

**"And of mankind are (some) who take to themselves, apart from Allah<sup>1</sup>, (false) compeers. They love them as with the love (due) to Allah; and (the ones) who have believed have stronger (fervor in the) love towards Allah. And if the ones who have done injustice might see, as they see the torment, that the power altogether (belongs) to Allah, and that Allah is strict in torment"(TMQ<sup>2</sup>, 2:165).**

A compeer is a peer or an equal. A rejecter of faith is he who ascribes partners to Allah. The polytheists do not deny the lordship of Allah but they worship other deities besides Him (SWT)<sup>3</sup>. They love those deities or partners equally as they love Allah or as a Muslim loves Allah (SWT). As the believer loves His Lord, so does the disbeliever his god whom he worships. However, **"(the ones) who have believed have stronger (fervor in the) love towards Allah"** because this is the love on which all agree, while the polytheists' love to their false idols is different. When the polytheist is inflicted with any harm, he turns to Allah not to the false gods. This fact corresponds to Allah's words that can be translated as, **"And when adversity touches man, he invokes Us to his side, or sitting, or upright, then as soon as We have lifted off him his adversity..."** (TMQ<sup>4</sup>, 10:12)

The polytheist discovers with his innate disposition that he lies to himself regarding the worshiping of compeers besides Allah (SWT). Thus, when he is in trouble and loses all means to save himself, he ceases to delude himself in turning to the idols. He rather turns to Allah and supplicates to Him to grant him deliverance. As to the believer, he never changes his love to Allah (SWT). A believer loves His Lord in times of prosperity and adversity and he is not heedless of Him at all times. The rejecter of faith only knows Allah, the Truth, at times of adversity and once they are out of trouble, they become heedless. Allah (SWT) says, **"...he passes on, as if he had not invoked Us to an adversity that touched him..."** (TMQ, 10:12).

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1 The word Allah is the Arabic term for God. Although the use of the word "Allah" is most often associated with Islam, it is not used exclusively by Muslims; Arab Christians and Arabic-speaking Jews also use it to refer to the One God. The Arabic word expresses the unique characteristics of the One God more precisely than the English term. Whereas the word "Allah" has no plural form in Arabic, the English form does. Allah is the God worshipped by all Prophets, from Adam to Noah, Abraham, Moses, Jesus and Muhammad.

1. 2 And of mankind are (some) who take to themselves, apart from Allah, (false) compeers. They love them as with the love (due) to Allah; and (the ones) who have believed have stronger (fervor in the) love towards Allah. And if the ones who have done injustice might see, as they see the torment, that the power altogether (belongs) to Allah, and that Allah is strict in torment.

3 SWT = *Suahanahu wa Ta'ala* [Glorified and Exalted Be He].

4 TMQ=Translation of the Meaning of the Qur'an. This translation is for the realized meaning, so far, of the stated (Surah:Ayah) of the Qur'an. Reading the translated meaning of the Qur'an can never replace reading it in Arabic, the language in which it was revealed.

The rejecters of faith forget Allah and return to idolizing the false deities, doing injustice to themselves **"... and makes up compeers to Allah to lead (people) into error away from His way. Say, "Enjoy your disbelief a little: surely you will be among the companions (i.e., inhabitants) of the Fire"** (TMQ, 39:8). They become stunned when they encounter what was not taken into their account; the same deities they used to worship will be the fuel of the fire in which they will be tormented. If the stones out of which they made their gods had not already been with them in the hell fire, they would have thought that they would still come to deliver them. Allah the Truth (SWT) shows them that these stones will not only be with them in the chastisement, but they will also be the fuel of the fire in which they will be tormented. In this regard, Allah says, **"Surely you and whatever you worshiped apart from Allah are gravel for Hell; you will herd (yourselves) down to it"** (TMQ, 21:98) In another *ayah*, **"the Fire whose fuel is mankind and stones..."**(TMQ, 2:24)

Thus, the disbeliever polytheists' hopes in being saved by their idols will be dashed. **"...as they see the torment..."** they will see the torment for a surety. They had been warned beforehand, but they did not believe in the Last Day. Had they believed in the Day of Judgment, they would have been spared. Allah (SWT) concludes the noble *ayah* saying, **"...that the power altogether (belongs) to Allah, and that Allah is strict in torment"**. Namely, when they see the torment for a surety, they will realize that the power altogether is Allah's and He is strict in His punishment. Then Allah tells us about their state when they witness the torment saying, **"As (the ones) who were closely followed acquitted themselves of (the ones) who closely followed (them), and see the torment, and their means (of escape) are cut off"**(TMQ, 2:166)

Everyone, who has made disbelief and disobedience fair-seeming to others, will disassociate himself from those who followed him. Even Satan, their leader, will repudiate them and say, **"... "Surely Allah promised you a promise of Truth, and I promised you, then I failed you; and in no way did I have any all-binding authority over you except that I called you, so you responded to me. So do not blame me and blame yourselves. In no way can I be a screamer (i.e., able to every for help for you) for you, and in no way can you be screamers for me... "** (TMQ, 14:22)

Satan will not either save the polytheists nor scream for them to save him. The *ayah* mentioned the followed first as they are the cause of evil. Then they will see the torment and will have no means to save themselves and every soul will be accountable to what it has earned. Satan will admit that he did not have any authority over them except that he invited them and they responded which brought about their doom.

What will happen to the polytheists after they have been cut off means to save themselves? Allah says, **"And (the ones) who closely followed have said, "If a comeback were given us, so we (could) acquit ourselves of them, as they have acquitted themselves of us." Thus Allah will show them their deeds (as) regrets for them; and in no way will they be ever going out of the Fire"** (TMQ, 2:167). It will not do the followers any good to acquit themselves of the followed. Neither will it help them to wish for a return. Allah will show them their past deeds regrets for them. They will not be delivered of hell fire as their regret will not avail them.

Then Allah says, **"O you mankind, eat of whatever is in the earth lawful and good; and do not closely follow the steps of Ash-shaytan; (The éver-vicious, i.e., the Devil) surely he is an evident enemy to you"** (TMQ, 2:168).

it is Allah's mercy that He (*SWT*) addresses, in this context, all people including the believers and disbelievers. He (*SWT*) has created all that is on earth for people at large. This is the bounty of His Lordship. It is as if the address to the disbelievers indicates to them that they can consume the lawful things that the believers consume as they are beneficent for them in this life despite their disbelief. This is for their own good as Allah has only prohibited what is harmful and permitted what is good.

Many people, wishing to belie the issue of lawful and unlawful issues, have exceeded the limits. They want to save their faces by finding fault with this religion as they could not find it in their ability to abide by Allah's commands. They wonder, "Why has Allah created something that He made unlawful?" As if they believe that every creature has been made to be eaten. If so, then why snakes, instead of being eaten, are caught to extract their poison for treatment purposes? Before they discovered this use of snakes they used to wonder about the reason of the creation of snakes. They now realize Allah's wisdom behind creating these species. He (*SWT*) has not created them for us to eat but to use them for treatment. Thus, if you see something prohibited by Allah do not say why Allah has created it because you do not know its benefit. Not everything is created to be eaten. For example, in summer we use Naphthalene to kill insects that might ruin our winter clothes, yet we caution our children against eating it so is the case with all antiseptics and disinfectants.

Everyday, new discoveries are being made. In Saudi Arabia, there is a kind of fish, which never grows beyond a thumb size. They are in abundance. When we inquired about its use, we were told

that its job is to prevent the water from going putrid in places where man does not interfere to do so. To prove this, we threw some food crumbs and this fish, out of nowhere, emerged to pick these crumbs and finished them off. Hence, Allah creates creatures to preserve other beings. There is an unknown wisdom behind eating such and such food and abstaining from other kinds of food.

Another example is the cattle egret, known as the friend of farmers. Its job is to clear the cultivated land off worms. Ever since pesticides have been discovered, this bird disappeared leading to the increase of the worms danger. It is indeed a meticulous divine equation. So is the example of flies which people often wonder about the reason of its creation. Flies feed on garbage ridding people of its harm. Yet, people can protect themselves against flies through cleanliness. Thus, every creature plays its role in the universe. Allah, the Creator, commands the people to eat only what is lawful. If the disbelievers only think, they will come to realize that all Allah's ordainments are for their benefit. They should emulate of the believers in what they eat. History has proven that sometimes the rejecters-of-faith turn to the methodology of Allah's religion to solve some of their problems. They do not do so out of their belief in the religion of Islam, but they accept Allah's orders as a life system.

For instance, Allah has prohibited eating the meat of carcass which is not slaughtered. This is due to the fact that its meat is detrimental to man's health. Blood vessels in any animal are either veins or arteries. Blood which is yet to flow to the lungs and kidneys is not pure. By slaughtering an animal both its pure and impure blood flow out of it clearing its meat. Whereas an un-slaughtered animal's meat is not clear of the bad blood which is harmful to man. "...**and do not closely follow the steps of Ash-shaytan...**" A 'step' is the distance between two feet when taking a stride. Allah orders us not make Satan our leader because of his longstanding enmity to us. You must take your precaution by suspecting him for he disobeyed his Lord. It is not right to obey him in any order for he is " **an evident enemy**" since Adam's time. Then Allah, the Truth, informs us the commands that Satan says.

Allah said what can be translated as, "**Surely he only commands you to odious (deeds) and obscenity, and that you should say against Allah that which you do not know**". (TMQ, 2:169) Odious deeds are such that have no specified penalty, like backbiting, slandering. Obscenity is the heinous deeds that demand a penalty. Satan commands you to say against Allah (SWT) what you do not know.

Allah says in the following *ayah*, "**And when it is said to them, 'Closely follow what Allah has**

**sent down,” they say, “No indeed, we closely follow what we have come upon from our fathers.” And even if their fathers did not consider anything and they were not guided? ” (TMQ, 2:170).**

The above *ayah* deals with a crucial issue in the Muslim community, it is the emulation of the forefathers' habits and tradition. Imitation is part of the human nature. When man emerges into the existence with the energy of life it allows him to move about and around and this movement is based on the past experiences. A child does not know that his hands grasp things unless he has seen someone doing it in his environment. Moreover he copies the people around him especially the parents. When he is among people of different ages, he copies a mixture of actions made by those people. He imitates his grandparents, father, mother, siblings, thus a mixture of moves representing all generations are acted out. The mingling of the child with different generations allows him to witness the different characteristics of life both the spiritual and the material. That is because the child sees his father being busy with the bustle and hustle of life in earning his bread which has probably drawn him away from the values and the methodology set by Allah. On the other hand, he sees his grandparent who has renounced the hubbub of life and turned to the methodology of values.

The grandparent is closer to Allah's meeting, as he reckons. He is now more committed to acts of worship like prayer. The child might hear the call for prayer and knows that his grandparent will pray, so he brings him the prayer mat spreading it to him and copies his movements in prayer. Thus the mingling of generations offers the values of the two aspects of life; the spiritual and the material. Allah manifests to us His favor in what can be translated as, **"And Allah has made for you of yourselves spouses, and made for you from your spouses sons (i.e. sons and daughters; seeds) and grandchildren..." (TMQ, 16:72)**

Allah calls the people to follow what He revealed to the prophets rather than following the forefathers in all what they did. The forefathers could have wavered in their attitude and became heedless or oblivious of the methodology laid by Allah. The habits and norms of people may change but the methodology set by Allah never alters so follow what Allah sent down. Yet their claim that they are following the steps of their forefathers' methodology is false. If it were true then the way of Adam, who was a believer, would have continued till now without change.

People throughout the ages have altered the way of Allah. This is because what some forefathers did was in accordance with the inclinations and desire of some. Allah said, **"closely follow"** meaning make the methodology of Allah followed and be its followers. Any other way is made by the inhabitants of the earth and is unsafe. The reply, **" what we have come upon from our fathers"**

means that they follow what their eyes opened to see copied and taken for an example. Allah, the Truth, proves that this is false and mere justification. First, if they truly followed the way of Allah it would have never altered. Second, they differ from their fathers in many ways. When the descendants have their independent character they become keen on being different. Hence, we witness a gap between generations. Yet, we accept this, referring it to the differences between generations, as the youth now have their own identity and character. Thus, the claim that the descendants copy and follow their forefathers is false.

**"And even if their fathers did not consider anything and they were not guided?"** came the reprimanding question from Allah (SWT). Both reasoning and guidance are negated regarding the forefathers in this *ayah* (verse). The rejecters of faith follow their forefathers blindly. This blind imitation can only be if the insight of the followed is utterly trusted for its absolute comprehensive clarity. This cannot be transmitted from human to human, but it can only exist if it originates from the way of Allah. When this blind following is of Whom you trust His wise, comprehensive, and inclusive insight, then it is an insightful and seeing emulation in the meantime. By thus, you protect yourself from the blunder of your sight and insight. In the meantime you commit yourself in following whom you believe that both his insight and sight are never mistaken. One should not follow his equal but should first think and consider matters. Therefore, Allah obligates only an adult whose mind is matured in order to fulfill Allah's orders. Allah (SWT) does not obligate an insane person who has lost his mind, He (SWT) makes His orders binding only on those who have both physical and mental ability. The physical ability is to enable a person to carry out what his mental ability guided him to, without coercion.