

## MATALIB-AL-FURQAN

### SURAH 1 VERSE 7 (a)

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

The common rendering of صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ in English or any translation is “Show us the straight path of those on whom is Your favour, not of those on whom is Your anger nor of those who are stray”. On the face of it there does not seem to be any idea that can be argued, but on serious examination one finds concepts that are disconcerting concerning the attributes of Allah. When one makes a supplication to Allah “Show us the straight path of those on whom is your favour or grace”, then there is nothing technically incorrect, but when we say “not of those on whom is Your anger or those who have strayed”, then it means that Allah shows guidance and the straight path to those who are entitled to His anger or are on the strayed path. This concept is to be wholeheartedly rejected. Allah is above the concept that He would guide those who are astray and on those on whom is His “anger”.

It is tragic that translators have not taken the trouble of correctly translating the Qur’an rather than giving meanings that end up with “Allah guides those He wishes and leads astray those He wishes”. Details of these examples will be discussed in the appropriate place; however one should understand now that man is fully responsible for the receipt of Allah’s guidance (by his actions) or leads himself astray by his own actions and these actions results are subject to Makafat-e-Amal (cause and effect) which are a consequence of the Laws of Allah. Man incorrectly believes that the consequences are directly from Allah (Those who have access to the book *Kitab-ut-Taqdeer* should read it for more clarity).

For the fuller understanding of Qur’anic Verses one must understand that the truth, acquaintance and presentation of opposites are a methodology of the Qur’an to render its understanding and this methodology is very convincing and effective e.g. ignorance and enlightenment; shadow or darkness

and light; blindness and perception. Thus when using these principles مَغْضُوبٍ عَلَيْهِمْ means that Allah should show us that path of those on whom is His favours and not of those who did not earn His favour, by contrast.

مَغْضُوبٍ عَلَيْهِمْ

(Maghdoobi ‘Alaihim)

The word غَضِبَ, Ghadab, whose root meaning is intense, powerful, movement, upper hand and to be in servitude. When this word is used for man then the following meanings will apply, angry, cross, irritated, furious, exasperated etc, but Allah is above the emotions and feelings that man possesses and

demonstrates. When this غَضِبَ, ghadab, is used for Allah it would mean that man becomes a victim of the *Mukfat-e-Amal* Laws of Allah and suffer the consequences of one’s actions as is said in Surah 85 Verse 12: The grip of Allah’s Law of consequences is very severe,

إِنَّ يَطَّشَ سَرَابِكَ كَشَرِيْدٍ

In references to Pharaoh in Surah 73 Verse 16 the Qur’an states:

16 But Pharaoh disobeyed the messenger, so We seized him with a violent grip.

فَعَصَى فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ  
أَخْذًا أَوْيَلًا ﴿١٦﴾



قَدْ وَقَعَ عَلَيْكُمْ مِنْ رَبِّكُمْ رِجْسٌ وَعَظَابٌ  
 ; “Your chastisement from your Sustainer has already  
 begun as you are in the grip of loathsome and evil acts and that has resulted in you having lost your  
 reason”. What you are depending on is nothing but <sup>أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا نَزَّلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ</sup>  
 “names which you and your fathers have devised and for which you have no authority from Allah.  
 Wait and see what follows.” The consequence of the nation of Hud AS is referenced in Verse 72:

وَقَطَعْنَا دَائِرَ الَّذِينَ كَذَبُوا بِآيَاتِنَا  
 وَمَا كَانُوا مُؤْمِنِينَ ﴿٧٢﴾

“...and uprooted those who rejected Our Laws. They were those who would have never believed.” To  
 be subject to the *Ghadab* of Allah means *to be deprived of all the comforts and results of one’s efforts  
 and the removal of the very essence of life from them.*

Another sign of the favours of Allah is that the recipients are as shown in Surah 3 Verse 103:

فَأَلَّفَ بَيْنَ قُلُوبِكُمْ

and that is that “Their hearts are joined” but if people are after the lives of one  
 another than their result is as is stated in Surah 4 Verse 93:

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاءُ  
 جَهَنَّمَ خَالِدًا فِيهَا وَعَذَابُ اللَّهِ عَلَيْهِ  
 وَلَعْنَةُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ﴿٩٣﴾

“But whoever kills a *Momin* with intentionally, his punishment will be as is stated in Surah 2 Verse  
 178. He will receive this punishment in this world. In the life Hereafter his recompense will be  
*Jahannam* to abide in, in accordance with the *Ghadab* of Allah and His curse (negative consequences  
 of ones actions) and that is he will be lost to the favours of Allah, Whose consequence would be  
 dreadful torment.”

أَسْحَطَ اللَّهُ

This word is commonly translated “displeasure of Allah”; once again it is necessary to  
 point out that Allah is above emotions and feelings that are experienced by human beings. The correct  
 meaning would be “to experience the consequences of following a path that is against the Divine  
 Law”.

It a phraseology that is similar to *Ghadab of Allah*. Although all the guidance has been received by  
 one, the route preferred by some is not to follow the guidance of Allah but there own emotions or the  
 dictates of others, and thus their result would be to be devoid of the favours of Allah and to  
 experience humility and derogation.

This phrase is used in the Qur’an and is explained in Surah 47 Verse 25 to 28:

ذَلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا  
 مَا نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ  
 الْأُمُورِ ۗ وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ ﴿٢٥﴾

فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ  
وُجُوهُهُمْ وَأَدْبَارَهُمْ ﴿١٧﴾

ذَلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَسْخَطَ اللَّهُ وَ  
كَرِهُوا رِضْوَانَهُ فَأَحْبَطَ أَعْمَالَهُمْ ﴿١٨﴾

“25. In actual fact people who turn their backs even after clearly understanding Qur’anic guidance, do so because their desires encourage them to embellish their selfish gains and entertain false hopes. (Thus they give preference to their individual short term selfish interests, over Qur’anic guidance which promotes benefit for mankind.)

26. Then they secretly join hands with those who abhor Divine Laws and tell them, "We shall obey you in certain matters." Tell them that *Allah* is fully aware of their secret intentions and plans.

27. (At present they are contented by conspiring in this way but) What will be their state when death faces them and the adverse results of their erroneous deeds overwhelm and crush them?

28. This is because they follow the path that is against Divine Laws. Living in obedience to the Divine Law is most displeasing to them. (Consequently, they will not be able to achieve any success and) All that they have been doing will go waste.”

This is because having been aware of the guidance from Allah and having followed it, now they tend to deviate from it and thus become recipients of the *Ghadab* of Allah by following those who reject Allah and thereby end up by losing the benefits of all their good deeds.

فَأَحْبَطَ أَعْمَالَهُمْ

Some attention is required to understand the last words of the Verse quoted above,

“deeds go to waste” in respect to *أَسْخَطَ اللَّهُ* “following that which is against the Laws of Allah” in that why should one not be deserving to get the rewards of the good deeds that have been acted upon one and why should the action of denying the laws of Allah result in overshadowing the good ending in a negative consequence. This could be compared to the prescription of a doctor and the dispensing of medication from a person who is not a doctor and how these two actions could result in the prescription not having any actions. In the life of a person it is true that a person could use all his facilities to perform all the positive actions, and this would be *Deen*; but then suddenly goes against all odds and performs something that not only denies the actions of positiveness but negates it totally in actions against the laws of positiveness, being actions that lend themselves to be similar or according to *Madhab or some school of thought* rather than the Qur’an. This latter action in relation to the Laws of the Quran would be *Shirk*. Therefore, such negative actions of someone who had acted in a positive way now bring no positive results, why should this be so? This results in humility etc. The Quran explains this response to such actions in Surah 12 Verse 106:

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا  
وَهُمْ مُشْرِكُونَ ﴿١٠٦﴾

“Most of them profess belief in *Allah* yet continue to practice shirk”. See also 39/45; 40/16; 17/46. Even though they are believers their actions result in *Shirk*.

The Qur’an has shown hunger as *Ghadab* of Allah even though the Nourishment of Allah had not been taken away from them, they did not believe in it to be the favour of Allah, as shown in Surah 16 Verse 112:

112 And Allāh sets forth a parable: A town safe and secure, to which its means of subsistence came in abundance from every quarter; but it disbelieved in Allāh's favours, so Allāh made it taste a pall of hunger and fear because of what they wrought.<sup>a</sup>

وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً  
مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ  
مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَقَهَا اللَّهُ  
لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ ﴿١١٢﴾

On the other hand it must also be remembered that nations that have much subsistence are not exempt from chastisement because they are comfortable and proud in the thought that this will not be taken away, but the Quran states otherwise, as stated in Surah 28 Verse 58:

58 And how many a town have We destroyed which exulted in its means of subsistence! So those are their abodes: they have not been dwelt in after them except a little. And We are ever the Inheritors.<sup>a</sup>

وَكَمْ أَهْلَكْنَا مِنْ قَرْيَةٍ بَطَرَتْ  
مَعِيشَتَهَا فَتِلْكَ مَسْكِنُهُمْ لَمْ  
تُسْكَنْ مِنْ بَعْدِهِمْ إِلَّا قَلِيلًا وَ  
كُنَّا نَحْنُ الْوَارِثِينَ ﴿٥٨﴾

If scarcity can result in negative consequences then how can one explain abundance having similar results. The answer is very simple in that those that have abundance and distribute according to the needs of the people their results would be positive but when the equitableness is not in balance then this results in hunger and fear for some resulting in all paying for the consequence of the actions of a few; the Qur'an has explained this as the *Ghadab* of Allah in Surah 20 Verse 81:

كُلُوا مِنْ طَيِّبَاتِ مَا سَرَرْنَا لَكُمْ وَلَا  
تَطْعُوا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي  
وَمَنْ يَحِلَّ عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ ﴿٨١﴾

“Now partake in all the pleasant things We have provided for you, but do not transgress the bounds of equity. If you do that, a dire punishment will fall on you according to the Divine Law of *Mukafat* (consequence). And remember that people upon whom such chastisement is unleashed, fall into an abyss.”

This is explained in Surah Ar Rahman 55 Verse 8: *أَلَّا تَطْغَوْا فِي الْمِيزَانِ* meaning, “You should thus maintain this balance with fairness and justice, without differentiating between anybody's rights and obligations.” And if you do differentiate in the rights then you too will become subjected to the *Ghadab* (as explained above) of Allah.

Not only that, but the Qur'an has also stated that one should not befriend those on whom is the *Ghadab* of Allah, and this is stated in Surah 58 Verse 14:

الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ  
اللَّهُ عَلَيْهِمْ ط مَا هُمْ مِنْكُمْ وَلَا مِنْهُمْ  
وَيَحْلِفُونَ عَلَى الْكَذِبِ وَهُمْ يَعْلَمُونَ ﴿١٤﴾

“Such precautionary steps are essential at this stage, because some hypocrites, the *Munafiqeen*, who have penetrated your organization can be dangerous to your Order. In fact they establish bonds of friendship with people who have been condemned for opposing and rebelling against the Divine Order. They are neither sincerely with you nor are they openly with your opponents. They assure you of their sincerity by swearing falsely; and they do all this knowingly.”

Allah has stopped the Believers from such association in Surah 60 Verse 13:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَوَلَّوْا قَوْمًا  
 غَضِبَ اللَّهُ عَلَيْهِمْ قَدْ يَكْفُرُونَ  
 الْأُخْرَىٰ كَمَا يَكْفُرُونَ  
 أَصْحَابِ الْقُبُورِ ۗ

“(All laws and directives in respect of relationships with the *kuffar* have been explained in detail. Therefore) O *Jamat-ul-Momineen*, you should not establish any friendly relations with those who have been declared guilty on account of their opposition to the Divine Order. Won't it look odd and awkward that while they stand condemned in the eyes of your System, you still maintain friendship with them? Remember the basic difference between *Eiman* and *Kufr* is the concept of the Law of *Mukafat* (cause and effect) and the life hereafter. These people have rejected the basic concepts, just like those *kuffar* who are now dead and lay buried in their graves. (The rejection of the basic commands of *Deen* is the prime reason why keeping friendly relations with those who have been declared criminals is opposed by Allah, because they oppose this system.)”

Having understood the above now a Believer wants to know, who are those that the Quran refers to as:

وَالضَّالِّينَ