

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



IN THE NAME OF

ALLAH

THE MOST GRACIOUS, THE MOST MERCIFUL



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جزء ٧-٩

Abdur-Rahmân Nâsir as-Sa'di

Translated by
Nasiruddin al-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



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) |



Hadith grade terms



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 وَمَا عَلِمُوا 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.^{1,2}

¹ 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)

² 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) – 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*)^{3,4}

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 ﴿٨٩﴾ (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.

³ *Dhihâr* is a *jâhili* (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 *ṣâ'*s of wheat, half a *ṣâ'* for each poor person.

⁴ 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 طَعِمُوا 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 لِيَلْبِسُوا كُمُ اللَّهُ بِشَىْءٍ مِّنَ الصَّيْدِ تَنَالَهُ ءَأَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ اللَّهُ مَن يَخَافُهُ بِالْغَيْبِ ۚ فَمَن ءَعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ 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 أَوْ كَفَرَةٌ طَعَامُ مَسْكِينٍ أَوْ عَدْلٌ ذَلِكُمْ صِيَامًا لِيَذُوقَ وَبَالَ ءَأَمْرِهِ ۗ عَفَا اللَّهُ عَمَّا سَلَفَ ۚ وَمَن ءَادَ فَنِعْنَمِ اللَّهُ مِّنْهُ ءَاللَّهُ عَزِيزٌ ذُو نِقْمَةٍ ﴿٩٥﴾ أَجَلٌ لَّكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَّعًا لَّكُمْ وَلِلسَّيَارَةِ ۚ وَحُرْمٌ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرْمًا ۚ وَءَاتَقُوا اللَّهَ ءَالَّذِي ءَلَيْدٌ تُحْشَرُونَ ﴿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 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 يُنَزَّلُ 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,⁵ if you do not know.﴾ (an-Nahl 16: 43)

⁵ 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 *ṣaḥeeḥ* 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)⁶

⁶ 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 وَأَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿١٠٣﴾ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أُولَئِكَ كَانُوا لآبَائِهِمْ 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*.⁷ 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

⁷ 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 فِئْتِنَتُكُمْ بِمَا كُنْتُمْ 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.



﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا شَهَدَةٌ بَيْنَكُمْ إِذَا حَضَرَ أَحَدَكُمْ الْمَوْتُ حِينَ الْوَصِيَّةِ أَتَانِ
ذَوَا عَدْلٍ مِّنْكُمْ أَوْ ءَاخِرَانِ مِّنْ غَيْرِكُمْ إِنْ أَنْتُمْ صَرِيحُونَ فِي الْأَرْضِ فَاصْبِرْتُمْ مُصِيبَةَ
الْمَوْتِ ؕ تَحْسِبُونَهُمَا مِنْ بَعْدِ الصَّلَاةِ فَيُقْسِمَانِ بِاللَّهِ إِنْ أَرْتَبْتُمْ لَا نَشْرَى بِهِ
ثَمَنًا 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 أَحَقَّ مِنْ شَهَدَتِهِمَا وَمَا أَعْتَدْنَا إِنَّا إِذَا لَمِنَ الظَّالِمِينَ

ذَٰلِكَ أَدْعَىٰ أَن يَأْتُوا بِالشَّهَادَةِ عَلَىٰ وَجْهِهَا أَوْ يَخَافُوا أَن تُرَدَّ أَيْمَانٌ بَعْدَ آيْمَانِهِمْ وَأَتَّقُوا
 اللَّهُ وَأَسْمَعُوا ۗ 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 Aḥmad. 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 آمَنَّا وَأَشْهَدُ بِأَنَّنا مُسْلِمُونَ ﴿١١١﴾ إِذْ قَالَ الْحَوَارِيُّونَ يَعْيسَى ابْنُ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ قَالَ اتَّقُوا اللَّهَ إِنَّ كُنْتُمْ مُؤْمِنِينَ ﴿١١٢﴾ قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَنَنْظُمَ قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ صَدَقْتَنَا وَكُنَّا مِنَ الشَّاهِدِينَ﴾

﴿١١٣﴾ قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوْلَادِنَا وَءِآخِرِنَا وَءَايَةً مِنْكَ وَارزُقْنَا وَأَنْتَ خَيْرُ الرَّزُقِينَ ﴿١١٤﴾ قَالَ اللَّهُ إِنِّي مُنزِلُهَا عَلَيْكُمْ فَمَنْ يَكْفُرْ بَعْدَ مِنْكُمْ فَإِنِّي 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 ۚ تَعَلَّمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ ۚ إِنَّكَ أَنْتَ عَلَّمُ 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 الصَّالِحِينَ صِدْقُهُمْ ۗ لَهُمْ جَنَّاتٌ تَجْرِي 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.



06.
Soorat al-An'âm
(Makki)



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 تُمَرَّدُونَ ﴿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.

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 يَسْتَهْزِئُونَ ﴿٥﴾ أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ

مِنْ قَرْنٍ مَكَّنَّاهُمْ فِي الْأَرْضِ مَا لَمْ نُمَكِّنْ لَهُمْ لَكُمُ وَرَأْسْنَا السَّمَاءَ عَلَيْهِمْ يَدْرَارًا 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 لَقَالِ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿٧﴾ وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ مَلَكٌ وَلَوْ أَنزَلْنَا مَلَكَ لَفِضِيَ الْأَمْرُ ذَمًّا لَا يُنظَرُونَ ﴿٨﴾﴾ وَلَوْ جَعَلْنَاهُ مَلَكَ لَجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِمْ مَا يَلْبَسُونَ ﴿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 لِيَجْمَعَكُمْ
اِلٰى يَوْمِ الْقِيٰمَةِ لَا رَيْبَ فِيْهِ الَّذِيْنَ خَسِرُوْا اَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُوْنَ﴾

(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 أَسَلَهُ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿١٤﴾ قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥﴾ مَنْ يُصِرْ عَلَيْهِ يَوْمَئِذٍ فَفَقَدْ رَجِمَهُ ۚ وَذَلِكَ الْفَوْزُ الْمُبِينُ ﴿١٦﴾ وَإِنْ يَسْأَلْكَ اللَّهُ بَصْرًا فَلَا تَكْشِفْ لَهُ ۚ إِيَّاهُ وَإِنْ يَمَسُّكَ إِخْتِيارٌ فَهُوَ عَلَى 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 أَنفُسِهِمْ ۖ 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 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 ۗ هَٰوَ حَتَّىٰ إِذَا جَاءَتْهُمُ السَّاعَةُ بَغْتَةً قَالُوا يَحْسِرُنَا عَلَىٰ مَا فَرَطْنَا فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ ۗ أَلَا سَاءَ مَا يَزِرُونَ ﴿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 تَعْقِلُونَ﴾

(سورة الأنعام: ٣٢) ﴿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 عَلَى مَا كَذَّبُوا وَأَوْدُوا حَتَّى أَنْتُمْ نَصَرْنَا وَلَا مَبْدَلَ لِكَلِمَاتِ اللَّهِ ۗ وَلَقَدْ جَاءَكَ مِنْ نَبِيِّ الْمُرْسَلِينَ ﴿٣٤﴾ وَإِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنْ اسْتَطَقْتَ أَنْ تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ فَتَأْتِيَهُمْ بِآيَةٍ ۚ 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];⁸ 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

⁸ 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 بَأْسُنَا تَضَرَّعُوا وَلَكِن قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ ﴿٤٣﴾ فَلَمَّأَسُوا مَا دُكِّرُوا بَعثْنَا عَلَيْهِمُ ابْوَابَ 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 أَرَأَيْتَكُمْ 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 يُمَسِّهُمُ 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
 أَتَيْعُ 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 treasuries 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 treasuries 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 بِالْغَدَاةِ وَالْعَشِيِّ 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 إِبْجَهَلَةً ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ ﴿٥٤﴾ وَكَذَلِكَ نَفْصِلُ الْآيَاتِ وَلِتَسْتبينَ 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.

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 يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلْمَتٍ 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,⁹ who know all that you do.﴾ (*al-Infitâr* 82: 10-12)

⁹ 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*,¹⁰ 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)

¹⁰ 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 هَٰذِهِ 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 نَصَرَفُ الْآيَاتِ لَعَلَّهُمْ يَفْقَهُونَ ۗ﴾ ﴿٦٥﴾ وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ ۗ قُلْ لَنْسُتَ عَلَيْكُمْ بِوَكِيلٍ ﴿٦٦﴾ لِكُلِّ نَبِيٍّ مُّسْتَقَرٌّ وَسَوْفَ تَعْلَمُونَ ﴿٦٧﴾ (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.

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 الذِّكْرِىٰ مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٦٨﴾ وَمَا عَلَى الَّذِينَ يَنْفُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَلَئِكَ ذِكْرٌ لِّعَلَّهُمْ 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 وَذَكَرَ 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 هَدَيْتَنَا اللَّهُ كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانًا لَهُ أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَىٰ أَتَيْنَا قُلْ إِنَّ رَبَّ هُدَى اللَّهُ هُوَ الْهُدَىٰ وَأْمَرْنَا لِنُسَلِّمَ لِرَبِّ الْعَالَمِينَ ﴿٧٦﴾ وَأَنْ أَقِيمُوا الصَّلَاةَ وَآتَوْهُ هُوَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٧٧﴾ وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَيَوْمَ يَقُولُ كُن فَيَكُونُ قَوْلُهُ الْحَقُّ وَلَهُ الْمُلْكُ يَوْمَ يُنْفَخُ

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

(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 أَرَأَيْتَكَ وَقَوْمَكَ 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 وَلَئِنْ يَلْسُؤُوا بِظُلْمٍ اِيْمَانِهِمْ بِظُلْمٍ اُولٰٓئِكَ لَهُمُ الْاٰمَنُ وَهُمْ مُهْتَدُوْنَ ﴿٨٢﴾ وَتِلْكَ
 حُجَّتُنَا ؕ اٰتَيْنَاهَا اِبْرٰهِيْمَ عَلٰى قَوْمِهِ ؕ نَرْفَعُ دَرَجٰتٍ مَّن نَّشَآءُ ؕ اِنَّ رَبَّكَ حَكِيْمٌ عَلِيْمٌ
 ﴿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 ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ وَهَارُونَ ۗ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٨٤﴾ وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِيلَىٰ ۗ كُلٌّ مِّنَ الصَّالِحِينَ ﴿٨٥﴾ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيُوشَعَ وَلُوطًا ۗ وَكُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ ﴿٨٦﴾ وَمِن آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٨٧﴾ ذَٰلِكَ هُدَىٰ اللَّهِ يَهْدِي بِهِ ۗ مَن يَشَاءُ ۗ مِن عِبَادِهِ ۗ وَلَوْ أَشْرَكُوا لَحِطَ اللَّهُ بِمَا كَانُوا يَعْمَلُونَ ﴿٨٨﴾ أُولَٰئِكَ الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ وَالْحِكْمَ وَالنُّبُوَّةَ ۗ فَإِن يَكْفُرْ بِهَا هُنَّآ فَعَدَّٰ وَكَلْنَا بِهَا قَوْمًا لَّيْسُوا بِهَا بِكَافِرِينَ ﴿٨٩﴾ أُولَٰئِكَ الَّذِينَ هَدَىٰ اللَّهُ فَبِهِدْنَاهُمْ أَقْتَدَ ۗ قُلْ لَا أَشْتَكُم عَلَيْهِ 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 بِهٖ 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:

(91)

- 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 مُّصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا
وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ وَهُمْ عَلَى 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 أَنشَأَكُمْ

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 ﴿٩٩﴾ (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?»¹¹ Yes indeed, for He is the Creator of all, the All-Knowing.» (*Yâ Seen* 36: 81)

¹¹ 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 مِن رَّبِّكَ ۚ لَا إِلَهَ إِلَّا هُوَ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿١٦﴾ وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا ۚ وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِيظًا ۚ وَمَا أَنتَ عَلَيْهِم 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.¹²
- 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

¹² 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 سَئَرُوا وَنَدَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١١٠﴾ ﴿ وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَى 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].¹³

¹³ 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 إِلَىٰ بَعْضٍ
 زُخْرَفَ الْقَوْلِ غَرُورًا ۗ وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ ۗ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴿١١٢﴾ وَلَيَصْحَقَنَّ
 إِلَيْهِ أَقْعَدَةُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَلَيَرْضَوْهُ وَلَيَقْتَرِفُوا مَا هُمْ مُقْتَرِفُونَ﴾