilst you were among them﴾. The presence of the Prophet (ﷺ) offered them protection against the punishment.

Even though they said this openly, in front of everyone, they understood how bad it was. They were afraid of the punishment befalling them, so they asked Allah (ﷻ) for forgiveness. Hence Allah says:

﴿nor would He punish them as long as they seek forgiveness﴾.

This protection prevented the punishment befalling them even after all its prerequisites were met.

Then Allah says: ﴿And why should Allah not punish them﴾ that is, what would protect them from the punishment of Allah, when they have done that which incurs it, namely barring people from the Sacred Mosque, especially the Prophet (ﷺ) and his Companions, who are more deserving of it than them.

﴿although they﴾ that is, the polytheists

﴿are not its rightful guardians [awliyā'ahu]﴾. It may be that the pronoun *hu* (in the word *awliyā'ahu*, translated here as ﴿its rightful guardians﴾) refers to the Sacred Mosque; that is, they have no more right to it than anyone else. Or it may be that the pronoun refers to Allah (ﷻ), in which case the phrase would mean “they are not His allies (*awliyā'*)”.

﴿Its rightful guardians can be none but those who fear Allah﴾, for they are the ones who believe in Allah and His Messenger (ﷺ), affirm the oneness of Allah, worship Him alone and are sincerely devoted to Him alone.

﴿but most of them do not understand﴾. Hence they claimed for themselves something to which others had a greater right.



﴿وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءً وَتَصْدِيَةً فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ﴾ (سورة الأنفال: ٣٥)

8:35. Their prayer at the House [of Allah] is nothing but whistling and clapping of hands. So taste the punishment for your disbelief.

Allah (ﷻ) only established His Sacred House for the rituals of His religion to be practised therein and for worship to be devoted to Him alone therein. As for these polytheists who barred people from it, their prayer therein, although prayer is the greatest kind of worship, was ﴿nothing but whistling and clapping of hands﴾. These were the acts of ignorant and foolish people in whose hearts there was no veneration for their Lord or knowledge of His rights, and no respect for the best and noblest of places. If this is how their prayer was in that place, then what about the rest of their acts of worship?

By what criteria were they more entitled to this House than the believers:



﴿Those who humble themselves in their prayers, who turn away from all that is vain [of words and deeds].﴾ (al-Mu'minoon 23: 2-3)

– and have all the other praiseworthy qualities that Allah has described?

No wonder Allah caused them to inherit His Sacred House and gave them guardianship of it, and said to them, after giving them guardianship of it:

﴿O you who believe, truly the polytheists are impure, so do not let them come near the Sacred Mosque after this [final] year of theirs...﴾

(at-Tawbah 9: 28)

And here He says: ﴿So taste the punishment for your disbelief﴾.



﴿إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ فَسَيُنْفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُحْشَرُونَ ﴿٣٦﴾ لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ الْخَبِيثَ بَعْضُهُ عَلَىٰ بَعْضٍ فَيَرْكُمُهُمْ جَمِيعًا فَيَجْعَلُهُ فِي جَهَنَّمَ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٣٧﴾﴾ (سورة الأنفال: ٣٦-٣٧)

(٣٧)

- 8:36. The disbelievers spend their wealth to bar [people] from the path of Allah, and they will continue to spend it, then it will become a source of regret for them, then they will be defeated, and as for those who disbelieve, into hell they will be gathered,
- 8:37. So that Allah may separate the wicked from the good, placing the wicked one on top of another, heap them all up and throw them into hell. It is they who will be the losers.

Here Allah (ﷻ) highlights the enmity of the polytheists and their schemes, plots, opposition to Allah and His Messenger (ﷺ) and their

efforts to extinguish His light and silence His word, and He tells us that their plots will backfire on them, for the plotting of evil affects none but its authors (35: 43).

﴿The disbelievers spend their wealth to bar [people] from the path of Allah﴾ that is, to suppress the truth and support falsehood, and to resist affirmation of the oneness of the Most Merciful and establish the religion of the idol worshippers

﴿and they will continue to spend it﴾ that is, they will pay all these expenses, and they would not mind, because they adhere firmly to falsehood and they strongly resent the truth. But that will be ﴿a source of regret for them﴾ that is, a cause of sorrow, disgrace and humiliation ﴿then they will be defeated﴾ and will lose their wealth and all that they hoped for, and they will be punished most severely in the hereafter. Hence Allah says:

﴿and as for those who disbelieve, into hell they will be gathered﴾ that is, they will be gathered there so that they might taste its punishment, because it is the realm of evil and evildoers.

Allah (ﷻ) wants to differentiate evil from good, and make each distinct from the other, putting each in a place where it belongs. So He will put evil deeds, wealth and people with one another ﴿heap them all up and throw them into hell. It is they who will be the losers﴾ who will lose themselves and their families on the Day of Resurrection, and that is true loss.



﴿قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ وَإِنْ يُودُوا فَقَدْ مَضَتْ سُنَّتُ الْأَوَّلِينَ ﴿٣٨﴾ وَقَلِيلٌ مِّنْهُمْ حَتَّى لَا تَكُونَ فِتْنَةً وَيَكُونَ الَّذِينَ كَفَرُوا كَلْبًا لِلَّهِ فَإِنْ آتَتْهُمُ آيَاتٌ مِّنَ اللَّهِ بِمَا يَكْفُرُونَ بَصِيرٌ ﴿٣٩﴾ وَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّ اللَّهَ مَوْلَكُمْ نِعَمَ الْمَوْلَىٰ وَنِعَمَ النَّصِيرِ ﴿٤٠﴾﴾ (سورة الأنفال: ٣٨-٤٠)

- 8:38. Say to those who disbelieve that if they desist, what is past will be forgiven; but if they persist, then the precedent of the earlier peoples is already established.
- 8:39. Fight them until there is no more persecution and all worship is devoted to Allah alone; but if they desist, then Allah sees well all that they do.
- 8:40. If they pay no heed, then know that Allah is your Protector, an excellent Protector and an excellent Helper!

By His kindness towards His slaves, people's disbelief and their persisting in stubbornness does not prevent Him from calling them to the path of true guidance and forbidding them to do that which leads to misguidance and doom.

«Say to those who disbelieve that if they desist» from their disbelief, by submitting to Allah alone, with no partner or associate «what is past» of their sins «will be forgiven; but if they persist» and go back to their disbelief and stubbornness «then the precedent of the earlier peoples is already established». This refers to the destruction of the disbelieving nations. So let them see what befell the stubborn, for soon they will learn the consequences of their ridicule (6: 5).

This is addressed to the disbelievers. To the believers, when He instructed them on how to deal with the disbelievers, Allah says: «Fight them until there is no more persecution» or ascription of partners to Allah, or barring people from the path of Allah, and they submit to the rulings of Islam «and all worship is devoted to Allah alone». This is the goal of fighting and jihad against the enemies of the faith; it is to ward off their evil from the faith and to defend the religion of Allah, Who created people to follow this path, so that it will be supreme over all other religions. «but if they desist» from what they are doing of evil

﴿then Allah sees well all that they do﴾ and nothing is hidden from Him of their affairs.

﴿If they pay no heed﴾ and persist in disobedience and negligence  
﴿then know that Allah is your Protector, an excellent Protector﴾ Who takes care of His believing slaves, helps them to attain that which is in their best interests and makes easy for them that which benefits them in spiritual and worldly terms  
﴿and an excellent Helper﴾ Who helps and supports them, and wards off from them the plots and schemes of the wicked.

The one whose protector and helper is Allah will have no fear, but the one whom Allah opposes will have no honour and will not be able to achieve anything.



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## Glossary of Islamic Terms\*

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<i>abu</i> (or <i>abi</i> )	أبو، أبي	father (of)
<i>ahl as-Sunnah wal-jamā'ah</i>	أهل السنة والجماعة	'people of the Sunnah and the community'
angel	ملاك	A being made of light who is totally obedient to Allah and has no free will. Allah has assigned some angels specific tasks, like those who record our good and bad deeds, the Angel of Death, the guardians of hell, etc.
<i>Anṣār</i>	أنصار	'helpers': the Muslim citizens of Madinah who gave refuge to the Prophet (ﷺ) and the other Muslim emigrants from Makkah
' <i>awrah</i>	عَوْرَة	the part of a person's body that must be screened from public view; for males it is the area between the navel and the knees, and for females it is everything except the hands and the face
<i>banu</i> (or <i>bani</i> )	بَنُو، بني	<i>lit.</i> 'children (of)'; <i>usu.</i> referring to a tribe that claims a common ancestor

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\* The Arabic words are transliterated according to the conventions of the Transliteration Chart found in this book. If a word has become part of the English language (i.e., is found in a dictionary of Standard English), that spelling is used in this book and appears first in this Glossary, with the transliterated form in brackets after it.

<i>barzakh</i>	بَرْزَخ	an intermediate state between death and the Day of Resurrection; it is also said to be a 'place' where the souls of the deceased will remain until the blowing of the trumpet
<i>dhihâr</i>	ظِهَار	<b>D</b> hiehâr is the unlawful act of saying to one's spouse: 'You are as impermissible for me [to enjoy intimately] as my mother.' – and similar statements.
<i>dhikr Allâh</i>	ذِكْرُ اللَّهِ	remembrance of Allah; specifically, remembering Allah through praising and supplicating to Him
<i>diyah</i>	دِيَّة	blood money
<i>firdaws</i>	الْفِرْدَوْسُ	the highest level of paradise
<i>fuqahâ'</i>	فُقَهَاءُ	<i>sing.</i> <i>faqeeh</i> ; scholars of jurisprudence; jurists
hadith ( <i>hadeeth</i> )	حَدِيث	a statement or action of Prophet Muhammad (ﷺ) that was remembered and recorded by his Companions and followers
Hajj ( <i>Hajj</i> )	حَجَّج	the major pilgrimage to the Sacred Mosque, site of the Kaaba in Makkah, to be undertaken by every able Muslim once in his or her lifetime
Haram	حَرَم	the sacred area surrounding and including the Kaaba in Makkah; any inviolable or holy area
<i>haram (harâm)</i>	حَرَام	forbidden according to Islamic law

Hejaz ( <i>Hijāz</i> )	حِجَاز	the Western region of the Arabian Peninsula, which includes Makkah and Madinah
Iblees	إِبْلِيسَ	another name for Satan in Arabic
<i>iḥrām</i>	إِحْرَام	the state of consecration for Hajj or 'umrah; the special clothing worn by the pilgrim in such a state
<i>jāhiliyah</i>	جَاهِلِيَّة	<i>lit.</i> 'ignorance'; the age of spiritual darkness before Islam
Jibreel	جِبْرِيلَ	the Arabic name for Gabriel (جِبْرِيلُ), the archangel who transmitted the verses of the Qur'an and other communications from Allah (ﷻ) to Prophet Muhammad (ﷺ)
jihād ( <i>jihād</i> )	جِهَاد	struggle or striving (in Allah's cause)
<i>jinn</i> (plural of <i>jinni</i> )	جِنٌّ	non-human, rational beings created by Allah from fire, often referred to as 'demons' or 'devils'. They have free will like humans: some are Muslims, others disbelievers; some are obedient to Allah, others disobedient. Satan is a jinni. Some disobedient jinn mislead people into thinking that they can foretell the future, near or distant, or provide people with riches or some sort of power.
<i>juz'</i> (pl. <i>ajzā'</i> )	جُزْءٌ	a section of the Qur'an equal to one-thirtieth of the text
Kaaba ( <i>Ka'bah</i> )	الْكَعْبَةِ	the House of Allah in Makkah, originally built by Prophets Ibrāheem and Ismā'eel, which Muslims face when they pray

<i>khamr</i>	خمر	intoxicants
<i>al-Lawh</i> <i>al-Mahfoodh</i>	اللوح المحفوظ	the Preserved Tablet in heaven on which Allah's words and decrees are written
<i>maytah</i>	مَيْتَةٌ	dead animal; meat from an animal that was not slaughtered according to Islamic law
<i>mudd</i>	مُدّ	a measure of volume: <i>approx.</i> what one's two hands can scoop up; generally estimated to be $\frac{3}{4}$ litre (750 cl)
<i>Muhâ-jiroon</i> (or <i>Muhâjireen</i> )	مهاجرون	<i>lit.</i> 'emigrants' of any kind; used in Islamic discourse to refer to people who emigrate to safeguard their religion, specifically the Muslims who migrated with Prophet Muhammad (ﷺ) from Makkah to Madinah
<i>nafs</i>	نَفْسٌ	inner soul or self
<i>niṣāb</i>	نِصَابٌ	the zakât threshold; the minimum amount of something that one must own before being required to pay zakât on it
<i>qâḍi</i>	قَاضٍ	judge of an Islamic court
<i>qiyās</i>	قِيَاسٌ	analogy: a method of deriving rulings in jurisprudence
Quraysh	قُرَيْشٌ	the dominant tribe in Makkah at the time of the Prophet's mission; their society was based on polytheism
<i>ṣā'</i>	صَاعٌ	a measurement of volume roughly equivalent to 3 litres, or four times the volume of a <i>mudd</i>



<i>Ṣaḥābah</i>	صَحَابَة	Companions of the Messenger of Allah (ﷺ)
<i>ṣaḥēeh</i>	صَحِيح	a grade of hadith: sound or authentic
<i>shar'ī</i>	شَرْعِي	of or pertaining to Sharia; Islamic
Sharia ( <i>sharee'ah</i> )	شَرِيعَة	Islamic law derived from the Qur'an and the Sunnah
Shayṭān	شَيْطَان	Satan
<i>shirk</i>	شِرْك	associating partners with Allah
<i>ṣiddeeqoon</i>	الصَّٰدِقِيْنَ	those who are strong and true in faith
<i>soorah</i> or <i>soorat</i>	سُورَة	chapter of the Qur'an
Sunnah	سُنَّة	the practice and collected sayings of Prophet Muhammad (ﷺ) that together with the Qur'an forms the basis of Islamic law
sunnah	سُنَّة	acts that are recommended but not mandatory; one who performs them is rewarded, but one who neglects them is not punished
<i>tafseer</i>	تَفْسِير	exegesis: commentary, or explanation of the meanings ( <i>usu.</i> of Qur'anic verses)
<i>tawāf</i>	طَوَاف	circumambulation of the Kaaba
<i>tawḥeed</i>	التَّوْحِيد	the oneness of Allah: the knowledge that He alone deserves to be worshipped and that He has no partners
Ummah	أُمَّة	community or nation: <i>usu.</i> used to refer to the entire global community of Muslims

'umrah	عُمْرَةٌ	a minor, non-obligatory pilgrimage to Makkah
unseen	خَفِي	a term used to denote phenomena or aspects that cannot be known using ordinary human faculties
<i>uṣool al-fiqh</i>	أُصُولُ الْفِقْهِ	principles of Islamic jurisprudence
<i>zakât</i> (or <i>zakâh</i> )	زَكَاةٌ	obligatory charity: an 'alms tax' on wealth that is paid by Muslims and be distributed to others who qualify as recipients



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