

Section 14: The Decreed Punishment shall be unavoidable

The warning against the sure punishment –The decreed punishment being unavoidable –The Superstitious infanticide –Every soul shall bear witness against its own self

Surah Al-'An'am, Verse 130

يَا مَعْشَرَ الْجِنِّ وَالْإِنْسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا قَالُوا شَهِدْنَا عَلَىٰ أَنفُسِنَا وَغَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا وَشَهِدُوا عَلَىٰ أَنفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ

130. " 'O' assembly of the jinn and mankind! Did there not come to you messengers from yourselves, recounting to you My Signs and warning you of the meeting of this Day?' They will say: 'We bear witness against ourselves.' And the life of this world deceived them, and they will bear witness against their own selves that they were (constantly) disbelievers.

On the Day of Judgment, Allah (S.w.T.) will tell the cruel Satanic persons:

"'O' assembly of the jinn and mankind! Did there not come to you messengers from yourselves..."

Of course, all Divine prophets were appointed from humankind, but since the totality of jinn and men have been addressed at first, due to his respect, the prophets have been attributed to all, too, although they have been from the same kind.

"... recounting to you My Signs and warning you of the meeting of this Day?!"

These prophets recited the proofs and verses of Allah to you, and they warned you of meeting such a

Day, too.

"... They will say: 'We bear witness against ourselves.' And the life of this world deceived them, and they will bear witness against their own selves, that they were (constantly) disbelievers."

This confession of the sinners, which occurs before Allah on the Day of Judgment, denotes the fact that they have accepted that Allah's argument has been completed to them and He has sent prophets and guides toward them.

However, it is also narrated by Ibn- 'Abbas that every prophet was chosen from among human beings, and then, that human-prophet would choose a messenger for jinns from among themselves.

Surah Al-'An'am, Verse 131

ذَلِكَ أَن لَّمْ يَكُن رَّبُّكَ مُهْلِكَ الْقُرَى بِظُلْمٍ وَأَهْلُهَا غَافِلُونَ

131. "This is because your Lord would never destroy the towns unjustly while their people were negligent."

One of Allah's ways of treatment is that, by sending prophets and different kinds of warning, He shows right and wrong to people and states the facts for them to complete the argument. It is in that case that if they behave heedlessly, He will punish them.

This general law and way of treatment is referred to in numerous verses of the Qur'an, including: **Surah-Ash-Shu'ara, No.26. Verse 208** which says:

"And We did not destroy any town but it had (its) warners:",

and **Surah Al-Isra, No.17. Verse 15**; where it says:

"... nor do We chastise until We raise an apostle."

Therefore Allah's chastisements are given because of justice that exists in the Essence of His Lordship.

Regarding to this, it can be said that punishment without former statement of admonishment and warning, is unjust and is a vice-

"This is because your Lord would never destroy the towns unjustly while their people were negligent."

Surah Al-'An'am, Verse 132

وَلِكُلِّ دَرَجَاتٍ مِّمَّا عَمِلُوا وَمَا رَبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُونَ

132. "And for all (men) there are ranks in accordance with what they have done, and your Lord is not heedless of what they do."

Allah is just and He gives everyone the rank due to the deeds the one has performed.

Thus, both the felicity and evil fortune of people depend on their own deeds and conduct.

"And for all (men) there are ranks in accordance with what they have done, and your Lord is not heedless of what they do."

Surah Al-'An'am, Verses 133 - 134

وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ إِنْ يَشَأْ يُذْهِبْكُمْ وَيَسْتَخْلِفْ مِنْ بَعْدِكُمْ مَا يَشَاءُ كَمَا
أَنْشَأَكُمْ مِنْ ذُرِّيَّةِ قَوْمٍ آخَرِينَ

إِنَّ مَا تُوْعَدُونَ لَأْتٍ وَمَا أَنْتُمْ بِمُعْجِزِينَ

133. "And your Lord Self-Sufficient, the Lord of Mercy, if He pleases, He may take you off; and make whom He pleases successors after you, just as He produced you from the descendants of other people."

134. "Verily what you are promised, will certainly come, and you cannot make (Allah) helpless (to flee from His retribution)."

In the previous verses the statement was about rewards justly and without atrocity given to the eligible persons. Here, in this verse, the Qur'an refers to the Mercy and Self-Sufficiency of Allah, both of which are reasons to His Justice. The verse says:

"And your Lord is Self-Sufficient, the Lord of Mercy....."

That is, your Lord is not in need of His servants and their worships. He is the owner of clemency. He bestows mercy upon people. He enjoins them to do some duties in order to deliver some great benefits

to them.

These benefits are not obtainable unless through the way of being eligible of them. This eligibility can be gained by means of fulfilling the divine duties accompanied with glorification and veneration unto Allah.

".. if He pleases, He may take you off; and make whom He pleases successors after you, just as He produced you from the descendants of other people."

The Qur'an addresses the sinners and says that if Allah pleased He (S.w.T.) would destroy all of you. Then, after your destruction and your annihilation, He would appoint another group instead of you who should obey Him, just as the same form that He created you from the generation of other people who existed before you.

"Verily what you are promised, will certainly come, and you cannot make (Allah) helpless (to flee from His retribution)."

It is completely sure that whatever you are promised to, such as resurrection, reward and retribution, and the varieties of situations and differences that there are between the ranks of Heaven and the levels of Hell Fire, will certainly come, while you are not outside the sovereignty and realm of Allah.

Surah Al-'An'am, Verse 135

قُلْ يَا قَوْمِ اَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ اِنِّي عَامِلٌ فَاَسَوْفَ تَعْلَمُونَ مَنْ تَكُونُ لَهُ عَاقِبَةُ
الدَّارِ اِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ

135. "Say: 'O' my people! act according to your ability; verily I too act. Then soon you will know for whom will be the (good) end of the abode. Surely the unjust will not be felicitous!'"

The verse announces to the disbelievers that they act as far as they can and do their best as much as it is possible for them, and also in a form that their possibilities let them.

"Say: 'O' my people! act according to your ability....."

It is so that I, in my turn, do my best, too.

"... verily I too act ..."

The purpose of this part of the verse is that the Prophet (S) says to the disbelievers that they might remain in their infidelity and hostility, and he (the Prophet) would persist on Islam and be affirmed in patience before them, too.

"... Then soon you will know for whom will be the (good) end of the abode. ..."

It will not be very late that you will come to know which of us will have a good and admirable end.

"... Surely the unjust will not be felicitous."

This phrase has been added as a warning and threat of punishment when it says that the unjust will not be successful in reaching to their own ideal?

Surah Al-'An'am, Verse 136

وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هَذَا لِلَّهِ بِزَعْمِهِمْ وَهَذَا
لِشُرَكَائِنَا فَمَا كَانَ لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَى
شُرَكَائِهِمْ سَاءَ مَا يَحْكُمُونَ

136. "And they (the polytheists) assigned to Allah out of what He has created of filth and cattle, a portion, and said: 'This is for Allah', according to their assertion, 'And this is for our associates.' Then what is for their associates does not reach Allah, and what is for Allah reaches their associates. (How) evil is the judgment that they make!"

The statements and decisions of those who go out of the path of prophets' training and enter the land of imagination are imaginary and without logic. They consider themselves the possessors of everything, and set divisions between them.

Once they know sons as their own share and daughters as Allah's share:

"What! for you the male and for Him the females." (Surah An-Najm No. 53 verse 21).

And another time, according to their imagination, they divide filth and cattle. The verse says:

"And they (the polytheists) assigned to Allah out of what He has created of filth and cattle, a portion, and said: 'This is for Allah according to their assertion, 'And this is for our associates.' Then what is for their associates does not reach Allah, and what is for Allah reaches their associates. ..."

Polytheists imagined that the share of their idols was unchangeable. Therefore, they spent it upon idol temples and the servants therein; but when the money of expenditure was insufficient, they expended the share of God for idol-temples, for the reason that the God of the skies was free from want. They expended it neither for infants, nor for the poor, nor for guests.

"... (How) evil is the judgment that they make!"

They judge badly, because they consider their idols prior to God. They do something that is neither legal nor religious. And, which judgment is more indecent and more shameful than this that a person supposes a worthless piece of wood or stone higher than the Creator of the world of existence? Can a degradation of thought worse than this be considered?

Surah Al-'An'am, Verse 137

وَكَذَلِكَ زَيْنَ لِكَثِيرٍ مِّنَ الْمُشْرِكِينَ قَتَلَ أَوْلَادَهُمْ شُرَكَاءُهُمْ لِيُرِدُّوهُمْ وَيَلْبَسُوا عَلَيْهِمْ
دِينَهُمْ وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ فَذَرَّهُمْ وَمَا يُفْتَرُونَ

137. "And thus their associates have made fair seeming to most of the polytheists the killing of their children, that they may destroy them and confound their religion for them. And had Allah pleased they would not have done so. Therefore, leave them with what they forge."

Here, Allah refers to another indecent quality of the specifications of these people. The verse says:

"And thus their associates have made fair seeming to most of the polytheists the killing of their children....."

As they assigned share from their filth and cattle for God, Satan also made fair seeming killing their daughters and burying them alive for fear of poverty and scorn.

Some commentators have said that the custom of killing daughters came forth from the time when Nu'man-ibn-Munthir plundered a tribe of Arabs and took their females captive. The daughter of Qays-ibn-'Asim was also among the captives.

When the two parties made peace, all women went their own homes except Qays' daughter, who preferred to stay among the enemy's troop. Qays made an oath that he would bury alive any daughter was born in his house.

"... that they may destroy them ..."

The Arabic sign 'li', in this part of the verse, refers to the end of the action. Then the phrase means that the result of ornamentation of slaying child was the destruction of people.

There were, of course, some obstinate persons among them who intended to kill them, too.

"... and confound their religion for them ..."

Another result was that their religion became dubious to them and they hesitated.

"... And had Allah pleased they would not have done so ..."

If Allah (S.w.T.) had desired to prohibit them its performance, or to force them to abandon it, He would have done it and prevented them from doing that. But this work did not fit to responsibility, which is an arbitrary affair.

"... Therefore, leave them with what they forge."

Do leave them then with their lies and calumnies and let them be in their own state, for Allah will retribute them. This phrase is stated in the utmost threat.

This verse indicates that ornamentation of slaying and slaughter itself both were among their own practices, and they were liars when they attributed it to Allah.

Surah Al-'An'am, Verse 138

وَقَالُوا هَذِهِ أَنْعَامٌ وَحَرَّتْ حِجْرٌ لَّا يَطْعَمُهَا إِلَّا مَنْ نَّشَاءُ بَزَعْمِهِمْ وَأَنْعَامٌ حُرِّمَتْ
ظُهُورُهَا وَأَنْعَامٌ لَّا يَذْكُرُونَ اسْمَ اللَّهِ عَلَيْهَا افْتِرَاءٌ عَلَيْهِ سَيَجْزِيهِمْ بِمَا كَانُوا يَفْتُرُونَ

138. "And they said: ' These are cattle and tillage prohibited, None may eat them except whom we please' -so they assert -'and (there are) cattle whose back are forbidden and cattle over which they do not mention Allah's name' - forging a lie against Him, Soon He will requite them for what they used to for."

The Qur'an has referred to another false belief of idolaters' notion in this verse. They considered camels, cows, sheep, and filth unlawful, with their own imagination, and they divided them for gods. They said that none could eat from their meat unless they would let.

"And they said: ' These are cattle and tillage prohibited, None may eat them except whom we please' -so they assert -"....

When the holy verse says **"So they assert"** it means that they had no reason for this action of theirs, but they encumbered themselves only imaginarily.

"... 'and (there are) cattle whose back are forbidden"....

The objective meaning of the cattle on whose backs they believed was unlawful to ride, were as follows:

A she-camel that had brought forth ten she-camel issues; and a she-camel which had brought forth five

issues and her ears were slit; and a male camel which had caused ten issues.¹

"... and cattle over which they do not mention Allah's name' – forging a lie against Him ..."

Mujahid, a commentator, says that there were some cattle over which, and over their limbs, they did not mention the name of Allah, and they did not perform pilgrimage rites on them as well. Or, when slaughtering them, they mentioned the names of idols over them, not the name of Allah.

They used to do these things with the reason that Allah had commanded them to do so. But that was a lie and a calumny.

"... Soon He will requite them for what they used to forge."

Allah will give them soon their retribution for the lies and calumnies they used to forge against Him.

Surah Al-'An'am, Verse 139

وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَامِ خَالِصَةٌ لِذُكُورِنَا وَمُحَرَّمٌ عَلَىٰ أَزْوَاجِنَا وَإِنْ يَكُن مَيْتَةً فَهُمْ فِيهِ شُرَكَاءُ سَيَجْزِيهِمْ وَصْفَهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ

139. "And they said: 'What is in the bellies of these cattle is exclusively for our males and forbidden to our wives. But if it be born dead, then all of them are partners in it. Soon He will requite them for their attributing (falsehood to Him). Verily He is All-Wise, All-Knowing.'"

Here, Allah narrates one of another false meaning of their statements. The Qur'an says:

"And they said: 'What is in the bellies of these cattle is exclusively for our males and forbidden to our wives. ..."

The pagans, whom were discussed about formerly, said that whatever was in the wombs of those cattle, whose meat and riding on them was unlawful for them was exclusively men's, and women were prohibited to consume it.

When it is said that something belongs exclusively to someone, it means that there is no partner for it. It is similar to an action to be done exclusively for Allah.

The term 'male' mentioned in this verse, in Arabic, originally means: 'honour, nobility. The male gender was nobler in the view of them than female gender.

"... But if it be born dead, then all of them are partners in it. ..."

If the issue was born dead, men and women could share in it. Next, the verse says:

"... Soon He will requite them for their attributing (falsehood to Him). ..."

That is, they will be punished soon for their false attribution and wrong manner.

"... Verily He is All-Wise, All-Knowing."

Allah (S.w.T.) is All-Wise, and according to His Wisdom, He either precedes or postpones the retribution of persons. He is also All-Knowing and, therefore, He is aware of their deeds.

This verse numerates four vices concerning the belief practiced by the disbelievers.

- 1) They slaughtered animals without Allah's leave.
- 2) They ate the meat of animals, and, claiming that they had been purified, they belied Allah.
- 3) They made the small freed camels unlawful for women.
- 4) With no reason, a dead born issue was lawful for both men and women.

Surah Al-'An'am, Verse 140

قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً عَلَى اللَّهِ قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ

140. "Indeed are lost those who slay their children foolishly without knowledge, and forbid what Allah has provided them, forging falsehood against Allah. They have certainly gone astray and they are not guided aright."

Ibn-' Abbas has said that whoever wishes to know the quantity of the ignorance of the peoples at the time of pre Islamic ignorance, may recite the verses of Surah Al- 'An'am, (Those very verses that were previously discussed).

The ignorant Arabs, imagining becoming rich to the idols, or on the supposition that they would protect honour and nobility, sacrificed their daughters before idols or buried them alive.

Once there happened that a man came to the Prophet (S) and explained the cause of his worriedness to him. The man said that at the Age of Ignorance Allah had given him a daughter. He wanted to kill her but her wife severely hindered him from committing that action.

That girl matured and there came a solicitor for her. His zeal did not let him to accept the situation. On

the other hand, it was not appropriate for her to remain without husband, either. One day, he brought her to a field outside the town and dropped her down into a well. Whatever more she moaned, he did not care.

At this time, the messenger of Allah wept and said:

"Had it not been that the past was forgiven, I would have punished you."

Explanations

1. Superstitions are condemned with the most intensive statements.
2. Ignorance and foolishness are the causes of loss. (These losses may be like losing a child, damage in emotion, the absence of lawful (halal) bounties, Hell, and Allah's punishment.)

"Indeed are lost those who slay their children foolishly ..."

3. The greatest damage is the sacrificial state of man in the way of falsehood, whether to be sacrificed for idols or to be sacrificed by false imaginations and undue zeals.
4. Banning something needs either canonical evidence or a rational demonstration.

"... without knowledge, and forbid what Allah has provided them, forging falsehood against Allah. They have certainly gone astray and they are not guided aright. "

5. The undue banning of lawful things is a belie forging against Allah; and it is forbidden.

"... and forbid what Allah has provided them ..."

1. Refer to the commentary of verse 103 from Surah 5, too.

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