

الجزء السابع
The Seventh Chapter



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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

الجزء السابع The Seventh Chapter

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

This chapter covers Surah Ma'ida (verse 81-end) and Surah An'am (Verses 1-110).

A man once approached a pious person and asked, "Can you describe to me Allah's power in its totality."

The pious man replied, "Before I answer that question for you, you tell me how many droplets of water are there in the ocean?"

The man became perplexed and exclaimed, "This is impossible. Nobody can count such a thing!"

Thereafter the pious man said, "The ocean is but one creation of the creations of Allah. Counting its droplets is not impossible, rather it is beyond your ability. Something that which is limited is quantifiable. But Allah's power is unlimited, it is unquantifiable."

This is the task we face in attempting to condense each chapter of the Qur'an in such a short amount of time.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Surah Ma'ida - Continued

From Verse 81

The True Christians

وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَى أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ
يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ

(83) And when they hear what has been revealed to the Messenger, you see their eyes overflowing with tears because of what they have recognised of the truth. They say, "Our Lord, we have believed, so register us among the witnesses.

Six years before the Muslim's migration to Madinah, when the Makkan's campaign against the New Muslims was at its height, the Prophet ﷺ allowed a small group of his followers to migrate to Abyssinia¹. There, ruled a king, who went by the title of Najashi, who ruled justly over his people. He was a true Christian.

With this small delegation of Muslims who migrated to Abyssinia was the Prophet's ﷺ cousin, Ja'far Bin Abu Talib; he was known for his intelligence and eloquence.

It just so happened that the Quraysh (the leaders of Makkah) had sent their own delegation of men to Najashi to warn him of the 'evil Muslims' who had entered his lands.

Eventually, Ja'far met with Najashi and spoke before the king and his whole court. Every person in the vast chamber became greatly moved by Ja'far's words. He spoke of the past, and the people of ignorance who initially introduced the worship of Idols in Makkah. He also spoke of the abuse and humiliation faced by the Muslims at the hands of their own townspeople.

¹ The Ethiopian Empire

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Ja'far recited some verses of the Qur'an before Najashi and his courtiers, cleverly choosing to recite from Surah Maryam, as he knew his Christian audience would sympathise with such verses.

When he concluded his recitation, Ja'far was surrounded by a room of crying faces, their beards drenched with tears. His recitation of the words of Allah ﷻ had pierced the hearts of the Christian King's court, and shown them the light of Islam.

Allah ﷻ Speaks of Taking Oaths

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَدْتُمُ الْأَيْمَانَ ط

(89) Allah will not impose blame upon you for what is meaningless in your oaths, but He will impose blame upon you for [breaking] what you intended of oaths.

Those oaths we take as part of custom or culture hold no legal baring. However, if we swear by Allah's ﷻ name and do not follow through with this, there are legal consequences which must be faced. Such expiation is outlined in the second part of the verse:

فَكَفَّارَتُهُ إِطْعَامُ عَشْرَةِ مَسَاكِينَ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ ط فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ج ذَلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ ج وَاحْفَظُوا أَيْمَانَكُمْ ج كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ

(89) So its expiation is the feeding of ten needy people from the average of that which you feed your [own] families or clothing them or the freeing of a slave. But whoever cannot find [or afford it] - then a fast of three days [is required]. That is the expiation for oaths when you have sworn. But guard your oaths. Thus does Allah make clear to you His verses that you may be grateful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Prohibition of Substances

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ
الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ

(90) O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful.

As mentioned in previous chapters, practices such as drinking wine were gradually banned by Allah ﷻ.

This is the final verse in a series of many which progressively phased out such practices from the lives of the early Muslims.

The wisdom behind this was to slowly wean the Arabs of their habits. This is a key display of addiction treatment and rehabilitation in Islam.

Allah ﷻ understood that to order new Muslims to quit these habits which they had practiced for decades would have been of no use, and would have had a negative affect on them.

The State of Ihram

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ

(95) O you who have believed, do not kill game while you are in the state of ihram.

The state of Ihram is not merely a dress code in which one wears two pieces of unstitched clothing, rather - much like fasting - it is a state of mind.

In the state of Ihram, one is prohibited from committing various acts which are usually permissible. This verse specifically discusses the restrictions on hunting.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Kabah

جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَامًا لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلَائِدَ
ذَلِكَ لِتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ
عَلِيمٌ

(97) Allah has made the Ka'bah, the Sacred House, standing for the people and [has sanctified] the sacred months and the sacrificial animals and the garlands [by which they are identified]. That is so you may know that Allah knows what is in the heavens and what is in the earth and that Allah is Knowing of all things.

It is said that directly above the Kabah which is in Makkah is a similar structure in the heavens which 70,000 different angels visit every day. However, unlike humans, these angels, once they visit this Kabah, will never do so again. A statistic such as the current human population is a well known fact, however, we will never know how many angels Allah ﷻ has created. Such a fact makes us wonder at the might and power of Allah's ability as The Creator.

The Surah's Namesake

إِذْ قَالَ الْحَوَارِيُّونَ يَا عِيسَى ابْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنَزِّلَ عَلَيْنَا مَائِدَةً مِنَ
السَّمَاءِ ^ط قَالَ اتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ

(112) [And remember] when the disciples said, "O Jesus, Son of Mary, can your Lord send down to us a table [spread with food] from the heaven? [Jesus] said, " Fear Allah, if you should be believers."

قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَتَطْمَئِنَّ قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ صَدَقْتَنَا وَنَكُونَ عَلَيْهَا
مِنَ الشَّاهِدِينَ

(113) They said, "We wish to eat from it and let our hearts be reassured and know that you have been truthful to us and be among its witnesses."

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The disciples of Isa (as) requested a feast after their long period of fasting. Isa (as) warned his followers that such a request was not appropriate. He feared that were such a bounty given to these people, they would not appreciate its miraculous nature.

They assured him that they believed in Allah and his prophethood wholeheartedly, but said that this was something that they needed to fill their hearts.

Isa (as) performed ablution and called upon Allah:

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا
لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِنْكَ ^طوَارْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ

(114) Said Jesus, the son of Mary, "O Allah, our Lord, send down to us a table [spread with food] from the heaven to be for us a festival for the first of us and the last of us and a sign from You. And provide for us, and You are the best of providers."

Allah accepted, but warned them:

قَالَ اللَّهُ إِنِّي مُنَزِّلُهَا عَلَيْكُمْ ^طفَمَنْ يَكْفُرْ بَعْدُ مِنْكُمْ فَإِنِّي أُعَذِّبُهُ عَذَابًا لَا
أُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ

(115) Allah said, "Indeed, I will sent it down to you, but whoever disbelieves afterwards from among you - then indeed will I punish him with a punishment by which I have not punished anyone among the worlds."

This foreshadows the sins of the Christians which were to come. Their association of Isa (as) with God, claiming he was the son of god.

وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمَّيَّ إِلَهَيْنِ مِنْ دُونِ
اللَّهِ ^طقَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّ ^جإِنْ كُنْتُ قُلْتُهُ فَقَدْ
عَلِمْتَهُ ^جتَعَلَّمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ ^جإِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ

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(116) And [beware the Day] when Allah will say, "O Jesus, Son of Mary, did you say to the people, 'Take me and my mother as deities besides Allah?'" He will say, "Exalted are You! It was not for me to say that to which I have no right. If I had said it, You would have known it. You know what is within myself, and I do not know what is within Yourself. Indeed, it is You who is Knower of the unseen.

Despite the sins of his people, Isa (as) on the day of judgement will still try to intercede for his people. Despite their disobedience, despite the fact that they claimed him as the son of god after he left them. He will say:

إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عِبَادُكَ ^ط وَإِنْ تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

(118) If You should punish them - indeed they are Your servants; but if You forgive them - indeed it is You who is the Exalted in Might, the Wise.



قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْقَوْزُ الْعَظِيمُ ﴿١١٩﴾

(119) ALLAH WILL DECLARE, "THIS IS THE DAY WHEN ONLY THE FAITHFUL WILL BENEFIT FROM THEIR FAITHFULNESS. THEIRS ARE GARDENS UNDER WHICH RIVERS FLOW, TO STAY THERE FOR EVER AND EVER. ALLAH IS PLEASED WITH THEM AND THEY ARE PLEASED WITH HIM. THAT IS THE ULTIMATE TRIUMPH."

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Surah An'am - The Livestock

Surah An'am was revealed in Makkah. This chapter covers verse 1-110 of this Surah.

The Revelation of the Surah

It is said that Allah ﷻ did not just send Gibreel (as) down with the Surah as with the other Surahs, rather He ﷻ sent down 70,000 angels along with him to the Prophet ﷺ.

According to a tradition of Ibn Abbas, the whole of the Surah was revealed at one sitting at Makkah. A Sahabiyyah Asma narrates, "During the revelation of this Surah, the Prophet ﷺ was riding on a she-camel and I was holding her nose-string. The she-camel began to feel the weight so heavily that it seemed as if her bones would break under it." The Prophet ﷺ dictated the whole of the Surah the same night that it was revealed.

Virtues

It is reported in Tafsir Qurtubi:

Whoever reads the first three verses of Surah An'am (up to مَا تَكْسِبُونَ) Allah will appoint 40,000 angels over him who will write down worship for him until the day of judgement. Another angel will come down from the seventh heaven with an iron rod, and if Shaytan intends to whisper something to him or incite something in his heart, the angel will hit him so hard that there will be 70 veils between him (the one reciting) and Shaytan.

On the day of judgement Allah will say to him, "Walk in My shade, eat from the vegetation of My paradise, drink from the water of Al-

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Kawthar and bathe from the water of Salsabil, for indeed you are My slave and I am your Lord.”

Key Themes

The first portion of this Surah which is included in the 7th chapter focus on two main themes:

- Evidences for Tawhid (Allah’s Oneness) and Resurrection
- The Story of Ibrahim (as)

Evidences of Tawhid

The first 70 or so verses of this Surah act as a response to the constant arguments of the Makkan Polytheists threw at the Prophet ﷺ.

The Surah opens with the line:

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ^ط ثُمَّ الَّذِينَ
كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ

(1) [All] praise is [due] to Allah, who created the heavens and the earth and made the darkness and the light. Then those who disbelieve equate [others] with their Lord.

When Allah ﷻ is directly addressing the Makkan Polytheists, He ﷻ still refers to Himself as ‘their Lord’.

The Makkan Polytheists were originally the followers to Ibrahim and Isamil (as). Thousands of years before the coming of Muhammed ﷺ, Makkah thrived as the hub of monotheism.

However, as the generations passed, the leadership of Makkah fell to a man named Amr Bin Luhay. Amr was a just and fair leader, well-liked by his people.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

One day, after returning from a business trip to Sham, to a place called Jordan, Amr came to the Kabah and addressed his people, and in his hands was a large man-shaped statue, he called it 'Hubal'.

After being greeted and settling down, he stood and addressed all of his people, "Oh my people, I have travelled to Shām and witnessed the practice of a prosperous people. I have learnt from them their secret to success. They taught me of idols, which we should worship alongside Allah ﷻ. These idols will help us; if we need rain, children, victory, anything, these idols will give to us."

He presented Hubal to the amazed people and placed the large idol inside the Ka'bah, instructing his people to worship it.

In addition to this, whenever pilgrims travelled to Makkah to do Ḥajj, he would teach them of this new discovery. Due to Amr's character, leaving behind thousands of years of teachings about Tawhid – the oneness of Allah, the people followed him unquestioningly. Thus, for hundreds of years thereafter, Makkah was plagued by the evil of idol worship.

It is important to note that the Polytheists still believed in Allah as the supreme deity. However, their Shirk came in to play when they associated these idols with Allah, attributing some as His daughters, and so on.

Our relationship with Allah is direct. Unlike idol-worshippers, we do not need idols. Unlike Christians, we do not need to confess our sins to a man; rather our sins and our rewards are between Allah and ourselves. Only He has the ability to forgive and to provide.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Resurrection

The Makkan Polytheists at that time did not believe in life after death, so when the Prophet ﷺ said to them, "Allah ﷻ will account you about everything, there will be Heaven forever or Hellfire forever," they were outraged. They could not comprehend, nor could they accept the concept of resurrection.

قُلْ لِمَنْ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ قُلْ لِلَّهِ ۚ كَتَبَ عَلَىٰ نَفْسِهِ الرَّحْمَةَ ۚ لِيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ ۚ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ

(12) Say, "To whom belongs whatever is in the heavens and earth?" Say, "To Allah." He has decreed upon Himself mercy. He will surely assemble you for the Day of Resurrection, about which there is no doubt. Those who will lose themselves [that Day] do not believe.

The Polytheists could not comprehend the fact that Allah ﷻ held the ability to restore man to his full form, even after dying, decaying and decomposing into nothing. Such as task would not be hard for Allah, for all He has to say is, "be" and will be.

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا أَيْنَ شُرَكَائُكُمُ الَّذِينَ كُنْتُمْ تَزْعُمُونَ

(22) And [mention, O Muhammad], the Day We will gather them all together; then We will say to those who associated others with Allah, "Where are your 'partners' that you used to claim [with Him]?"

When they are confronted on the day of judgement, when their wealth and their status are no longer of any help to them, when their sins are stacked up against them, the disbelievers will have no other option left but to lie:

ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبَّنَا مَا كُنَّا مُشْرِكِينَ

(23) Then there will be no [excuse upon] examination except they will say, "By Allah, our Lord, we were not those who associated."

انظُرْ كَيْفَ كَذَبُوا عَلَىٰ أَنفُسِهِمْ ۚ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ

(24) See how they will lie about themselves. And lost from them will be what they used to invent.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

They will be presented before the blazing fires of hell, their eternal abodes, and scream in fear:

وَلَوْ تَرَىٰ إِذْ يُوقَفُوا عَلَى النَّارِ فَقَالُوا يَا لَيْتَنَا نُرَدُّ وَلَا نُكَذِّبُ بآيَاتِ رَبِّنَا وَنَكُونُ مِنَ
الْمُؤْمِنِينَ

(27) If you could but see when they are made to stand before the Fire and will say, "Oh, would that we could be returned [to life on earth] and not deny the signs of our Lord and be among the believers."

They will beg Allah to be returned to the world, so they may have a second chance and heed the signs which were sent to them. However, Allah ﷻ is All-Knowing, and He knows that were they given another chance, the embellishments of this worldly life would again capture their hearts. So Allah ﷻ issues the command:

قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ

(30) He will [then] say, "So taste the punishment because you used to disbelieve."

Ibrahim (as) Finding His Faith

From a young age, Allah ﷻ granted Ibrahim wisdom. He questioned his people's worship of idols, refusing to praise or worship them.

Ibrahim would see the people prostrating to and worshipping the idols, even though they knew these idols were mere sculptures of stone.

Flies would come and sit upon the idols, but they they would do nothing to move them away. Mice would come and eat from the offerings left behind by their worshippers, and they would not prevent them.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Ibrahim would say to himself, "Why do the people prostrate to the idols?" He knew that these idols do not listen or hear. He knew they could bring no harm, nor cause any benefit.

Ibrahim one day questioned his father, Azar.

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ آزَرَ أَتَتَّخِذُ أَصْنَامًا آلِهَةً ۗ إِنِّي أَرَاكَ وَقَوْمَكَ فِي ضَلَالٍ مُّبِينٍ

(74) And [mention, O Muhammad], when Abraham said to his father Azar, "Do you take idols as deities? Indeed, I see you and your people to be in manifest error."

Azar became angered and scolded his young son. But from this day, Ibrahim (as) knew that these powerless statues were nothing. So he began to search for his Lord.

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَىٰ كَوْكَبًا ۗ قَالَ هَذَا رَبِّي ۗ فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الَّذِينَ يُضِلُّونَ

(76) So when the night covered him [with darkness], he saw a star. He said, "This is my lord." But when it set, he said, "I like not those that disappear."

فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي ۗ فَلَمَّا أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ

الْقَوْمِ الضَّالِّينَ

(77) And when he saw the moon rising, he said, "This is my lord." But when it set, he said, "Unless my Lord guides me, I will surely be among the people gone astray."

فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ هَذَا رَبِّي ۗ هَذَا أَكْبَرُ ۗ فَلَمَّا أَفَلَتْ قَالَ يَا قَوْمِ إِنِّي

بَرِيءٌ مِّمَّا تُشْرِكُونَ

(78) And when he saw the sun rising, he said, "This is my lord; this is greater." But when it set, he said, "O my people, indeed I am free from what you associate with Allah."

Ibrahim realised that his Lord was much greater than the stars, the moon and the sun. He said:

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا ۗ وَمَا أَنَا مِنَ الْمُشْرِكِينَ

(79) Indeed, I have turned my face toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with Allah."