

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 شَيْطَانِ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ
 زُخْرَفَ الْقَوْلِ غَرُورًا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴿١١٢﴾ وَلِيَصْغَى
 إِلَيْهِ أَفْعَدَةُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَلِيَرْضَوْهُ وَلِيَقْتَرِفُوا مَا هُمْ مُقْتَرِفُونَ﴾

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

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

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

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

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

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

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

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

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

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

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



﴿ أَفَغَيْرَ اللَّهِ أَبْتَغِي حَكْمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِنْ رَبِّكَ بِالْحَقِّ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿١١٥﴾ وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ ۗ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١١٦﴾﴾

(سورة الأنعام: ١١٤-١١٥)

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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



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

(118-119)

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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



﴿وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرْ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَىٰ أَوْلِيَآئِهِمْ لِيُجَدِّدُوا لَهُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ﴾ (سورة الأنعام: ١٢١)

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

This prohibition includes everything over which a name other than that of Allah has been pronounced, such as that which is sacrificed to the idols and their gods, which comes under the heading of that which is profane, over which (a name) other than that of Allah has been invoked (at the time of slaughter) (*cf.* 6: 145), which is specifically prohibited in the text.

It also includes that over which the name of Allah is not pronounced at the time of slaughter, such as sacrifices or ordinary meat, if the one who slaughtered it deliberately omitted to mention the name of Allah. This is the view of many of the scholars.

Excluded from this general meaning is the one who forgets, according to other texts, which indicates that there is no blame on him. This verse also applies to that which dies without being slaughtered in

the prescribed manner, because it comes under the heading of that over which the name of Allah was not pronounced at the time of slaughter.

Allah specifically mentioned it (meat of animals that were not slaughtered in the prescribed manner) in the verse:

﴿Forbidden to you [for food] are: the meat of animals found dead...﴾
(*al-Mā'idah* 5: 3)

– and perhaps this was the reason for the revelation of the verse, because Allah says: ﴿But the devils whisper to their friends [among humankind] to argue with you﴾ without knowledge.

When the polytheists heard that Allah and His Messenger (ﷺ) prohibited the meat of animals found dead, but they permitted the meat of those which were slaughtered in the prescribed manner – as they regarded the meat of animals found dead as permissible – they said, out of stubbornness towards Allah and His Messenger (ﷺ), and arguing without proof or evidence: Do you eat what you kill, but you do not eat what Allah kills? – referring to that which died of natural causes.

This was a flawed argument that was not based on any proof or evidence; rather it was based on their corrupt opinions by which, if the truth had been in accordance with their desires, verily, the heavens and the earth, and everyone therein would have been corrupted (*cf.* 23: 71).

May he perish, the one who gives precedence to such arguments over the laws and rulings of Allah, which are in accordance with people's best interests on both the societal and individual level. But this view of theirs should come as no surprise, because this and similar views stem from the whisperings of the devils to their friends (among humankind), who seek to misguide people from their religion and call them to be among the inhabitants of hell.

﴿if you were to obey them﴾ and go along with their ascribing of partners to Allah, making permissible that which is prohibited, and vice versa,

﴿you would indeed become [like] those who ascribe partners to Allah﴾, because then you would have taken them as allies instead of Allah, and you would have agreed with them in parting from the way of the Muslims, therefore your path would have been the same as theirs.

This verse indicates that whatever some people experience of inspiration and spiritual experiences, which happens a great deal with the Sufis and their ilk, is not to be regarded as truth on its own, and should not be accepted until it has been checked against the Book of Allah and the Sunnah of His Messenger (ﷺ).

If the Qur'an and Sunnah testify in its favour, then it may be accepted, but if it is contrary to them, then it is to be rejected. If nothing is known about that, then judgement is to be reserved and it is to be neither accepted nor rejected, because revelation and inspiration may come from the Most Merciful, or it may come from the Shaytân, so it is essential to distinguish between the two and to see the difference between them. Failing to see the difference between them leads to errors and misguidance the extent of which is known only to Allah.



﴿أَوْ مَن كَانَ مِيثًا فَآحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَن مَّثَلَهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِّنْهَا كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٢٢﴾ وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْثَرَ مُّجْرِمِيهَا لِيَمْكُرُوا فِيهَا وَمَا يَمْكُرُونَ إِلَّا بِأَنْفُسِهِمْ وَمَا يَشْعُرُونَ ﴿١٢٣﴾ وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّىٰ نُؤْتَىٰ مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ ﴿١٢٤﴾﴾ (سورة الأنعام:

- 6:122. Can the one who was dead then We brought him to life and gave him a light with which to walk among the people be like one who is in the depths of darkness from which he cannot emerge? Thus have their own deeds been made fair-seeming to the disbelievers.
- 6:123. Thus We have placed in every city leaders from among its evildoers, so that they may plot [against the believers] therein. But they only plot against their own selves, although they do not realise.
- 6:124. And when a sign comes to them, they say: We will not believe until we are given the like of what Allah's Messengers were given. Allah knows best where to place His message. Humiliation from Allah and a severe punishment will befall the evildoers for all their plots.

«Can the one who was», before Allah guided him «dead» and lost in the darkness of disbelief, ignorance and sin «then We brought him to life» with the light of knowledge, faith and obedience, so he began to walk among people aware of what he is doing and where he is going, knowing what is good and giving precedence to it, striving to implement it with regard to himself and others, and aware of evil and hating it, striving to avoid it and remove it from himself and others – is such one equal to one who is lost in the darkness of ignorance, misguidance, disbelief and sin?

«in the depths of darkness from which he cannot emerge» because he is confused and does not know which way to go, so he is overcome with worry, distress, grief and misery. Here Allah points out what rational people already know and understand, which is that these two cannot be equal, just as night and day, light and darkness, living and dead, cannot be equal.

It is as if it is being asked: how can anyone with the least reasoning prefer to be in that situation and remain confused in the depths of darkness? The answer is as follows:

﴿Thus have their own deeds been made fair-seeming to the disbelievers﴾ – the Shayṭān keeps making their deeds fair-seeming to them until they think of them as something good and regard them as true, and that belief becomes deeply entrenched in their hearts. Therefore they accept the way they are, complete with evil and sins.

Those who are wandering blindly in darkness and confused in their falsehood are not all the same. Some of them are leaders and others are followers. Some of the leaders will be among the worst off, hence Allah says: ﴿Thus We have placed in every city leaders from among its evildoers﴾ that is, leaders whose sin is greater and who are worse in wrongdoing
 ﴿so that they may plot [against the believers] therein﴾ by means of their treachery and calls to the path of the Shayṭān, opposing the Messengers and their followers in word and deed.

But their plots and schemes will backfire on them, because they plot and plan, and Allah also plans; but Allah is the best of planners (*cf.* 8: 30).

Thus Allah causes the leading figures of guidance and the best of them to strive against these evildoers, refute their arguments and engage in struggle against them for the sake of Allah, taking appropriate measures to achieve that. Allah helps them, guides them and makes them steadfast, and He causes their fortunes to fluctuate, until the matter is ultimately settled with their victory and prevailing over their enemies, and the best outcome is for those who fear Allah (*cf.* 7: 128).

But the leading figures among the evildoers persisted in their falsehood and rejected the truth which was brought by the Messengers, out of envy and resentment on their part, so they said:
 ﴿We will not believe until we are given the like of what Allah's Messengers were given﴾ namely prophethood and messengership. This is an objection on their part towards Allah, which indicates that they were filled with self-admiration and were too arrogant to accept

the truth that He sent down at the hands of His Messengers, and they were trying to restrict the bounty and grace of Allah.

But Allah refuted their objections that were based on flawed arguments, and He stated that they were not fit for any good, and there was nothing in them that would dictate that they should be among the righteous slaves of Allah, let alone be among the Prophets and Messengers. Hence He said: ﴿Allah knows best where to place His message﴾. Therefore whoever He knows is fit for that, and is able to carry out this tremendous mission, has all good characteristics and is free of all bad characteristics, Allah will give him in accordance with His wisdom, and whoever is not like that, Allah will not give the best of His gifts to one who is not qualified or pure.

This verse is indicative of the perfect nature of Allah's wisdom because, even though He is most merciful, abundantly generous and most kind, He is also Most Wise and only bestows His abundance upon one who is deserving of it.

Then He warns the evildoers and says:

﴿Humiliation from Allah﴾ that is, shame and disgrace; because they were too arrogant to accept the truth, Allah will humiliate them ﴿and a severe punishment will befall the evildoers for all their plots﴾ that is, because of their plots, not due to any injustice on the part of Allah (ﷻ).



﴿مَنْ يُرِدْ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّا بِصَعْدِ فِي السَّمَاءِ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ﴾ (سورة الأنعام: ١٢٥)

6:125. Whoever Allah wills to guide, He opens his heart to Islam, and whomever He wills to leave astray, He closes and constricts

his heart, as if he were ascending to heaven. Thus Allah places blight on those who do not believe.

Here Allah describes to His slaves the sign of a person's being blessed and guided, and the sign of his being doomed and misguided. If Allah opens a person's heart to Islam, and it is filled with the light of faith and certainty, so that he feels at ease with it, loves good deeds and finds joy in doing them, and does not find them burdensome, then this is a sign that Allah has guided him and has blessed him with faith and guided him to the straight path.

The sign that Allah has willed to send someone astray is that He makes his heart constricted and unwilling to accept faith, knowledge and certainty. So he becomes overwhelmed with doubts and desires, and nothing good reaches his heart; it is not open to any good deeds because it is constricted as if he is having to climb up to heaven when he has no means of doing so.

Because of this lack of faith, he is the reason why Allah places blight upon him, because he has closed the door of mercy and divine kindness to himself.

This is a measure that never alters. The one who gives in charity and fears Allah, and believes in goodness, Allah will make easy for him the path to ease, but whoever is miserly and thinks that he is self-sufficient, and rejects goodness, Allah will make easy for him the path to hardship.



﴿وَهَذَا صِرَاطٌ رَبِّكَ مُسْتَقِيمًا ۚ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَذَّكَّرُونَ ﴿١٢٦﴾﴾ ﴿لَهُمْ دَارُ
السَّلَامِ عِنْدَ رَبِّهِمْ ۗ وَهُوَ وَلِيُّهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٢٧﴾﴾ (سورة الأنعام: ١٢٦-١٢٧)

6:126. This is the path of your Lord, a straight path. Verily We have explained Our signs in detail for people who pay heed.

6:127. For them will be an abode of peace with their Lord; He will be their Protector, because of their good deeds.

It is a moderate path that leads to Allah and to the place of His honour, the rulings and laws of which have been clearly explained, and good has become distinct from evil. But these details and this explanation are not for everyone; rather they are only ﴿for people who pay heed﴾, for they are the ones who have knowledge, so they benefit from their knowledge and Allah has prepared for them a great reward. Hence He says:

﴿For them will be an abode of peace with their Lord﴾. Paradise is called an abode of peace because it is free of all faults, troubles, stress, grief and worry, and anything else that could spoil its joy.

This means that its delights will be of the utmost perfection and completeness, to an indescribable degree, and no one could wish for anything better of both spiritual and physical delights. They will have whatever their hearts desire and they will abide therein forever.

﴿He will be their Protector﴾ Who will take care of them, look after them and protect them in all their affairs; He will help them to obey Him and make it easy for them to attain His love. He only protects them because of their righteous deeds by which they seek to please their Lord, unlike the one who turns away from his Lord and follows his whims and desires; the Shayṭān will gain power over him and will take care of him, thus corrupting his religious commitment and worldly affairs.



﴿وَيَوْمَ يُحْشُرُهُمْ جَمِيعًا يَتَمَعَّشَرُ الْجِنِّ قَدِ اسْتَكْبَرْتُمْ مِنَ الْإِنْسِ وَقَالَ أَوْلِيَاؤُهُمْ مِنَ الْإِنْسِ رَبَّنَا اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَّغْنَا أَجَلَنَا الَّذِي أَجَلْتَ لَنَا قَالَ النَّارُ مَثْوَاكُمْ خَالِدِينَ فِيهَا إِلَّا مَا شَاءَ اللَّهُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿١٢٨﴾﴾ وَكَذَلِكَ نُؤَلِّي بَعْضَ الظَّالِمِينَ

بَعْضًا يَمَّا كَانُوا يَكْسِبُونَ ﴿١٢٨﴾ يَمَعَشَرَ الْجِنِّ وَالْإِنْسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنْكُمْ يَقُصُّونَ عَلَيْكُمْ ءَايَاتِي وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا قَالُوا شَهِدْنَا عَلَىٰ أَنفُسِنَا وَعَزَّزْتَهُمُ الْحَيَاةُ الدُّنْيَا وَشَهِدُوا عَلَىٰ أَنفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴿١٢٩﴾ ذَلِكَ أَن لَّمْ يَكُن رَّبُّكَ مُهْلِكَ الْفَرَىٰ يُظَلِّمُ أَهْلَهَا وَغَفُلُونَ ﴿١٣٠﴾ وَلِكُلِّ دَرَجَةٍ مِّمَّا عَمِلُوا وَمَا رَّبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿١٣١﴾ وَرَبُّكَ الْغَفِيُّ ذُو الرَّحْمَةِ إِنْ يَشَأْ يُذْهِبْكُمْ وَيَسْتَخْلِفْ مِنْ بَعْدِكُمْ مَا يَشَاءُ كَمَا أَنشَأَكُم مِّن ذُرِّيَةِ قَوْمٍ ءَاخِرِينَ ﴿١٣٢﴾ إِنَّ مَا تُوَعَّدُونَ لَآتٍ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿١٣٣﴾ قُلْ يَقَوْمِ اعْمَلُوا عَلَىٰ مَكَاتِبِكُمْ إِنِّي عَامِلٌ فَسَوْفَ تَعْلَمُونَ مَنْ تَكُونُ لَهُ عَذَابَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿١٣٥﴾ (سورة الأنعام: ١٢٨-١٣٥)

- 6:128. On the day when He gathers them all together [He will say]: O jinn, you enticed many of humankind. Their friends among humankind will say: Our Lord, we used one other, but now we have reached the appointed term that You decreed for us. He will say: The fire will be your abode, to dwell therein forever, unless Allah wills otherwise, for your Lord is Most Wise, All-Knowing.
- 6:129. Thus We cause the wrongdoers to take one another as friends and allies, because of what they earn.
- 6:130. O jinn and humans, did there not come to you Messengers from among you, reciting My revelations to you and warning you of the meeting of this day of yours? They will say: [Yes,] we testify against ourselves. They were deceived by the life of this world. They will testify against themselves that they were disbelievers.
- 6:131. That is because your Lord would never destroy a city for its wrongdoing while its people were still unaware.
- 6:132. For all there will be ranks according to their deeds, for your Lord is not unaware of what they do.

- 6:133. Your Lord is Self-Sufficient, full of mercy. If He so willed, He could destroy you and cause whomever He will to replace you, as He created you to replace other people who came before you.
- 6:134. Verily, that which you are warned of will surely come to pass; you cannot escape it.
- 6:135. Say: O my people, carry on as you are, and so will I; you will come to know who it is whose end will be [best] in the hereafter. Verily the wrongdoers will never prosper.

﴿On the day when He gathers them all together﴾ that is, all of the two races, humanity and jinn, those who went astray and those who led others astray, and He says, refuting the jinn who misled humans and made evil fair-seeming to them and enticed them to commit sin: ﴿O jinn, you enticed many of humankind﴾ that is, by misguiding them and barring them from the path of Allah; how could you transgress My sacred limits and stubbornly reject My Messengers? You persisted in fighting against Allah, striving your utmost to bar the slaves of Allah from His path and divert them to hell. Therefore today My curse is inevitably upon you and My vengeance against you is assured; We shall increase your punishment according to the degree of your disbelief and the extent to which you led others astray. You have no excuse to offer and no refuge to turn to, no intercessor to intercede for you and no plea that could be heard.

So do not ask about what will befall them on that day of punishment, disgrace and doom. Hence Allah did not mention any excuse that they may offer.

As for their allies among humankind, they will offer excuses that will not be accepted and will say: ﴿Our Lord, we used one other﴾ that is, both the jinni and the human used one another and benefited thereby.

The jinni liked the human's obedience to him, and his worship and veneration of him, and his seeking protection from him. The human

liked what he got of achieving his goals and attaining – according to the degree of the jinni's service – some of his desires. The human worshipped the jinni, so the jinni served the human and gave him some of his worldly needs. In other words, the human will admit: we committed some sins and it is not possible to change that.

﴿but now we have reached the appointed term that You decreed for us﴾ that is, we have reached the point at which You will requite for all deeds, so do to us whatever You will and pass judgement upon us however You will, for we have no argument and no excuse. The matter is in Your Hands and the decision is Yours. It is as if these words of theirs are a kind of plea for mercy and compassion, but it will come at the wrong time. Hence He will judge concerning them on the basis of justice, and no injustice will be done to them, and He will say: ﴿The fire will be your abode, to dwell therein forever﴾

Because this ruling is based on His wisdom and knowledge, the verse ends with the words: ﴿for your Lord is Most Wise, All-Knowing﴾. That is, just as His knowledge encompasses all things, His ultimate wisdom also encompasses all things.

﴿Thus We cause the wrongdoers to take one another as friends and allies, because of what they earn﴾ that is, just as We caused the *mârid* jinn to be allies of some humans, and We gave them the power to misguide their human allies, and We caused the bond of alliance and friendship to be established between them because of their striving to attain that, it is Our way to create an alliance between every wrongdoer and his counterpart (among the jinn), to entice him and urge him to do evil, and to turn him away and divert him from goodness. This is a severe punishment from Allah, with terrible consequences and a serious impact.

It is the wrongdoer's fault, because he is the one who brought it upon himself.

﴿...And your Lord is never unjust to His slaves.﴾ (*Fussilat* 41: 46)

If people do a great deal of wrong and evil, and they withhold what is due from them, Allah will put evildoers in charge of them, who will oppress them, mistreat them and make them suffer, and will take from them unjustly and by force many times more than what they withheld of what is due to Allah and to His slaves, without them getting any reward for giving it.

By the same token, if people do good and are upright, Allah will make those in charge of them righteous, and He will make them rulers who rule on the basis of justice and fairness, not on the basis of wrongdoing and oppression.

Then Allah will rebuke everyone who turned away from the truth and rejected it, jinn or human, and will highlight their error, and they will acknowledge that:

«O jinn and humans, did there not come to you Messengers from among you, reciting My revelations to you» that is, My clear revelations which contained details of commands and prohibitions, good and evil, promises and warnings, «and warning you of the meeting of this day of yours», teaching you that salvation and triumph may only be attained by obeying the commands of Allah and avoiding that which He prohibited, and that doom and loss will result from failing to do that? They will acknowledge that, and say: «[[Yes], we testify against ourselves. They were deceived by the life of this world» and its adornments and delights, so they were at ease with it and were content with it, and that distracted them from the hereafter.

«They will testify against themselves that they were disbelievers», thus proof will be established against them. At that point, everyone – even they themselves – will realise that Allah is being just with them. Then He will say to them, issuing the verdict that theirs will be a painful punishment:

«...Enter the fire with the nations who passed away before you, of both jinn and humans...» (*al-A'raf* 7: 38)

– for they did as you have done, and they enjoyed their share of worldly pleasures as you have done, and they indulged in falsehood as you have done. Verily they were losers; that is, the first and the last of them, and what loss could be greater than losing out on the gardens of bliss and being deprived of closeness to the Most Generous? But even though they will share the loss, they will vary greatly in the extent of their loss.

﴿For all﴾ of them ﴿there will be ranks according to their deeds﴾; the one who did less evil will not be like the one who did a great deal of evil, and the follower will not be like the leader.

Similarly, although those who attain reward and paradise will share the success, triumph and admission to paradise, there will be differences (in status) between them such as is known only to Allah. But they will all be pleased with what the Lord gives them, and they will be content with it.

We ask Him to make us among the people of *al-Firdaws al-A'la* (the loftiest part of paradise), which Allah has promised to the closest of His slaves, the chosen ones among His creation, the elite among those whom He loves.

﴿for your Lord is not unaware of what they do﴾. Hence He will requite each person according to his deeds and according to what He knows of his intentions. Allah has only enjoined righteous deeds upon His slaves and forbidden them to do evil deeds, out of mercy towards them and in their best interests. He is independent of means and has no need of any of His creation; the obedience of the obedient is of no benefit to Him, just as the disobedience of the disobedient does not harm Him at all.

﴿If He so willed, He could destroy you and cause whomever He will to replace you, as He created you to replace other people who came before you﴾.

Once you understand that you will inevitably depart from this world as others did, and you will leave it for those who come after you, as those who came before you departed and left it for you, then why would you take it as a place to settle forever and establish yourself therein? Why would you forget that it is merely a place that you are passing through, not a place to abide in forever? Ahead of you there is another abode, one in which there are all types of blessings and joy, one which is free of all defects and imperfections.

That is the abode for which the first and the last strive and aim, and if they reach it, it will be the eternal abode and ultimate destination, after which there is no other goal, for it is the ultimate goal.

There, by Allah, there is everything that hearts may desire, eyes may delight in, and people may compete for; there they will find all kinds of spiritual and physical joy and pleasure, and closeness to the Knower of the unseen.

How smart is the one who aspires to these honours and whose goal is to attain the highest level therein, and how unfortunate is the one who is content with less than that, who chooses to have no aspirations and is content to be among the losers.

The one who turns away should not think that that abode is far-off, for «Verily, that which you are warned of will surely come to pass; you cannot escape it»; you cannot escape from Allah and you cannot flee from His punishment, for you are completely under His control.

«Say» O Messenger, to your people when you call them to Allah and explain to them their rights and duties, but they refused to submit to His command, and they followed their whims and desires and persisted in ascribing partners to Allah:

«O my people, carry on as you are», in the way that you have accepted for yourselves

«and so will I» in the way that I am, obeying Allah and seeking that which will please Him

«you will come to know who it is whose end will be [best] in the hereafter» – me or you.

This is the attitude of the fair-minded person in a serious debate: he points out the two types of deeds and doers, and leaves it to Allah to requite each of them, without stating bluntly or clearly what he really means. But it is already known that the best end in this world and in the hereafter will be for those who fear Allah, and that the believers will have the best end, whilst everyone who turns away from what the Messengers brought will have the worst end. Hence He says: «Verily the wrongdoers will never prosper», for every evildoer, no matter what he enjoys in this world, his end in the hereafter will be doom and ruin.

«Verily Allah gives respite to the wrongdoer until, when He seizes him, He will not let him off.» (Muslim, at-Tirmidhi, and Ibn Mâjah)



﴿وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هَذَا لِلَّهِ بِرِزْقِهِمْ وَهَذَا لِشُرَكَائِنَا فَمَا كَانَ لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَى شُرَكَائِهِمْ سَاءَ مَا يَحْكُمُونَ ﴿١٣٦﴾ وَكَذَلِكَ زَيْنَ لِكَثِيرٍ مِنَ الْمُشْرِكِينَ قَتَلَ أَوْلَادِهِمْ شُرَكَائِهِمْ لِيُردُّوهُمْ وَلِيَلْبِسُوا عَلَيْهِمْ دِينَهُمْ وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ فَذَرَهُمْ وَمَا يَفْتَرُونَ ﴿١٣٧﴾ وَقَالُوا هَذِهِ أَنْعَامٌ وَحَرْتُ حِجْرًا لَا يَطْعَمُهَا إِلَّا مَنْ نَشَاءَ بِرِزْقِهِمْ وَأَنْعُمٌ حُرِّمَتْ طَهُورًا وَأَنْعَمٌ لَا يَذْكُرُونَ أَسْمَاءَ اللَّهِ عَلَيْهَا آفِرَاءٌ عَلَيْهِمْ سَيَجْزِيهِمْ بِمَا كَانُوا يَفْتَرُونَ ﴿١٣٨﴾ وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَامِ خَالِصَةٌ لِّذُكُورِنَا وَمُحَرَّمٌ عَلَيْنَا أَزْوَاجِنَا وَإِنْ يَكُن مِثْقَلُهُ فِيهِ شُرْكَاءٌ سَيَجْزِيهِمْ وَصَفَّهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ ﴿١٣٩﴾ قَدْ

خَيْرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً عَلَى اللَّهِ قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ ﴿١٣٦﴾ (سورة الأنعام: ١٣٦-١٤٠)

- 6:136. They allocated to Allah a portion of that which He created of crops and livestock. They say: This is for Allah – or so they claim – and this is for our partners [that we ascribe to Him]. Then, that which is allocated for their ‘partners’ never reaches Allah, while that which is allocated for Allah does reach their ‘partners’. How despicable is their judgement!
- 6:137. Similarly, their ‘partners’ [the devils] made it fair-seeming to many of the polytheists to kill their own children, in order to destroy them and cause confusion to them in their religion. If Allah had so willed, they would not have done that. So leave them to their fabrications.
- 6:138. They say: These livestock and crops are taboo, and no one may eat thereof except those whom we wish – or so they claim – and other livestock which it is forbidden to ride. And there are livestock over which they do not pronounce the name of Allah [at the time of slaughter], fabricating lies against Him. He will surely requite them for what they fabricate.
- 6:139. They say: What is in the wombs of these animals is reserved exclusively for our males and is forbidden to our females, but if it is stillborn, they all partake of it. He will surely requite them for what they attribute [to Allah, falsely]. Verily He is Most Wise, All-Knowing.
- 6:140. Losers indeed are those who, in their ignorance, have foolishly slain their children, and have made unlawful [food] that Allah has provided to them, fabricating lies against Allah. They have indeed gone astray and have not heeded any guidance.

Here Allah (ﷻ) speaks of the foolishness and grave ignorance of the polytheists who reject the Prophet (ﷺ) and mentions some of their myths, in order to highlight some of their misguidance and warn

against them. The objection of such foolish people to the truth brought by the Messenger (ﷺ) does not undermine it at all, for they are not qualified to stand up to the truth. Thus Allah (ﷻ) says as an example of that: ﴿They allocated to Allah a portion of that which He created of crops and livestock﴾, and they also allocated to their so-called partners a portion, when in fact Allah (ﷻ) is the One Who created it for His slaves, as provision. Thus they combined two questionable and prohibited matters. In fact they combined three: thinking that they were doing Allah a favour by allocating a portion to Him, as they believed that this was a donation on their part; allocating a share to the so-called partners who never gave them any provision; and their unjust way of sharing out, as they did not care about or pay attention to that which they allocated to Allah, even though it ended up being for the so-called partners, whilst they did pay attention to and look after that which was allocated to the so-called partners, and none of that would reach Allah. That is because when they gained something – of the crops, fruits and livestock that Allah had created for them – they divided it into two parts: one part which they said was for Allah, or so they claimed, for Allah does not accept anything but that which is done sincerely for His sake, and He does not accept any good deed from anyone who ascribes partners to Him; and another part that they allocated to the so-called partners, namely the idols. If any of that which they had allocated to Allah got mixed with that which they had allocated to others, they would say: Allah has no need of it, and they would not put it back, but if any of that which they had allocated to their gods got mixed with that which they had allocated to Allah, they would put it back and would say: They (the false gods) are in need of it, so it must be put back with their share.

Is there any ruling worse and more unfair than this? For they paid more attention to that which was allocated to the created being, and took more care of it than that which was done for the sake of Allah.

The meaning of this verse may be that which is proven in a ṣaḥeeḥ report from the Prophet (ﷺ), in which he told us that Allah (ﷻ) says: «I am the least in need of a partner. Whoever does any deed in which he associates someone else with Me, I will reject him and his deed.» (Muslim and Ibn Mājah)

According to this interpretation, what the verse means is that what they allocated as a means of drawing closer to the idols is completely devoted to something other than Allah, and Allah has no share in it, and whatever they devoted to Allah – or so they claimed – none of it reaches Him because it is *shirk* (ascription of partners to Allah). In fact it is also part of the share allocated to the so-called partners and idols, because Allah has no need of it and He does not accept any deed in which any of His creation is associated with Him.

As a result of the foolishness and misguidance of the polytheists, the so-called partners – namely the leaders and the devils – made it fair-seeming to many of them to kill their children by burying them alive. They would kill their male children for fear of poverty and the female children for fear of shame.

All of that resulted from the tricks of the devils who wanted to destroy them and cause confusion to them in their religion, so that they would do acts that are extremely repugnant.

The partners kept making it fair-seeming to them until, in their view, these became good things and desirable conduct. If Allah had so willed, He would have prevented them from doing these things and protected their children from being killed by the parents, and they would not have done it. But His wisdom dictated that they should be left alone to do what they wanted to do, so that they would get carried away. Thus He gave them respite and overlooked what they were doing. Hence He says: «So leave them to their fabrications» that is, leave them to their lies and falsehood, and do not grieve over them, for they can never harm Allah.

Another example of their foolishness has to do with the livestock which Allah made permissible for them in general, and bestowed it as provision and mercy for them to enjoy and benefit from. But they fabricated and introduced innovations based on their own ideas.

They had a special terminology for some types of livestock and crops, concerning which they said: «These livestock and crops are taboo» that is, prohibited «and no one may eat thereof» that is, it is not permissible for anyone to eat them, except those who we want to eat them, or who meet a description that we give – based on their own ideas.

All of that was based on their own claims for which there was no basis or proof except their whims and desires and corrupt notions.

They also had livestock that was not prohibited in all ways; rather it was prohibited to ride it or carry loads on it. They called this *hām*.

There were other kinds of livestock on which they did not invoke the name of Allah; rather they invoked the names of the idols and that which they worshipped instead of Allah, but they attributed these actions to Allah; they were lying when they spoke these evil words.

«He will surely requite them for what they fabricate» that is, when they claimed that it was permissible to ascribe partners to Allah and that it was prohibited to eat or benefit from livestock in ways that He had permitted.

Another of their foolish notions was the idea that what was in the wombs of certain types of livestock – which they specified – was prohibited to females but not to males, so they said: «What is in the wombs of these animals is reserved exclusively for our males» that is, it is permissible for them, and women have no share in it «and is forbidden to our females» that is, our womenfolk. This applied if the offspring was born alive. But if what was in its womb was stillborn, then they all had a share of it – in other words, it was permissible for both males and females.

«He will surely requite them for what they attribute [to Allah, falsely]» that is, when they described what Allah had permitted as being prohibited, and they described what was prohibited as being permissible. Thus they went against the laws of Allah and attributed that to Him.

«Verily He is Most Wise» as He gives them respite and enables them to pursue the misguidance they are following
 «All-Knowing» –nothing is concealed from Him; He knows what they do, what they say against Him and what they fabricate, yet He grants them well-being and bestows provision upon them.

Then He describes their loss and foolishness:

«Losers indeed are those who, in their ignorance, have foolishly slain their children» that is, they have lost their religion, their children and their minds and – after having been blessed with rational thinking – they are now described in terms of foolishness that causes destruction and misguidance.

«and have made unlawful [food] that Allah has provided to them» that is, what He had given as a mercy to them and granted as provision for them. They rejected the blessing of the Lord, but they did not stop there; rather they described it as unlawful when it was of the utmost permissibility.

All of that is «fabricating lies against Allah» that is, it comes under the heading of lies told by every stubborn disbeliever.

«They have indeed gone astray and have not heeded any guidance» that is, they have gone far astray and they have not been guided in any of their affairs.



﴿ وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا
 أَكْلُهُمُ وَالزَّيْتُونَ وَالرُّمَّانَ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ كُلُوا مِنْ ثَمَرِهِ إِذَا

﴿ ١٤١ ﴾ أَتَمْرَ وَمِائِثًا حَقَّهُ، يَوْمَ حَصَادِهِ، وَلَا تَشْرَفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

(سورة الأنعام: ١٤١)

6:141. It is He Who produces gardens, trellised and untrellised, and date palms and all manner of crops, and olives and pomegranates, similar [in some ways] yet dissimilar [in others]. Eat of their fruit when they bear fruit and give what is due on the day of harvest. But do not be extravagant, for Allah does not love those who are extravagant.

Having mentioned what the polytheists did with much of the crops and livestock that Allah had made permissible for them, Allah (ﷻ) then describes the blessings that He had bestowed upon them, and their obligations with regard to crops and livestock:

﴿It is He Who produces gardens﴾ that contain various types of trees and plants

﴿trellised and untrellised﴾ that is, in some of those gardens there are trellises on which the plant grows, and it helps it rise up from the ground; in other gardens there are no trellises, and the plant grows on its stem or trunk, or spreads along the ground.

This highlights the many benefits of those gardens, and tells us that Allah (ﷻ) taught man how to make trellises and grow things.

﴿and﴾ He produces ﴿date palms and all manner of crops﴾ that is, all in one place, and all irrigated by the same water, yet Allah causes some of them to excel others in taste (*cf. 13: 4*).

Allah singles out for mention the date palm and all manner of crops because of their many benefits, and because they are the staple food for most people.

Allah also produces ﴿olives and pomegranates, similar﴾ in trees ﴿yet dissimilar﴾ in their fruits and taste. It is as if it is saying: for what purpose did Allah create these gardens and what they produce?

Then He tells us that He produced them for people's benefit; thus He says:

«Eat of their fruit» that is, the fruit of the date palms and crops «when they bear fruit and give what is due on the day of harvest» that is, give what is due of those crops. This refers to zakâh of those crops for which Sharia sets a minimum threshold (*nişâb*). Allah instructed them to give it on the day of harvest, because the harvest of crops is equivalent to the one-year deadline that applies to other kinds of wealth. That is the time when the poor would expect it, and at that time it is easy for the growers to give it. Thus the one who gives it will be known, and will stand out from the one who does not give it.

«But do not be extravagant» this prohibition on extravagance applies to food, with regard to eating more than is normal. The one who owns the crops should not eat in such a way that it impacts zakâh. It also refers to giving zakâh on the crops; the owner should not give more than is required of him and thus harm himself, his family or his creditors. All of that comes under the heading of extravagance which Allah has prohibited and which He does not love; rather He hates it and disapproves of it.

This verse indicates that it is obligatory to give zakâh on fruits, and that there is no requirement to wait for one (Hijri) year to pass; rather it becomes due when it is harvested in the fields and when collected from the date palms.

Zakâh is not repeated in this case, even if the harvest remains with a person for many years, so long as it is not intended for trade, because Allah has only commanded that zakâh be paid on it at the time of harvest. But if the crop is affected by blight before that, without any negligence on the part of the owner, then he is not liable for it. It is also permissible to eat from the date palms and crops before giving zakâh on them, and whatever is eaten is not to be counted for the purpose of zakâh; rather zakâh is to be given on what remains after that.

The Prophet (ﷺ) used to send someone to estimate the people's harvest and he would instruct him to leave one third or one fourth of it for the owner, depending on how much had already been eaten by the owners or others.



﴿وَمِنَ الْأَنْعَامِ حَمُولَةٌ وَفَرَسَاتٌ يَأْكُلْنَ مِنْ رِزْقِكُمْ اللَّهُ وَلَا تَتَّبِعُوا خُطُوبَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿١٤٢﴾ ثَمَانِيَةَ أَزْوَاجٍ مِّنَ الضَّأْنِ اثْنَيْنِ وَمِنَ الْمَعْزِ اثْنَيْنِ قُلْ ءَالَّذِينَ كَرِهْتَ حَرَّمَ أَمِ الْأُنثِيَيْنِ أَمَا اسْتَحَمَلْتَ عَلَيْهِ أَرْحَامَ الْأُنثِيَيْنِ نَبِيُّنِي يَعْلَمُ إِنَّ كُنْتُمْ صَادِقِينَ ﴿١٤٣﴾ وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ قُلْ ءَالَّذِينَ كَرِهْتَ حَرَّمَ أَمِ الْأُنثِيَيْنِ أَمَا اسْتَحَمَلْتَ عَلَيْهِ أَرْحَامَ الْأُنثِيَيْنِ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ وَصَّيْتُكُمْ اللَّهُ بِهَذَا فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا لِيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٤٤﴾﴾ (سورة

الأنعام: ١٤٢-١٤٤)

- 6:142. Among livestock, [He creates for you] some that carry loads and others that are too young or too small to do so [such as sheep]. Eat of that which Allah has provided for you, and do not follow the footsteps of the Shayṭān, for he is to you an avowed enemy.
- 6:143. Of livestock you have eight in [four] pairs: a pair of sheep and a pair of goats. Say: Has He forbidden the two males, or the two females, or that which the wombs of the two females may contain? Tell me on the basis of knowledge, if you are speaking the truth.
- 6:144. [And likewise] a pair of camels and a pair of cattle. Say: Has He forbidden the two males, or the two females, or that which the wombs of the two females may contain? Were you present when Allah ordained such a thing for you? Who does greater evil than

he who fabricates lies against Allah in order to misguide people without knowledge? Verily Allah does not guide the evildoers.

﴿Among livestock, [He creates for you] some that carry loads and others that are too young or too small to do so﴾ that is, some you use to carry loads and ride, and others are not fit to carry loads or be ridden, because they are too small, such as infant animals and the like. With regard to carrying loads and being ridden, livestock are divided into these two categories.

But with regard to eating them or other benefits, they may all be eaten and put to other uses. Hence Allah says: ﴿Eat of that which Allah has provided for you, and do not follow the footsteps of the Shayṭân﴾ that is, his ways and deeds, which includes prohibiting some of that which Allah has granted to you as provision.

﴿for he is to you an avowed enemy﴾ and he only enjoins you to do that which will harm you and lead to your eternal doom.

These are the livestock with which Allah has blessed His slaves, and He has made all of them permissible and wholesome, and He has explained them as follows:

﴿eight in [four] pairs: a pair of sheep﴾ male and female ﴿and a pair of goats﴾ likewise. This makes four, all of which are included in that which Allah has permitted, with no differentiation between them.

So say to these people who go to extremes and prohibit some things and not others, or they prohibit some of them to females but not to males, proving to them that there is no difference between what they permit and what they prohibit:

﴿Has He forbidden﴾ of sheep and goats ﴿the two males﴾? For you do not say that; rather you reject that idea

﴿or the two females?﴾ For you do not say that either; you do not prohibit the males only or the females only of either type.

So what remains is the idea that if the womb contains both a male and a female, or it is not clear what it contains, then do you prohibit ﴿that which the wombs of the two females may contain?﴾ that is, the female sheep or the female goat, without differentiating between male or female? But you do not say this either.

So you do not say any of these three options, which list all the possible categories, then what do you say?

﴿Tell me on the basis of knowledge, if you are speaking the truth﴾ in your claim.

It is well known that they could not say anything acceptable on a rational basis, except one of these three things, but they did not say any of them; rather they said that some livestock, which they decided about themselves, was prohibited to females but not males, or it was prohibited at certain times, and other such notions that were undoubtedly based on deep ignorance and could only be produced through deviant thinking and corrupt ideas. Allah had not sent down any authority for what they said, and they had no proof or evidence for it.

Then Allah says something similar concerning camels and cattle. Having highlighted the falseness and corrupt nature of what they said, He then said to them something the consequences of which could not be escaped except by following the laws of Allah: ﴿Were you present when Allah ordained such a thing for you?﴾. That is, you have only one claim left, and you have no way of proving it, which is for you to say, "Allah ordained this for us and He revealed it to us as He revealed to His Messengers; indeed He revealed to us something contrary to what the Messengers claimed and what was mentioned in the Books that were sent down." That is a fabrication, as anyone would realise, hence Allah says: ﴿Who does greater evil than he who fabricates lies against Allah in order to misguide people without knowledge?﴾ That is, in addition to his lies and fabrications against Allah, his aim is to

mislead the slaves of Allah from the path of Allah, with no clear proof or evidence, and no rational or textual evidence.

﴿Verily Allah does not guide the evildoers﴾, those who have no aim but to do wrong and commit injustice, and to invent fabrications against Allah.



﴿قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خِنْزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ ۚ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ ﴿١٤٥﴾ وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفْرٍ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا أَوْ الْحَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ ۚ ذَلِكَ جَزَيْنَاهُمْ بِبَغْيِهِمْ وَإِنَّا لَصَادِقُونَ﴾

﴿١٤٦﴾ (سورة الأنعام: ١٤٥-١٤٦)

- 6:145. Say: I do not find in that which is revealed to me anything to be forbidden for people to eat unless it be the meat of animals found dead, blood poured forth or the flesh of swine, for that is an abomination, or that which is profane, over which [a name] other than that of Allah has been invoked [at the time of slaughter]. But if one is forced by necessity, without wilful disobedience, nor transgressing due limits, then your Lord is Oft-Forgiving, Most Merciful.
- 6:146. To the Jews We forbade every [animal] with undivided hoof, and We forbade to them the fat of cattle and sheep, except that which adheres to their backs or entrails, or is attached to their bones. Thus We requited them for their wilful disobedience; verily We state the truth.

When Allah criticised the polytheists for what they prohibited of permissible things and attributed that to Allah, and declared their

words to be false, He instructed His Messenger (ﷺ) to explain to the people what Allah has prohibited to them, so that they might know that everything else is permissible; whoever suggests that any of that is prohibited by Allah is lying and fabricating, because a prohibition can only come from Allah on the lips of His Messenger (ﷺ), and Allah said to His Messenger (ﷺ):

«Say: I do not find in that which is revealed to me anything to be forbidden for people to eat» that is, regardless of whether the prohibition applies to using it for other purposes or not

«unless it be the meat of animals found dead» this refers to animals that died without being slaughtered in the prescribed manner; that is not permissible, as Allah (ﷻ) says elsewhere:

«Forbidden to you [for food] are: the meat of animals found dead, blood, the flesh of swine...» (*al-Mâ'idah 5: 3*)

«blood poured forth» this refers to blood that comes out of the animal at the time of slaughter, for it is blood that would be harmful if it was retained in the body; when the blood is expelled from the body, the harm that may result from eating the meat is removed.

What this phrase implies is that the blood that remains in the flesh and veins after slaughter is permissible and pure.

«or the flesh of swine, for that is an abomination» that is, these three things are an abomination, which means that they are unclean, impure and harmful. Allah has prohibited them out of kindness towards you, and so that you will keep a distance from filth.

«or that which is profane, over which [a name] other than that of Allah has been invoked [at the time of slaughter]» such as the idols or false gods worshipped by the polytheists. This comes under the heading of profanity, which refers to disobedience towards Allah.

«But if one is forced by necessity» that is, despite the fact that these are prohibited things, if a person is forced by necessity or need

to eat any of these things, because he has nothing else and fears that he may die,

﴿without wilful disobedience, nor transgressing due limits﴾ that is, without wanting to eat it if it was not a matter of necessity, or eating more than he needs to,

﴿then your Lord is Oft-Forgiving, Most Merciful﴾ that is, Allah has pardoned everyone who finds himself in this situation.

The scholars (may Allah have mercy on them) differed concerning this exclusive list mentioned in this verse, even though there are other prohibited things that are not mentioned here, such as wild carnivorous animals, birds of prey that have talons, and so on. Some of the scholars stated that this verse was revealed before the prohibition on other things that are not mentioned here, so there is no contradiction between the list mentioned here and the prohibition that was revealed subsequently, because at that time there was nothing revealed to prohibit what came afterwards.

Other scholars said that this verse includes everything that is prohibited; some of it is mentioned explicitly and other things may be inferred from the context and the general reason for prohibition.

The reason given for the prohibition on the meat of animals found dead, blood and the flesh of swine – or at least the latter – is ﴿for that is an abomination﴾. This is a general description that applies to everything that is prohibited, for all prohibited things are abominable and unclean, and they are filthy and off-putting things that Allah has forbidden to His slaves, so as to protect and honour them, and to keep them away from directly handling filthy and unclean things.

The details of that which is an abomination and prohibited are to be found in the Sunnah, which explains the Qur'an and its goals. If Allah (ﷻ) has not prohibited any food except what is mentioned here, and the prohibition has no source except the laws of Allah, this indicates that the polytheists who prohibited that which Allah had

provided to them were fabricating lies against Allah and attributing to Him something that He did not say.

The verse also points to a strong possibility: Allah mentioned swine (pigs) in this verse, in which the context is one of criticising and refuting the views of the polytheists mentioned above, having to do with prohibition of that which Allah has made permissible, and mentioning their arguments concerning that on the basis of their own whims and desires, which had to do only with livestock animals (*an'âm*: camels, cattle, sheep and goats), none of which are prohibited except that which is mentioned in this verse, namely those found dead and those over which a name other than that of Allah is invoked at the time of slaughter; all others are permissible.

Perhaps the reason why swine or pigs are mentioned here, according to this idea, is that some ignorant readers may include them with livestock animals, assuming them to be akin to sheep, as the ignorant among the Christians and others of their ilk do, so they raise them as they raise other livestock, and they regard them as permissible, not differentiating between them and an'âm livestock. So this list of prohibited things is aimed at protecting this Ummah from such impure things. With regard to that which was prohibited to the People of the Book, some of these things are good and permissible, but they were prohibited to them by way of punishment. Hence Allah says: ﴿To the Jews We forbade every [animal] with undivided hoof﴾, such as camels and the like.

Also prohibited to them were certain parts of cattle and sheep: ﴿and We forbade to them the fat of cattle and sheep﴾.

Not all the fat was prohibited; rather it was the fat of the buttocks. Hence permissible fat was excluded from that: ﴿except that which adheres to their backs or entrails﴾, which is the fat that is mixed with them, ﴿or is attached to their bones﴾.

﴿Thus﴾ that is, by means of these prohibitions ordained for the Jews

«We requited them for their wilful disobedience» that is, the wrongdoing and transgression against the rights of Allah and the rights of His slaves. Hence Allah forbade these things to them, as a punishment to them

«verily We state the truth» in all that We say, do and rule. Who is truer than Allah in speech, and who could be better in judgement than Allah, for a people who are certain in faith?



﴿فَإِنْ كَذَّبُوكَ فَقُلْ رَبِّيَ كَرِيمٌ ذُو رَحْمَةٍ وَاسِعَةٍ وَلَا يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ
الْمُجْرِمِينَ﴾ (سورة الأنعام: ١٤٧)

6:147. If they accuse you [O Muhammad] of lying, then say: Your Lord is full of mercy all-embracing, but His punishment cannot be averted from the evildoers.

That is, if these polytheists accuse you of lying, then carry on calling them with promises of reward and warnings of punishment, and tell them that Allah «is full of mercy all-embracing» that is, His mercy encompasses all of His creation, so hasten to seek His mercy by appropriate means, first and foremost among which, and the most essential of which, is believing in Muhammad (ﷺ) and the message he brought.

«but His punishment cannot be averted from the evildoers» that is, those who do a lot of wrong actions and commit a lot of sins. So beware of sin that incurs the punishment of Allah, the gravest of which is disbelieving in Muhammad (ﷺ).



﴿سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ
كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّىٰ ذَاقُوا بَأْسَنَا قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ

فَتُخْرِجُوهُ لَنَا إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ ﴿١٤٨﴾ قُلْ فَلِلَّهِ الْحُجَّةُ
الْبَاطِلَةُ فَلَوْ شَاءَ لَهَدَيْتُكُمْ أَجْمَعِينَ ﴿١٤٩﴾ (سورة الأنعام: ١٤٨-١٤٩)

- 6:148. Those who ascribe partners to Allah will say: If Allah had so willed, we would not have ascribed partners to Him, and neither would our forefathers, and we would not have introduced any taboos. In like manner did those who came before them reject [their Prophets], until they tasted Our punishment. Say: Do you have any [certain] knowledge? If so, present it to us. You follow nothing but conjecture and you do nothing but lie.
- 6:149. Say: Allah alone has the ultimate proof. If He had so willed, He could have guided you all.

Here Allah states that the polytheists will present arguments to justify the ascription of partners to Allah and the prohibition of that which Allah had permitted, on the grounds of it being the divine will and decree; they will take the will of Allah, which encompasses all things, good and bad, as an argument to ward off any blame from themselves.

And they did indeed say what Allah said they would say, as He tells us elsewhere:

﴿Those who ascribe partners to Allah say: If Allah had so willed, we would not have worshipped anything besides Him...﴾ (an-Nahl 16: 35)

Here Allah (ﷻ) tells us that the disbelieving nations kept using this argument as justification for rejecting the call of the Messengers, and they took it as an excuse, but that did not benefit them in any way at all. They persisted in this attitude until Allah destroyed them and made them taste the punishment.

If it had been a valid argument, it would have averted the punishment from them, and Allah would not have sent the punishment

upon them, because He only sends His punishment upon those who deserve it. Thus it is known that this is an invalid and flawed argument, and it is specious and unconvincing on a number of counts, the most significant of which are as follows:

- Allah states that if this argument had been valid, the punishment would not have befallen them.
- An argument should be based on knowledge and proof. If it is based on mere speculation and conjecture that is no substitute for certain truth, then it is invalid. Hence Allah says: ﴿Say: Do you have any [certain] knowledge? If so, present it to us﴾. If they did have any knowledge – at a time when they were avowed enemies of the Prophet (ﷺ) – they would have produced it. Because they did not produce it, it is known that they had no knowledge.

﴿You follow nothing but conjecture and you do nothing but lie﴾.

The one who bases his argument on speculation and conjecture is following falsehood and is a loser, so how about if he bases it on transgression, stubbornness, evil and corruption?

- Allah alone has the ultimate proof which leaves no excuse for anyone, on which the Prophets and Messengers, the divinely revealed Books, the prophetic reports, sound reasoning, upright human nature and righteous attitudes are all agreed.

Thus it is known that everything that is contrary to this definitive evidence is false, because whatever is contrary to the truth can only be falsehood.

- Allah (ﷻ) has given each person ability and willpower by means of which he is able to do what he is obliged to do. Allah does not enjoin upon anyone that which he is unable to do, and He does not prohibit to anyone that which he is unable to give up. Therefore using the argument of the divine will and decree is nothing but pure wrongdoing and stubbornness.

- Allah (ﷻ) does not compel people to do anything; rather He has made their actions the matter of their own choice. If they want, they may do it, and if they want they may refrain. This is something that is well known and well established, and no one denies it except one who stubbornly rejects tangible and visible evidence. Everyone differentiates between voluntary and involuntary movements; however all of that comes under and is subject to the will of Allah.
- Those who use the concept of the divine will and decree as justification for their sins are contradicting themselves, for they cannot be consistent in argument. Rather if someone mistreats them by beating them, taking their wealth and the like, then gives the argument that this happened by the will and decree of Allah, they will not accept this argument, and they will become very angry with him.

So how strange it is when they use this argument to justify their disobedience towards Allah and their doing that which incurs His wrath, but they do not accept for anyone to use this argument for doing anything that upsets them.

- They do not use the argument of the divine will and decree to express belief in these concepts, for they know that this is not a valid argument. Rather their intention is to ward off the truth, for they think of the truth in terms of defending themselves against it, so they try to avert it by means of whatever argument crosses their minds, even if they think it is wrong.



﴿قُلْ هَلَمْ شَهِدَاءَ كُمْ الَّذِينَ يَشْهَدُونَ أَنَّ اللَّهَ حَرَّمَ هَذَا فَإِنْ شَهِدُوا فَلَا تَشْهَدُ مَعَهُمْ وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَهُمْ بِرَبِّهِمْ يَعْدِلُونَ﴾ (سورة الأنعام: ١٥٠)

6:150. Say [O Muhammad]: Bring your witnesses who can testify that Allah has forbidden all this. Then if they testify, do not testify with them. Do not follow the desires of those who reject Our revelations, and those who do not believe in the hereafter, and they ascribe equals to their Lord.

That is, say to those who prohibit that which Allah has made permissible and they attribute that ruling to Allah: Bring your witnesses who can testify that Allah has indeed prohibited this. If these words are said to them, they have two options: either they will not bring anyone to testify to that effect, thus their claim is demonstrated to be false and not based on any testimony or proof; or, if they do bring someone to testify to that effect for them, no one could testify to that effect except a sinful fabricator whose testimony is not acceptable, for this is not a matter concerning which people of good character may be found to testify. Hence Allah (ﷻ) says, forbidding His Prophet (ﷺ) and his followers to give such testimony: ﴿Then if they testify, do not testify with them. Do not follow the desires of those who reject Our revelations, and those who do not believe in the hereafter, and they ascribe equals to their Lord﴾ that is, they regard others, such as the idols, as equal to Him.

As they disbelieved in the Last Day, and did not affirm the oneness of Allah, their whims and desires were in accordance with their beliefs, which leaned towards ascribing partners to Allah and rejecting the truth. Hence it was more appropriate, with regard to someone with such inclinations, for Allah to forbid the best of His creation to follow such a man or to testify with such people. Thus it is known that their prohibition of that which Allah had made permissible stemmed from those misguided whims and desires.



﴿ قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّيَ عَلَيْكُمْ عَلَىٰ شَيْءٍ وَإِلَىٰ ذَٰلِكُمْ تُعْرَجُونَ ﴿١٥١﴾ وَلَا تَقْنَبُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ تَحْنُ نَزْفُكُمْ وَإِن سَأَلْتُمْ عَنِ الثَّوَابِ فَأَجِبُوا لَهُمْ بِرِزْقِ اللَّهِ وَلَا تَتَّبِعُوا فِي الْأَمْوَالِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَٰلِكُمْ وَصَنَمُكُم بِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٥٢﴾ وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَيْلِ وَالْيَتَامَىٰ وَالسُّؤْمَرَ بِالْقَدْرِ لَا تَكْفُرْ نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ وَبِمَهْدِ اللَّهِ آوْفُوا ذَٰلِكُمْ وَصَنَمُكُم بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٣﴾ وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ذَٰلِكُمْ وَصَنَمُكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ

﴿ ١٥٣ ﴾ (سورة الأنعام: ١٥١-١٥٣)

- 6:151. Say: Come, I will recite to you what your Lord has made binding on you: that you should not ascribe any partner to Him; that you should show kindness to parents; that you should not kill your children because of poverty, for We will provide for you and for them; that you should not approach shameful deeds, whether openly or in secret; that you should not kill, for that is forbidden by Allah, except in the course of justice. Thus He instructs you, so that you may understand.
- 6:152. Do not touch the orphan's property, before he comes of age, except to improve it; give full measure and weight, with equity. We do not place on any soul a burden greater than it can bear. And when you speak, be fair, even if it concerns a close relative. And fulfil the covenant of Allah. Thus He instructs you, so that you may pay heed.
- 6:153. Verily, this is My path, leading straight; follow it, and do not follow [other] paths, lest they cause you to deviate from His path. Thus He instructs you, so that you may protect yourselves [from misguidance].

Here Allah (ﷻ) says to His Prophet (ﷺ): «Say» to these people who prohibited that which Allah had made permissible: «Come, I will recite to you what your Lord has made binding on you», the rulings that are binding upon everyone and which include what is prohibited in terms of food, drink, words and actions.

«that you should not ascribe any partner to Him» that is, neither few nor many.

The real nature of ascribing partners to Allah is that a created being is worshipped as Allah is to be worshipped, or is venerated as Allah is to be venerated, or is described in terms of any attribute that is unique to Allah in terms of Lordship or divinity. If a person refrains from ascribing partners to Allah in any way, then he becomes a monotheist (one who affirms the oneness of Allah), sincere towards Him in all his affairs. It is Allah's right over His slaves that they should worship Him alone, and not associate anything with Him.

Then He lists the most important rights after His own:

«that you should show kindness to parents» by speaking respectfully and kindly, and doing good deeds. Showing kindness includes any word or deed that benefits one's parents and makes them happy, and if the individual shows kindness to his parents, then there is no disobedience towards them.

«that you should not kill your children» male or female «because of poverty» that is, because you are worried about how to provide for them, as happened during the *jāhiliyah* when hard-heartedness and injustice prevailed. If they are prohibited to kill their own children in this situation, then killing their children for no reason, or killing the children of others, is even more emphatically prohibited.

«for We will provide for you and for them» that is, We have guaranteed the provision of all. You are not the ones who provide for your children or even for yourselves, so there is no need to worry about them.

«that you should not approach shameful deeds» – this refers to major sins that are regarded as obscene or repugnant

«whether openly or in secret» – this refers to actions that are visible and those that have to do with thoughts and intentions.

The prohibition on approaching shameful deeds is more effective than a prohibition on merely doing them, because it includes a prohibition on their precursors and the means that lead to them.

«that you should not kill, for that is forbidden by Allah» this refers to killing any Muslim, male or female, young or old, righteous or evildoer, or killing a non-Muslim who is protected by a covenant with the Muslims

«except in the course of justice» such as the previously-married adulterer, cases of murder, or one who leaves his religion and splits from the main body of Muslims.

«Thus He instructs you» and enjoins what is mentioned above «so that you may understand» His instructions, then pay attention to them and adhere to them.

This verse indicates that the individual's compliance with the commands of Allah will be commensurate with his level of understanding.

«Do not touch the orphan's property» by consuming it or replacing it with your wealth in an unfair manner, or taking it for no reason «before he» that is, the orphan «comes of age» that is, reaches maturity and knows how to handle it. When he reaches maturity, he may be given his wealth at that point and he may dispose of it as he sees fit.

«except to improve it» that is, except in the event that you are trying to improve their wealth, so that they may benefit from it. This indicates that it is not permissible to touch the orphan's property or dispose of it in a manner that is detrimental to the orphan, or in a manner that, although it is not detrimental to him, is not in his best interests either.

This indicates that the orphan – before he comes of age – is not allowed to dispose of his wealth and that his guardian may dispose

of his wealth in the manner that is best, and this ruling comes to an end when the orphan comes of age.

«give full measure and weight, with equity» that is, on the basis of fairness and honesty. If you strive hard in that, then «We do not place on any soul a burden greater than it can bear» that is, as much as it is able to bear, and not too much. So if anyone strives hard to be honest in terms of measures and weights, then falls short without realising, and without being negligent, then Allah is Oft-Pardoning, Oft-Forgiving.

The scholars of *uṣool* quoted this and similar verses as evidence that Allah does not burden anyone with more than he can bear, and that if a person fears Allah with regard to His commands, and does whatever he can, then there is no blame on him for anything beyond that.

«And when you speak» in the event of judging between people and putting an end to their disputes, or you comment on their views or their situations, then «be fair» in what you say, by paying attention to being truthful both regarding those whom you like and those whom you dislike, and by being fair and not concealing that which needs to be disclosed, for being biased against someone because you dislike him or some of his views constitutes wrongdoing, which is prohibited.

In fact when a scholar discusses the views of the innovators, what he is required to do is give credit where it is due, and to explain what there is of truth or falsehood in their statements and to take into consideration how close to or far from the truth it is.

The *fuqahā'* (jurists) have stated that the *qâḍi* (judge) must be fair and equitable towards both disputants in the way he speaks to them and looks at them.

«And fulfil the covenant of Allah» that includes the covenant which He has made with His slaves, according to which they must fulfil His rights, as well as the covenants that people make with one

another. All covenants must be fulfilled and it is prohibited to break any covenant or fail to fulfil it properly.

«Thus» that is, the rulings mentioned above
 «He instructs you, so that you may pay heed» to what He has explained to you of rulings, and so that you may carry out His instructions properly and learn the wisdom behind them and the rulings concerning them.

Having explained many of the major rulings and important laws, Allah then refers to them and to that which is more comprehensive and general than them, as He says: «Verily, this is My path, leading straight» that is, these and similar rulings, which Allah has explained in His Book and made clear to His slaves, are the path of Allah that leads to Him and to paradise; it is a moderate, easy and straightforward path.

«follow it» in order to attain success and prosperity, and to fulfil your hopes

«and do not follow [other] paths» that is, paths that are contrary to this path

«lest they cause you to deviate from His path» that is, lead you astray and cause you to deviate right and left. For if you go astray from the straight path, there is nothing else but paths that lead to hell.

«Thus He instructs you, so that you may protect yourselves [from misguidance]»; if you do what Allah has explained to you, by learning it and acting upon it, you will be among the pious and successful slaves of Allah. The path is described in the singular and as being His because there is only one path that leads to Him, and Allah is the One Who helps those who follow it to adhere to it.



﴿ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي أَحْسَنَ وَتَفْصِيلًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لَّعَالَمِهِمْ يَلْقَآؤِ رَبِّهِمْ يَوْمَئِذٍ يَمُنُّونَ ﴿١٥١﴾ وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ

وَأَتَقُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿١٥٥﴾ أَنْ تَقُولُوا إِنَّمَا أُنزِلَ الْكِتَابُ عَلَى طَائِفَتَيْنِ مِن قَبْلِنَا
 وَإِن كُنَّا عَنْ دِرَاسَتِهِمْ لَغَافِلِينَ ﴿١٥٦﴾ أَوْ تَقُولُوا لَوْ أَنَّا أُنزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا
 أَهْدَىٰ مِنْهُمْ فَقَدْ جَاءَكُمْ بَيْنَهُ مِن رَّبِّكُمْ وَهُدًى وَرَحْمَةً فَمَنْ أَظْلَمُ مِمَّن
 كَذَبَ بِآيَاتِ اللَّهِ وَصَدَفَ عَنْهَا سَنَجْزِي الَّذِينَ يَصْدِفُونَ عَنَّا آيَاتِنَا سُوءَ الْعَذَابِ
 بِمَا كَانُوا يَصْدِفُونَ ﴿١٥٧﴾ (سورة الأنعام: ١٥٤-١٥٧)

- 6:154. Moreover, We gave Moosâ the scripture, completing [Our favour] for those who did good, and explaining all things in detail, and as a guidance and a mercy, so that they might believe in the meeting with their Lord.
- 6:155. And this [Qur'an] is a blessed Book that We have sent down, so follow it and fear Allah, so that you may attain mercy.
- 6:156. Lest you should say: The scripture was sent down to two groups [the Jews and Christians] before us, and we were unaware of their teachings.
- 6:157. Or lest you should say: If the scripture had been sent down to us, we would have been better guided than they. Now there has come to you a clear sign from your Lord, and a guidance and a mercy. Who does greater evil than he who rejects Allah's revelations and turns away from them? We will requite those who turn away from Our revelations with the worst kind of punishment, for their turning away.

Here Allah tells us that He «gave Moosâ the scripture», namely the Torah

«completing» His favour and kindness

«for those who did good» among the Ummah of Moosâ, for Allah bestowed upon the doers of good among them unlimited blessings, the most perfect of which was the Torah which was sent down to them. Thus the blessing of Allah to them was completed, and it was obligatory for them to give thanks for it.

﴿and explaining all things in detail﴾ for which they needed explanation, such as what was lawful and what was prohibited, commands and prohibitions, beliefs and so on

﴿and as a guidance﴾ that is, to guide them to that which was good and to inform them of what was evil with regard to both fundamental and minor issues

﴿and a mercy﴾ so that by means of it they might attain happiness, mercy and a great deal of goodness

﴿so that﴾ by means of Our sending down to them the Book and clear proofs ﴿they might believe in the meeting with their Lord﴾, for it included definitive evidence of the Resurrection and recompense for deeds, which required them to believe in the meeting with their Lord and to prepare for it.

﴿And this﴾ namely the Holy Qur'an and wise reminder ﴿is a blessed Book that We have sent down﴾ that is, it contains much good and abundant knowledge, and all other branches of knowledge are taken from it and all blessings are derived from it. There is nothing good but the Qur'an calls to it and encourages it. It mentions wisdom and interests that encourage one to pursue good. And there is nothing evil but it forbids it and warns against it, and it mentions reasons that put one off doing such things, and the bad consequences thereof.

﴿so follow it﴾ and comply with its commands and prohibitions, and base your understanding of your religion, both fundamental and minor issues, on it.

﴿and fear Allah﴾ lest you go against His command and ﴿so that﴾, if you follow it (the Qur'an)

﴿you may attain mercy﴾, for the greatest means of attaining Allah's mercy is following this Book, learning it and acting upon it.

﴿Lest you should say: The scripture was sent down to two groups [the Jews and Christians] before us, and we were unaware of their teachings﴾ that is, We have sent down this blessed Book to you so that you will have no excuse, and lest you should say: The Book was

only sent down to two groups who came before us, namely the Jews and Christians.

﴿and we were unaware of their teachings﴾ that is, lest you say: No Book came down to us, and of the Books that were revealed to the two earlier groups we have no knowledge. Therefore We sent down a Book to you, and no other Book that came down from heaven is more comprehensive or clearer than it.

﴿Or lest you should say: If the scripture had been sent down to us, we would have been better guided than they﴾. That is, either you will give the excuse that no guidance reached you in the first place, or you will give the excuse that what you had of guidance was incomplete and imperfect. But by means of this Book you have received the basics of guidance and more, to the point of perfect guidance. Hence Allah says: ﴿Now there has come to you a clear sign from your Lord﴾ which includes everything that can highlight and explain the truth in a perfect manner

﴿a guidance﴾ away from error

﴿and a mercy﴾ that is, blessing for you in your spiritual and worldly affairs. This requires you to comply with its rulings and to believe in its stories, and implies that the one who does not pay attention to it and rejects it is the worst of wrongdoers. Hence Allah says: ﴿Who does greater evil than he who rejects Allah's revelations and turns away from them?﴾ That is, he shuns them and turns away from them.

﴿We will requite those who turn away from Our revelations with the worst kind of punishment﴾ that is, the punishment that causes pain and distress

﴿for their turning away﴾ themselves and turning others away from it; this will be a requital for their bad deeds.

﴿...And your Lord is never unjust to His slaves.﴾ (*Fussilat 41: 46*)

This verse indicates that knowledge of the Qur'an is the noblest and most blessed of knowledge, by means of which one attains

guidance to the straight path, which is perfect guidance, with which there is no need for the speculations and ideas of the philosophers or any other branches of knowledge of the earlier and later generations. It is well known that earlier scripture was not revealed to any except the two groups, namely the Jews and Christians. They are the People of the Book unless otherwise specified; no other group is included with them, neither the Magians nor anyone else.

This passage highlights how the people of the jāhiliyah (pre-Islamic period) were before the Qur'an was revealed: they were completely ignorant and had no knowledge of what the People of the Book had, who had some knowledge, and they were unaware of their teachings.



﴿هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا إِذْ تَكُنْ ءَامَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا حَبِيرًا قُلِ انظُرُوا إِنَّا مُنظِرُونَ﴾ (سورة الأنعام: ١٥٨)

6:158. Are they waiting for the angels to come to them, or for your Lord to come, or for some of the signs of your Lord to come? On the day when some of the signs of your Lord come, no good will it do to a soul to believe then, if it did not believe before or earn some good through its faith. Say: Wait then; we too are waiting.

Here Allah (ﷻ) says: are these people, who are persisting in their wrongdoing and stubbornness, waiting for the precursors of punishment and the precursors of the hereafter? Are they waiting ﴿for the angels﴾ to come and take their souls? For if they reach that point, neither faith nor righteous deeds will benefit them.

Or are they waiting ﴿for your Lord to come﴾ and judge all people, requiting the doers of good and the doers of evil?

Or are they waiting ﴿for some of the signs of your Lord to come﴾ which will signal the approach of the Hour?

﴿On the day when some of the signs of your Lord come﴾, extraordinary signs, from which it will be known that the Hour is at hand and that the Resurrection is nigh, ﴿no good will it do to a soul to believe then, if it did not believe before or earn some good through its faith﴾ that is, when some of the signs of Allah appear, it will not benefit the disbeliever to believe, or the believer who is falling short, to mend his ways after that. The only thing that will benefit him is the faith that he had before that, and the good deeds, for which he hoped for reward, that he did before these signs came.

The wisdom behind that is obvious. Faith is only of benefit if it is faith in the unseen and is voluntary on the part of the individual. Once the signs appear, then it becomes a matter of that which is seen and faith will no longer be of benefit because it is more akin to faith when one has no other choice, like the faith of one who is drowning or burning to death and the like, those who, when they see death, they give up what they were doing. This is like what Allah (ﷻ) says elsewhere:

﴿But when they saw Our punishment, they said: We believe in Allah alone, and we reject that which we used to associate with Him. But their believing after they had seen Our punishment could not benefit them at all. Such has always been the way of Allah in dealing with His slaves...﴾ (Ghāfir 40: 84-85)

Many ṣaḥeeḥ hadiths from the Prophet (ﷺ) indicate that what is meant by “some of the signs of Allah” here is the rising of the sun from its place of setting; when the people see that, they will believe, but their faith will be of no benefit and at that time the gate of repentance will be closed.

As this is a warning to those who rejected the Messenger of Allah (ﷺ), who were expecting calamities and disasters to befall the Prophet (ﷺ) and his followers, Allah says:

﴿Say: Wait then; we too are waiting﴾ and you will come to know which of us is more deserving of protection and safety.

This verse offers proof for the view of *ahl as-Sunnah wal-jamâ'ah* who affirm the actions of Allah (ﷻ), such as His rising above the Throne (in a manner that befits His Majesty), descending and coming, without likening it to or thinking of it in terms of human attributes.

There is a great deal of evidence to this effect in the Qur'an and Sunnah.

It also indicates that one of the portents of the Hour will be the rising of the sun from its place of setting, and that Allah (ﷻ) is Most Wise; by His decree, faith is only of benefit if it is by choice and not under compulsion, as mentioned above.

We also learn from this verse that man may attain good by means of his faith. Acts of obedience, righteousness and piety are only of benefit and can only develop if the individual has faith. If his heart is devoid of faith, then none of these deeds will be of any benefit to him.



﴿إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَّسْتَ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا يَفْعَلُونَ ﴿١٥٩﴾ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَىٰ إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ ﴿١٦٠﴾﴾ (سورة الأنعام: ١٥٩-١٦٠)

6:159. As for those who differed concerning their religion and divided into sects, you [O Muhammad] have nothing whatsoever to do with them. Their case rests with Allah; in the end He will inform them of what they used to do.

6:160. Whoever comes [on the Day of Resurrection] with a good deed will be repaid tenfold, but whoever comes with an evil deed will be recompensed only with the like thereof; and no one will be wronged.

Here Allah warns those who differed concerning their religion, those who divided and split into factions, each of them taking a share and calling themselves by a name that is of no benefit with regard to religious commitment, such as the Jews, Christians and Magians. Something similar may be said concerning those who call themselves by names that do not help to perfect their faith, such as those who take something of Islamic teachings and make that the core of their religious commitment, abandoning other matters that are of equal or greater importance, as is the case with various sects and followers of innovation and misguidance who divided the Ummah.

This verse indicates that Islam calls for unity and harmony, and it forbids division and dissent among its followers with regard to all matters, both fundamental and minor.

Allah enjoined him (the Prophet [ﷺ]) to disavow those who divide their religion, as He says: ﴿you [O Muhammad] have nothing whatsoever to do with them﴾ that is, you have nothing to do with them and they have nothing to do with you, because they have differed with you and opposed you ﴿Their case rests with Allah﴾, for they will return to Him and He will requite them for their deeds ﴿in the end He will inform them of what they used to do﴾.

Then He describes the nature of the requital: ﴿Whoever comes [on the Day of Resurrection] with a good deed﴾ – this includes both words and deeds, outward or inward, having to do with the rights of Allah or the rights of His creation ﴿will be repaid tenfold﴾. This is the minimum degree of reward

﴿but whoever comes with an evil deed will be recompensed only with the like thereof﴾ this is by the perfect justice and kindness of Allah (ﷻ), for He will never wrong them in the slightest. Hence He says: ﴿and no one will be wronged﴾.



﴿قُلْ إِنِّي هَدَيْتَنِي رَبِّيَ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيَمًا مِثْلَ آبَائِهِمْ خَضِفًا ۖ وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٦١﴾ قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَهُ ۗ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٣﴾ قُلْ أَغْنَىٰ اللَّهُ عَنِّي رَبِّيَ ۖ وَهُوَ رَبُّ كُلِّ شَيْءٍ ۗ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا ۗ وَلَا نُزُرُ وَإِرَّةً ۗ وَزَرَّ أُخْرَىٰ ۗ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنتُمْ فِيهِ تَخْلِفُونَ ﴿١٦٤﴾ وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ فِي الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَسْبُوَكُم فِي مَاءِ آتَانِكُمْ ۗ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ ﴿١٦٥﴾﴾ (سورة الأنعام: ١٦١-١٦٥)

- 6:161. Say: Verily, my Lord has guided me to a straight path, an upright religion, the religion of Ibrâheem the monotheist, and he was not one of those who ascribe partners to Allah.
- 6:162. Say: Verily my prayer, my sacrifice, my living and my dying are all for Allah, the Lord of the worlds;
- 6:163. No partner has He. Thus I am commanded, and I am the first of those who submit to Allah [in Islam].
- 6:164. Say: Should I seek a lord other than Allah, when He is the Lord of all things? No soul earns [evil] but it is to its own detriment; no bearer of burdens can bear the burden of another. Then to your Lord you will [all] return, then He will inform you about the matters concerning which you differed.
- 6:165. And it is He Who has made you the successors of others on the earth, and has caused some of you to excel others [in worldly advantages], so that He may test you by means of that which He

has bestowed upon you. Verily your Lord is swift in punishment, yet He is indeed Oft-Forgiving, Most Merciful.

Here Allah (ﷻ) instructs His Prophet (ﷺ) to say and proclaim that what he is following of guidance to the straight path is the moderate religion which promotes sound beliefs and righteous deeds, and it enjoins all that is good and forbids all that is abhorrent. This is the religion of the Prophets and Messengers, especially the leader of the monotheists and the father of those Prophets who were sent after his death, namely the close friend of the Most Merciful, Ibrâheem (ﷺ). He is the monotheist whose path stands out from all crooked paths and all other deviant religions such as those of the Jews, Christians and polytheists.

This is in general terms; then Allah singles out for mention the noblest acts of worship, as He says:

﴿Say: Verily my prayer, my sacrifice﴾ – this is because of the virtue of these two acts of worship and what they imply of loving Allah, devoting worship sincerely to Him alone and drawing closer to Him in one's heart and by means of one's words and actions. Sacrifice means giving up what one loves of wealth or property for that which is dearer to one, namely Allah (ﷻ).

If a person is sincere in his prayer and sacrifice, he will inevitably be sincere towards Allah in all his deeds.

﴿my living and my dying﴾ that is, whatever I do in my life and whatever Allah decrees should happen to me, and what He decrees for me at the time of my death, all of that is ﴿for Allah, the Lord of the worlds; No partner has He﴾ in worship, just as He has no partner in sovereignty and control.

This sincerity towards Allah is not something that I have made up by myself; rather ﴿Thus I am commanded﴾ – it is enjoined upon me and I have no choice but to comply

«and I am the first of those who submit to Allah [in Islam]» of this Ummah.

«Say: Should I seek a lord other than Allah» among His creation; would that be right or would it be appropriate for me to take someone other than Him as a lord and submit my affairs to him, when Allah is the Lord of all things? All creatures are subject to His Lordship and must submit to His commands.

Therefore I and others have no choice but to take Allah as our Lord and be content with Him, and not be attached to any of those who are subject to His control and are helpless in themselves.

This is followed by encouragement and warning, which takes the form of mentioning the recompense:

«No soul earns [evil] but it is to its own detriment» that is, whatever a person does, good or evil, the consequences thereof will reach him. This is like the verse in which Allah says:

«Whoever does righteous deeds, it is to his own benefit and whoever does evil deeds, it is to his own detriment...» (*Fuṣṣilat* 41: 46)

«no bearer of burdens can bear the burden of another» rather each one will carry his own burden; if anyone causes someone else to be misguided and to incur a burden of sin, then he will also bear a burden of sin for what he caused, without that detracting from the burden of the one who actually did it.

«Then to your Lord you will [all] return» on the Day of Resurrection «then He will inform you about the matters concerning which you differed» of good and evil, and He will requite you for that abundantly.

«And it is He Who has made you the successors of others on the earth» that is, He has caused you to succeed one another, generation after generation, and to succeed other people on earth; He has subjugated to you all that is on earth and has tested you, to see what you will do.

﴿and has caused some of you to excel others [in worldly advantages]﴾ in terms of strength, well-being, provision, physical appearance and character

﴿so that He may test you by means of that which He has bestowed upon you﴾ as your deeds vary.

﴿Verily your Lord is swift in punishment﴾ for those who disobey Him and reject His revelations

﴿yet He is indeed Oft-Forgiving, Most Merciful﴾ to those who believe in Him and do righteous deeds, and repent from that which could incur doom.

This is the end of the commentary on Soorat al-An'âm.

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



07.

Soorat al-A'râf

(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



﴿الْعَص﴾ ١ كَتَبْنَا إِلَيْكَ فَلَا يَكُنْ فِي صَدْرِكَ حَرَجٌ مِنْهُ لِئُنذِرَ بِهِ وَذِكْرَى
لِلْمُؤْمِنِينَ ﴿٢﴾ اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا
تَذَكَّرُونَ ﴿٣﴾ وَكَم مِّن قَرْيَةٍ أَهْلَكْنَاهَا فَجَاءَهَا بَأْسُنَا بَيِّنًا أَوْ هُمْ قَائِلُونَ ﴿٤﴾ فَمَا
كَانَ دَعْوَانَهُمْ إِذْ جَاءَهُمْ بَأْسُنَا إِلَّا أَن قَالُوا إِنَّا كُنَّا ظَالِمِينَ ﴿٥﴾ فَلَنَسْتَأْذِنَ الَّذِينَ
أُرْسِلَ إِلَيْهِمْ وَلَنَسْتَأْذِنَ الْمُرْسَلِينَ ﴿٦﴾ فَلَنَقْصِنَّ عَلَيْهِمْ بِعِلْمٍ وَمَا كُنَّا غَائِبِينَ ﴿٧﴾
(سورة الأعراف: ١-٧)

7:1. Alif. Lâm. Meem. Sâd.¹⁵

¹⁵ Groups of letters (*al-huroof al-muqatta'ah*) appear at the beginning of several soorahs. The most correct scholarly view states that we are required to believe in them as they appear to be, without delving into their meaning, knowledge of which we should leave to Allah. We believe that they were not revealed in vain, and that there is wisdom behind them of which we are not aware.

- 7:2. This is a Book that has been sent down to you [O Muhammad], so do not let your heart be troubled by it; [it has been sent down] so that you may warn thereby and remind the believers.
- 7:3. Follow [O humankind] that which has been sent down to you from your Lord, and do not follow any close associates besides Him. Little is it that you pay heed!
- 7:4. How many a city did We destroy [for their sins]; Our punishment came upon them [suddenly] by night or whilst they rested at midday.
- 7:5. Their only cry, when Our punishment came upon them, was: We were indeed wrongdoers.
- 7:6. We will certainly question those to whom the Messengers were sent, and We will certainly question the Messengers themselves.
- 7:7. Then verily We will recount to them what they did, on the basis of knowledge, for We were never absent.

Here Allah (ﷻ) says to His Prophet (ﷺ), highlighting to him the greatness of the Qur'an: «This is a Book that has been sent down to you» that is, a great Book that contains all that people need, all divine injunctions and all aims and goals of Sharia, in a precise and detailed manner.

«so do not let your heart be troubled by it» that is, do not let there be any anxiety, doubt or confusion in your heart; rather you should understand that it has been sent down by One Who is Most Wise, Worthy of all praise.

«No falsehood can approach it from before it or from behind it; [it is] a revelation from One Who is Most Wise, Praiseworthy.» (*Fussilat* 41: 42)

– and He is indeed the most truthful in speech. So let your heart be open to it and let your mind be at rest; convey its commands and prohibitions, and do not fear any blame or opposition.

﴿so that you may warn﴾ the people ﴿thereby﴾ and admonish and remind them; thus proof will be established against the stubborn.

﴿and remind the believers﴾, as Allah (ﷻ) says elsewhere:

﴿But continue to exhort them, for exhortation benefits the believers.﴾

(adh-Dhâriyât 51: 55)

Thus they will remember the straight path and righteous deeds, both outward and inward, and be alert to that which prevents a person from following that path.

Then Allah addresses people in general and draws their attention to the Book:

﴿Follow [O humankind] that which has been sent down to you from your Lord﴾ that is, the Book that was sent down for your sake, for it is ﴿from your Lord﴾, Who wants to perfect you, so He has sent down to you this Book which, if you follow it, will perfect you and complete His favour upon you, and you will be guided to the best and most sublime of deeds and attitudes.

﴿and do not follow any close associates besides Him﴾ that is, do not take them as friends and follow their whims and desires, and forsake following the truth because of them.

﴿Little is it that you pay heed!﴾ If you paid heed and realised what is in your best interests, you would not have given precedence to that which is harmful over that which is beneficial, or to an enemy over a friend.

Then Allah warns of His punishment to the nations who rejected the message brought to them by their Messengers, lest those who are addressed here do likewise:

﴿How many a city did We destroy [for their sins]; Our punishment﴾ that is, Our severe penalty ﴿came upon them [suddenly] by night or whilst they rested at midday﴾ that is, at a time when they were heedless and unaware, and it never crossed their minds that they might perish. When the punishment came to them they could not ward it

off and their false gods in which they had placed their hopes could not help them.

They did not deny what they used to do of wrongdoing and sin: ﴿Their only cry, when Our punishment came upon them, was: We were indeed wrongdoers﴾. This is like the verses in which Allah (ﷻ) says:

﴿How many cities that were given to wrongdoing have We utterly destroyed, and raised up other people in their stead. When they sensed Our punishment [approaching], they began to flee from it. [It was said to them:] Do not flee. Go back to your comforts and your dwellings, so that you may be sought out [to give help and advice to others]. They said: Woe to us! We were indeed wrongdoers. And that cry of theirs did not cease until We mowed them down and left them lifeless.﴾
(*al-Anbiyā' 21: 11-15*)

﴿We will certainly question those to whom the Messengers were sent﴾ that is, We shall question the nations to whom Allah sent the Messengers as to their response to their Messengers.

﴿On that day, Allah will call to them, saying: What was your response to the Messengers?﴾ (*al-Qaṣaṣ 28: 65*)

﴿and We will certainly question the Messengers themselves﴾ about their conveying of their Lord's message, and the response of their nations.

﴿Then verily We will recount to them﴾ that is, to all people, telling them of their deeds ﴿on the basis of knowledge﴾ for Allah knows all that they do.

﴿for We were never absent﴾ at any time whatsoever. This is like the verse in which Allah (ﷻ) says:

﴿...Allah has kept account of it whilst they have forgotten it...﴾
(*al-Mujādilah 58: 6*)

Then Allah mentions the recompense for deeds:



﴿وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ ۚ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٨﴾ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ ﴿٩﴾﴾ (سورة

الأعراف: ٨-٩)

- 7:8. The weighing [of deeds] on that day will be true and just. Those whose good deeds weigh heavy in the balance will be the successful ones.
- 7:9. And those whose good deeds weigh lightly in the balance are the ones who will lose their own souls, because they wrongfully rejected Our revelations.

That is, the weighing of deeds on the Day of Resurrection will be done with justice and fairness, and there will be no injustice or unfairness at all.

«Those whose good deeds weigh heavy in the balance» and outweigh their bad deeds «will be the successful ones» that is, those who will be saved from that which they fear, and will attain that which they hope for. They are the ones who will attain the greatest goal and eternal happiness.

«And those whose good deeds weigh lightly in the balance» and are outweighed by their bad deeds «are the ones who will lose their own souls» because they will miss out on eternal bliss and be subjected to the painful punishment «because they wrongfully rejected Our revelations», so they did not comply with them as they were required to do.



﴿وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعِيشًا ۗ فَلَوْلَا مَا تَشْكُرُونَ ﴿١٠﴾﴾ (سورة الأعراف: ١٠)

(سورة الأعراف: ١٠)

7:10. We established you firmly on earth and appointed for you means of livelihood therein; little it is that you give thanks.

Here Allah (ﷻ) reminds His slaves of His blessings, by mentioning shelter and livelihood:

﴿We established you firmly on earth﴾ that is, We prepared it for you so that you would be able to build on it, cultivate it and benefit from it in different ways

﴿and appointed for you means of livelihood therein﴾ by means of what it produces of trees, plants, metals and minerals, as well as all kinds of crafts and trades that you practice. He is the One Who prepared that and made available the means thereof.

﴿little it is that you give thanks﴾ to Allah, Who has bestowed upon you all kinds of blessings and diverted from you all kinds of suffering.



﴿وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُن مِنَ السَّاجِدِينَ ﴿١١﴾ قَالَ مَا مَنَعَكَ آلَا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِينٍ ﴿١٢﴾ قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَّكِبَ فِيهَا فَاهْرَجْ إِنَّكَ مِنَ الصَّاغِرِينَ ﴿١٣﴾ قَالَ أَنْظِرْنِي إِلَى يَوْمٍ يُبْعَثُونَ ﴿١٤﴾ قَالَ إِنَّكَ مِنَ الْمُنظَرِينَ ﴿١٥﴾﴾

(سورة الأعراف: ١١-١٥)

- 7:11. We created you, then We shaped you, then We said to the angels: Prostrate to Adam. So they prostrated, except for Iblees; he was not one of those who prostrated.
- 7:12. [Allah] said: What prevented you from prostrating when I commanded you? He said: I am better than he; You created me from fire and You created him from clay.
- 7:13. [Allah] said: Get down from here [paradise]! It is not proper for you to be arrogant here. Get out, for you are one of the despised.

7:14. [Iblees] said: Grant me respite until the day they are resurrected.

7:15. [Allah] said: You are among those who are granted respite.

Here Allah (ﷻ) says, addressing the children of Adam: ﴿We created you﴾ in that We created the origin and source from which you emerged, namely your father Adam (ﷺ)

﴿then We shaped you﴾ and gave you the best shape and form, and Allah taught him what he needed to perfect his character, the names of all things.

Then Allah commanded the noble angels to prostrate to Adam, by way of honour and respect, and in affirmation of his virtue. They all complied with the command of their Lord and ﴿prostrated﴾, all except for Iblees. He refused to prostrate to him out of disdain for him and his own self-admiration. Hence Allah rebuked him for that and said:

﴿What prevented you from prostrating﴾ to the one whom I created directly with My own Hands, that is, I honoured him and favoured him in this way, which was not given to anyone else, but you disobeyed My command and showed no respect to Me?

﴿He﴾ namely Iblees ﴿said﴾ justifying his objection to his Lord: ﴿I am better than he﴾, then he tried to prove this false claim by saying ﴿You created me from fire and You created him from clay﴾, which implies that the one who was created from fire is superior to the one who was created from clay, because fire is able to rise above clay. But this is one of the most corrupt of analogies, and is invalid on a number of counts, including the following:

- It is used in the context of opposing the command of Allah to prostrate. If an analogy (*qiyās*) is contrary to a text then the conclusion of the analogy is false, because the purpose of making analogies is to find a ruling in matters concerning which there is no clear text. The issue should be similar to another issue for which there is a text, and should be connected to the one for

which there is a text. But to make an analogy that is contrary to the text, and leads to overlooking the text altogether, is the worst kind of analogy.

- The words «I am better than he» on their own are sufficient to highlight the evil character of Iblees, because this shows that he demonstrated his evil nature by means of his self-admiration, arrogance and speaking about Allah without knowledge. What evil could be greater than that?
- He lied by regarding the substance of fire as being superior to the substance of clay or mud, for clay has the characteristics of humility, tranquillity and dignity, and from it emerge the blessings of the earth, such as trees and all kinds of plants. As for fire, it has the characteristics of fickleness and capriciousness, and it burns.

Hence when Iblees did what he did, he fell from his former lofty status and became the lowest of the low. Therefore Allah said to him: «Get down from here» that is, from paradise «It is not proper for you to be arrogant here», because it is the abode of the good and pure, so it is not befitting for the most iniquitous and evil of Allah's creation.

«Get out, for you are one of the despised» that is, those who are scorned and humiliated; as a punishment for his arrogance and self-admiration, he was disgraced and brought low.

When the enemy of Allah proclaimed his enmity towards Allah and towards Adam and his progeny, he asked Allah for respite until the Day of Resurrection, so that he would be able to mislead whomever he could of the children of Adam.

Because Allah's wisdom dictated that His slaves were to be tried and tested, in order to distinguish the truthful from the liars, those who would obey Him from those who would obey His enemy, He granted this request and said: «You are among those who are granted respite».



﴿ قَالَ فِيمَا أُغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ ﴿١٦﴾ ثُمَّ لَآتِيَنَّهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ ﴿١٧﴾ ﴾ (سورة الأعراف: ١٦-١٧)

(17)

- 7:16. [Iblees] said: Because You have caused me to be misguided, I will certainly lie in wait for them on Your straight path.
- 7:17. Then I will certainly come at them from before them and from behind them, from their right and from their left. And You will find most of them ungrateful.

When Iblees despaired of the mercy of Allah, he said: «Because You have caused me to be misguided, I will certainly lie in wait for them» that is, people «on Your straight path» that is, I will surely stay close to the path and do my utmost to bar people from it, and cause them not to follow it.

«Then I will certainly come at them from before them and from behind them, from their right and from their left» that is, from all directions and angles, in every way he can, to achieve some of his intentions concerning them.

Because the evil one knew that they were weak and that many of them may be overcome with heedlessness, and because he had resolved to do his utmost to mislead them, he thought – and he was right in his thinking – that most of them would be ungrateful.

«And You will find most of them ungrateful» for giving thanks is part of following the straight path, which he wants to bar them from and prevent them from being grateful. Hence Allah (ﷻ) says elsewhere:

«...He only calls his followers so that they may become inhabitants of the raging fire.» (Fāṭir 35: 6)

The only reason Allah warned us of what he said and resolved to do is so that we may take precautions against him and prepare ourselves to face our enemy, and protect ourselves by being aware of the ways in which he tries to get at us through our weak points. Praise be to Allah, for He has bestowed a great blessing upon us.



﴿ قَالَ أَخْرُجْ مِنْهَا مَذْمُومًا مَدْحُورًا لَمَنْ تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ ﴾ (١٨)

(سورة الأعراف: ١٨)

- 7:18. [Allah] said: Get out of here [paradise], disgraced and outcast. Whoever among them follows you, I will surely fill hell with you all.

When said Iblees what he said, Allah said to him: ﴿Get out of here﴾ in the manner of one who is despised and scorned, not by way of honour; rather he was ﴿disgraced﴾ that is, rejected, and ﴿outcast﴾ far away from Allah and His mercy, and all that is good.

﴿I will surely fill hell with you all﴾ with you and all those among them who follow you. This is an oath from Allah (ﷻ), that hell is the abode of those who disobey Him, and He will inevitably fill it with Iblees and his followers among the jinn and humankind.

Then Allah warned Adam of his evil and temptation:



﴿ وَيَتَعَادُمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴾ ﴿١٩﴾ فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوْءِ تَيْهَمَا وَقَالَ مَا نَهَىٰكُمْ رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَتَيْنِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ ﴿٢٠﴾ وَقَاسَمَهُمَا

إِنِّي لَكُمْ لِمَنِ النَّاصِحِينَ ﴿١٩﴾ فَذَلَّهُمَا بِغُرُورٍ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْآتُهُمَا
 وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ
 وَأَقُلْتُ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُبِينٌ ﴿٢٠﴾ قَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا
 وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٢١﴾ ﴿سورة الأعراف: ١٩-٢٣﴾

- 7:19. O Adam! Dwell, you and your wife, in paradise; and eat from it wherever you may wish; but do not approach this tree, or else you will both become transgressors.
- 7:20. Then Shayṭān whispered to them so that that which had been hidden from them of their private parts would be disclosed to them. He said: Your Lord only forbade this tree to you, lest you become angels or become immortal.
- 7:21. And he swore to them both [saying]: I am to you a sincere adviser.
- 7:22. So he led them on by deceit. Then when they had tasted [the fruit] of the tree, their private parts became visible to them, so they began to put together leaves from the garden to cover themselves. Their Lord called unto them: Did I not forbid that tree to you and tell you that Shayṭān was an avowed enemy unto you?
- 7:23. They said: Our Lord, we have wronged ourselves. If You do not forgive us and have mercy on us, we will certainly be among the losers.

Allah (ﷻ) instructed Adam and his wife Ḥawwā', with whom Allah had blessed him and made her a source of comfort for him, to eat from wherever they wished in paradise, and to enjoy whatever they wanted, but He singled out for them one tree and told them not to eat from it. Allah knows best what it was, and there is no benefit for us in knowing what it was. He forbade them to eat from it, based on the words ﴿or else you will both become transgressors﴾. They

continued to comply with the instructions of Allah until the enemy Iblees came to them with his plot; he whispered to them, deceived them and confused them.

﴿He said: Your Lord only forbade this tree to you, lest you become angels or become immortal﴾. Elsewhere, Allah tells us that he said: ﴿...O Adam, shall I show you the tree of immortality and a dominion that will never decay?﴾ (Tā Hā 20: 120)

In addition to that, he swore to them by Allah: ﴿I am to you a sincere adviser﴾; as I have told you this.

They were deceived by that, and desire overwhelmed reason at that point.

﴿So he led them on by deceit﴾ that is, he brought them down from their high status of being far away from sin and disobedience, and they became contaminated with the filth of sin, and they ate from that tree.

﴿Then when they had tasted [the fruit] of the tree, their private parts became visible to them﴾ that is, the 'awrah of each of them appeared after it had been covered, and their spiritual nakedness that resulted from loss of piety had an impact on their outward dress, which was removed as a result, causing their 'awrahs to appear. When their 'awrahs appeared, they felt shy, so they began to put together leaves from the garden to cover themselves (7: 22).

﴿Their Lord called unto them﴾ when they were in that state, rebuking them: ﴿Did I not forbid that tree to you and tell you that Shayṭān was an avowed enemy unto you?﴾ So why did you do that which was forbidden and why did you pay heed to your enemy?

Then Allah blessed them by enabling them to repent and by accepting their repentance, so they acknowledged their sin and asked Allah for forgiveness, saying: ﴿Our Lord, we have wronged ourselves. If You do not forgive us and have mercy on us, we will certainly be among the losers﴾ that is, we have committed the sin that You told us not to, and we have harmed ourselves by committing sin. We have

done that which will incur loss, unless You forgive us by erasing the sin and cancelling the punishment, have mercy on us by accepting our repentance and pardon us for such errors. So Allah forgave them for that:

﴿...Adam disobeyed his Lord, and fell into error. Then his Lord brought him close, accepted his repentance, and guided him.﴾ (Tā Hâ 20: 121-122)

However, Iblees continued his transgression and did not give up his disobedience.

Whoever follows the example of Adam by admitting his sin, asking for forgiveness, regretting it and giving it up – if he commits a sin – his Lord will draw him near and guide him.

But whoever follows the example of Iblees by carrying on – if he commits a sin – and continuing to increase it, will only go further away from Allah.



﴿قَالَ اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿٢٤﴾ قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ ﴿٢٥﴾ يٰبَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُورِي سَوَاءَ تِكُمْ وَرِدْشًا وَرِبَاسًا الثَّقَوِي ذَٰلِكَ خَيْرٌ ذَٰلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٢٦﴾﴾ (سورة الأعراف: ٢٤-٢٦)

- 7:24. [Allah] said: Go down from here [all of you] as enemies to each other. On earth you will have an abode and your means of livelihood for a while.
- 7:25. He said: There you will live, there you will die and from it you will be brought forth.
- 7:26. O children of Adam, We have bestowed upon you garments to cover your private parts and as an adornment. But the garment

of piety is best. That is one of the signs of Allah, so that they may pay heed.

When Allah sent Adam, his wife and their progeny down to the earth, He told them how their stay on earth would be, and that He had ordained that they should live a life there that was to be followed by death, a life that would be filled with trials and tests; they would stay there, and Messengers would be sent to them and Books would be revealed, until death came to them, whereupon they would be buried in the earth. Then after that would come the resurrection, when Allah would raise them up and bring them forth from the earth to the real, eternal realm.

Then He reminded them of what He had made available to them of clothing that is essential and clothing that is worn for the purpose of beautification. The same applies to all things, such as food, drink, mounts, spouses and so on. Allah has made available to His slaves that which is essential and more. He explains that this is not to be pursued for its own sake; rather Allah has sent it down to help them to worship and obey Him. Hence He says: ﴿But the garment of piety is best﴾. That is, better than physical clothing, for the garment of piety lasts and does not wear out or vanish; it is the beauty of the heart and soul.

As for outward clothing, its purpose is to cover the 'awrah sometimes, or to be an adornment for the wearer, and it has no other benefit beyond that.

Moreover, if a person cannot obtain this clothing, all that results from that is the uncovering of his 'awrah, which does not harm him if he cannot help it. But if there is no garment of piety, then his inner 'awrah becomes uncovered, which results in disgrace and shame.

﴿That is one of the signs of Allah, so that they may pay heed﴾ that is, what is mentioned concerning clothing is so that you may be reminded of that which benefits you or harms you, by way of an analogy between outward garments and the inner garment of piety.



﴿ يَبْنِيْ ءَادَمَ لَا يَفِيْنَنَكُمْ الشَّيْطٰنُ كَمَا اَخْرَجَ اٰبَوَيْكُمْ مِنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْءَاتِهِمَا ۗ اِنَّهٗ يَرٰكُمْ هُوَ وَقَبِيْلُهٗ مِنْ حَيْثُ لَا تَرَوْنَهُمْ ۗ اِنَّا جَعَلْنَا الشَّيْطٰنَ اَوْلِيَاۗةً لِّلَّذِيْنَ لَا يُؤْمِنُوْنَ ﴿٢٧﴾ (سورة الاعراف: ٢٧)

- 7:27. O children of Adam, do not let Shayṭān deceive you, as he caused your parents to be expelled from the garden, stripping them of their garments and making their private parts visible to them. For he and his offspring see you from where you cannot see them. We have made the devils friends and allies of those who do not believe.

Here Allah (ﷻ) warns the children of Adam that the Shayṭān will do to them what he did to their father:

﴿O children of Adam, do not let Shayṭān deceive you﴾ by making sin fair-seeming to you and calling you to it and encouraging you to commit it, lest you give in to him
 ﴿as he caused your parents to be expelled from the garden﴾ and brought them down from a high status to a lower one. He wants to do the same to you, and he will spare no effort to tempt you if he can. So you must be mindful and take precautions, equip yourselves so that you will be ready to combat him, and do not be heedless of situations where he may ambush you.

﴿For he and his offspring﴾ namely the devils among the jinn
 ﴿see you﴾ and are constantly watching you
 ﴿from where you cannot see them. We have made the devils friends and allies of those who do not believe﴾ for lack of faith inevitably leads to the formation of alliances between man and the Shayṭān.

﴿Verily, he has no power over those who believe and put their trust in their Lord; he has power only over those who take him as an ally and, under his influence, ascribe partners to Allah.﴾ (an-Nahl 16: 99-100)



﴿ وَإِذَا فَعَلُوا فَحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ أَنْتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٢٨﴾ قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ كَمَا بَدَأَكُمْ تَعُودُونَ ﴿٢٩﴾ فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهم مُّهْتَدُونَ ﴿٣٠﴾ ﴾ (سورة الأعراف: ٢٨-٣٠)

- 7:28. When they do something shameful, they say: We found our fathers doing this and Allah has enjoined it upon us. Say: Verily Allah does not enjoin that which is shameful. Would you attribute to Allah something of which you have no knowledge?
- 7:29. Say [O Muhammad]: My Lord has enjoined the doing of what is right; direct your worship only to Him whenever you pray, and strive sincerely [in worship] for the sake of your Lord alone. As He created you in the beginning, so you will be brought back [to life].
- 7:30. Some [of you] He will have guided, whereas others will inevitably have gone astray, because they will have taken the devils as friends and allies instead of Allah, thinking that they are guided.

Here Allah highlights the abhorrent state of the polytheists who commit sin and claim that Allah commanded them to do that.

﴿When they do something shameful﴾ – this refers to everything that is regarded as obscene and repugnant, including their circumambulation of the Kaaba whilst naked.

﴿they say: We found our fathers doing this﴾ and they were telling the truth concerning that ﴿and Allah has enjoined it upon us﴾. This was a lie, hence Allah rejected this claim and said:

﴿Say: Verily Allah does not enjoin that which is shameful﴾ that is, it is not befitting to the perfect nature and wisdom of Allah to instruct His slaves to commit shameful deeds, whether it be this that the polytheists used to do or any other such deed.

﴿Would you attribute to Allah something of which you have no knowledge?﴾ What fabrication could be worse than this?

Then He mentions what He did enjoin: ﴿Say [O Muhammad]: My Lord has enjoined the doing of what is right﴾ that is, doing what is sound and just, in terms of both acts of worship and dealing with others. He did not enjoin wrongdoing and injustice.

﴿direct your worship only to Him whenever you pray﴾ that is, be devoted to Allah alone and strive hard to perfect your acts of worship, especially the prayer, which you should establish properly in terms of physical actions and inwardly in the sense of focus and contemplation, and purify it of everything that may distract from it or spoil it.

﴿and strive sincerely [in worship] for the sake of your Lord alone﴾ that is, seek thereby His Countenance alone, not ascribing any partner to Him, and do not show off and do not have any ulterior motive in your worship except devotion and servitude to Allah and the pursuit of His pleasure.

﴿As He created you in the beginning﴾ that is the first time ﴿so you will be brought back [to life]﴾ when you are resurrected, for the One Who is able to create you in the first place is able to recreate you; indeed, recreation is easier than the initial creation.

﴿Some [of you] He will have guided﴾ that is, Allah will have made the means of guidance easy for them and diverted from them all obstacles and impediments

﴿whereas others will inevitably have gone astray﴾ – misguidance will have become their due because of what they brought upon themselves by taking measures that lead to misguidance.

﴿because they will have taken the devils as friends and allies instead of Allah﴾ –

﴿... Whoever takes the Shayṭān as a protector [and helper] instead of Allah has indeed suffered a manifest loss.﴾ (an-Nisā' 4: 119)

When they rejected friendship and alliance with the Most Merciful, and they preferred friendship and alliance with the Shayṭān, that resulted in the likelihood of abandonment by Allah and being left to their own devices. Thus they incurred the greatest loss even though they thought that they were guided, because facts had been turned upside down in their minds, so that they thought that falsehood was truth and truth falsehood.

These verses indicate that commands and prohibitions are in accordance with divine wisdom and people's best interests, as Allah (ﷻ) states that it cannot be possible that He would enjoin something that is shameful or irrational, for He only enjoins that which is fair and right.

This indicates that guidance is by the grace and blessing of Allah, and that misguidance results from His forsaking a person if that person, because of his ignorance and wrongdoing, takes the Shayṭān as an ally, thus becoming the cause of his own misguidance.

The one who thinks that he is guided when in fact he is misguided has no excuse, because it is within his means to be guided; his misjudgement in thinking that he is guided when he is not is due to his wrongdoing when he abandoned the path that could lead to guidance.



﴿يَبْنَیْ مَادَمَ حُدُوا زَیْنَتَکُمْ عِنْدَ کُلِّ مَسْجِدٍ وَکُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ

الْمُسْرِفِیْنَ﴾ (سورة الاعراف: ۳۱)

7:31. O children of Adam, dress well every time you offer prayer [or perform *tawâf*]. Eat and drink, but do not exceed the bounds, for He does not love those who exceed the bounds.

Having stated that He bestowed upon the sons of Adam garments to cover their private parts and as an adornment (7: 26), Allah says here: ﴿O children of Adam, dress well every time you offer prayer [or perform ṭawâf]﴾ that is, cover your 'awrah completely in all prayers, both obligatory and supererogatory, for covering them is an adornment to the body just as uncovering them is unsightly and displeasing.

It may be that what is meant by dressing well here is more than just covering the 'awrah; rather what is meant is wearing clean and nice clothes. This is a command to cover the 'awrah when praying and also to aim to look nice and keep one's garment clean and free of dirt.

Then Allah says: ﴿Eat and drink﴾ that is, of that which Allah has provided to you of good and wholesome things ﴿but do not exceed the bounds﴾ in doing so. Exceeding the bounds means either consuming more than what is sufficient and eating too much of foods that are harmful to the body, or going to extremes in choosing the most luxurious and fanciest of foods, drinks and clothing, or going beyond that which is permissible to that which is unlawful.

﴿for He does not love those who exceed the bounds﴾, for exceeding the bounds angers Allah and is detrimental to man's physical well-being and livelihood. It may even lead to being unable to spend on what is necessary. This verse instructs us to eat and drink, and forbids us to refrain from doing so, and it also forbids us to exceed the bounds in doing so.



﴿قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةٌ يَوْمَ الْقِيَامَةِ كَذَلِكَ نَفَصِلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٣٣﴾ قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا نَعْلَمُونَ ﴿٣٤﴾﴾ (سورة الأعراف: ٣٢-٣٣)

- 7:32. Say: Who has forbidden the decent apparel and goodly provision that Allah has bestowed upon His slaves? Say: They are, in the life of this world, for those who believe [although shared by others], and will be exclusively theirs on the Day of Resurrection. Thus We explain the revelations in detail for people who have knowledge.
- 7:33. Say: My Lord has only forbidden shameful deeds, whether [committed] openly or in secret, sin, unjustified aggression, ascribing partners to Allah for which He has not sent down any authority, and saying concerning Allah that of which you have no knowledge.

Here Allah criticises those who go to extremes and cause themselves hardship by prohibiting that which Allah has made permissible of good and wholesome things.

﴿Say: Who has forbidden the decent apparel and goodly provision that Allah has bestowed upon His slaves﴾ of different types of clothing and good and wholesome provision, such as food and drink of all types? In other words: who is it that dares to prohibit that with which Allah has blessed His slaves, and who is it that seeks to impose restrictions on that which Allah has made easy?

Allah has bestowed this abundance of good things upon His slaves to help them to worship Him, so He did not make it permissible to any but His believing slaves. Hence He said: ﴿Say: They are, in the life of this world, for those who believe [although shared by others], and will be exclusively theirs on the Day of Resurrection﴾.

﴿Thus We explain the revelations in detail﴾ that is, We clarify them and make them clear ﴿for people who have knowledge﴾, because they are the ones who will benefit from what Allah explains in detail of His revelations; they know that they are from Allah, so they appreciate them and understand them.

Then Allah mentions the things that He has prohibited, which are prohibited in all divinely revealed laws:

«Say: My Lord has only forbidden shameful deeds» that is, major sins which people find shameful and repugnant because they are so horrible, such as fornication, adultery, homosexuality and so on.

«whether [committed] openly or in secret» that is, shameful deeds that have to do with physical actions and those that have to do with beliefs, ideas and attitudes in the heart, such as arrogance, self-admiration, showing off, hypocrisy and the like.

«sin, unjustified aggression» that is, actions that incur a burden of sin and punishment with regard to violation of the limits set by Allah, and transgression against people with regard to their lives, wealth and honour. Thus this includes sins having to do with the rights of Allah and those having to do with the rights of other people.

«ascribing partners to Allah for which He has not sent down any authority» that is proof; rather He has sent down proof and evidence in support of His oneness.

Ascribing partners to Allah means associating with Allah in worship any of His creation. That may include minor manifestations of this practice, such as showing off, swearing by anything other than Allah, and the like.

«and saying concerning Allah that of which you have no knowledge» with regard to His names, attributes, deeds or laws. All of that is prohibited by Allah, as He has forbidden His slaves to commit any such acts, because of the negative consequences to which they lead for the individual and for society as a whole. That is because they involve wrongdoing and constitute a challenge to Allah, as well as looking down on the slaves of Allah and changing the religion and laws that He has ordained.



﴿وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ﴾ (سورة

الأعراف: ٣٤)

- 7:34. For every nation there is an appointed time; when their appointed time comes, they will not be able to delay it for a single moment or bring it forward.

That is, Allah expelled the children of Adam to the earth and caused them to dwell therein, and He ordained for them an appointed time which no nation can bring forward or put back, either in conjunction with other nations or on its own.



﴿بَنِي آدَمَ إِمَّا يَأْتِيَنَّكُمْ رُسُلٌ مِنْكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي فَمَنْ اتَّقَى وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٥﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَأَسْتَكْبَرُوا عَنْهَا أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٣٦﴾﴾ (سورة الأعراف: ٣٥-٣٦)

- 7:35. O children of Adam, when there come to you Messengers from among you, reciting My revelations to you, then whoever fears Allah and mends his ways will have no fear nor will they grieve.
- 7:36. But as for those who reject Our revelations and turn away from them with arrogance, they will be inhabitants of the fire; they will abide therein forever.

When Allah expelled the children of Adam from paradise, He tested them by sending the Messengers and revealing the Books to them, telling them of the signs of Allah and explaining His rulings to them. Here He mentions the virtue of those who respond to the

Messengers and the loss of those who do not respond to them, as He says:

«then whoever fears Allah» and avoids that which Allah has prohibited, namely ascribing partners to Him and major and minor sins «and mends his ways» with regard to his outward deeds and his private acts

«will have no fear» of evil that others fear

«nor will they grieve» over the past. Once there is no fear or grief, there will be perfect security, happiness and eternal success.

«But as for those who reject Our revelations and turn away from them with arrogance» that is, they do not believe in them in their hearts, and they do not submit outwardly to them

«they will be inhabitants of the fire; they will abide therein forever», as they took the revelations lightly and persisted in rejecting them, so they will be humiliated with an eternal punishment.



﴿فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ۗ أُولَٰئِكَ يَنَالُهُمُ النَّصِيبُ مِمَّنْ أَلْكَتِبُ ۗ حَتَّىٰ إِذَا جَاءَهُمْ رَسُولُنَا يُتَوَقَّوهُمْ قَالُوا إِنَّا مَا كُنْتُمْ تَدْعُونَ مِن دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا وَشَهِدُوا عَلَىٰ أَنفُسِهِمْ أَنَّهُمْ كَافِرِينَ ﴿٣٧﴾﴾ (سورة الأعراف: ٣٧)

- 7:37. Who does greater evil than he who fabricates lies against Allah or rejects His revelations? Such people will receive the share that is decreed for them¹⁶ until, when Our envoys come to take their souls, they will say: Where are those whom you used to call upon besides Allah? They will say: They are lost from us. And they will testify against themselves that they were disbelievers.

¹⁶ This refers to the share of provision and temporary joy that may be decreed for them in this world; that will not avail them at all in the hereafter.

That is, no one does greater evil (than he who fabricates lies against Allah) by ascribing partners to Him, or attributing shortcomings to Him, or attributing words to Him that He did not say (or rejects His revelations) that clearly point to the obvious truth and guide to the straight path. These people, even if they enjoy ease in this world and get their share of that which has been decreed for them in al-Lawḥ al-Maḥfūdh, still nothing will avail them; they enjoy ease for a little while, then they will be punished for a long time.

(until, when Our envoys come to take their souls) that is, when the angels who are appointed to take their souls at the appointed time (of death) come to them

(they will say) to them at that point, by way of rebuke:

(Where are those whom you used to call upon besides Allah?) namely the idols and statues; for now the time of need has come, if they can be of any benefit to you or ward off any harm from you.

(They will say: They are lost from us) that is, they have diminished and proven false, and they cannot avail us anything against the punishment of Allah.

(And they will testify against themselves that they were disbelievers) and that they deserve the eternal, humiliating punishment.



﴿قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنِّ وَالْإِنسِ فِي النَّارِ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا حَتَّى إِذَا آذَرَكُوا فِيهَا جَمِيعًا قَالَتْ أَخْرِضْنَاهُمْ لَنَا وَلْنُبْنِيَنَّ لَهُمْ رِجَالًا مَثُورًا أَصَلُّوا فَعَاتِبَهُمُ عَذَابًا ضِعْفًا مِنَ النَّارِ قَالَ لِكُلِّ ضِعْفٍ وَلَكِنْ لَا تَعْلَمُونَ ﴿٣٨﴾﴾ (سورة الأعراف:

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- 7:38. [Allah] will say: Enter the fire with the nations who passed away before you, of both jinn and humans. Every time another nation enters it, it will curse its fellow-nation until, when they have

all caught up with one another, the last of them will say about the first: Our Lord, these people led us astray, so give them a double punishment of fire. He will say: [It will be] doubled for all, but you do not know.

«Enter the fire with the nations who passed away before you, of both jinn and humans», for they followed the same path as you followed of disbelief and arrogance, thus they will all deserve disgrace and loss.

Every time one of the transgressing nations enters the fire, «it will curse its fellow-nation». This is like the verse in which Allah says:

«...but on the Day of Resurrection you will disavow one another and curse one another...» (al-'Ankaboot 29: 25)

«until, when they have all caught up with one another» that is, when all its people are gathered together in hell, the first and the last, the leaders and followers

«the last of them» that is those who come last, the followers of the leaders

«will say about the first» that is, about their leaders, complaining to Allah that they misguided them:

«Our Lord, these people led us astray, so give them a double punishment of fire» that is, give them an extra punishment because they led others astray and they made evil deeds fair-seeming to us.



﴿وَقَالَتْ أُولَئِهِنَّ لِأَخْرَجْنَهُنَّ فَمَا كَانَتْ لَكُنَّ عَلَيْنَا مِنْ فَضْلٍ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ

تَكْسِبُونَ ﴿٣٩﴾ (سورة الأعراف: ٣٩)

7:39. The first of them will say to the last: You were no better than us, so taste the punishment for what you used to earn.

That is, the leaders will say to their followers: «You were no better than us» that is, we all played a part in misguidance and in doing deeds that incur punishment, so what advantage do you have over us?

«He» namely Allah (ﷻ)

«will say» to each of them

«[It will be] doubled for all» and each will have his own share of the punishment.

«so taste the punishment for what you used to earn». But it is known that the punishment for the leaders of misguidance will be greater and more severe than that of the followers, just as the bliss of the leaders of guidance will be greater than the reward of the followers.

Allah (ﷻ) says:

«For those who disbelieve and bar others from the path of Allah, We will add punishment to their punishment because they used to spread mischief.» (an-Nahl 16: 88)

These and similar verses indicate that all types of those who rejected the revelations of Allah will abide forever in torment and will basically all share the punishment, although they will vary in degree according to the level of their deeds, stubbornness, wrongdoing and lies; the friendships that existed among them in this world will, on the Day of Resurrection, turn into enmity and mutual cursing.



﴿إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا نُفْتَحُ لَهُمْ أَبْوَابَ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ ۗ وَكَذَلِكَ نَجْزِي الْمُجْرِمِينَ ﴿٤١﴾﴾ هُم مِّنْ جَهَنَّمَ مِهَادٌ وَمِن فَوْقِهِمْ غَوَاشٍ ۗ وَكَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٤١﴾﴾ (سورة الأعراف: ٤٠-٤١)

7:40. But as for those who reject Our revelations and turn away from them with arrogance, the gates of heaven will not be opened

for them, nor will they enter paradise, until a camel can pass through the eye of a needle. Thus We requite the evildoers.

7:41. They will have a bed of hellfire and over them will be coverings [of fire]. Thus We requite the wrongdoers.

Here Allah tells us of the punishment of those who reject His revelations and do not believe in them, even though there are clear signs, and are too arrogant to believe or comply with the rulings; rather they disbelieved and turned away. They will despair of all good, for the gates of heaven are not opened to their souls when they die and are taken up, wanting to ascend to Allah. They ask permission, but permission is not given to them, as they did not ascend in this world to the level of faith in Allah and knowing and loving Him. By the same token, they will not ascend after death, because the recompense fits the nature of the deed.

What is meant in this verse is that the gates of heaven are opened for the souls of the believers who complied with the commands of Allah and believed in His revelations, so that they may ascend to Allah and reach wherever Allah wills they should reach of the higher realm. They will have the joy of being close to their Lord and of earning His good pleasure.

Allah (ﷻ) says concerning the people of hell: ﴿nor will they enter paradise, until a camel can pass through the eye of a needle﴾ that is, until a camel, which is one of the largest animals, can enter the eye of a needle, which is one of the smallest and narrowest of spaces. This is a metaphor of impossibility.

What is meant is that just as it is impossible for a camel to pass through the eye of a needle, it is impossible for those who reject the revelations of Allah to enter paradise. Allah (ﷻ) says elsewhere:

﴿...Whoever ascribes partners to Allah, then Allah has forbidden paradise for him, and the fire will be his abode...﴾ (*al-Mā'idah* 5: 72)

– and here He says: ﴿Thus We requite the evildoers﴾ that is, those whose sins are many and their transgression and arrogance were great.

﴿They will have a bed of hellfire﴾ that is, beneath them ﴿and over them will be coverings [of fire]﴾ that is, they will be overshadowed and covered by the punishment

﴿Thus We requite the wrongdoers﴾ who wronged themselves, as a recompense and deserved punishment, for your Lord never wrongs His slaves.



﴿وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٤٢﴾ وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِن غَلٍ تَجْرَىٰ مِنْ تَحْتِهِمُ الْأَنْهَارُ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَٰذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنَّ هَدَانَا اللَّهُ لَقَدْ جَاءَتْ رُسُلُنَا بِالْحَقِّ وَتُودُوا أَن تُلَكُمُ الْجَنَّةَ أَوْرَثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٤٣﴾﴾ (سورة

الأعراف: ٤٢-٤٣)

- 7:42. But as for those who believe and do righteous deeds – We do not place on any soul a burden greater than it can bear – they will be the inhabitants of paradise; they will abide therein forever.
- 7:43. We will remove all ill feelings from their hearts and make rivers flow at their feet. They will say: Praise be to Allah Who has guided us to this, for we would never have been guided if Allah had not guided us. The Messengers of our Lord surely brought the truth to us. It will be proclaimed to them: This is paradise, which you are made to inherit as a reward for your deeds.

Having mentioned the punishment of the sinners and wrongdoers, Allah (ﷻ) then mentions the reward of those who obey Him:

﴿But as for those who believe﴾ in their hearts

﴿and do righteous deeds﴾ with their physical faculties, thus combining faith and action, outward deeds and inward deeds, doing what is obligatory and refraining from what is prohibited. As the phrase ﴿and do righteous deeds﴾ is general in meaning and includes all righteous deeds, both obligatory and supererogatory, some of which may be beyond a person's capability, Allah then says:

﴿We do not place on any soul a burden greater than it can bear﴾ that is, He places on it only as much as it is able to bear, and does not expect of it that which is beyond its means. As this is the case, the individual must fear Allah as much as he can, and if he is unable to do some duties that others are able to do, they will be waived in his case, as Allah (ﷻ) says elsewhere:

﴿Allah does not place on any soul a burden greater than it can bear...﴾
(*al-Baqarah* 2: 286)

﴿...and [He] has not imposed any hardship on you in religion...﴾
(*al-Hajj* 22: 78)

﴿So fear Allah as best you can...﴾ (*at-Taghâbun* 64: 16)

Nothing is obligatory if one is unable to do it, and nothing is prohibited in the case of necessity.

﴿they﴾ that is, the ones who have faith and do righteous deeds ﴿will be the inhabitants of paradise; they will abide therein forever﴾ that is, they will never leave it or desire anything else in its stead, because they will see therein all kinds of delight, all desirable things, the ultimate in pleasure, and no one could aspire to anything greater.

﴿We will remove all ill feelings from their hearts﴾ – by His kindness and generosity towards the people of paradise, Allah will remove the ill feeling that existed in their hearts, and the attitude of competition that existed among them, so that they will become brothers who love one another and close friends who are reconciled.

Allah (ﷻ) says elsewhere:

﴿We will remove all ill feelings from their hearts; they will be like brethren seated on couches facing one another.﴾ (*al-Hijr 15: 47*)

Allah will grant them honour because of which each one of them will attain a great deal of joy and happiness, and will think that there is no bliss greater than that which he enjoys. Thus they will be safe from envy and resentment, because the reasons for such feelings are no longer present.

﴿and make rivers flow at their feet﴾ that is, they will cause the rivers to spring out whenever and wherever they want. If they want them to flow through their palaces or those lofty chambers, or through the gardens of paradise, through the orchards and flowers, they will flow without any ditch or channel, and they will enjoy good things without limits.

When they see what Allah has blessed and honoured them with, ﴿They will say: Praise be to Allah Who has guided us to this﴾ because He blessed us and inspired us to believe in Him and to adhere to the deeds that led to this abode, and Allah preserved our faith and our deeds until we reached this abode thereby, so blessed be the Most Generous Lord Who has bestowed all these blessings upon us and has granted us favours both visible and invisible, that cannot be listed or counted.

﴿for we would never have been guided if Allah had not guided us﴾ that is, we could not have found guidance if He had not blessed us with His guidance and enabled us to follow His Messengers ﴿The Messengers of our Lord surely brought the truth to us﴾ that is, when they enjoy all the blessings of which the Messengers had foretold and they become certain of their reality by seeing them, after it had been certain knowledge, they will say: It has come to pass and we have seen all that the Messenger promised us, and all that they brought to us has been shown to be true, with no doubt or confusion. ﴿It will be proclaimed﴾ by way of congratulation, honour, greeting and respect: ﴿This is paradise, which you are made to inherit﴾ that

is, you are its heirs and it has become your lot, as the lot of the disbelievers is hell. You are made to inherit it ﴿as a reward for your deeds﴾.

Some of the earlier generations said that the people of paradise will be saved from hell by the forgiveness of Allah, and will be admitted to paradise by the mercy of Allah, and they will be allocated abodes and will inherit them by virtue of their righteous deeds, which are part of His mercy and indeed are one of the highest degrees of His mercy.



﴿وَنَادَىٰ أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَن قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا قَالُوا نَعَمْ فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَن لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿٤٤﴾ الَّذِينَ يَصُدُّونَ عَن سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ كَافِرُونَ ﴿٤٥﴾﴾ (سورة الأعراف: ٤٤-٤٥)

- 7:44. The inhabitants of paradise will call out to the inhabitants of hell: We have indeed found what our Lord promised us to be true. Have you found what your Lord promised to be true? They will say: Yes. Then a caller will proclaim among them: The curse of Allah is upon the wrongdoers,
- 7:45. Those who barred [people] from the path of Allah and sought to make it appear crooked, and who disbelieved in the hereafter.

Having mentioned how the two groups will settle into the two abodes, and will find that of which the Messengers told them and that the Books mentioned of reward and punishment, Allah then tells us that the people of paradise will call out to the inhabitants of hell: ﴿We have indeed found what our Lord promised us to be true﴾ when He promised us paradise in return for believing and doing righteous deeds, and He has admitted us to it and shown us that which He described to us

«Have you found what your Lord promised» in return for that disbelief and disobedience «to be true?»

«They will say: Yes,» we have found it to be true. Then it will become clear to all creatures, beyond any shadow of a doubt, that the promise of Allah is true, and who is truer in speech than Allah? All doubts and confusion will be dispelled and the matter will become certain reality. The believers will rejoice greatly in the promise of Allah, and the disbelievers will despair of all good and will acknowledge that they deserve the punishment.

«Then a caller will proclaim among them» that is, among the people of hell and the people of paradise «The curse of Allah» that is, being cast far away from all that is good «is upon the wrongdoers», because Allah opened to them the gates of His mercy, but they turned away wrongfully, and they turned away from the path of Allah themselves and barred others from it, thus they went astray and caused others to go astray.

Allah (ﷻ) wants His path to be straight and He wants those who follow it to adhere to it, but these people «sought to make it appear crooked», so as to divert people from following the straight path, and they «disbelieved in the hereafter».

This is what caused them to deviate from the straight path and to focus on their own unlawful whims and desires, and not to believe in the resurrection or fear the punishment or hope for reward. What this proclamation means is that the mercy of Allah is upon the believers, and His kindness always encompasses them.



﴿وَبَيْنَهُمَا حِجَابٌ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَتِهِمْ وَنَادَوْا أَصْحَابَ الْجَنَّةِ أَنْ سَلِّمُوا عَلَيْنَا لَنَدْخُلَنَّهُمْ وَهُمْ يَطْمَعُونَ ﴿٦٦﴾ وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ النَّارِ قَالُوا رَبَّنَا

لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٤٧﴾ وَنَادَى الْأَعْرَافُ رِجَالًا لَا يَمْرُقُونَهُمْ لِيَسْمَعُوا قَالُوا مَا
 آغَىٰ عَنْكُمْ جَمْعُكُمْ وَمَا كُنْتُمْ تَسْتَكْبِرُونَ ﴿٤٨﴾ أَهَؤُلَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ
 بِرَحْمَةٍ أَدْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ ﴿٤٩﴾ (سورة الأعراف: ٤٦-٤٩)

(٤٩)

- 7:46. Between them there will be a barrier, and on its heights there will be men who will recognise each group by their marks. They will call out to the inhabitants of paradise: Peace be upon you. They will not have entered it but they will hope [to do so].
- 7:47. And when their eyes are turned towards the inhabitants of hell, they will say: Our Lord, do not put us with the wrongdoers.
- 7:48. The people on the heights will call out to men whom they will recognise by their marks: Of what benefit to you were your great numbers and wealth and your scornful pride?
- 7:49. Are these the ones concerning whom you swore that Allah would never bestow His mercy upon them? [Now] enter paradise; you will have no fear nor will you grieve.

Between the people of paradise and the people of hell there will be a barrier called *al-a'raf* (the heights), which is not part of paradise or of hell, but it overlooks both, and it is possible to look down from it and see both groups. On top of this barrier will be men who will recognise both the people of paradise and of hell

«by their marks» that is, signs in them from which they may be recognised and distinguished. When they look at the people of paradise, they will call out to them, saying: «Peace be upon you». In other words, they will greet them even though – up to this point – they will not have entered paradise, but they will hope to enter it, and Allah will not put hope in their hearts except for the reason that He will want to bestow honour upon them.

«And when their eyes are turned towards the inhabitants of hell» and they see the scene of great horror «they will say: Our Lord, do not put us with the wrongdoers». When the people of the heights see the people of paradise, they will hope to be with them in paradise, and they will greet them. But when their gaze turns involuntarily towards the people of hell, they will seek the protection of Allah from that fate. This is in general terms.

Then Allah mentions some specific exchanges after having spoken of the matter in general terms:

«The people on the heights will call out to men whom they will recognise by their marks». This refers to some of the people of hell, who were men of high status and wealth in this world, and had many children. The men on the heights will say to them, when they see them alone in their punishment, with no supporters or helpers:

«Of what benefit to you were your great numbers» in the former world, which you used to rely on to ward off harm and seek what you needed in the former world, yet today they have vanished and are of no avail to you. Of what benefit to you was your arrogance towards the truth and towards those who brought it and those who followed it?

Then they will point out to them some people among the inhabitants of paradise who in this world were poor and weak, and the people of hell used to ridicule them. And they will say to the people of hell: «Are these» whom Allah has admitted to paradise «the ones concerning whom you swore that Allah would never bestow His mercy upon them», thinking little of them, looking down on them and admiring yourselves? Now you have broken your oath and Allah has shown you something you never reckoned with.

«[Now] enter paradise» because of your deeds; in other words, it will be said to these weak ones by way of honour and respect: Enter paradise by virtue of your righteous deeds

«you will have no fear» with regard to hardship in the future

﴿nor will you grieve﴾ for the past; rather you are safe and secure, rejoicing in all good.

This is like the passage in which Allah (ﷻ) says:

﴿Verily, the evildoers used to laugh at those who believed; when they passed by them, they would wink at one another [in mockery]... But on that day those who believed will laugh at the disbelievers, while sitting on couches, observing [the wretched fate of the disbelievers].﴾

(al-Mutaffifeen 83: 29-30; 34-35)

The scholars and commentators differed as to who the people on the heights are and what their deeds will be.

The correct view is that they are people whose good deeds and bad deeds are equal. Their bad deeds will not be greater than their good deeds, such that they would enter hell, and their good deeds are not greater than their bad deeds, such that they would enter paradise. So they will remain on the heights for as long as Allah wills, then Allah (ﷻ) will admit them – by His mercy – to paradise, for His mercy precedes and prevails over his wrath, and His mercy encompasses all things.



﴿وَنَادَى أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ قَالُوا إِنَّ اللَّهَ حَرَّمَهَا عَلَى الْكَافِرِينَ ﴿٥١﴾ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا وَلِعِبًا وَعَرَّثَهُمُ الْحَيَاةُ الدُّنْيَا فَأَلْيَوْمَ نَنسِفُهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَذَا وَمَا كَانُوا بِتَائِبِينَ ﴿٥٢﴾ وَيَحْدُوثُ ﴿٥٣﴾ وَلَقَدْ جِئْنَاهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٤﴾ هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ يَأْتِي تَأْوِيلَهُ، يَقُولُ الَّذِينَ نَسُوهُ مِنْ قَبْلُ قَدْ جَاءَتْ رُسُلُنَا بِالْحَقِّ فَهَلْ لَنَا مِنْ شُفَعَاءَ فَيَشْفَعُوا لَنَا أَوْ نُرَدُّ فَنَعْمَلَ غَيْرَ الَّذِي كُنَّا نَعْمَلُ قَدْ خَسِرُوا أَنفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ

- 7:50. The inhabitants of hell will call out to the inhabitants of paradise, [saying]: Send down to us some of the water or other things that Allah has provided for you. They will say: Verily Allah has forbidden them both to the disbelievers,
- 7:51. Those who took the religion they were ordained to follow as a mockery and a mere game, and were deceived by the life of this world. Today We will forget them as they forgot that they would ever meet this day and because they used to reject Our revelations.
- 7:52. We have indeed brought to them a Book which We have explained in detail, on the basis of knowledge, as guidance and mercy to people who believe.
- 7:53. What are they waiting for but the fulfilment of its [warning]? On the day when it is finally fulfilled, those who neglected it before will say: The Messengers of our Lord indeed brought the truth. Have we, then, any intercessors who could intercede on our behalf? Or could we be sent back [to the previous world], so that we might act differently from the way we used to act. In fact they will have lost their souls and that which they invented will be lost from them.

The inhabitants of hell will call out to the inhabitants of paradise when the punishment reaches an unbearable degree and their hunger and thirst become intense, seeking their help. They will say: ﴿Send down to us some of the water or other things that Allah has provided for you﴾ of food. The people of paradise will respond to them by saying: ﴿Verily Allah has forbidden them both﴾ that is, the water and food of paradise ﴿to the disbelievers﴾. That will be the requital for their disbelief in the revelations of Allah and their taking of the religion that they were instructed to follow, in return for which they were promised a great reward, ﴿as a mockery and a mere game﴾ that is, they were distracted and turned away from it, and they took it as a game and mockery; instead of following their religion, they were

distracted by idle pursuits and were content with that rather than adhering to the true religion.

﴿and were deceived by the life of this world﴾ with all its adornments and many callers, so they were content with it and rejoiced in it, and they turned away from the hereafter and forgot about it.

﴿Today We will forget them﴾ that is, we will leave them in torment ﴿as they forgot that they would ever meet this day﴾, so it was as if they were only created for this world, with no punishment or recompense ahead of them

﴿and because they used to reject Our revelations﴾. In fact they did not reject them because the revelations of Allah were short and unclear; rather Allah tells us: ﴿We have indeed brought to them a Book which We have explained in detail﴾ that is, We clarified in it all that people need to know ﴿on the basis of knowledge﴾ from Allah, Who knows the situation of people at all times and in all places, and He knows what is and is not good for them. Hence His explanation is not the explanation of one who is unaware of human affairs or ignorant of some of them, as a result of which he may issue an inappropriate ruling; rather it is an explanation by One Whose knowledge encompasses all things and His mercy encompasses all things.

﴿as guidance and mercy to people who believe﴾ that is, by means of this Book the believers attain guidance and are saved from misguidance; truth and falsehood, guidance and error, are highlighted. They also attain thereby mercy and goodness, and are blessed in this world and the hereafter. Thus they are protected from misguidance and doom.

As for the ones who deserve punishment, they did not believe in this great Book or comply with its commands and prohibitions; hence nothing remains to be said except that they deserve to have happen to them what the Qur'an foretold.

Hence Allah says: ﴿What are they waiting for but the fulfilment of its [warning]?﴾ That is, the occurrence of what it foretold. This is like the words of Yoosuf (ﷺ) when his dream came to pass:

﴿...this is the fulfilment of my dream of old...﴾ (Yoosuf 12: 100)

﴿On the day when it is finally fulfilled, those who neglected it before will say﴾, regretting what they did, seeking intercession for forgiveness of their sins, and affirming what the Messengers had said: ﴿The Messengers of our Lord indeed brought the truth. Have we, then, any intercessors who could intercede on our behalf? Or could we be sent back [to the previous world], so that we might act differently from the way we used to act?﴾ But the time for returning to this world will be over:

﴿So the intercession of the intercessors will not benefit them.﴾ (al-Muddath-thir 74: 48)

Their request to return to this world so that they might do good deeds will be a false promise, the intent of which is to ward off what has befallen them. Allah (ﷻ) says:

﴿...And even if they were sent back, they would surely go back to that which was forbidden to them, for they are indeed liars.﴾ (al-An'ām 6: 28)

﴿In fact they will have lost their souls﴾ when they caused them to miss out on gains and to follow the path of doom. This is not like losing one's wealth or furniture or children; rather this is a loss that cannot be made up.

﴿and that which they invented will be lost from them﴾ in this world, namely the false hopes that they entertained and the promises that the Shayṭân made to them. They will come to something they never reckoned with; their falsehood and misguidance will become obvious to them and they will realise that what the Messengers brought was true.



﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَيْثُهَا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥٤﴾﴾ (سورة الأعراف: ٥٤)

- 7:54. Verily your Lord is Allah, Who created the heavens and the earth in six days, and then rose over the Throne [in a manner that befits His Majesty]. He covers the day with the night in swift pursuit. [And He created] the sun, the moon and the stars, all subservient to His command. Verily, His is the creation and the command. Blessed be Allah, the Lord of the worlds.

Here Allah (ﷻ) tells us that He is the only Lord Who is deserving of worship, with no partner or associate.

﴿Verily your Lord is Allah, Who created the heavens and the earth﴾ and all that is in them, despite their greatness and vastness, and the precision, care and beauty with which they are created.

﴿in six days﴾, the first of which was Sunday and the last of which was Friday. When He finished their creation, He ﴿rose over the Throne [in a manner that befits His Majesty]﴾ that is, the mighty Throne that encompasses seven heavens and the earth, and all that is in them and between them, in a manner that is befitting to His majesty, greatness and power. So He rose above the Throne and everything is under His control and subjected to His universal laws and religious decrees. Hence He says:

﴿He covers the day﴾ which is bright ﴿with the night﴾ which is dark, thus everything on the face of the earth becomes dark, humans rest, and all creatures go back to their dwellings and rest from their striving and comings and goings that occupy them during the day.

﴿in swift pursuit﴾. Every time night comes, the day goes, and every time the day comes, the night goes, and this is ongoing and will continue until Allah rolls up this earth and people are moved to another realm.

«[And He created] the sun, the moon and the stars, all subservient to His command» that is, His control and domination, which are indicative of His attributes of perfection. The creation of these entities and their great size is indicative of His perfect power; their precision, order and proficiency are indicative of His perfect wisdom; what they contain of benefits that meet basic necessities and other, non-essential benefits are indicative of the vastness of His mercy. All of that is indicative of His vast knowledge and that none should be worshipped but He.

«Verily, His is the creation and the command» that is, He is the Creator Who originated all of creation, both the upper and lower realms, and their essence, qualities, and actions; His command includes laws and prophethoods.

His creation includes His universal laws and decrees, and His command includes religious rulings, then there will be rules and decrees of requital in the hereafter.

«Blessed be Allah» that is, how great and exalted is He, and how generous and kind. So He is blessed for what He is, for His greatness and perfect attributes. And He blesses others by bestowing a great deal of good by His generosity and kindness. All blessings in the universe stem from His mercy, hence He says: «Blessed be Allah, the Lord of the worlds».

Having mentioned His greatness and majesty, which highlights to people of understanding that He is One and the only One Who is to be worshipped and Whose help is to be sought for all one's needs, He then enjoins what one should do in response to that:



﴿أَدْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٥٥﴾ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَأَدْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ ﴿٥٦﴾﴾ (سورة الأعراف: ٥٥-٥٦)

- 7:55. Call upon your Lord with humility and in private, for indeed Allah does not love those who overstep the limits.
- 7:56. Do not spread mischief in the land after it has been put in order, but call upon Him with fear and hope, for the mercy of Allah is always near to those who do good.

Calling or supplication includes the supplication of asking and the supplication of worship. Allah enjoins us to call upon Him «with humility» that is, beseeching Him when asking and persisting in worship «and in private» that is, not out loud or openly, for fear of showing off; rather it should be done in private and with sincerity towards Allah.

«for indeed Allah does not love those who overstep the limits» that is, those who transgress the bounds in all matters. Overstepping the limits also includes asking Allah for things that are not good for one, or being unreasonable in asking, or going to extremes in raising the voice in supplication. All of that comes under the heading of overstepping the limits.

«Do not spread mischief in the land» by committing acts of sin and disobedience

«after it has been put in order» by doing acts of obedience, for acts of disobedience lead to corruption of people's character, deeds and provision, as Allah (ﷻ) says elsewhere:

«Corruption and disorder have appeared on land and sea¹⁷ because of what people's hands have earned...» (*ar-Room 30: 41*)

By the same token, acts of obedience refine and set straight people's character, deeds and provision, and all their affairs in this world and the hereafter.

¹⁷ This refers to the widespread occurrence of troubles such as drought, fires and floods, poor yield of crops, decline of fish stocks, market stagnation and difficulty in earning a living. That is because of people's sins, including neglect and abuse of the natural environment.

﴿but call upon Him with fear and hope﴾ that is, fear of His punishment and hope of His reward, hoping that one's deeds will be accepted and fearing that they will be rejected, not offering supplication in the manner of one who thinks that he is entitled to a response from his Lord, filled with self-admiration and raising himself above his station, or in the manner of one who is heedless and not focusing.

To sum up, the etiquette of supplication as mentioned in this verse is that one should be sincere in calling upon Allah alone, which is indicated by offering supplication in private, concealing and hiding it. There should be both fear and hope, with no heedlessness, complacency or not caring about the response. This is part of offering supplication in the proper manner, because doing every act of worship properly means striving one's best and doing it in a perfect manner with no shortcomings in any way. Hence Allah says: ﴿for the mercy of Allah is always near to those who do good﴾ in worshipping Allah, and do kindness to the slaves of Allah. The more a person strives to worship Allah properly, the closer he is to the mercy of his Lord, and his Lord is closer to him by His mercy. This is obviously encouragement to strive to do well.



﴿وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۗ حَتَّىٰ إِذَا أَقْلَتِ سَحَابًا
ثِقَالًا سَفَقْنَاهُ لِبَلَدٍ مَّيْمَنٍ فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ ۚ كَذَٰلِكَ نُخْرِجُ
الْمَوْتِ لِعَلَّكُمْ تَذَكَّرُونَ ﴿٥٧﴾ وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ ۗ وَالَّذِي
حَبَّتْ لَا يَخْرُجُ إِلَّا نَكِدًا ۚ كَذَٰلِكَ نُصَرِّفُ الْآيَاتِ لِقَوْمٍ يُشْكُرُونَ ﴿٥٨﴾﴾ (سورة

الأعراف: ٥٧-٥٨)

- 7:57. It is He Who sends forth the winds as harbingers of His mercy.
Then, when they have gathered up heavy clouds, We drive them

to a dead land where We cause the rain to fall upon it, bringing forth all kinds of crops thereby. In like manner will We bring forth the dead [on the Day of Resurrection], so that you may pay heed.

- 7:58. The good land brings forth its vegetation abundantly, by its Lord's leave, but bad land brings forth only poor and scant vegetation. Thus do We make the revelations elaborately clear for people who give thanks.

Here Allah (ﷻ) highlights one of the signs of His power and one of the signs of His mercy:

﴿It is He Who sends forth the winds as harbingers of His mercy﴾ that is, the winds are harbingers of rain, which the wind drives by His leave, and people feel happy with the sign of Allah's mercy, and their hearts feel at rest before it comes.

﴿Then, when they﴾ the winds ﴿have gathered up heavy clouds﴾ that some of the winds drove up and other winds accumulated them, and yet other winds fecundated them

﴿We drive them to a dead land﴾ where almost all of the animals have died and the people have almost despaired of the mercy of Allah.

﴿where We cause the rain to fall upon it﴾ that is, the dead land. So abundant rain falls from that cloud, and Allah causes a wind to scatter it by His leave.

﴿bringing forth all kinds of crops thereby﴾, so that people feel happy with the mercy of Allah and enjoy His bounty.

﴿In like manner will We bring forth the dead [on the Day of Resurrection], so that you may pay heed﴾ that is, just as We revived the earth with vegetation after it was dead, in like manner We will bring the dead forth from their graves, after they had become scattered dust. This is clear proof (of the resurrection), and there is no difference between the two matters. The one who denies the resurrection because he thinks it is not possible – even though he sees something similar

to it – is doing that out of stubbornness and is denying something tangible.

This encourages us to contemplate and reflect upon the signs of Allah, and to think of them in order to learn a lesson and find proof, not in a negligent and careless manner.

Then Allah tells us how the lands that receive rain vary.

«The good land» is that which has good soil. If rain falls upon it, it «brings forth its vegetation abundantly», for which it has the potential «by its Lord's leave» that is, by the will of Allah, for the means do not lead to the ends unless Allah permits it by His leave.

«but bad land brings forth only poor and scant vegetation» that is, poor quality vegetation that is of no benefit and in which there is no blessing.

«Thus do We make the revelations elaborately clear for people who give thanks» that is, We explain in different ways, giving different likenesses, and We make it available to people who show gratitude to Allah by acknowledging His blessings and using them to seek His pleasure. They are the ones who benefit from what Allah has discussed in His Book of rulings and obligations, because they see it as one of the greatest blessings that could lead them to their Lord. Hence they receive it by joyfully expressing their need for it, and they ponder it and contemplate its meanings, so they understand it according to their ability to understand.

This is a likeness of hearts when revelation, which is the substance of life, just as rain is the substance of life, comes to them. When revelation comes to good hearts, they accept it and understand it, and the result is in accordance with their good origin and good nature.

As for evil hearts in which there is no good, when revelation comes to them it finds no acceptance; rather it finds these hearts negligent and heedless, or opposed to it. Hence it is like rain that falls on a salty marsh, sand or rocks, and has no impact on them. This is like the verse in which Allah (ﷻ) says:

﴿He sends down water from the sky and the watercourses flow, each according to its measure, and the torrent carries with it a rising foam...﴾ (ar-Ra'd 13: 17)



﴿لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَتَقَوِّرُوا أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنَ اللَّهِ غَيْرُهُ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٥٩﴾ قَالَ الْمَلَأُ مِنْ قَوْمِهِ إِنَّا لَنَرُّكَ فِي ضَلَالٍ مُّبِينٍ ﴿٦٠﴾ قَالَ يَتَقَوِّرُوا لَيْسَ بِي ضَلَالَةٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٦١﴾ أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنْصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٦٢﴾ أَوْعَجِبْتُمْ أَن جَاءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَىٰ رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ وَلِتَتَّقُوا وَلَعَلَّكُمْ تُرْحَمُونَ ﴿٦٣﴾ فَكَذَّبُوهُ فَأَجْتَمَعْنَا وَالَّذِينَ مَعَهُ فِي الْفُلِكِ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ ﴿٦٤﴾﴾ (سورة الأعراف: ٥٩-٦٤)

- 7:59. Indeed We sent Nooh to his people. He said: O my people, worship Allah; you have no god but He. I fear for you the punishment of a momentous day.
- 7:60. The chieftains of his people said: Verily we see that you are clearly misguided.
- 7:61. He said: O my people, I am not misguided; rather I am a Messenger from the Lord of the worlds.
- 7:62. I convey unto you the messages of my Lord and give you sincere advice, for I know from Allah that which you do not know.
- 7:63. Do you wonder that there has come to you an admonition from your Lord through a man from among yourselves, so that he may warn you, and you may fear [Allah], and so that you may attain mercy.
- 7:64. But they rejected him, and We saved him and those who were with him, in the Ark, and We drowned those who rejected Our signs. Verily, they were people who were blind [to the truth].

Having mentioned sound evidence of His oneness, Allah (ﷻ) then supports that by mentioning what happened to the Prophets who called their people to affirm His oneness, but they rejected that; how He supported those who affirmed His oneness and destroyed those who opposed them and refused to accept their messages; and how the call of all the Messengers was to the same religion and the same belief. Here He tells us about Nooh, who was the first of the Messengers:

«Indeed We sent Nooh to his people» to call them to worship Allah alone, at a time when they were worshipping idols.

«He said» to them: «O my people, worship Allah» alone «you have no god but He» for He is the Creator, Provider and Controller of all things, and all others are created, subject to His control, and have no power at all. Then he warned them, if they did not obey him, of the punishment of Allah:

«I fear for you the punishment of a momentous day». This was indicative of his sincerity towards them and his compassion for them, as he feared for them the eternal punishment and everlasting misery, like his fellow Messengers who cared for people more than their own fathers and mothers did. But when he said that to them, they responded in the worst manner.

«The chieftains of his people» that is, the leaders and influential wealthy individuals who are usually arrogant towards the truth and do not follow the Messengers

«said: Verily we see that you are clearly misguided» and it was not enough for them – may Allah curse them – not to follow him; rather they also displayed arrogance and criticised him in the worst manner, describing him as misguided. And they did not just describe him as misguided; they described him as clearly misguided, as if it were something that was obvious to everyone.

This is one of the worst kinds of stubbornness that cannot even deceive the least rational of people. This description (of being «clearly misguided») was in fact applicable to the people of Nooh, who would

come to the idols that they had shaped with their own hands from inanimate material that could not hear or see, and could not avail them anything, and elevate them to the status of the Creator of the heavens, and they would devote to them whatever they could of all kinds of acts of worship.

Were it not for the fact that they had minds and reason by means of which the proof of Allah was established against them, they would be deemed insane. In fact one might say that the insane would be more rational than they were. Nooh responded to them in a kind and gentle manner, in the hope that they might follow him.

«He said: O my people, I am not misguided» that is, I am not misguided in any way; rather I am myself guided and I seek to guide others. His guidance was akin to that of his fellow Prophets, the Messengers of strong resolve; it was the best and most perfect kind of guidance, the guidance of the perfect and complete message. Hence he said: «rather I am a Messenger from the Lord of the worlds» that is, my Lord and your Lord, the Lord of all creation Who takes care of His creation in all aspects, one of the most important of which is that He sent Messengers to His slaves, to enjoin them to do righteous deeds, attain good characteristics and adopt sound beliefs, and to forbid them to do the opposite of that.

Hence he said: «I convey unto you the messages of my Lord and give you sincere advice» that is, my role is to convey the message to you, to explain His oneness, and His commands and prohibitions, by way of sincerity and compassion towards you.

«for I know from Allah that which you do not know»; therefore what you must do is obey me and comply with my instructions, if you understand.

«Do you wonder that there has come to you an admonition from your Lord through a man from among yourselves» that is, how can you be amazed by something you should not be amazed by, which

is that there has come to you a reminder, admonition and advice at the hands of a man from among you whose character, honesty and background you know well?

That is because Allah cares for you, and His kindness should be met with acceptance and gratitude.

﴿so that he may warn you, and you may fear [Allah], and so that you may attain mercy﴾ that is, to warn you of the painful punishment, and so that you may take measures to save yourselves, such as fearing Allah outwardly and inwardly. Thus you may attain the abundant mercy of Allah.

But his efforts were to no avail and he did not succeed: ﴿But they rejected him, and We saved him and those who were with him, in the Ark﴾ that is, the ship which Allah instructed Nooh (ﷺ) to build, and He revealed to him that he should take on board a pair of every type of animal, along with his family and those who believed with him. So he took them all on board and Allah saved them thereby.

﴿and We drowned those who rejected Our signs. Verily, they were people who were blind﴾ to guidance. They saw the truth and Allah showed them – at the hands of Nooh – clear signs that could cause people of understanding to believe, but they mocked him and ridiculed him, and they disbelieved.



﴿وَالَّذِينَ كَفَرُوا مِنْ آلِ نُوحٍ﴾
 ﴿١٦﴾ قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ إِنَّا لَنَرُّكَ فِي سَفَاهَةٍ وَإِنَّا لَنُظَنُّكَ
 مِنَ الْكَاذِبِينَ ﴿١٧﴾ قَالَ يَنْقُورُ لَيْسَ بِي سَفَاهَةٌ وَلَكِنِّي رَسُولٌ مِنْ رَبِّ
 الْعَالَمِينَ ﴿١٧﴾ أَيْلِفُكُمْ رَسُولَتِ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ ﴿١٨﴾ أَوْعَيْبَتُمْ أَن جَاءَكُمْ
 ذِكْرٌ مِنْ رَبِّكُمْ عَلَى رَجُلٍ مِنْكُمْ لِيُنذِرَكُمْ وَأَذَكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ

بَعْدَ قَوْمِ نُوحٍ وَزَادَكُمْ فِي الْخَلْقِ بَضْطَةً ۖ فَادْكُرُوا ءَالَآءَ اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿٦٥﴾
 قَالُوا أَجِئْنَا لِنُعْبُدَ اللَّهَ وَنَذَرَ مَا كَانَ يَعْبُدُ آبَاؤُنَا فَأَيْنَا بِمَا
 نَعْبُدْنَا إِنْ كُنْتَ مِنَ الصّٰدِقِينَ ﴿٦٦﴾ قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِنْ رَبِّكُمْ رِجْسٌ
 وَغَضَبٌ ۖ أَتُجَادِلُونَنِي فِي أَسْمَاءِ سَمَّيْتُمُوهَا أَنْتُمْ وَءَابَاؤُكُمْ مَا نَزَّلَ اللَّهُ بِهَا
 مِنْ سُلْطٰنٍ ۚ فَأَنْظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنظِرِينَ ﴿٦٧﴾ فَأَنْجَيْنَاهُ وَالَّذِينَ
 مَعَهُ بِرَحْمَةٍ مِنَّا وَقَطَعْنَا دَابِرَ الَّذِينَ كَذَّبُوا بِآيٰتِنَا ۖ وَمَا كَانُوا مُؤْمِنِينَ ﴿٦٨﴾

(سورة الأعراف: ٦٥-٧٢)

- 7:65. To 'Ād We sent their brother Hood. He said: O my people, worship Allah; you have no god but He. Will you not then fear Him?
- 7:66. The chieftains of his people who disbelieved said: Indeed we regard you as foolish, and indeed we think you are a liar.
- 7:67. He said: O my people, there is nothing foolish about me; on the contrary, I am a Messenger from the Lord of the worlds.
- 7:68. I convey unto you the messages of my Lord and I am your sincere and honest adviser.
- 7:69. Do you wonder that there has come to you an admonition from your Lord through a man from among yourselves, so that he may warn you? Remember when He made you successors to the people of Nooh and increased you in stature. Remember the favours of Allah, so that you may prosper.
- 7:70. They said: Have you come to tell us to worship Allah alone, and to give up that which our forefathers used to worship? Bring us that with which you are threatening us, if you are telling the truth.
- 7:71. He said: Punishment and wrath have already become due to you from your Lord. Are you arguing with me about names that you have invented, you and your forefathers, for which Allah has not sent down any authority? Wait then; I too am waiting.

7:72. Then We saved him and those who were with him, by Our mercy, and we destroyed to the last man those who rejected Our signs, for they would not believe.

﴿To 'Ād﴾ – This refers to the first 'Ād, who were in Yemen ﴿We sent their brother﴾ in lineage ﴿Hood﴾ (ﷺ), to call them to affirm the oneness of Allah and forbid them to ascribe partners to Him or transgress in the land.

﴿He said﴾ to them: ﴿O my people, worship Allah; you have no god but He. Will you not then fear Him﴾ and fear His wrath and punishment, if you continue as you are? But they did not respond and they did not follow him.

﴿The chieftains of his people who disbelieved said﴾, rejecting his call and criticising his message:

﴿Indeed we regard you as foolish, and indeed we think you are a liar﴾ that is, we think you are nothing but a fool and immature, and we think it most likely that you are one of the liars.

Things had turned completely upside down in their minds and they became utterly blind to the truth, as they accused their Prophet (ﷺ) of what they were guilty of, when he was the furthest of all people from that, for they were the real fools and liars.

What foolishness can be greater than that of one who responds to the utmost truth with rejection and is too arrogant to follow those who wish to guide him and show him the way with all sincerity, and instead submits both physically and emotionally to every rebellious devil and directs his worship inappropriately, worshipping trees and rocks that can avail him nothing?

What lie could be worse than the lie which attributes all these falsehoods to Allah (ﷻ)?

﴿He said: O my people, there is nothing foolish about me﴾ in any way whatsoever. Rather he was a Messenger who was guided and sought to guide others.

﴿on the contrary, I am a Messenger from the Lord of the worlds. I convey unto you the messages of my Lord and I am your sincere and honest adviser﴾, so what you must do is respond by accepting, submitting and obeying the Lord of humankind.

﴿Do you wonder that there has come to you an admonition from your Lord through a man from among yourselves, so that he may warn you?﴾ That is, how can you wonder at something that is not surprising at all? Namely, Allah has sent to you a man from among you who you know, to guide you to that which is in your best interests and encourage you to do that which is beneficial for you. Your amazement is that of people who reject it.

﴿Remember when He made you successors to the people of Nooh﴾ that is, and praise your Lord and give thanks to Him, for He established you in the land and made you successors to the doomed nations who

– for they did as you have done, and they enjoyed their share of worldly pleasures as you have done, and they indulged in falsehood as you have done. Verily they were losers; that is, the first and the last of them, and what loss could be greater than losing out on the gardens of bliss and being deprived of closeness to the Most Generous? But even though they will share the loss, they will vary greatly in the extent of their loss.

﴿For all﴾ of them ﴿there will be ranks according to their deeds﴾; the one who did less evil will not be like the one who did a great deal of evil, and the follower will not be like the leader.

Similarly, although those who attain reward and paradise will share the success, triumph and admission to paradise, there will be differences (in status) between them such as is known only to Allah. But they will all be pleased with what the Lord gives them, and they

«They said» in amazement at his call, telling him that it was impossible for them to obey him:

«Have you come to tell us to worship Allah alone, and to give up that which our forefathers used to worship?» May Allah curse them, for they regarded the beliefs and practices of their forefathers as the most important of obligations and the most perfect of matters, and something that no one should object to. They gave precedence to the misguidance of their forefathers, polytheism and idol worship, over that which the Messengers called to, namely affirming the oneness of Allah alone, with no partner or associate. They rejected their Prophet and said: «Bring us that with which you are threatening us, if you are telling the truth». Thus they prayed against themselves.

Hood (ﷺ) said to them: «Punishment and wrath have already become due to you from your Lord» that is, they will inevitably befall you, for all the causes thereof are present and the time for doom has come.

«Are you arguing with me about names that you have invented, you and your forefathers» that is, how can you argue about matters that are not real, and about idols that you call gods, when there is nothing divine in them at all, not even an atom's weight «for which Allah has not sent down any authority?» For if that were true, Allah would have sent down authority for it; the fact that He did not do so indicates that it is false. There is nothing expected or made obligatory – especially with regard to major fundamental issues – but Allah has provided evidence to support it and unambiguous authority.

«Wait then» for what will befall you of the punishment that I have promised you

«I too am waiting». There is a difference between the two types of waiting: the waiting of one who fears the coming of the punishment, and that of the one who hopes for victory and reward from Allah. Hence Allah followed that by saying:

«Then We saved him» namely Hood

﴿and those﴾ believers ﴿who were with him, by Our mercy﴾. Allah was the One Who guided them to faith and made their faith a means of their attaining His mercy, so He saved them by His mercy.

﴿and we destroyed to the last man those who rejected Our signs﴾ that is, We eradicated them by means of the severe punishment that left none of them alive. Allah sent against them the devastating wind that left nothing it came upon, but made it as stuff decayed (cf. 51: 41-42). Thus they were destroyed and thereafter nothing was left to be seen except their dwellings (cf. 46: 25). So see what was the fate of those who were warned and against whom proof was established. But they did not pay heed; they were commanded to believe but they did not believe, so the outcome for them was destruction, disgrace and shame.

﴿They were overtaken by a curse in this world, and [they will be cursed] on the Day of Resurrection. Verily, 'Ād disbelieved in their Lord. So away with 'Ād, the people of Hood!﴾ (Hood 11: 60)

And Allah says here: ﴿and we destroyed to the last man those who rejected Our signs, for they would not believe﴾ by any means; rather He described them as disbelievers and stubborn.



﴿وإِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ ۖ
فَدَجَّاءَ نَكَمٍ بَيْنَكُم مِّن رَّبِّكُمْ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فذَرُوهَا
تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمْسُوهَا يُسِوْهُ فَيَأْخُذْكُمْ عَذَابٌ أَلِيمٌ ﴿٧٦﴾ وَأذْكُرُوا إِذْ
جَعَلَكُمْ خُلَفَاءَ مِن بَعْدِ عَادٍ وَبَوَّأَكُمْ فِي الْأَرْضِ تَتَّخِذُونَ مِنْ شُهُولِهَا
قُصُورًا وَتَنْجُونَ الْجِبَالَ يَبُوتًا ۖ فَادْكُرُوا آيَةَ اللَّهِ وَلَا تَعْتُوا فِي الْأَرْضِ
مُفْسِدِينَ ﴿٧٧﴾ قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِن قَوْمِهِ لِلَّذِينَ اسْتَضَعُّوهُ
لِمَنْ ءَامَنَ مِنْهُمْ أَتَعْلَمُونَ أَنَّ صَالِحًا مُّرْسَلٌ مِّن رَّبِّهِ ۗ قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ

مُؤْمِنُونَ ﴿٧٥﴾ قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي آمَنْتُمْ بِهِ كَافِرُونَ ﴿٧٦﴾
 فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا يُصَلِّحْ أَخِينَا يَمَا تَوَدُّنَا إِن كُنتَ
 مِنَ الْمُرْسَلِينَ ﴿٧٧﴾ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَنِينًا ﴿٧٨﴾ فَتَوَلَّى
 عَنْهُمْ وَقَالَ يَاقَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَاتِ رَبِّي وَنَصَحْتُ لَكُمْ وَلَكِن لَّا تُحِبُّونَ
 التَّصْحِيحَ ﴿٧٩﴾ (سورة الأعراف: ٧٣-٧٩)

- 7:73. And to Thamood We sent their brother Şâliḥ. He said: O my people, worship Allah; you have no god but He. There has come to you a clear sign from your Lord: this is the she-camel of Allah, a sign unto you. So leave her to graze in the land of Allah, and do not harm her in any way, or else a painful punishment will overtake you.
- 7:74. Remember when He made you successors to the people of 'Ād and settled you in the land; you build for yourselves palaces in the plains and carve out dwellings in the mountains. So remember the favours of Allah, and do not strive to spread mischief in the land.
- 7:75. The chieftains of his people who were arrogant said to those who were regarded as weak, to those among them who believed: Do you really know that Şâliḥ has been sent by his Lord? They said: We do indeed believe in the message with which he has been sent.
- 7:76. Those who were arrogant said: As for us, we disbelieve in that in which you believe.
- 7:77. Then they hamstrung the she-camel, and insolently transgressed the command of their Lord, saying: O Şâliḥ, bring us that with which you are threatening us, if you are indeed one of the Messengers [of Allah]!
- 7:78. So an earthquake overtook them, and morning found them lying lifeless in their homes.

7:79. So he left them, saying: O my people, I did indeed convey to you the message of my Lord. I gave you sincere advice, but you do not like sincere advisers.

«And to Thamood» – they were a well-known tribe who lived in al-Hijr (the Rocky Tract) and its environs, in the Hejaz region of Arabia.

Allah sent to them «their brother Şâlih» as a Prophet, calling them to believe and affirm His oneness, and to forbid them to ascribe partners to Allah or set up rivals to Him.

«He said: O my people, worship Allah; you have no god but He». His call was the same as the call of his fellow Messengers: the command to worship Allah alone, explaining that people have no god other than Allah.

«There has come to you a clear sign from your Lord» that is, an extraordinary sign that could only be a sign from heaven, for people could not produce it. Then he explained further by saying: «this is the she-camel of Allah, a sign unto you» that is, this is a special and noble she-camel, because it is attributed to Allah (ﷻ) by way of honour, and in it there is a great sign for you.

The nature of that sign is mentioned elsewhere:

«Şâlih said: Here is a she-camel; she will have her share of water and you will have your share, each on an appointed day.» (*ash-Shu'arâ'* 26: 155)

They had a large well which was known as *Bi'r an-Nâqah* (the Well of the She-Camel), where they and the she-camel took turns. The she-camel had a day when she would drink, and the people would drink the milk from her udder, and the people had a day when they would come to drink, and the she-camel would stay away.

Their Prophet Şâlih (ﷺ) said to them: «So leave her to graze in the land of Allah»; you do not have to take care of her in any way

﴿and do not harm her in any way﴾ by hamstringing or otherwise, ﴿or else a painful punishment will overtake you﴾.

﴿Remember when He made you successors﴾ in the land, enjoying it and achieving what you aspired to

﴿successors to the people of 'Ād﴾ whom Allah destroyed, and He caused you to succeed them

﴿and settled you in the land﴾ that is, He caused you to become established in the land, and He made available to you the means that lead to what you want to achieve

﴿you build for yourselves palaces in the plains﴾ that is, in the flat land where there are no mountains; you build tall palaces and fortified buildings there

﴿and carve out dwellings in the mountains﴾ as can be seen until the present, their dwellings and other buildings in the mountains, which will remain as long as the mountains remain.

﴿So remember the favours of Allah﴾ that is, His blessings and what He has bestowed upon you of bounty, provision and strength

﴿and do not strive to spread mischief in the land﴾ that is, do not cause ruin to the earth with evildoing and sin, for sin leads to the ruin of civilisation, and now their land is devoid of them and their dwellings are empty.

﴿The chieftains of his people who were arrogant﴾ that is, the leaders and nobles who were too arrogant to believe

﴿said to those who were regarded as weak﴾ although not all the weak were believers

﴿to those among them who believed: Do you really know that Ṣāliḥ has been sent by his Lord?﴾ That is, is he telling you the truth or is he lying?

Those who were regarded as weak said: ﴿We do indeed believe in the message with which he has been sent﴾ that is, the oneness of Allah, and what he tells us about Him and His commands and prohibitions.

«Those who were arrogant said: As for us, we disbelieve in that in which you believe.» Their arrogance made them not submit to the truth to which those who were regarded as weak had submitted.

«Then they hamstrung the she-camel» that he had warned them about, saying that if they harmed her, a painful punishment would befall them.

«and insolently transgressed the command of their Lord» that is, their hearts grew hard and they arrogantly refused to comply with the command of their Lord, insolent transgression of which causes one to taste the severe punishment. So it is no wonder that Allah sent upon them a punishment which He did not send upon anyone else.

In addition to these actions, they began challenging Allah, not caring what they did; rather they boasted of it by saying: «O Şâliḥ, bring us that with which you are threatening us» if you are telling us the truth, of the punishment. He said:

«...Enjoy life in your worldly abodes for [another] three days. This is a promise that will not be belied.» (*Hood 11: 65*)

«So an earthquake overtook them, and morning found them lying lifeless in their homes» on their knees, for Allah had destroyed them to the last man.

«So he» that is, Şâliḥ (ﷺ) «left them» when Allah sent the punishment upon them

«saying» that is, addressing them by way of rebuke after Allah had destroyed them: «O my people, I did indeed convey to you the message of my Lord. I gave you sincere advice» that is, everything with which Allah sent me to you, I conveyed to you and I was keen for you to be guided, and I strove hard to make you follow the straight path and the true religion

«but you do not like sincere advisers»; rather you rejected the words of the sincere advisers, and you obeyed the words of every accursed devil.

It should be noted that many commentators mention with regard to this story that the she-camel came out of a solid rock that they suggested to Şâlih, and that the rock went into labour in the manner of a pregnant woman, and the she-camel emerged as they were looking on; she had a calf with her when they hamstrung her, which bleated three times, then the mountain opened up and the calf entered into it; Şâlih (ﷺ) told them: The sign of the punishment coming upon you is that on the first of three days your faces will be yellow, on the second day they will be red, and on the third day they will be black, and it came to pass as he foretold.

All of these stories come from the Isrâ'eeliyât (stories narrated from Jewish sources), which should not be transmitted in commentaries on the Book of Allah. There is nothing in the Qur'an to indicate such events at all. Rather, if they were true Allah (ﷻ) would have mentioned them, because they contain signs and wonders and lessons that He could not have overlooked or omitted to mention until they came via those whose narrations are not trustworthy. In fact the Qur'an proves false some of the things mentioned. Şâlih said to them:

﴿...Enjoy life in your worldly abodes for [another] three days...﴾
(Hood 11: 65)

– that is, enjoy this very short time, for you will have no other pleasure after that. What pleasure could there be for people whose Prophet (according to the story mentioned above) had warned them of the punishment and told them of its precursors, which were to happen day by day in a manner that included all of them, by their faces becoming yellow, red and black, because of the punishment?

This can only be contrary to the Qur'an and opposite to what it says. The Qur'an provides sufficient information and guidance and there is no need for anything else.

Yes, if there is a soundly narrated report from the Messenger of Allah (ﷺ) that does not contradict the Book of Allah, then we accept

it, for it is included among that which the Qur'an has instructed us to follow:

﴿... Whatever the Messenger gives you [of the gains, or of instructions], accept it, and whatever he forbids to you, refrain from it...﴾ (al-Hashr 59: 7)

We have seen above that it is not permissible to interpret the Book of Allah on the basis of Isrâ'eeliyât reports, even if it is the case that it is permissible to narrate reports from them that cannot be certain. That is because the meanings of the Book of Allah are certain, but these reports cannot be confirmed as true or false. Hence there is no way that they can be used to interpret the Qur'an.



﴿وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ ﴿٨٠﴾ إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ ۚ بَلْ أَنْتُمْ مُسْرِفُونَ ﴿٨١﴾ وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ مِنْ قَرْيَتِكُمْ ۚ إِنَّهُمْ أَنَاسٌ يَبْطَهُرُونَ ﴿٨٢﴾ فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ ﴿٨٣﴾ وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَأَنْظَرْ كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ ﴿٨٤﴾﴾

(سورة الأعراف: ٨٠-٨٤)

- 7:80. And We also sent Loot. He said to his people: Do you commit this shameful deed that no one in the world has ever committed before you?
- 7:81. For you approach men with lust instead of women; you are indeed a people transgressing beyond all bounds.
- 7:82. But the only response his people gave was to say: Drive them out of your city, for they are indeed people who want to keep themselves clean and pure!

7:83. So we saved him and his family, except his wife; she was one of those who stayed behind.

7:84. And We let loose upon them a shower [of stones]. So see what was the fate of the evildoers.

﴿And We also sent Loot﴾ (لوط). That is, We sent him to his people to instruct them to worship Allah alone and to forbid to them the shameful deed that no one in the world had ever done before them.

﴿He said to his people: Do you commit this shameful deed﴾ that is, the deed which surpasses, in its severity and abhorrent nature, all other shameful deeds

﴿that no one in the world has ever committed before you﴾. It was one of the most repulsive of deeds, and their invention of it, thus setting the precedent for those who came after them, was also one of the most abhorrent of deeds.

Then he explained further: ﴿For you approach men with lust instead of women﴾ that is, you ignore women, whom Allah has created for you, when you could find in them pleasure to fulfil your desire in a manner that is in accordance with sound human nature, and instead you prefer anal intercourse with men, which is something utterly filthy and abhorrent, for the anus is the place from which filth emerges, that one feels embarrassed to mention, let alone touch and be close to it.

﴿you are indeed a people transgressing beyond all bounds﴾ that is, people who overstep the limits set by Allah in the most audacious manner.

﴿But the only response his people gave was to say: Drive them out of your city, for they are indeed people who want to keep themselves clean and pure!﴾ That is, they want to keep away from committing shameful deeds.

﴿Their only grievance against them was that they believed in Allah, the Almighty, the Praiseworthy.﴾ (*al-Burooj* 85: 8)

«So we saved him and his family, except his wife; she was one of those who stayed behind» that is, those who remained behind and were punished. Allah instructed him to take his family and leave at night, for the punishment would come upon his people in the morning, so he took his family, except his wife, who met the same fate as they did.

«And We let loose upon them a shower [of stones]» that is, a shower of hot stones of baked clay, and Allah turned the city upside down.

«So see what was the fate of the evildoers», namely destruction and eternal disgrace.



﴿وَالِى مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَتَقَوِّمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٨٥﴾ وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ وَتَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنْ ءَامَنَ بِهِ وَتَبْغُونَهَا عِوَجًا وَأَذْكُرُوا إِذْ كُنْتُمْ قَلِيلًا فَكَذَّبْتُمْ وَأَنْظَرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿٨٦﴾ وَإِنْ كَانَ طَآئِفَةٌ مِنْكُمْ ءَامَنُوا بِالَّذِي أُرْسِلْتُ بِهِ وَطَآئِفَةٌ لَمْ يُؤْمِنُوا فَاصْبِرُوا حَتَّى يَحْكُمَ اللَّهُ بَيْنَنَا وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿٨٧﴾﴾

(سورة الأعراف: ٨٥-٨٧)

- 7:85. To Madyan We sent their brother Shu'ayb. He said: O my people, worship Allah; you have no god but He. There has come to you a clear sign from your Lord. Give full measure and weight, and do not undermine people's rights and dues, and do not spread

mischief in the land after it has been put in order. That will be best for you, if you are [truly] believers.

7:86. Do not lie in wait on every path, making threats and barring from the path of Allah those who believe in Him, and seeking to make it appear crooked. Remember how you were few and He made you many, and see what was the fate of those who spread mischief.

7:87. And if there are some among you who believe in the message with which I have been sent, and others who do not believe, then be patient until Allah judges between us, for He is the best of judges.

«To Madyan», who were a well-known tribe «We sent their brother» in lineage «Shu'ayb», to call them to worship Allah alone, with no partner or associate, and to instruct them to give full measure and weight, and not to undermine people's rights and dues, or strive to spread mischief in the land (*cf. 11: 85*) by committing a lot of sins. Hence he said: «and do not spread mischief in the land after it has been put in order. That will be best for you, if you are [truly] believers». For giving up sin in obedience to the command of Allah and seeking to draw close to Him is better and more beneficial for a person than committing sin that incurs the wrath of the Almighty and the punishment of hell.

«Do not lie in wait» for people «on every path» that is, on any road where there is a great deal of traffic, warning people off, «making threats» to those who travel that road, «and barring from the path of Allah» those who want to follow it and be guided, «and seeking to make it appear crooked» that is, wanting the path of Allah to be crooked, so you twist it in accordance with your whims and desires, when what you and others should have done was to respect and venerate the path that Allah ordained for His slaves to

follow in order to earn His pleasure and paradise, thereby destroying the greatest mercy upon them; you should have taken on the task of supporting it, calling people to it and defending it, not barring people from it and turning people away from it. This is ingratitude for the blessing of Allah and a challenge to Allah, for you are making the straightest and fairest path twisted and crooked, and you denounce anyone who follows it.

«Remember» the blessings that Allah has bestowed upon you and «how you were few and He made you many» that is, He caused you to grow in number by blessing you with wives, offspring and good health, and He did not test you with epidemics or fatal diseases that would reduce your numbers, or cause your enemies to gain power over you and eradicate you, or cause you to be scattered in the land; rather He blessed you by causing you to be together, bestowing abundant provision on you and granting you numerous offspring.

«and see what was the fate of those who spread mischief», for you will not find any among them but they are scattered, and in their land you will find nothing but desolation and sparse population. No one speaks well of them, rather they are overtaken by curses in this world and on the Day of Resurrection they will be exposed to disgrace and shame.

«And if there are some among you who believe in the message with which I have been sent, and others who do not believe» who are the majority of them, «then be patient until Allah judges between us, for He is the best of judges»; He will support the one who is in the right and will send punishment upon the one who is in the wrong.



﴿ قَالَ أَلَمْ لَا الَّذِينَ آسْتَكْبَرُوا مِنْ قَوْمِهِ لَنُخْرِجَنَّكَ يَشْعِيبُ وَالَّذِينَ آمَنُوا مَعَكَ مِنْ قَوْمِنَا أَوْ لَنَعُودَنَّ فِي مَلَّتِنَا قَالَ أُولَئِكَ كَانُوا فِي سَعْيٍ فَتَنًا ﴾ ﴿٨٨﴾ قَدْ أَفْرَيْنَا عَلَى اللَّهِ كَذِبًا إِنْ عُدْنَا فِي مِلَّتِكُمْ بَعْدَ إِذْ بَعَثْنَا اللَّهُ مِنْهَا وَمَا يَكُونُ لَنَا أَنْ نَعُودَ فِيهَا إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا وَسِعَ