

# Introduction to Surah Al-An'am:

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### Period of Revelation

According to a tradition of Ibn Abbas, the whole of this Surah was revealed at one sitting at Makkah. Asma, a daughter of Yazid and a first cousin of Hazrat Mu'az-bin Jabl, says, "During the revelation of this Surah, the Holy Prophet was riding on a she-camel, and I was holding her nose-string. The she-camel began to feel the weight so heavily of the revelation that it seemed as if her bones would break under it." We also learn from other traditions that the Holy Prophet dictated the whole of the Surah the same night that it was revealed.

### Major Issues, Divine Law, and Guidance

1. Refutation of 'shirk' and invitation to the creed of 'Tawheed'
2. Enunciation of the doctrine of the "Life-after- death." and refutation of the wrong notion that there was nothing beyond this worldly life.
3. Refutation of the prevalent superstitions and the shirk associated with them.
4. Enunciation of the fundamental moral principles for the building up of the Islamic Society
5. Answers to the objections raised against the person of the Holy Prophet and his mission.
6. Comfort and encouragement to the Holy Prophet and his followers who were at, that time in a state of anxiety and despondency and oppression from the Quraish in Makkah.
7. Admonition, warning and threats to the disbelievers and opponents to give up their apathy and haughtiness. It must, however, be noted that the above topics have not been dealt with one by one under separate headings, but the discourse goes on as a continuous whole and these topics come under discussion over and over again in new and diverse ways like we have seen in the previous surahs too.

### Theme

Its subject-matter clearly shows that it must have been revealed during the last year of the Holy Prophet's life at Makkah. The tradition of Asma, daughter of Yazid, also confirms this, as she belonged to the Ansar and embraced Islam after the migration of the Holy Prophet to Madina, her visit to the Holy Prophet at Makkah must have taken place during the last year of his life there. For before this, his relations with those people were not so close that a woman from there might have come to visit him at Makkah.

After determining the period of its revelation, it is easier to visualize the background of the Surah. We have already had the religious history of mankind, a discussion of the earlier revelations (Gospel and bible) and how they were lost or corrupted. The regulations for the outer social life of the new Community, and the points in which the Jews and Christians failed to maintain the central doctrine of Islam and the unity of Allah (Tawheed). The next step now taken is to expound this doctrine in relation to Pagan Arabia (mushriks) (V.19).

Twelve years had passed since the Holy Prophet had been inviting the people to Islam. The antagonism and persecution by the Quraish had become most savage and brutal, and the majority of the Muslims had to leave their homes and migrate to Habash (Abyssinia). The two great supporters and protectors of the Holy Prophet. Abu Talib (uncle) and Hazrat Khadijah (wife of PBUH) (may Allah be please with her) had died and were no more to help and give strength to him. Thus, he was deprived of all the worldly support. But despite this, he continued his mission in the teeth of opposition. As a result of this, on the one hand, all the good people of Makkah and the surrounding clans gradually began to accept Islam ; on the other hand, the community as a whole, was bent upon obduracy and rejection. Therefore, if anyone showed any inclination towards Islam, they were subjected to taunts and derision, physical violence, and social boycott. It was in these dark times that a ray of hope gleamed from the neighbouring town Madina, where Islam began to spread freely by the efforts of some influential people (ansar) of the tribes of Aws and Khazraj, who had pledged their loyalty (pledge at Aqabah) to Muhammad (PBUH) as their leader in an oath of allegiance (bay'ah) and embraced Islam at Makkah. This was a humble beginning in the march of Islam towards success and none could foresee at that time the great potentialities that lay hidden in it. For, to a casual observer, it appeared at that time as if Islam were merely a weak movement it had no material backing except the support of the Prophet's own family and of the few poor adherents of the Movement. Obviously, the latter could not give much help because they themselves had been cast out by their own people who had become their enemies and were persecuting them.

This Surah takes its name AL-AN'AM from Verses: 136, 138 and 139 in which some superstitious shirkuya beliefs of the idolatrous pagan Arabs concerning the lawfulness of some cattle (Al-An'am) and the unlawfulness of some others have been refuted.

Al-'Awfi, 'Ikrimah and 'Ata' said that Ibn 'Abbas said, "Surat Al-An'am was revealed in Makkah" At-Tabarani recorded that Ibn 'Abbas said, "All of Surat Al-An'am was revealed in Makkah at night, accompanied by seventy thousand angels, raising their voices in glorification of Allah" As-Suddi said that Murrah said that 'Abdullah said, "Surat Al-An'am was revealed in the company of seventy thousand angels."

### **Subject matter of Surah Al An'am:**

This Surah mainly discusses the different aspects of the major articles of the Islamic Creed: Tawheed, Shirk, Iman bil Akhirah (Life-after-death), Prophethood and their practical application to human life. Side by side with this, it refutes the erroneous beliefs (Shirk) of the "opponents (mushriks) and answers their objections, warns and admonishes them and comforts the Holy Prophet (PBUH) and his followers, who were then suffering from persecution.

In the introduction to Tafsir, we mentioned that the Quran is divided into 4 sections or parts, each of which begins with the words "Alhamdulillah" (All praises are for Allah)".

The second section of the Quran begins here in Surah An'am and extends until the end of Surah Bani Israel; The central theme of this part is that Allah is 'Rabbil Aalamin' the Only One Who gives Tarbiyya (nurture) and is responsible for Sustaining/caring/nurturing/upholding everything after creating it. (Notice that this section also starts with "Alhamdulillah" in Surah An'am.)

This section of the Quran discusses in detail that everything and everyone is reliant (Ajiz) upon Allah, and that once your Aqeeda is strong in recognising that Allah is the sole creator of everything 'Alhamdulillah' which was discussed in the 1<sup>st</sup> section of Quran (from Fatiha to end of Ma'idah). Here in this section Allah is trying to build your Aqeeda to acknowledge that Allah is 'Rabbil Aalamin' the Only One Who gives Tarbiyya (nurture) and is responsible for Sustaining/caring/nurturing/upholding everything after creating it and everyone relies on Him.

### **NUZUL (Order):**

Order of revelation: This is a Makki Surah consisting of 165 Verses, its 55<sup>th</sup> in order of revelation (Nuzul) coming after Surah Hijr, but 6<sup>th</sup> (after Surah Ma'idah) in order of the book (Quran) as placed by PBUH.

### **RABAT (Connection):**

This Surah's connection or (Rabat) is with Surah Ma'idah, as it is in continuation of the previous surah, moreover, you can say that this surah is dedicated to surah Ma'idah. Where surah Ma'idah ended with Tawheed in verse 120: **لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ ۚ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ** (To Allah 'alone' belongs the kingdom of the heavens and the earth and everything within. And He is Most Capable of everything). Surah An'am starts with Tawheed and Sanah of Allah in a manner that only suits him, in verse 1: **الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ۚ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ** (All praise is for Allah Who created the heavens and the earth and made darkness and light. Yet the disbelievers set up equals to their Lord 'in worship').

Further connections (Rabat) are:

- Surah Nisa & surah Ma'idah discussed (rules) for how the community should come together in peace & unity (Umoor e Muslihah for the Muasharah and Tanzeem). Whereas this Surah Al-An'am discusses the main objective and Maqsad of Islam and the Quran which is propagating Tawheed (Allah is 1 & alone) and 'Radd' (rejection) Nafi of Shirk (associating partners with Allah in any way or form).
- Surah Ma'idah discussed (bayaan) in detail the lawful {halal} and the unlawful {harm}. Whereas this Surah came after Ma'idah in order to complete the orders in Ma'idah of Halal & Haram, thus why it is the continuation of Ma'idah. and discusses halal & haram further in detail.
- Surah Ma'idah discussed Halal & Haram's of food. Whereas this Surah discusses cattle because it's the continuation of Ma'idah and food comes from the cattle.
- Surah Ma'idah discussed Nafi Shirk 'Fehli' (shirk in actions) first and Nafi Shirk 'Itteqadi' (shirk in Aqeeda) second. However, this Surah discusses Nafi Shirk 'Itteqadi' first and then Nafi Shirk 'Fehli' (the opposite way round). This is because you have to correct your Aqeeda first in order for your actions to be accordingly and correct with no inclination towards shirk.

- Surah Ma'idah discussed (bayaan) Jesus (Isa) and that he was reliant (aajiz) on Allah. Whereas in this surah the bayaan/discussion is that all of the Alamin/makhlook (all that exists) is reliant (aajiz) upon Allah.
- Surah Ma'idah discussed the Bani Israel (children of Israel) and the 'table spread of food' from heaven (Ma'idah) during the time of Jesus. In this Surah Allah discusses that only 'He' Allah has authority and power to give food and sustenance and no one else (not even Jesus). It's a general statement from Allah not to only one community but for all of mankind.
- Surah Ma'idah discussed in verse 103 the superstitions & shirk of the pagans with regards to the Haram they do with cattle such as Bahira, Saibah, Wasilah, and Ham (all these animals were liberated in honor of idols as practiced by pagan Arabs). This surah discusses in verse 142 how Allah has provided Halal form the cattle to eat from.
- Surah Ma'idah discussed how the Prophets & Ambiya of Allah did not have Ilm ul Ghaib (knowledge of the unseen) 'Nafi Ilm e Ghaib' (rejection that the prophets didn't have Ilm ul Ghaib). In this Surah's in verse 59 Allah gives a summary (khulasa) of Ilm ul Ghaib and Only he 'Allah' has this knowledge.

### **MUMTAZ (Importance/Excellence):**

The Mumtaz or importance and Excellence of this surah are many, such as:

- The surah is based on 'Radd e shirk' (rejection of shirk) and this is discussed in detail with regards to 'Shirk Itteqadi' & 'Shirk e Fehli.'
- Allah gives Aqil Daleel's (intellectual & rational evidence) 25 times in this surah to promote 'Tawheed' (oneness of Allah) and reject shirk (associating partners with Allah).
- It deals with and rejects the Mushriks 'shirk' (those who associate partners with Allah) and their objections to the Tawheed of Allah.
- There is Zajr (scolding, threats, and rebuking) from Allah for the Mushrikeen, thus reminding them of the day of resurrection or judgement and the Hellfire.
- There is Tassalli (consolation and solace) for (PBUH) in this surah, in that other messengers went through the same thing when their people denied them. And it is not in your power oh (PBUH) to guide them or make them understand.
- There are 6 'Kaida's' (statements OR teachings), or crucial trials Allah refers to in this surah time and time again; Allah says that the Momin (true Muslim) will go through the same trials and tribulations as other righteous people or nations have done in the past and gives their examples. We see this when Allah uses the word 'Kadhaalika' repeatedly in the verses which refer to these trials.
- This surah has a takreer or bayaan (detailed discussion) on Ibrahim (a.s) and his dealings with the Mushrikeen of his time (the Sa'bi'een; star & fire worshippers). Also, discussed are the trials and tribulation he went through whilst giving the dawah of Tawheed.
- According to Ibn Abbas (r.a), this surah was revealed all at one time or in one sitting to (PBUH). And then PBUH dictated the whole surah to the Sahaba the same night.
- Proved from traditions of the (PBUH), 70,000 angels came down with this surah when it was revealed to the (PBUH) which shows the importance of Allah's Tawheed and rejection of shirk.

### **MAQSAD (Purpose):**

The purpose of the Surah is that it propagates Tawheed and rejects Shirk, and Allah wants to instil this concept in the minds and actions of all of mankind (Naas). Allah is taking you back to the main principle of the Quran which is 'La Ilaha Illallah' amidst all the rectifying of the Muslim society, community, Ahle kitab, the new laws and regulation which we have seen in the previous surahs.

There is a detailed discussion (bayaan) with Aqli Daleels's on 'Nafi Shirk Itteqadi' (rejection of shirk in ones Aqeeda) & 'Nafi Shirk Fehli' (rejection of shirk in one's actions) and all the types of shirk that fall under these two types of shirk.

### **KHULASA (Summary/Division):**

The summary or main points of the Surah are divided into 2 sections regarding 'SHIRK':

The 1<sup>st</sup> section is from Verse 1 to Verse 117 and discusses the Nafi (rejection) of 'Shirk Itteqadi' (shirk in ones Aqeeda/belief) of which there are 4 types:

- (1) Shirk fit Tassaruf (making someone or something an administrative authority or intercessor alongside or other than Allah).
- (2) Shirk fil Ilm (making someone or something a knower of all or the ghaib/unseen alongside or other than Allah) or (attributing all knowledge to other than Allah).
- (3) Shirk fit Duah (supplication or invocation to someone or something alongside or other than Allah)
- (4) Shirk fil Ibadah (worship, submission or obedience to someone or something alongside or other than Allah).

The 2<sup>nd</sup> section is from Verse 118 to the last Verse 165 which discusses 'Nafi (rejection) of Shirk Fehli' (Shirk in one's actions) and its impurities and abominable nature. Aswell as this Allah discusses the bad qualities of the Mushrikeen.

### **Mohimmaat Surah:** (main points discussed in this Surah)

- We will see in this section how the Mushrikeen committed '**Shirk fit Tassaruf**' (shirk in assuming anyone has power with Allah), this is related to their worship (calling out) to (1) Malaika (Angels), (2) Jinn, (3) Kawakib (stars), (4) Ibad as Saliheen (righteous people). Allah rejects the mushriks calling out to these deities alongside Him and expecting them to help their situation or through their 'Wasila' to get to Allah.

Allah also discusses and rejects '**Shirk e Fehli**' (shirk of their actions) related to the previous surah (Maid'ah) where we learnt (Tehreemat Ullah & Tehreemat ul Ibaad).

As well as this Allah discusses the rejection of (Nafi) '**Shifa'at al Qahriya**' (forcing Allah to forgive someone)

- There are 6 bayaans or Kaida's (6 statements) by Allah to the Muballigh or 'Da'i' (One who invites people to the faith). Allah discusses how those who give the message of the truth (Islam) and of Allah's Tawheed will face difficulties, tests and hardships and will then taste the

fruits of success (they will see Zehmat and then Nimat's). In these times of hardships Allah shows the Momin's the straight path (the right way).

- There is a bayaan (discussion) on the deceit, deception, and cunningness (chaal/fareb) on the part of the Mushrikeen. They know full well that the PBUH and Muslims are on the 'Haq' but choose to turn away and reject it

- Allah discusses approximately 40 important principles or points (Usool) in this Surah.

- This surah discusses 4 points of the Maqasid Arba'ah A'aliyah;

1) Tawheed, 2) Risaalah, 3) Sadakat al Kitab, 4) Imaan bil Aakhirah.

- Allah scolds (zajr) and scares (takhweef) the Mushrikeen of the punishment in the hereafter, and on the other hand gives tasalli (comfort) and basharat (good news) to Muhammad (PBUH) and the Momin's that they are on the straight path and Allah will give them success in this life and in the hereafter.

### **Section 1:**

In this 1<sup>st</sup> section of Surah An'am Allah discusses the main points related to the shirkia beliefs of the Mushrikeen with Aqli Daleels (rational evidence's), thus Allah rejects (radd) the belief of the mushriks on 4 main points as discussed above (the 4 types of shirk).

In Verses 1–6: the Surah's first discussion (bayaan) is of Tawheed with Daleel Aqli and Naqli by Allah to prove his point. In verses 5 & 6 Allah is scaring (takhweef) the disbelievers/Mushriks and advising them of the consequences of their rejection.

In Verses 7–12: there is rejection from Allah to the actions and beliefs of the disbelievers and rejects (radd) their rejection of Risaalah of (PBUH), they deny the revelations and messengers even after knowing them to be truly sent by Allah.

Verses 13-18: discuss Tawheed in detail with rejection (Nafi) 'Shirk fit Tassarruf' and 'Nafi Shirk fit Duah' along with Aqli Daleel's. Allah says in Verse 14: **قُلْ أَغْنِيَنَّ اللَّهُ أَتَّخِذُ وَلِيًّا** ("Will I take any guardian/subordinate other than Allah). And ends the verse with **قُلْ إِنِّي أُمِرْتُ أَنْ أكونَ أَوَّلَ مَنْ أَسْلَمَ وَلَا** **تَكُونَنَّ مِنَ الْمُشْرِكِينَ** (Say, "I have been commanded to be the first to submit and not be one of the polytheists.") Then Allah says in Verse 17: **وَإِنْ يَمَسُّنِكَ اللَّهُ بَصْرٌ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يَمَسُّنِكَ بِحَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ** (If Allah touches you with harm, none can undo it except Him. And if He touches you with a blessing, He is Most Capable of everything.) Meaning if Allah puts you in harm or blesses you then only make Duah to him for protection, forgiveness, and thanks as 'He' is capable of everything.

Verses 19-37: Allah carries on discussing his Tawheed with; Daleel e Wahi (proof from revelations), Sadakat al Kitaab (truthfulness of the book), and Sadakat al Rasool (truthfulness of the messenger PBUH). There is 'Tassalli' (comfort) for PBUH and 'Zajr' (warning) from Allah to those who do not believe in what was revealed to Muhammad (PBUH) and the previous messengers, thus scaring them of their awful end on the day of resurrection.

Verses 38-88: In these verses we see Allah rejecting (Radd) the Mushrikeen's Aqeeda of 'Shirk' with immense Aqli Daleels. This is related to the 4 types we discussed earlier: (1) 'Shirk fit Tassarruf', (2) 'Shirk fil Ilm' including rejecting (Nafi) that PBUH has 'Ilm ul Ghaib', (3) 'Shirk fit

Duah', (4) 'Shirk fil Ibadah'. As well as this Allah discusses the rejection of (Nafi) 'Shifa 'at al Qahriya' (forcing Allah to forgive someone).

These verses also touch on the situation of Ibrahim (a.s) when he propagated the Tawheed of Allah. We see the tests Ibrahim (a.s) was put through with the 'Nimat & Zehmat' (hardships/struggles and blessings/success). This is to teach the 'Muballigh' or 'Da'I' that you will go through the same tests, hardships, struggles before seeing the blessings when propagating the Deen and Allah's Tawheed.

Similarly In this surah there are 6 bayaans or Kaida's (6 statements or teachings) by Allah to the Muballigh or 'Da'i' (One who invites people to the faith). These 'Kaida's' (statements or teachings) will be coinciding in these verses alongside the verses of giving Da'wah of Tawheed. The first 2 of these Kaida's (statements) OR (teachings) are discussed here in these verses (38-88) in that the 'Da'I' is told that these tests and hardships will come upon you on the path of Tawheed, and this is how you overcome and manage these tests. There is 'Zajar' (scolding) for the disbeliever and 'Targheeb' (instigation) for the Momins on how to save yourselves from them, thus Allah instigates the Momin's to keep friendships (dosti) amongst yourselves.

From Verses 74-91: there is a detailed description of the debate (munazarah) that happened between Ibrahim (a.s) (Khalil/friend of Allah) and the Mushriks of his time. Thereafter, there is a discussion (bayaan) of 17 Ambiya (Prophets) and how they were sent with the mission of Tawheed with Allah instigating and persuading (Targheeb) the Momins to follow the same path. On the flip side there is scolding/scaring (Zajr) for those who turn away from this Quran and its teachings.

Verses 92-104: Allah discusses in detail with Aqli Daleel's the concept of (Nafi) 'Shifa 'at al Qahriya' (forcing Allah to forgive someone or someone forcefully interceding for the other), we can see this clear cut in Verse 94. Thus, Allah makes 'Radd' (rejects) the Mushrikeen and their Aqeeda of 'Shirk' amongst the bayaan (discussion) of Tawheed.

Verse 105: In this verse there is the 3<sup>rd</sup> Kaidah (statement) OR (teachings), Allah is teaching (Taaleem) the Momin's or Muballigh & Da'I, to learn from the Quran the stories of the previous scriptures so you can relate to them from what they know of their own scriptures. Then again in the next verses there is an extensive discussion on Allah's Tawheed.

In Verse 112: There is the 4<sup>th</sup> Kaidah (statement) OR (teachings), the verse shows how the Mushrikeen through devilish humans and jinns will cheat (fareb), deceive (chaal) you (the PBUH & Momin's) with their glittery & overlaid speech (Mulamma baatein), so leave them in their decept. Then Allah refers the PBUH and the Momin's back to his book the Quran up until verse 117 which ends this section of Surah Al-An'am.

## **Section 2:**

In this 2<sup>nd</sup> section of Surah Al-An'am starting from Verse 118 to the end of the surah, Allah discusses & rejects the practical shirk done by the Mushrikeen 'Nafi Shirk e Fehli' and their types.

Verse 118: Allah directly says; **فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ** (So eat only of what is slaughtered in Allah's Name), because the Mushrikeen used to dedicate offerings to other than Allah; to their idols, Wali's (nobles of the past) etc. Thus, this is the 'Shirk' in their 'Fehl' (actions) Allah is referring to and rejecting (Radd).

As we can see in Verse 119: That the Mushriks make up themselves (Shirk e Fehli/their actions) what is Haram for them and don't follow what Allah has made Halal ('Tehreemat Ullah'). What they do is the 'Tehreemat ul Ibaad' (following their own desires or what their scholars/sheikhs have made Haram) which was discussed in the previous surah (Ma'idah). They make it up from themselves what is Haram for them without Daleel and thus they are scared of eating that which Allah has made Halal because they themselves have made it Haram and don't go near it. However, the Momin's are urged by Allah to eat of that which He has made Halal and don't go against this or don't avoid this Halal like the Mushriks have done. (Verse 120 says all this is 'SIN').

Then in Verse 121: Allah points to 'Nuzoor al Ibaad', Allah says; وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرَ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ (Do not eat of what is not slaughtered in Allah's Name. For that would certainly be 'an act of' disobedience). This is again referring to the lessons we learnt in Suarh Ma'idah regarding dedications to other than Allah ('Nazr & Niaz'). That food, cattle, money, or crops which are given in the name of other than Allah (Gahir Ullah), thus, Allah says the devils whisper to those people who say this is good (Halal) "u can eat from it" and argue with you over this. Allah ends the verse with "If you were to obey them, then you 'too' would be polytheists". Some Tafsir scholars have said this verse is talking about the slaughter of animals and that the dedications they give to other than Allah (their Peers, Wali's or shrines) 'are slaughtered in Allah's' name to justify their actions. If this was the case then why would Allah say in the end of the verse "If you were to obey them, then you 'too' would be polytheists". We say No, these Mushriks slaughter the animal with the name of Allah read on it, but then the 'Shirk' kicks in after when they start to dedicate these offerings to their shrines, idols, peer's, Wali's, and sheiks. So, this 'Tehreemat ul Ibaad' & Nuzoor al Ibaad should be avoided at any cost and the 'Tehreemat Ullah' and 'Nuzoor Ullah' should be enjoined and propagated.

From Verse 122-135: Allah discusses the dawah of the Mushrikeen and their wrong thought process, However, Allah incites and persuades (targheeb) the Momin's to stick to his book (Quran) and it's this book that is 'Noor' (the light) which points you in the direction of Allah (Tawheed) and takes you away from the darkness (Shirk). In these verses up to verse 128 Allah discusses the disbelief (Kufr), impurities (Paleeti & gandagi) of the those who stary form the Quran and Allah's teachings (Mushriks). On the other hand, Allah discusses that those who follow, understand, and act upon his teaching (The Quran), they are the pure, on the straight path and thus, they will have the respect (Izzat) in this world and the hereafter. Allah ends this in Verse 135 saying to PBUH to persist in your way, you will fare best in the end and the 'Zalim' (wrongdoers/Mushriks/Kafir) will never succeed.

In Verse 123 & 129: Allah discusses the 5<sup>th</sup> & 6<sup>th</sup> Kaidah (statement) OR (teachings).

In Verse 123 Allah is stating/teaching the 5<sup>th</sup> 'Kaidah' to the PBUH, Momin's & (Muballigh and Da'i) to be weary of the wickedness of the people in your society as they plot and conspire against you. But really, they are only deceiving and plotting against themselves, but they don't realise.

In Verse 129 Allah is stating/teaching the 6<sup>th</sup> 'Kaidah' and giving comfort (Tassalli) to PBUH, Momin's & (Muballigh and Da'i). He (Allah) is saying "don't worry" & "leave it to 'ME", I will make the wrongdoers 'destructive' allies of one another because of their misdeeds.

Verse 136-142: Allah discusses the rejection (Radd) of 'Shirk e Fehli' in its entirety related to this Surah Al-An'am (The Cattle), and how the Mushriks do 'Shirk' with their cattle too. The bad actions of the Mushrikeen have been exposed by Allah such as; (1) setting aside a share of crops for their associate gods as well as Allah, (2) Allah's share of these crops is shared with the associate gods, but their share isn't shared with Allah, (3) They reserve their cattle

only for certain people and not for others, (4) reserve the cattle from labour for their gods. Thus, Allah says these people are far astray from the right path. Moreover, the Momins are taught not to follow their ways of 'Shirk' and to stay away from these actions and beliefs.

In Verses 143-145: The bad actions of the Mushrikeens are discussed further with examples and Daleels, in that why do you make Haram the things Allah has made Halal for you (why are you going against 'Tehreemat Ullah' and indulging in 'Tehreemat ul Ibaad'?). In Verse 143 there is a 'Hukum' from Allah in that 'all is Halal for you, so why are you making it Haram without any Daleel'.

In Verse 145 Allah takes us back to the verses of surah Al-Ma'idah and is saying to PBUH to say or tell the Mushriks that Allah has made clear what is Haram and impure including the dedications and offering that you make to other than Allah.

Verses 146-150: There is a discussion between Allah and these Mushriks, statements are being given from both sides, but Allah says bring your Daleel for what you claim, you have no knowledge and no Daleel for what you claim. So, Allah is uncovering the Mushriks bad ways, actions and vain arguments and thus teaching the Momin's what they will have to face from these people.

Verses 151-153: The PBUH has been told to make his Aqeeda clear and to confirm Allah's Tawheed. PBUH's Aqeeda is discussed in these verses and Allah is telling the Mushriks (and the Muslims too) what Allah has made Haram (forbidden) and of his commandments. These verses are describing how a person can make 'Islah' (reform) his belief and action (how to mend your ways).

From Verse 154-165 (the final verse): The discussion of Tawheed continues in Allah discussing how the revelations of Allah are a favour from him upon us and are the guidance sent down to humanity detailing everything. Allah then brings us to the Quran in verse 155; "This is a blessed Book We have revealed. So, follow it and be mindful 'of Allah' (have Taqwa), so you may be shown mercy". The pagan Mushriks are told they don't have any excuses for their ways they follow, thus Allah is scolding (zajr) and threatening (takhweef) them. Allah again shows PBUH's Aqeeda, taking them back to the father of all prophets Ibrahim (a.s) who was not a Mushrik. In verse 161 onwards Allah is putting a lid on 'Shirk' by telling PBUH to say "Surely my prayer, my sacrifice, my life, and my death are all for Allah—Lord of all worlds".

### **The 6 Kaidah's (statement) OR (teachings) explained:**

Note that all the 6 Kaida's will start in their respective verses with the word 'Kadhaalika' (كَذٰلِكَ) meaning 'In this way' In these verses Allah is teaching the PBUH, Muballigh (Da'i) the difficulties they will face whilst propagating Allah's Tawheed and the trials and tests they will be put through:

#### **1<sup>st</sup> Kaidah (statement) OR (teaching):**

Verse 53: After the bayaan (discussion) of Tawheed in the previous verses Allah here is saying that the Muballigh (Da'i) on the path of righteousness will be tested by the actions and sayings of the Mushrikeen with their rebuttals (cheap digs) and thus they will put you in to trials and tribulations (aazmaish and imtiahah).

### 2<sup>nd</sup> Kaidah (statement) OR (teaching):

Verse 55: Amongst these verses discussing Tawheed Allah is saying that when you are on the path of Dawah the opposition will become clear *وَلَسْتُبَيِّنَ سَبِيلَ الْمُجْرِمِينَ* (so the way of the wicked (Mushriks) may become distinct). These Mushriks will apparently look ok but they infact will be the ones indulging in 'Shirk' in some way or form which Allah will expose and make clear.

### 3<sup>rd</sup> Kaidah (statement) OR (teaching):

Verse 105: Allah is teaching us (PBUH and Muballigh/Da'i) what the Mushriks will say in return to your Dawah towards Tawheed. Allah gives an insight into their psyche and their mischievous replies (chaal). They will say to PBUH "Have you been reading previous scriptures"? Where did you get this information? Who taught you this? are these talks of the old nations? They will try to make you feel guilty (Mulamma baatein), thus trying to put you off or make you go astray in order to not believe in your Prophethood & Tableegh.

### 4<sup>th</sup> Kaidah (statement) OR (teaching):

Verse 112: Allah here is saying that the Prophet's (PBUH, the Muballigh and Da'i) have enemies which are devilish humans and Jinn's whispering elegant words of deception. The Mushriks will come out from each and every direction and will bring out their so called Daleels with elegant words of deception which will actually be the Bidah's they promote in order to prove themselves right and you wrong (Please refer to verse 121 too). Therefore, it is incumbent on you as a Muballaigh or Da'i to reply to them in the correct manner and call them to the perfect path of Quran & Allah's Tawheed, as this is the straight path and true way, and teaching the rejection of their 'Shirk.' Thus, in Verse 115 Allah says; *وَتَمَّتْ كَلِمَتُ رَبِّكَ* ( The Word of your Lord has been perfected in truth and justice).

### 5<sup>th</sup> Kaidah (statement) OR (teaching):

Verse 123: Allah says the most wicked the 'Ulema e Su' (the bent/deceiving scholars) will conspire against you oh PBUH. But they don't know that they are only plotting against themselves. These wicked people which will be in high statuses (scholars, sheikhs, rabbis, peers) in the society will come together against you and make things difficult for you and your cause. They will put you through trials, hardships and troubles and will declare you as the ones who are astray from the right path. Thus, In the next verses Allah tells us what the end will be of those who lead people astray (verse 128).

### 6<sup>th</sup> Kaidah (statement) OR (teaching):

Verse 129: Allah says "the wrongdoers (Zaalimeen) are 'destructive' allies of one another because of their misdeeds". From the context of these verse, these Zaalimeen ( *الظَّالِمِينَ* ) are the Mushriks and the 'Ulema e Su' (bent scholars) who will join forces against you and make the people turn on you. Thus, when you are on the path of Dawah you will be left with no family or friends as they will mislead these people and will turn on you too (you will be left on your own or just a few). However, this will be the last test and trial for you (this will be the 'inteha' or utmost limit) and thereafter Allah will give you the help and victory over these Zaalimeen (wrongdoers). Allah will shower his mercy (Fazl & Ehsan) upon you oh 'PBUH like he did with the previous Messengers on this path.

May Allah Azzawajal help us on this blessed straight path & May Allah help us to overcome the hindrances from these wicked people and spread his Tawheed with the Sunnah of PBHU and like all the Prophets did. Ameen.

### **Summary of Verses:**

- 'Radd e Shirk Itteqadi' (Rejection of Shirk in Aqeeda) and its 4 types:
  - 1) Shirk fit Tassarruf: Verses 12, 13, 17, 46, 58, 62.
  - 2) Shirk fil Ilm: Verses 3, 50, 59, 73, 80.
  - 3) Shirk fit Duah: Verses 40, 41, 63, 71
  - 4) Shirk fil Ibadah: Verses 56, 102, 123.
- Nafi (rejecting) 'Shirk fit Tassarruf' (making someone or something an administrative authority or intercessor alongside or other than Allah) and 'Nafi Ilm ul Ghaib' (knowledge of the unseen) regarding PBUH: Verses 14, 50, 59, 162, 163.
- Radd (rejection) on the Mushriks who made Angels & Jinns as their 'Ilah': Verse 100.
- Radd (rejection) on the Mushriks who made the dead righteous or pious people as 'Ibad as Saliheen' (Ilah): Verse 71 'invoke those who cannot benefit or harm us.'
- Radd (rejection) on the Mushriks who made the 'stars' as their Ilah: Verse 76.
- Dawah (Propagation) of Tawheed with its summary: Verses 1, 17, 19, 45, 100, 102, 106, 151, 162, 163, 164.
- Daleel Aqli (Rational evidence) in 25 verses: Verse 1, 2, 3, 12, 13, 14, 18, 38, 40, 46, 47, 59, 60, 61, 63, 65, 73, 95, 96, 97, 98, 99, 100, 141, 144.
- Daleel Wahi (Revealed evidence) in 8 verses: Verses 14, 19, 81, 102, 155, 161, 162, 163.
- Daleel Naqli (Textual evidence) in 4 verses: Verses 20, 74, 114, 154.
- Nafi (rejecting) 'Shifa'at al Qahriya' (forcing Allah to forgive someone): Verses 51, & 70.
- Sadakat al Rasool (Truthfulness of PBUH): Verses 10, 33, 34, 147.
- Sadakat al Kitaab (Truthfulness of the Book -Al Quran): Verses 4, 19, 92, 114, 122, 153, 155, 157.
- Nafi (rejection) 'Shirk e Fehli' (Shirk in one's actions) how the Mushriks made themselves the Halal & Haram and go against Allah's laws: Verses 118, 119, 136, 137, 138, 139, 141, 142, 145, 148, 150.
- Radd (rejecting) 'Nuzoor al Ibaad': Verses 119, 121, 135, 137
- Discussion of the 'Nimat & Zehmat' (blessings & hardships) for the PBUH, Muballigh and Da'i whilst on the path of righteousness (tabligh), when the Pagan/Mushriks deny the Haq: Verses 42, & 46.
- 6 Kaidah's (statement) OR (teaching) with misaal's (examples) given for the Mushriks & Momin's with the word 'Kadhaalika'. These 6 Kaidah's or points are given in order to instigate the Momin's to do Dawah (tabligh) and know what to expect when they are on this righteous

path. A reply is given to the objections these Mushriks had and exposes this deceit and mischievous ways. Verses 53, 55, 105, 112, 123, 129,

- Allah is threatening and intimidating (Takhweef) the Mushrikeen: Verses 6, 10, 11, 21, 30, 31, 39, 49, 70, 93, 94, 124, 125, 128, 134, 146, 147, 158, 159, 160, 164, 165.

- Allah is scolding (zajr) the Mushriks for their Shirkiya & Kufriya sayings/speech and actions. Verse 7, 8, 15, 25, 37, 66, 91, 93, 107, 119, 123, 130, 140, 144, 148.

- Glad tidings (Basharat & khush-khabri) for the Momin. Verses 47, 82, 84, 87, 125, 127, 165.

- Amongst all these Verses in this Surah there is the discussion of the Maqasi Araba'ah Aliyah;

(1) Tawheed, (2) Risaalah, (2) Sadkat al Kitaab, (3) Imaan bil Aakhira.

And Allah knows best.