

The Radiating Quranic Rays on the Intercession of the Best of Creation Alayhis Salaam  
 (“RQR” for short) OR  
 The Concept of *Maghfirah*, *Taubah* and *Shaf’at* from the Qur’an  
 And Izn of Allah (Permission?)

With the recent communications concerning the above subjects being emailed to all and its responses, I have decided to present some comparative facets from the Qur’an itself, with relevant Verses. The subjects, per se, require volumes to be written on, but, we do not have the time but definitely have the details to present the subject in summary format. But before I delve into the subject matter, let’s clear up some misnomers. Incidentally, I will not comment on any aHadith as the Qur’an is sufficient for all, and the Word of Allah does not need a crutch to lean on.

The term “Master” refers to Allah and is a direct translation or explanation of the word **مَلِكٍ** in Surah 1 Verse 3 as **مَلِكِ يَوْمِ الدِّينِ**, Master of the Day of Accountability (Requital) and that can only be Allah, to use this term for **any** human being including a *Nabi* would be *Shirk*. as would be the use of the word “*Alim* or *Moulana*. Further to use the word “Saviour” in Islam would also be incorrect as this is a Christian concept (details another time). I cannot opine on the “Vision of Allah” as to me this goes against the *Sifat* or *Usma-ul-Hosni* of Allah as this term gives him human qualities – *Shirk* again.

(It is unfortunate that the Arabic in the RQR is from left to right – is this a modern form of writing Arabic and the Qur’an? Makes reading quite difficult)

1. **مَقَامًا مَّحْمُودًا** -*Maqam-um-Mahmooda*. The Verse 79 of Surah 17 goes thus with its literal meaning

79 And during a part of the night, keep awake<sup>a</sup> by it, beyond what is incumbent on thee; maybe thy Lord will raise thee to a position of great glory.<sup>b</sup>

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ ۖ  
 عَلَيْكَ أَنْ يَرْفَعَنَّ رَّبُّكَ مَقَامًا مَّحْمُودًا ۝

When one refers to the Verse before and after Verse 79, it would become quite clear that the enemies of Nabi Muhammad AS and Islam had other ideas and only the steadfastness of the Nabi could bring him success, the Message of the Qur’an would thus be:

“This will not, however happen automatically. You will have to strive hard for it. You have to follow a definite programme. Before the day dawns, set out your schedule for the whole day in the light of the *Qur’an*, since that time is very congenial for such deliberation. Then from the dawning of the day to the evening follow it practically. In the early hours of the night consult with your companions (Refer Surah 73 Verse 20). In the late hours of the night you may rise if you so desire - this is, however, voluntary activity for you.

If you and your companions follow this programme assiduously you will soon attain an **exalted position of praise and glory** in the eyes of the whole world.”

The above is not some magic but a consequence of one’s actions *Mukaf’at-e-Amal* or *Cause and Effect* or *Illat and M’aloom*. Very briefly:

The entire Universe and the System of *Deen* (way of life according to Qur’an) is based on the principles of the law of *Mukaf’at*: in fact, the entire universe revolves around this system. *Allah* has laid down an unalterable dictum: every action in this Universe has a previously decided or determined effect. (as opposed to taqdeer, destiny, Karma etc). This is *Mukaf’at*.

For instance, if a kettle full of water is heated, the water at a certain temperature would get warm, start boiling and then turn into vapour. Or if a human being takes poison he would die. This Law of *Allah* prevalent in the Universe does not change. Surah 48 Verse 23, and Surah 17 Verse 77, and also refer Surah 35 Verse 43).

23 (Such has been) the course of Allāh that has run before, and thou wilt not find a change in Allāh's course.

77 (This is Our) way with Our messengers whom We sent before thee, and thou wilt not find a change in Our course.<sup>4</sup>

سَيِّئَةُ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ  
وَكَانَ تَجَوُّدَ لِسَيِّئَةِ اللَّهِ تَكْبِيرًا  
سَيِّئَةُ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ  
رُسُلِنَا وَلَا تَجِدُ لِسَيِّئَتِنَا تَحْوِيلًا

None can change the Law of Allah and even the Maker of the Law himself, although all Powerful and can act differently, abides by it Surah 11 Verse 56: إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ. This is the *Mashiyat* of Allah and even as a Sovereign of the Universe he does not exercise His Will like humans but acts on the basis of certain laws which never change and of which he is the Master.

## 2. غفار Ghafara

*Ghafoor* is one of the attributes of *Allah*. Basically, meaning the One who provides *Maghfirah*. *Ghafrun* is to make someone wear something which would protect him from filth or dirt (according to Moheet). So this word has the basic meaning of **covering and protecting**. It also means to conceal or put a cover - *Ghafaral-Mata'a fil Wia's* means he put valuables in a utensil and then conceal (thereby protecting) it. *Mighfar*, is a chain armour, worn under the helmet also covering the neck and the shoulders, which protects a warrior from the attack of a sword.

*Al-Ghifara* is a bandage which women usually wear over the head to protect the head-covering from getting spoiled by the oily hair. *Al-Jamm-ul-Ghafeer* is that helmet which covers the entire head and thus protects it.

*Maghfirah* means protection. When a nation travels on a wrong track, the effects of evil-deeds start appearing. But any time before a people perish or get closer to destruction, *Allah*, the Almighty has provided alternate ways for it to recover. If a people leave the wrong path, come back and undo the wrong (this is called *Taubah*), and then start going on the correct path, the positive deeds not only undo or cure the damage done, but also start giving healthy results. So it not only protects them from evil-effects, but also provides them nourishment for further growth. This is the *Maghfirah* of that nation.

Accordingly, the author of Moheet writes that *Istighfar* means to desire correction and protection from a damaging or mischievous thing by undertaking positive actions. *Maghfirah* also means to save a person from the punishment which has become due on account of his misdeeds (by Moheet). *Maghfirah* is usually, incorrectly, translated as "forgiveness". The Quranic Law of Requit, however, entirely negates the very concept of forgiveness. Every human action, according to this Law, has a natural and logical outcome for which there can be no forgiveness. Positive deeds strengthen the "self" or personality-*Nafs/Rooh* and the person remains immune from the effects of the destructive forces. This state can only be achieved by performing constructive deeds, continuously.

The first prerequisite, therefore, for the prevention of disease is one's internal resistance; that is to say, the body should have sufficient internal strength to withstand an attack by forces detrimental to its health. If, however, the attack proves too strong and the person falls ill, the person's resistance must be strengthened to prevent the disease from taking a fatal turn and a cure be found. This preventive and curative process would be called *Maghfirah*.

Faithful compliance of the Laws of *Allah* gives man sufficient strength to resist the destructive forces in life. But if man should ever fall into error and be guilty of infringing these Laws, and the personality should consequently be weakened, the remedy would lie in good conduct calculated to recuperate and strengthen the personality and save the person from the harmful effects of the lapse. This is *Maghfirah*. Allah does not wave a magic wand and cancels all the incorrect actions. It happens by positive actions

### Surah 47 Verse 19: (Where is the concept of Shaf'at)

كَاعْلَمَ أَنْتُمْ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَعْفُوا  
لِنَفْسِكُمْ وَلِلَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ  
آمَنُوا مِنْكُمْ وَالَّذِينَ آمَنُوا مِنْكُمْ

This Verse, on the basis of above explanation, would mean: "You should have the firm conviction that no one except *Allah* wields any authority or power in the Universe. Therefore, you should not become depressed by allegations and aspersions concocted by your opponents, against yourself and the *m'omin* men and women. Seek protection

under the Divine Laws (by acting according to the Qur'an and not waiting for some miracle), against their negative effects (Refer also 40:55; and 48:2). He knows about the progress of your movement (from *Makkah* to *Madina*) and what the ultimate destination would be.

Since the Nabi AS was not a sinner, then what forgiveness would he be seeking?

#### Surah 93 Verse 5: (Where is the word for Shaf'at)

5 And soon will thy Lord give thee so that thou wilt be well pleased.<sup>a</sup>      وَكَسَوَتْ يُعْطِيكَ رَبُّكَ فَتَرْضَى ۗ

Unfortunately, the meaning of this Verse is being hammered to fit into the erroneous concept being put forward by the writers of ROR. The real context is described in the full Surah *Wad-Duha*:

"1-3.(O *Rasool!*) Rest assured, neither has your *Rabb* abandoned you nor is He displeased with you. Do you not see how before daylight appears, the darkness of night covers everything and makes the whole atmosphere calm and quiet; and how long these hours of darkness and stillness are? These facts show that:

4. The initial stage of this programme would be difficult, requiring forbearance and courage. Ultimately it will turn out to be a source of all blessings; and everything in future will be better than the earlier part of your life.

5. **It will not be long before your *Rabb* bestows so much on you that all your wishes and desires are fulfilled.** (This refers to the success of the mission of the Nabi AS).

6. In this regard, O *Rasool*, consider your own life. Is it not a fact that once when you were alone, He provided you protection and shelter; and;

7. Is it not a fact that when you were wandering in search of truth, He guided you through His *Wahi* to the right path; and that;

8. He found you needy and gave you so much, making you secure and independent of everyone?

9. (Thus you have seen how ease and comfort come into your life after every hardship. This is also likely to happen with your mission. Therefore be firm and steadfast in your programme, so that in your society) If someone becomes lonely and helpless, no one should suppress or push him away;

10. Any needy person should not be despised (so much so that he should not become dejected by the arrogant and indifferent attitude of people who are in a position to fulfil his needs).

11. In order to bring about such a change in the society, continue making it known to everyone that the bounties of your *Rabb* are not for any one group to take into their exclusive control, and deprive others. These should be equally available to every needy person.

#### Surah 4 Verse 64: (Where is the word for Shaf'at)

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ  
اللَّهِ وَكَوْنِ أَتَاهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ  
فَاسْتَعْفَضُوا اللَّهَ وَاسْتَعْفَضُوا الرَّسُولَ  
كَوَجَدُوا اللَّهَ وَرَسُولَهُ نَحِيْمًا ۗ

The message and meaning of the above Verse would read:

"*Deen* is not an abstract ideology or mere theoretical values. It is a practical way of living, a collective life. For this purpose an order or system is essential. This is why *Allah* has sent a *Rasool* along with revelation. The responsibility of the *Rasool* is to establish that Order. Obedience to *Allah* is through obedience to the *Rasool*. For example, if anyone falters (in the fulfilment of the requirements of the mission), he is required to go to the *Rasool* to seek protection and corrections (forgiveness). The *Rasool* cannot decide the matter in his personal capacity. He will decide it in accordance with *Allah's* Laws. In *Deen* this is the procedure for securing forgiveness (that is correcting one's ways) from *Allah*."

The principle is that good deeds would overpower the effects of wrong-doing and this becomes one's forgiveness, as the Qur'an states in Surah 11 Verse 114:

**114** And keep up prayer at the two ends of the day and in the first hours of the night. Surely good deeds take away evil deeds. This is a reminder for the mindful.<sup>a</sup>

وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَرُكْعًا  
مِّنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُدْهِبُنَّ  
السَّيِّئَاتِ ذَلِكَ ذِكْرَى لِلذَّكِرِينَ ۝

For the accomplishment of your programme you should arrange for the assembly of *Sal'at* at the break and close of the day and during the early hours of the night (Also refer 17/78, 24/58). The results accruing from your **good actions will efface the ill effects of your falterings**, if any. This is a basic principle for those who adhere to *Allah's* laws. So you should pursue your programme steadfastly and remember that *Allah* does not let the reward (results) of *Mohsineen* go to waste. (no magic wand).

### 3. تَوْبَةٌ *Tawaba*; Means to return. He returned.

As an explanation: When on one's way to a particular place, a person reaches a crossing, takes a turn and goes along; but after a short while he realises that he was on the wrong path which will not take him to his destination, he must now turn back to the point where he took the wrong decision. This kind of return is called *Taubah*.

It is obvious, however, that a mere return to the cross-roads will not take the man to his destination; he will also have to travel along the right path, henceforth. *Taubah*, therefore, covers all the three aspects of the process: **realising one's error, retracing one's steps and then taking the right course**. One who adopts this course is called *T'aib* and the action would be *Taubah*.

In our example, each step that the person travels in the wrong direction takes him further away from his destination. After realising his error, he starts back towards the point wherefrom he had taken the wrong road. With each step that he now takes, his destination is coming nearer to him by two steps, i.e., the step taking him earlier away being retarded, the destination approaching him by twice the distance he covers with every step. This is called "*T'aba Alaihe*" and the doer of such action "*Tawwab*."

"*Tawwab*" when attributed to *Allah*, it means His Law embraces such a person with all His blessings.

**Al though there are many Verses on the subject in the Qur'an the undermentioned two Verses from Surah 25 would suffice:**

**70** Except him who repents and believes and does good deeds; for such Allāh changes their evil deeds to good ones.<sup>a</sup> And Allāh is ever Forgiving, Merciful.

إِلَّا مَن تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا  
كَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ  
وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ۝

**71** And whoever repents and does good, he surely turns to Allāh a (goodly) turning.

وَمَن تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ  
إِلَى اللَّهِ مَتَابًا ۝

### 4. شَفَاعَةٌ / شَفَاعَةٌ *Shafa'at*

Before delving into this subject in somewhat detail, let's look at a few very telling Verses that will put a spanner in the spoke of intercession.

#### Surah 36 Verse 54

**54** So this day no soul is wronged in aught; and you are not rewarded aught but for what you did.

قَالِیَوْمَ لَا نُظَلِّمُ تَقْسًا شَیْئًا وَلَا  
نُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ۝

They shall be assured, "Today no human being shall be wronged in the least. Only the results of your **own** deeds will confront you." And again in the same Surah Verse 59:

**59** And withdraw to-day, O guilty ones!

وَ أَمَّا زُورَ الْیَوْمَ أَیُّهَا الْمُجْرِمُونَ ۝

At that stage society will no longer remain intermingled. The guilty will be separated from the noble. No one will be able to cheat others in the guise of being a gentleman; and the guilty ones will be unable to enjoy the fruits of *Jannat*. Note that there is **no mention of intercession**.

And now for the coup de grace on intercession. On Quiyamat Day the Messenger will be complaining about those who did wrong and did not follow the Qur'an and the Laws of Allah; **Surah 25 Verse 30**:

30 And the Messenger will say: My Lord, surely my people treat this Qur'an as a forsaken thing.

وَكَانَ الرَّسُولُ يُرَبِّبُ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا ﴿٣٠﴾

And the *Rasool* will say, "O my *Rabb*, this is the very nation of mine which had put the Quran into the shackles of self-conceived ideas, whereby it could not move even a few steps freely." (Instead of being guided by the Quran, they made it subservient to their own beliefs and customs.) After this statement of the Messenger of Allah, do we still need to discuss intercession? But.....

Back to **شَفَاعَةٌ** *Shafa'at*

*Shafa'un* means to bring something so close to another that it almost becomes one. This is according to Raghīb. And *Shafa'at* means to assist someone or to assist someone in a way that both become "one". Thus the principal of intercession incorrectly became to be linked with *Shafa'at*.

Since the Qur'an emphasizes the concept of Ummah and community it is the duty of all individuals to work towards the progress and upliftment of such a community. Thus every individual becomes the *Shafi'un* of every other in a Muslim community and will be at the "side" of his brother Muslim at all times and the Ameer of such a community through its Markaz (centre) will be the *Shafi'un* of all. No person ever feels lonely in such a community. This is the practice of Muslims in real life.

If one refers to Chapter 5 Verse 2 Allah says that when one stands for a good deed with another he also shares in its profit and vice versa". Also refer Chapter 2 Verse 177.

And help one another in righteousness and piety, and help not one another in sin and aggression,<sup>c</sup> and keep your duty to Allāh. Surely Allāh is Severe in requiting (evil).

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٥٠﴾

This belief amongst Muslims that on the day of Resurrection there will be intercession from the Nabi AS and other sources is a myth similar to the belief of **Christians that Jesus's blood on the cross is intercession for their sins**. In response to the Christian doctrine, Muslims have concocted this whole idea of intercession to keep pace with Christianity and show to the Christians that Nabi Muhammad AS also has similar powers as the Christians believe. (Refer **Chapter 2 Verse 255**)

Who is he that can intercede with Him but by His permission?<sup>a</sup> He knows what is before them and what is behind them.

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ

This is that part of Verse 255 that leads one to all sorts of misunderstandings because of the non-Islamic belief of intercession. We conveniently ignore the Verse before 225:

254 O you who believe, spend out of what We have given you<sup>a</sup> before the day comes in which there is no bargaining, nor friendship, nor intercession. And the disbelievers — they are the wrongdoers.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمَ لَا بَيْعَ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴿٢٥٤﴾

On referencing Verse 253 we see that Allah states quite clearly that there is no distinction between Messengers and describes the duties of 'Isa AS. On the face of it there seems to be a contradiction between Verse 254 and 255- **لَا شَفَاعَةَ** -there is no intercession on the Day of Reckoning. Then what is the real Message?

Differences amongst human beings can be overcome if they subordinate their wills to Divine Guidance and establish a *Qur'anic Order*. To do that support is required. *Jama'at-ul-Momineen!* make every effort to establish this order before it is too late and the time comes when no

bargaining, friendship, or intercession will be possible. And those who deny the truth are the ones who bring suffering to themselves.

This order belongs to *Allah*, Who is the sole authority in the Universe; Who is Ever-Living and Self-Subsisting and Who is seized neither by slumber nor sleep. The entire universe is engaged in fulfilling His Plan. Who is there who can intercede with Him unless it be in accordance with His Laws. *Allah* knows the past and present of all people and no one can partake of his knowledge except through the method prescribed by Him. *Allah's* Authority encompasses the entire universe which He maintains untiringly. His Power extends from the lowest to the highest level of His Creation.

The Quran is quite explicit that (Chapter 2 Verse 48) nobody can assist anyone else and that **intercession will not be accepted from any one** and nobody will be able to **cancel** the misdeeds of another.

**48** And guard yourselves against a day when no soul will avail another in the least,<sup>a</sup> neither will intercession be accepted on its behalf,<sup>b</sup> nor will compensation be taken from it, nor will they be helped.

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا  
وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا  
عَدْلٌ وَلَا هُمْ يُنصَرُونَ ﴿٤٨﴾

The Development of one's potentialities and the correct ordering of life is possible only if, one adhere to the *Niz'am-us-Sal'at* (2/153) with steadfastness and courage. Since one has become habituated to following the easy way of self-made *Shari'at* (*Shariah* is only in the Qur'an-Surah 42 Verse 13 and 21), one will find the path of *Deen* difficult to travel. But if one keeps in mind that one will eventually have to confront *Allah's* Law of *Mukaf'at*, one may be able to overcome one's egotistical tendencies and adhere to the Divine Laws. Every person need not be told the consequences of adherence to these Laws. All have witnessed them. When one adheres to them one is blessed with all the boons of life and pre-eminence amongst the contemporaries (Refer also 2/122). When one gives up that adherence, the respect for Law and justice disappears. But this state of affairs can continue no longer for when the *Quranic* Order is established no one shall avail another in anything, nor shall any intercession of one for another be considered, nor shall any form of compensation would be accepted neither shall they be succoured (Further References 6/165, 2/123). This would be the case both in this world and in the Hereafter.

"Intercession" contradicts the Quranic concept of Cause and effect (*Mukafat-e Amal*). If one looks at Verses 254/255 of Chapter 2 it becomes quite clear that, believing that *Shafa'at* means intercession then it would mean that there contradiction in the Qur'an.

And finally in **Surah 6 Verse 165 Allah states:** وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ "His law of *Mukaf'at* is that everyone would be responsible for what one has done himself or herself and that no one shall be made to bear another's burden." Now then!!!!

Finally in **Surah 89 Verse 3 it is stated:** وَالشَّفَعِ وَالْوَشِيِّ Literally means those (stars) that have their orbits in groups or singly in relative galaxies.

In conclusion I would like to suggest that this article be read with my research on the subject of "Du'a-The Qur'anic Concept" for a better understanding of *Shafa'at* and *Maghfirah*.

This is a humble effort in understanding the different headings of this subject. May Allah guide us all. Let the discussions continue.

“أَذُنُّ” (*aznun*) and “أُذُنٌ” (*uznun*): ears, the plural of which is “أَذَانٌ” (*aazaan*). “أَذُنُّ” (*aazan*): a person who has large ears, and “أَذُنُّ” (*aazan*): somebody who listens to (obeys), and accepts whatever is said. Quran says:

9:61	(Opponents say about) the Messenger that he believes everything he hears	الَّذِي وَيَقُولُونَ هُوَ أَذُنُّ
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“أَذَانٌ” (*aazan*): an announcement.

9:3	This is an announcement from Allah and His Messenger to the people	وَأَذَانٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ
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“أَذِنَ إِلَيْهِ وَوَلَّهُ” (*aazina ileihi walahu*): to listen attentively, willingly, but some feel that the liking or disliking is not implied. Some dictionary scholars say that this has a connotation of obeying along with listening. As such, to them: “وَأَذِنْتَ لِرَبِّهَا وَحَقَّتْ” (84:2, 84:5): not only ‘to listen’ but also ‘to obey’. “تَأَذَّنَ” (*ta-azana*): announce or give some news to somebody. But some others think it means to swear {T}.

Actually it does have the connotation of swearing and belief. The teller says, verily I’ll do it. As such where Surah *Al-Ahzaf* says:

7:167	And your Sustainer announced that He will do it.	وَإِذْ تَأَذَّنَ رَبُّكَ
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(By God’s announcement or saying something definitely would mean that he has made a law (for something).

“أَذِنَ بِالشَّيْءِ” means ‘to find out about something’; ‘to be aware of it’ {T}.

2:279	for God has announced war against you	فَأَذَلُّوا بِحَرْبٍ مِّنَ اللَّهِ
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“أَذِنَ لَهُ فِي الشَّيْءِ” (*azina lahu fishai-i*): ‘to give permission’, and “اسْتَأْذَانَ” (*istaeezan*): ‘to seek permission’.

“إِذْنٌ” (*izn*): permission, announcement and awareness. “فَعَلَهُ بِإِذْنِي” (*fa’alahu bi izni*): ‘he did it with my knowledge’. {T}

*Ibn Faris* says that it means ‘ear’ as well as and ‘knowledge’.

*Raghib* says “إِذْنٌ” (*izn*) and “عِلْمٌ” (*ilm*) (knowledge) differ as “إِذْنٌ” (*izn*) is used when the intent and willingness of the one with knowledge is included, but it is not necessarily the case with “عِلْمٌ” (*ilm*), therefore, *iznillah* would mean both the knowledge and permission of Allah. Ordinarily this is known as God’s law or rule. (Its details will be found under the heading “Sh-Y”). Thus, in the Quran, wherever “إِذْنٌ” (*iznu-llahi*) appears, both His knowledge and Will are intended.

Surah *Al-Airaaf* says,

7:58	And good result comes forth from it, according to Steiner’s “إِذْنٌ” (rule).	وَالْبَلَدُ الطَّيِّبُ يَخْرِجُ نَبَاتَهُ بِإِذْنِ رَبِّهِ
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It is obvious that God has a law regarding agriculture, and crops appear according to this law.

The Quran says:

22:65	He holds back the clouds (rain) so that it doesn’t fall onto the earth without his “إِذْنٌ”	وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ
3:145	No <i>nafs</i> comes to rest, unless according to Allah’s laws	وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ

This means that all living things die according to a law (of God / Nature).

Surah *Al-Baqrah* says:

2:102	But they hurt no one, except according to Allah’s law	وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ
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This means that Allah has enabled man to be hurt by the harm inflicted by another.

This means that Allah has enabled man to be hurt by the harm inflicted by another.

Stones do not have this characteristic. This is what “إِذْنٌ” (*izn*) is. This is the announced law of God. Different things having different characteristics that determine their existence, is called God’s law which manifests itself in the form of Law of Nature. And as far the life of human society is concerned, this “إِذْنٌ” (*izn*) is written in the Book of God (the Quran).

Surah *Al-Baqrah* says:

2:213	And guides those who are <i>Momineen</i> towards the truth about things that they (people) differ in, according to the law (in the book)	فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ
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Here “إِذْنٌ” (*izn*): the Book of God (the Quran) which holds the announced law.

If it is taken to mean ordinary law, then it would mean that God guides people (believers) according to the law of guidance and guidance is begotten by those who seek guidance. Those who don’t seek guidance, remain astray. However, “إِذْنٌ” (*izn*) of Allah means God’s law or the rule of guidance as contained in the Quran.

**17** And our duty is only a clear deliverance (of the message).

Surah 36

وَمَا عَلَيْنَا إِلَّا الْبَلْغُ الْمُبِينِ ﴿١٧﴾

Shaikh Abdool Aziz Shaikh