

## ***Thematic Study of the Term “تغيير خلق الله” From the Verse 119 of Surah An Nisa from Classical & Contemporary Tafseer***

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### **Abstract**

Islam is a complete cod of life and it also guides us to live a simple life. Islam sets good moral standards so that there is no difference between the position entrusted to a human being and his respect. It is important to clarify the Shariah status of various methods adopted in beauty and cosmetic surgery so that people can enjoy adornment and beauty to a permissible extent, but their honor and wealth are protected. Islam has given great importance to medicine and education, as self-preservation is one of the main objectives of Islam. Treatment through this means is permissible, but sometimes it becomes mustahab and wajib. So there is a great need and importance to work on this topic because different methods have been tried to become beautiful. In the present era and also in the future, adornment and beauty will be attained by using permissible means. So we need to know, how Islam has set boundaries in the wider interest of society.

**Keywords:** *Islam, adornment, beauty, Shariah, permissible.*

### **Introduction**

Looking beautiful and attractive is a natural human desire. Shariah Mutahira has not only justified external and physical beautification based on moderation and free from extravagance but also urged to adopt it within the scope of limits and restrictions given the effects on society. In the Islamic Shari'ah, there are certain degrees of adornment. Zeenat Wajib, Zeenat Mustahab, Zeenat Makruh and others Zeenat Muharram.

Both outward and inward adornment is required in Islam purification through both outward and inward purity is required in Islam. Inner purity means that a person should be free from spiritual diseases such as malice, jealousy, and envy. Therefore, the Almighty has said:

وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ۝

"And do not hold a grudge in our hearts for those who believe. Our Lord, surely You are the Most Merciful."

The Prophet (peace and blessings of Allah be upon him) said:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَا تَبَاغَضُوا، وَلَا تَحَاسَدُوا، وَلَا تَدَابَرُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا، وَلَا يَجُلْ مُسْلِمٌ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثَةِ أَيَّامٍ ۝ "

"Abstain from harboring resentments among yourselves, refrain from feelings of envy and avoid abandoning one another. O devotees of Allah, strive to be like brothers, and let there be no envy among Muslims. It is impermissible for anyone to sever ties with their fellow brother for more than three days."

Islam has also ordered to beautify through external purity so that as far as possible a Muslim looks the most beautiful in terms of appearance. So in Islam, ablution, ghusl, beautiful clothes, cleaning of pubic hair, and cutting of nails, etc. have been ordered.<sup>3</sup>

Each change that interferes in the creation of Allah SWT by adding or removing something, whether the traces remain in what thing like tattooing, making a width between the teeth, or what disappears slowly like in epilation, or in which no trace remains like shaving the beard, all these are included in the interdiction of changing the creation of Allah SWT. However, everything is excepted which is established by the religious text like the practice inherent to the original disposition of human beings (Sunan Al-Fitrah) or what can be used to push away the harm or remove it<sup>4</sup>, by the Prophet (Peace Be Upon Him) saying:

عن أبي سعيد الخدري رضي الله عنه أن رسول الله -صلى الله عليه وسلم- قال: لا ضَرَرٌ ولا ضِرَارَ

"The principle is that no harm should be inflicted, nor should harm be met with retaliation."<sup>5</sup>

Allah's words:

وَلَأُضِلَّهُمْ ولَأَمْنِيَهُمْ وَلَأَمْرُهُمْ فَلْيَتَكُنَّ ءَاذَانُ الْإِنْعَمِ وَلَأَمْرُهُمْ فَلْيَغَيِّرَنَّ خَلْقَ اللَّهِ، وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِّنْ دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا

"I will certainly lead them astray and kindle within them inappropriate cravings. I will direct them to cut the ears of livestock, and I will instruct them to alter the natural creation of Allah. Whoever chooses to befriend Satan instead of Allah will undoubtedly suffer a manifest loss."<sup>6</sup>

This verse means that the devil will order his followers to cut the ears of the animals, and they will obey him. Some used to cut the ears of the animals dedicated to their false gods as an indication that such things could free their idols. They used to cut the ears of al-Bahira (a slit-ear she-camel) al-Saeba (she-camel let loose for free pasture for false gods) and al wasilah (she-camel let free for idols). This cut constitutes a form of worshipping idols with Allah (The Exalted).<sup>7</sup> Also, Allah's statement by the tongue of the devil: {and indeed I will order them to change the nature created by Allah.} [4:119] constitutes a form of indirect reference to stupid acts of people before Islam, i.e., to change the creation of animals for nothing.

Other examples of worshipping idols by making some practices such as

gorging out the eyes of male animals and dedicating them to false gods since they were much used for production. This is to prevent people from mounting them. Tattooing for beautification, is, in fact, the deformation, and branding of animals' faces.

As for Allah's statement: {those of whom (some) He transformed into monkeys and swine,} [5:60], Allah tells us that He cursed the Jews and became angry with them and changed them into apes and pigs. The majority of scholars believe that Allah changed them in reality, i.e. some became apes and others pigs. But, Imam Mujahid believes that such change was in hearts, not in bodies.

Ibn al-Jawzi believes in the first opinion, i.e. change into apes and pigs in reality. This opinion is supported by the sound Prophetic Hadith recorded by Imam Muslim from Ibn Mas'ud who said: 'Allah's Messenger (SAW) was asked if apes and pigs were from what Allah transformed. The Prophet (Sallallahu Alaihi WA Sallam) said: "Allah did not destroy some nation or did not transform some nation and made for them offspring. Apes and pigs existed before." So, the Prophet (Sallallahu Alaihi WA Sallam) did not answer him if the transformation was in hearts, not bodies.<sup>8</sup>

At this point, it must be emphasized that the terms Code and Usul are used for the jurists. But here these terms are used in a general sense. The Shariah has repeatedly emphasized the abstinence of certain things and the use of many others. However, there are many instances where something is not mentioned repeatedly to adopt or use it as a remedy.

### **Interpretation of the Term “تغيير خلق الله” From the Classical Tafaseer**

To interpret the term “تغيير خلق الله” the researcher has taken three classical tafaseer namely Tafseer Ahkam ul Quran by Imam Abu Bakr Jassas, Tafseer Ibn e Kathir by Hafiz Emaad Uddin and Tafseer e Mazhari by Allam Qari Muhammad Sanaullaah.

#### **Tafseer Ahkam ul Quran**

Imam Abu Bakr Jassas says while interpreting this verse that Allah SWT says in the Holy Quran:

وَلَأْمُرَهُمْ فُلْيَبْتَكَنَّ ءَاذَانَ الْاَنْعَامِ<sup>9</sup>

“I will command them and they will tear the ears of animals by my command.”

Tabteek means to make something into pieces. It is said يَبْتَكَنْ (He will tear it into pieces). This is also narrated by Qatadah and Ikramah R.A. At this point, it means a female camel, which gave birth to children five times, and the last time it gave birth to a calf, its ear was torn and then that calf would set free, then no one would ride on it, nor would it be taken down. His milk was neither drunk nor slaughtered. This is also narrated by Qatadah and Ikramah R.A.<sup>10</sup>

وَلَأْمُنِّيَهُمْ<sup>11</sup> “and I will make them busy in their wishes”. Shaytan will make these people expect to live long in the world, enjoy its blessings, and enjoy its

pleasures so that these people will bow down to him. The desire for worldly life would arise in their hearts and then they would give priority to this world over the hereafter.

Satan will order them to tear off the ears of the animals so that they can make the meat of these animals haram for themselves and others. Such animals were called Bahira and Arab people considered their meat forbidden. The saying is;

وَلَأْمُرُهُمْ فَلْيَغَيِّرَنَّ خَلْقَ اللَّهِ<sup>12</sup>

“and I will command them and they will change in the divine structure by my command,”

There are three interpretations of this part of the verse. Ibrahim Nakh'i, Mujahid, Hassan, and Zahak R.A. narrated from Ibn e Abbas R.A. that these people will change the religion of Allah and declare the forbidden lawful and the lawful forbidden.

The evidence of this interpretation is the saying of Allah SWT that;

لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ۚ ذَلِكَ آيَاتُ الْقَمِيمِ<sup>13</sup>

“There can be no change in the creation of God, that is, the religion. This is the straight religion.”

Shahr bin Hushab, Ikramah, and Abu Salih narrated from Hazrat Anas and Hazrat Ibn Abbas that it means castration. It is narrated by Hazrat Abdullah bin Masoud and Hasan that it means wa-sham, which means kneading in the hand. Qatadah narrated from Hasan that there is no harm in castrating riding animals. There is a similar tradition from Taus and Urwa. It is narrated from Hazrat Ibn Umar that in this verse, castration is not allowed, Rasool Ullah SAW said that I only forbid male animals from castration.<sup>14</sup>

Hazrat Abbas R.A. has said that castration of animals falls under the Maslahah. Then he R.A. recited this verse of Abdullah ibn Nafi' narrated from his father and he narrated from Ibn Umar that the Prophet (peace be upon him) forbade the castration of camels.<sup>15</sup>

In Tafseer e Majidi, Maulana Majid describes the two types of “تغيير خلق الله”. He said there can be two major types of change in the creation of Allah, one is physical change and the other is change in the religion of Allah SWT. Classical mufasssirin have included shaving beards and tattooing under the physical changes but the developments of modern times have not only invented bigger examples but also brought them into fashion by sporting them. For example, men become more feminine by cleaning their facial hair and adopting different types of delicacy, and women become more masculine by cutting their hair and wearing masculine clothing. Performing operations to change the body, i.e. a woman becomes a man and a man becomes a woman. The meaning of religion and the rules of religion has been distorted in Khalq Shari'i.

Earlier, Ibn Jareer quoted the meaning of Khalq Allah from Deen Allah, Ibn Abbas Sahabi, Mujahid, and Ikramah, and others also took the same meaning. It has also been said that sun worshiping, fire worshiping, tree cutting, youth worshiping,

etc. are all violations of this interpretation of the creation of Allah The polytheist is taking that work from them, they were not created for. (Qurtabi)<sup>16</sup>

To make a friend of the devil is to leave the rules of the Sharia and adopt self-made ways and rituals conducted by the creatures. (Qurtabi)<sup>17</sup>

In Tafseer Ahsan Al Bayan, several cases have been described for changing Allah's creation (“تغيير خلق الله”). One is that has just been mentioned here, i.e. cutting ears, piercing holes, etc. There are many other cases besides them. For example, Allah created the moon, sun, stone, and fire for different purposes, but the polytheists changed their purpose of creation and made them gods. Or change means a change in nature or a change in status. Etc. In the same variation, by sterilizing men and similarly operating on women, they would have deprived them of the ability to produce children. In the name of make-up, plucking out the hair of the eyebrows, etc., to brighten up one's appearance, and Vasham (i.e. tattooing, etc.) are also included. These are all evil deeds that must be avoided. Castration of animals is permissible if it can be used for the benefit of their meat can be better or if there is any other valid purpose of the same kind. It is also supported by the fact that Rasool Ullah. slaughtered these animals. He would not have sacrificed them if there was no justification for doing so.<sup>18</sup>

### **Tafseer Al Mazhari**

In Tafseer e Mazhari, Allama Qari Muhammad Sanaullaah describes the shaitan's claims in front of Allah SWT. He claimed in front of Allah SWT that I will lead them astray i.e. I will put whispers in their hearts and I will decorate their desires in front of them in the form of adornment and desires. It is virtual towards Shaytan (in reality, it is Allah who leads astray and guides, so Shaytan is a source of misguidance).<sup>19</sup>

يأتي الشيطان أحدكم فيقول من خلق كذا حتى يقول من خلق ربك فإذا بلغه فليستعذ بالله ولينت<sup>20</sup> هـ

Hazrat Abu Hurairah narrated that the Messenger of Allah, peace and blessings be upon him, said, "Satan approaches certain individuals among you, whispering, 'Who created you?' The person responds, 'Allah created all of us.' Eventually, Satan asks, 'Who created your Lord?' When someone reaches this point, they should seek refuge in Allah due to the satanic nature of this thought. Thus, we should halt such contemplation." Narrated by Al-Bukhari and Muslim.

And I will certainly make them wish (falsely) that there will be neither the Resurrection nor the Punishment, and life is still very long. It is long and despite disobedience, you will get the blessings of the hereafter.

عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الشَّيْطَانَ يَجْرِي مِنَ الْإِنْسَانِ مَجْرَى الدَّمِ<sup>21</sup> ٥

“Hazrat Anas narrated that the Messenger of Allah, peace and blessings be upon him, said that where blood flows inside a person, Satan also runs there Al-Bukhari and Muslim”

I will teach them that they will cut the ears of the animals. Tabteek (Bab Tafeel) refers to abundantly ripping, repeatedly ripping the ears of animals. Cutting off the ears of animals (just as at the time of Jahiliyyah, people used to do this,

Qatadah and Sadi said that the Jahiliites used to tear off the ears of their animals for the sake of their idols and leave them in the name of the idols). In Qamoos, Bahar means to tear and the word Bahira is derived from Bahar itself. If a she-camel were pregnant for ten swings, those people would tear off its ear and leave it free to roam wherever it wanted (nowhere was it held). If it died, its meat was forbidden for women and permissible for men. (This camel was called Bahira). It is as if Satan indicated in his words that according to my order, they will make forbidden the things that Allah has made lawful, and the animal that has been created as perfect or they will make changes in the creation of Allah. Whether it be in terms of change in appearance or terms of condition.

عن ابن عمر رضي الله عنهما، ان رسول الله صلى الله عليه وسلم قال: "لعن الله الواصلة والمستوصلة والواشمة والمستوشمة"<sup>٢٢</sup>

"Hazrat Muhammad S.A.W. said "Allah, in His infinite wisdom, invokes His curse upon women who permit other women to tattoo their bodies, as well as those who carry out tattooing on other women. This curse extends to those who pluck out their white hair and to women who create gaps between their teeth, thus altering the natural form bestowed by Allah's creation, narrated by Ahmad WA Shaikhain."

The following matters are included in the change of the people of Allah: To put out one eye of the male bull (as the polytheists used to do), and castration of slaves. Knitting (i.e. to fill the skin with a needle and burn it so that an image of a bull tree or a temple etc. is carved on the skin) to sand the teeth and sharpen (the corpse), worshiping the moon, sun, and stones, trees, rivers, etc., using hands, feet and physical strength in activities that do not create any kind of perfection in oneself. Changing the fitrah of Allah SWT.

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " كُلُّ إِنْسَانٍ يَلِدُهُ أُمَّهُ عَلَى الْفِطْرَةِ وَأَبَوَاهُ يُبَدِّلُونَهُ وَيُجَسِّسُونَهُ فَإِنْ كَانَا مُسْلِمَيْنِ فَمُسْلِمٌ كُلُّ إِنْسَانٍ يَلِدُهُ أُمَّهُ يَلْكُرُهُ الشَّيْطَانُ فِي حُضْنَيْهِ إِلَّا مَرْيَمَ وَابْنَتَهَا"<sup>٢٣</sup>

Hazrat Abu Hurairah narrated that the Messenger of Allah, peace and blessings be upon him, said: "Each infant is born in a state of innate purity (fitnah), and subsequently, their parents steer them towards Judaism or Christianity, much like a young animal enters the world complete with its limbs. Had the child's parents been Muslims, the child would have retained that faith. For every individual born, there are two phases to their life: at the moment of birth, Satan's touch affects them, except in the case of Mary and her son, Jesus Christ."

It is also permissible that the above-mentioned five sentences contain a description of Satan's actions, in this case, this statement would not be specific to Satan. Shirk is the first degree of misguidance. The proof of this is that Allah has stated that the things that you associate with Allah are things that can neither benefit nor harm anyone, but you have also named them women. There is no reality. Then in committing shirk, there is obedience to Satan, who is immersed in self-obsession, and guidance has nothing to do with it. Obedience to him will lead to nothing but curse and misguidance. Apart from this, he is the worst enemy and destroyer of a wise person, the friendship of such a person is far from reason and is a complete

misguidance.

And the person who abandons Allah Almighty and makes Shaytan his follower, i.e. the one who makes Shaytan his lord, that is, he obeys Shaytan's command against Allah's command. The verse indicates that Worshipping Allah with polytheism is not acceptable. Shirk worship of Allah is not worship of Allah but worship of others. The worship of Allah cannot be combined with the worship of others.

### **Tafseer Ibn e Kathir**

In this tafseer, Hafiz Emaad Uddin talks about the people who follows Shaytan while interpreting this verse, in fact they are the priests of Satan because it is he who leads them to this path and they actually believe in him, as it is said:

﴿ أَلَمْ أَعْهَدْ إِلَيْكُمْ يَبْنَىءَآدَمَ أَن لَّا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ۚ ۲۴﴾

“O children of Adam, did I not take a promise from you not to worship Satan?”

For this reason, the angels will clearly say on the Day of Resurrection that the claimants of our worship were actually in the trap of satanic worship. Qatadah says that he will lead astray a reasonable number of God's servants, that is, nine hundred and ninety-nine out of every thousand will be taken with him in Hell. The only one person who would left will deserve Paradise.<sup>25</sup>

Shaytan claims that I will lead them astray from the right path, I will seduce them, and give them hope that they will give up on repentance and follow their desires. They will forget about death, they will be oblivious to self-righteousness and the hereafter. And I will lead them astray by cutting off the ears of animals or piercing them, I will instruct them to name other than Allah and change the creation of Allah SWT like castrating animals.

In a hadith, it is also prohibited (perhaps it is meant to do so to cut off the race from him), meaning that kneading on the face, which is prohibited in the hadith of Sahih Muslim, and the one who does it The curse of Allah is upon those who knead and massage, those who scratch the hair of the forehead and those who squeeze and those who open their teeth, who distort the creation of Allah for the sake of beauty. If Allah SWT cursed him, why should I not curse those who were cursed by the Messenger of Allah and by the Book of Allah? Then he recited the verse "Take what Rasool Ullah SAW has given to you" It has been narrated by some other commentators that the meaning is to change the religion of Allah, as it is in the other verse. This means to fix one face to remain in the religion of Allah.

﴿ فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۖ فِطْرَتِ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ۚ ۲۶ ۝ ۚ﴾

“It is the fitrah of Allah on which He has created all human beings. There is no change in Allah's creation.”

So when the preceding (last) sentence is taken in the grammatical sense, this change is correct, i.e. do not change the nature of Allah, let people remain in the nature on which I have created them? It is in Saheehain that every child is born according to nature, but it's their parents who turn it into a Jew or a Christian or a

Magian, just like a healthy kid of a goat is flawless, but then people cut off its ears and make it defective.

It is in Sahih Muslim that Allah the Exalted says: I created my servants on the religion of righteousness, but Satan came and misled them. Then I made my halal forbidden to them. He who befriends the devil is doing himself a loss that can never be repaired. Because Satan keeps showing them a green garden. He explains the wrong way of prosperity and well-being, and it is a big deception and a clear deception. Therefore, Satan will say clearly on the Day of Resurrection, what were the promises of Allah and I am against the promise. I don't know anything about you. Why did you become intoxicated and senseless as soon as you heard my call? Why are you cursing me now? Speak ill of yourself. Those who accept Satan's promises, those who believe his hopes to be fulfilled, will end up in hell, from which there is no escape.<sup>27</sup>

### **Tafseer Sa'di by Abdur Rehman as Sa'di**

That includes changing the outward appearance by means of tattooing, plucking eyebrows, filing the teeth for the purpose of beautification, and other things by means of which Shaytan deceived them, so they changed and altered the creation of Allah.

This implies that the one who does such actions is discontent with Allah's creation, doubts His wisdom, and believes that what they do with their hands is better than the creation of the Most Merciful, and that they are not content with His decree and creation. That also includes changing the inner creation (that is, what one naturally believes). Allah has created His slaves as inherently monotheist, with a natural inclination to accept and prefer the truth, but then the devils come to them and lead them away from that beautiful inclination, and make evil, ascription of partners to Allah, disbelief, immorality and disobedience appear fair-seeming to them.

Every infant is born in a state of fitrah (sound human nature) but his parents make him a Jew or a Christian or a Magian and so on, changing thereby the natural inclination that Allah has created in people to affirm His oneness, love Him and know Him. The devils attack them in this regard as scavengers and wolves attack the lost sheep.

Were it not for Allah's kindness and generosity towards His sincere believing slaves, the same thing would happen to them as happened to these who were led astray. This is what happened to them because of their turning away from their Lord and Creator, and taking as a friend the enemy who intends ill towards them in all ways. Thus, they became losers in this world and in the hereafter, and they ended up with regret and sorrow, having lost out. For this reason, Allah says: whoever takes the Shaytan as a protector [and helper] instead of Allah has indeed suffered a manifest loss. What loss can be clearer and greater than that of the one who loses in terms of his religious and worldly well-being, and whose sins cause his doom? Therefore, he incurs eternal misery and misses out on eternal bliss.

On the other hand, the one who takes his Lord as his friend and gives



precedence to pleasing Him gains the most and succeeds immensely; he earns happiness in this world and the hereafter, and he will become content with that which Allah blesses him with. O Allah, no one can withhold what You give, and no one can give what You withhold. O Allah, take care of us among those of whom You take care, and pardon us among those whom You pardon.<sup>28</sup>

### **Tafseer Qurtabi by Imam Abu Abdullah Muhammad bin Ahmed bin Abu Bakkar Qurtabi**

Imam Qurtabi interpreted this verse by saying Allah the Exalted says: **فَلْيَعْبِرْنَ** ۚ **خُلُقِ اللَّهِ** ۚ Scholars disagree as to what this change and variation refers to. A party said: It means to personify, to gouge out the eyes and to cut off the ears. This meaning is narrated by Hazrat Ibn Abbas, Hazrat Anas, Hazrat Ikramah and Hazrat Abu Saleh. In all these cases it causes pain to the animal. In animals, the ear is a source of beauty and utility, as are other organs. That is why Satan saw to change the creation of Allah through him. In the hadith of Ayyaz bin Hamar al-Mujashee, “I created My servants to follow the truth, then the devils came to them and turned them away from their religion, and they made the things that I had made lawful for them, prohibited and the devils ordered them to associate with me things for which I have not sent down any evidence and the devils ordered them to change the creation. This hadith was narrated by Qazi Ismail.

If this has been proven, then know that marking and chanting is not included in this prohibition that is related to the condition of Satan. The meaning of Al-Washam is to stain with fire, its original meaning is symbol. It is said: when someone uses a symbol that identifies that thing. It is permissible to mark and stain all parts except the face, because Hazrat Jabir has narrated that the Messenger of Allah, forbade hitting on the face and making marks on the face (3). This hadith has been narrated by Muslim. This is because the face has honor over all other organs. The Holy Prophet passed by a man who was beating his slave, so he heard him and said to him: Avoid hitting him on the face, because Allah created Adam in His own image.

Another group says it means Allah SWT created sun, moon, fire and stars for the sake of humans but they started worshiping those creation. So this is also called change in the creation of Allah SWT.<sup>29</sup>

### **Interpretation of the Term “تَغْيِيرُ خَلْقِ اللَّهِ” from the Modern Tafaseer**

To interpret the term “تَغْيِيرُ خَلْقِ اللَّهِ” the researcher has taken three modern tafaseer namely Tafseer Bayan Al Quran by Dr. Israar Ahmed, Tafseer Tafheem ul Quran by Maulana Maududi and Tafseer Ma’rif Al Quran by Mufti Shafi Usmani.

#### **Tafseer Bayan Al Quran**

By doing the interpretation of this verse, Dr. Israar talks about the males, who disguise themselves as a female, and females who change their appearance into male’s appearance. The situation is especially dangerous when it comes to genetics in the field of biological science. Human beings are changing themselves by using this kind of scientific technology which is a change in the creation of Allah SWT.<sup>30</sup>

### **“تغيير خلق الله”, in the Opinion of Maulana Maududi**

Maulana Maududi says that there are two meanings of “تغيير خلق الله”. One meaning is to change the natural structure of objects.

His opinion about this is that this change is not included in the meaning of God's creation. He says that if changing the natural structure and texture of something is the meaning of God's creation, then the way of progress in the universe stops. Because the change of the external structure and texture of objects is the name of development, if the original structure and structure of iron was changed, ships, rails, motor cars, etc. were made from it, and human progress was made. By changing the natural form of gold, beautiful ornaments were made, and by changing the natural form of wood, furniture, windows, and doors were made. There are many examples like this in which the doors of new inventions are being opened by changing the creative and innate form of objects and the whole of humanity is not only enjoying these new inventions but these inventions are serving humanity. Understanding that the efforts of such human beings who are making these inventions should be appreciated, therefore, changing the natural state of things cannot be the meaning of Allah's creation, which is a satanic act and a crime according to this verse.

To understand the second meaning of the creation of Allah, as a preamble, it is necessary to understand that the purpose of all the objects created by Allah is creation, Allah himself has described the purposes of creation of various objects in the Holy Quran The purpose of the eye is to see creation, the ear to hear, the tongue to taste and speak, the hand to grasp, write and touch, the nose to smell, the purpose of the heart is to deliver blood to the human organs, etc. Similarly, the creation of all material objects in the universe also has purposes, for example, the purpose of poison is to kill, the purpose of a knife is to spin, the purpose of gunpowder is to create destruction, the purpose of the earth is to become a floor for man, The purpose of the sky is to become a roof for man, etc. The purpose of creating night is to provide comfort and satisfaction to man and the purpose of day is to pave the way for man's economic activities. The purpose of the creation of the sun and moon is to make the calculation of time and days easy for man. After this introduction, it will be easy to understand the real meaning of this verse, and that is the change in the purpose of creation, that is, not to use the object for which Allah has created it for that purpose. In practice, this can have two possible cases.<sup>31</sup>

The first case is that the thing for which Allah has created, man should not use it for that purpose. The second case is to take from something a function for which it was not created. Examples of both of them are presented in the next lines.

An example of the first case is sterilization and birth control. The explanation of this is that Allah created man and blessed him with different organs, each organ has some purpose of creation. Now, if a person is to be sterilized, then that organ is violating the purpose of creation and the purpose for which these organs were created. It is not achieving the purpose it was created for.

The description of this is that when a master hands over the agricultural implements such as seeds, bull, tractor, etc., and also hands over to him the land prepared and suitable for cultivation, the slave is also capable of this cultivation. Despite this, the slave should be lazy, instead of putting the tools to work, he would keep the tools suspended, instead of putting the seeds in the ground, and he would leave them to waste so in that case, no doubt he deserves punishment. Just as Allah created the couple, He divided them into the male and the female, He created the male and female from the body of Adam and created the veins for this purpose. The requirements of lust are imposed, these actions and instruments clarify the intention of the creator and give voice to the lords of the world, for what purpose their creation has been done.

Therefore, whoever prevents himself from marriage is a waste of the seed given by Allah and a person who suspends the organs of sex instead of using them in any work is also illegitimate. Due to the violation of nature and divine wisdom, the Shariah has declared killing children and burying them alive as a great crime. If a person marries and he strives to complete the thing which Allah SWT himself has liked and the person who rejects marriage is wasting something whose loss has been disliked by Allah. Another example of taking function from something for which it was not created is depriving the woman of her home life and taking from her all the services of civilization for which man was created.

This example explains that Allah has created human beings and divided them into male and female because Allah's essence is wise and every action of the wise essence is based on wisdom. We do not have the ability, but we believe that behind this division of men and women, the wisdom of Allah is also working, if we are aware of this division of men and women and If we try to understand the hidden wisdom behind the division, we will understand that there are two spheres of human life, one sphere is the life inside the house, cleaning the house, raising children, cooking, taking care of the needs of the husband and children, etc. are included.

The second area is life outside the home. To meet the medical expenses of the children, to meet the expenses of the children's education, to get them married in a suitable place, to arrange clothing for the wife and children according to the season, all these are the responsibilities of the man and enter this other sphere of human life.

For a prosperous human life, these two areas needed to continue to work well. For domestic work, a person was needed who was full of love for children and who would do everything for the comfort and satisfaction of children. Who should be diligent, who is gentle with children, whose emotions and feelings are childish, who is quick to get used to children? There was no need for a powerful body. Keeping these things in mind, Allah created woman, made her patient, and made housework easy for women by nature.<sup>32</sup>

For the second field of human life, i.e. economic activities, a brave, strong and brave man was needed. For this purpose, Allah created man and nature made him grow, strive to be less burdened throughout the spring, work hard, and break heather

far away. Made traveling, staying away from kids, etc. easier. These two areas of human life are important and no area is less than the other area, concern for the importance of livelihood and education of children. And upbringing is a very important place, man was created for economic activities and woman was created for domestic life. Now, if a woman is used for economic gain, contrary to her goals, then it will mean that the woman has not been used in this place and the work for which she was created has not been taken from her. Maulana Maududi Says In fact, the change that has been described as a satanic act in this place is that a human being does not take advantage of something for which Allah SWT has created it.

Certain actions in the human body, especially some actions related to women, have been strictly prohibited in the blessed hadiths, and they have also been cursed, such as attaching or cutting hair to other hairs, tattooing or removing the body, thinning eyebrows (Nums), Spacing between teeth (Taflej) - This also includes some modern aesthetic procedures such as surgery to remove facial wrinkles or for other such purposes, etc. One of the reasons for the prohibition of actions is that there is a change in the physical structure created by Allah, which is called "تغيير خلق الله". The change that has been described as an evil act in this place is that man takes benefit from something that God did not create him for and does not take benefit from something that God created him to do.<sup>33</sup>

### **Ma'rif Al Quran by Sheikh Muhammad Idris Kandhelvi**

Sheikh Muhammad Idris interpreted this verse as saying when Allah SWT cursed Satan he said, I will surely adopt a certain number of your servants and these are the people who will accept Satan's whispers and follow him. It turns out that Satan's followers will be fewer people because "min" comes to discriminate even though the number of Satan's followers is greater. They are too many as compared to the sincere servants of Allah Ta'ala are very few, because it is in the Holy Qur'an:

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا<sup>34</sup>

"And if it had not been for the grace of Allah and His mercy, you would have been Satan followed Satan except a few people."

Also, Allah Almighty said while talking about Satan: And the devil said,

قَالَ ارْءَيْتَكَ هَذَا الَّذِي كَرِهْتَ عَلَىٰ لَيْنٍ أَخَّرْتَنِي إِلَىٰ يَوْمِ الْفَيْمَةِ لِأَخْتَنِكَ ذُرِّيَّتَهُ إِلَّا قَلِيلًا<sup>35</sup>

"Do you see this one you honored above me? If you delay my end until the Day of Judgment, I will certainly take hold of his descendants, except for a few."

From these verses, it is known that all except a few people are followers of Satan, and from the verse under interpretation, it is known that his followers are some people. The answer is that countless angels are faithful servants of Allah and according to them the followers of Satan are just a few.

In this verse, Satan's fourth claim was that if I command them, they will certainly change the forms created by Allah. There are also five forms of "تغيير خلق الله": Hazrat Abdullah bin Masoud and Hassan Basri in a hadith say that this refers to women who make tattoos on their hands and feet.

Imam Muhammad bin Ismail Bukhari, deceased 256 AH narrates:

عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ لَعَنَ اللَّهُ الْوَاشِمَاتِ وَالْمُسْتَوْشِمَاتِ وَالْتَامِصَاتِ وَالْمُتَنَبِّصَاتِ وَالْمُتَفَلِّجَاتِ لِلْحُسْنِ الْمُغَيَّرَاتِ خَلَقَ اللَّهُ . قَالَ فَبَلَغَ ذَلِكَ امْرَأَةً مِنْ بَنِي أَسَدٍ يُقَالُ لَهَا أُمُّ يَعْقُوبَ وَكَانَتْ تَقْرَأُ الْقُرْآنَ فَأَتَتْهُ فَقَالَتْ مَا حَدِيثٌ بَلَغَنِي عَنْكَ أَنَّكَ لَعَنْتَ الْوَاشِمَاتِ وَالْمُسْتَوْشِمَاتِ وَالْمُتَنَبِّصَاتِ وَالْمُتَفَلِّجَاتِ لِلْحُسْنِ الْمُغَيَّرَاتِ خَلَقَ اللَّهُ فَقَالَ عَبْدُ اللَّهِ وَمَا لِي لَا أَلْعَنُ مَنْ لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِي كِتَابِ اللَّهِ فَقَالَتِ الْمَرْأَةُ لَقَدْ قَرَأْتُ مَا بَيْنَ لُؤَيٍّ الْمُضْطَبِّ وَمَا وَجَدْتُهُ . فَقَالَ لَيْنَ كُنْتُ قَرَأْتِيهِ لَقَدْ وَجَدْتِيهِ قَالَ اللَّهُ عَزَّ وَجَلَّ { وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا }<sup>37</sup>

Alqamah recounts that Hazrat Abdullah bin Masood invoked a curse upon women who embellish their bodies with tattoos, pull out their hair, and create gaps between their teeth in the name of beauty. Umme e Yaqoob inquired why he was cursing them. He replied, "Should I not curse those who have already been cursed by the Messenger of God and a curse is also mentioned in the Book of Allah?" This woman responded, saying that she had read the entire Quran and had not come across such a verse. Hazrat Ibn Masood responded, "If you had truly read the Quran, you would have encountered this verse. Have you not read: 'Whatever the Messenger gives you, take it, and whatever he forbids you, refrain from it?'"

Narrated Ibn `Umar: The Prophet of Allah (ﷺ) conveyed;

عَنِ ابْنِ عُمَرَ . رَضِيَ اللَّهُ عَنْهُمَا . أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَعَنَ اللَّهُ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ، وَالْوَاشِمَةَ وَالْمُسْتَوْشِمَةَ " . قَالَ نَافِعُ الْوُشْمُ فِي اللَّيْلَةِ ۝<sup>38</sup>

"Allah's curse falls upon a woman who artificially extends her hair or facilitates its extension, and likewise upon a woman who tattoos herself or assists in tattooing others."

### **Safwat al Tafaseer by Muhammad Ali As Sabooni**

Muhammad Ali Sabooni says about Satan claim when he claimed I will mislead them and their wish." That is, I will surely turn them away from the path of guidance, and I will prepare for them the false aspirations that are in their hearts for the length of life, and that there will be neither resurrection nor reckoning. And I will command them to turn you into the ears of the cattle. That is, I will command them to cut off the ears of the cattle. Qatada said: meaning, cutting them open and making them a sign of the Bahira and Al-Sa'ibah, as they used to do in the pre-Islamic times, I commanded them to change God's creation such as castration of slaves, animals, tattoos, etc.), and it was said: What is meant by it is to change God's religion with disbelief and sins, and to make lawful what God has forbidden and to prohibit what God has made lawful, and whoever takes Satan as a guardian instead of God) that is, whoever turns to Satan and obeys him and abandons the command of God. He has lost a clear loss, that is, he has lost his worldly life and his afterlife, which is his destiny to eternal Hell. What loss is greater than this?<sup>38</sup>

### **Discussion and Analysis**

There are some forms of "تغيير خلق الله" and it seems appropriate to mention the possible cases that may occur in terms of the legitimacy and illegitimacy of "تغيير خلق الله". To change something in such a way that no change occurs in the purposes of creation, but that organ or that particular part of the body remains as it was before, merely to make such a change in it as to make it better. Like hardening any part of the body

through surgery etc. On the other hand, when the Sharia demands to make a change in the creation of Allah and the Sharia has declared this change to be desirable as if this change is the Sharia, such as circumcision, nail trimming, confused crying, etc. now here Sharia demands us to make changes in the creation.

There is another case where the Shari'ah has not set any limits for this work, but has left it to the human being and stated that if he deems it appropriate, he should do so. That is, here the change has been linked with human benefit. If it is possible to gain some benefit from this change, then there is room for change, such as planting trees and creating a mule by mating a donkey and a mare, etc. Here too, apparently, gender change is taking place, which is "تغيير خلق الله", but the Shariah did not impose any restrictions on it, rather it was said by the Messenger of Allah that these are the affairs of your world, so consider it appropriate according to your feasibility. Do the same as the treatment of balki (scarring), which in the time of the Messenger of Allah, peace and blessings of Allah be upon him, One of the means of treatment was to heat the body with beans or some kind of dirt, and the Messenger of God said, it is permissible for other than the face as well.<sup>39</sup>

It should be clear from this description that changes in physical structure are not prohibited. Therefore, it becomes more necessary: to deepen the concept of prohibition from Allah's creation. And it will make it easy to understand the concept of modern cosmetic surgery. The arrangement in the following pages is before understanding the change of creation of Allah in the Qur'an will be attempted.

## **Conclusion**

In general, there are four meanings of this verse according to classical and contemporary commentators. The First Opinion about the meaning of change in the term "تغيير خلق الله" has been taken in the sense of change in the religion of Allah. To change the creation of Allah Ta'ala means to consider things forbidden by Allah Ta'ala as halal and to consider things made lawful by Allah Ta'ala as haram. And whoever does that, means he is changing the creation of Allah SWT. A second opinion about the meaning of change in the term "تغيير خلق الله" has been taken in the sense of the castration of animals. The Third Opinion about the meaning of change in the term "تغيير خلق الله" has been taken in the sense of "Vasham" (tattooing the body). Allama Qurtubi writes that according to Ibn Mas'ud and Hassan Basri, change in this verse refers to every act that is done for good appearance. The fourth opinion is that polytheists had the habit of devoting certain types of animals to idols and considered the meat and milk obtained from them as haram. Although the purpose of the creation of animals is to profit from their milk and meat, polytheists were ignoring this purpose of creation, and ignoring the purpose of creation is a change in the creation of Allah Almighty.

After discussing the interpretation of the term "تغيير خلق الله" from the above-cited contemporary and classical tafaseer it is clear that the sayings of the commentators - from among the Companions, the Followers, and those after them differed in the meaning regarding "تغيير خلق الله". Their statements went in two directions:

The first direction is an interpretation of the change of creation by the moral (subconscious) change, and one of the most famous sayings in the second direction is changing the religion of God, changing the nature of Allah SWT or Allah Almighty created the sun, moon, stones, fire and other creatures to be considered and benefited from, but the unbelievers changed it by making it worshiped gods or changing God's command. These sayings devolve into one saying in meaning, even if their wording differs. Changing lineage by co-opting or denying a person.



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## References

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<sup>1</sup> Al-Quran; 59:10

<sup>2</sup> Imam Muhammad bin Ismael, Bukhari, Saheeh Bukhari, “Chapter on Jealousy and Mutual Estrangement are Forbidden,” 1<sup>st</sup> Edition, Daar Al Tauq Al Nijat, Bairot, 1422A.H. Hadith no. 6065.

<sup>3</sup> Ablution is obligatory for prayer. Therefore, Allah SWT says in the Quran: “O you who believe! When you intend to pray, wash your face, and your hands up to the elbows, and wipe your heads, and wash your feet (also) up to the ankles). And if you are in a state of janabat, then purify the whole body (by bathing) thoroughly.” (5:6)

<sup>4</sup> “The Definition of Changing the Creation of Allah,” The Official website of Sheikh, June, 9<sup>th</sup>, 2006, <https://ferkous.com/home/?q=en/fatwa-en-461>.

<sup>5</sup> Ibn Majah, Hadith no. 2431

<sup>6</sup> Al-Quran; An-Nisa: 119

<sup>7</sup> “Satan Changing Allah’s Creation,” Islamweb.net, Feb. 25<sup>th</sup>, 2003, <https://www.islamweb.net/en/fatwa/85618/satan-changing-allahs-creation>.

<sup>8</sup> “Satan Changing Allah’s Creation,” Islamweb.net.

<sup>9</sup> Al-Quran; 4:119

<sup>10</sup> Imam Abbu Bakr Ahmed Bin Ali, Al Razi Al Jassas Al Hanafi, Tafseer Al Ahkaam Al Quran, First Edition, Vol 04, 85.

<sup>11</sup> Al-Quran; 4:119

<sup>12</sup> Al-Quran; 4:119

<sup>13</sup> Al-Quran; 30:30

<sup>14</sup> Al Razi, Al Jassas, Al Hanafi, Tafseer Al Ahkam Al Quran, 85.

<sup>15</sup> Al Razi, Al Jassas, Al Hanafi, Tafseer Al Ahkam Al Quran, 86.

<sup>16</sup> Maulana Abdul Majid, *Daryabadi, Tafseer e Majidi*, Vol: 01, 798.

<sup>17</sup> *Daryabadi, Tafseer e Majidi*, 798.

<sup>18</sup> Maulana Salah Uddin, Yousaf, *Tafseer Ahsan Al Bayan (Tafseer e Makki)*, Vol 01, 264.

<sup>19</sup> Hazrat Allama Qazi Muhammad Sanaullaah, *Usmani Mujaddidi Pani Pati, Tafseer e Mazhari*, Vol 03, Daar Al Isha'at Karachi, 180.

<sup>20</sup> *Saheeh Bukhari*, 3276 and *Saheeh Muslim*, 345.

<sup>21</sup> *Saheeh Bukhari*, 7171.

*Saheeh Muslim*, 2174.

<sup>22</sup> *Saheeh Bukhari*, Hadith no. 5937.

<sup>23</sup> *Saheeh Bukhari*, Hadith no. 1358.

<sup>24</sup> (36:60)

<sup>25</sup> Hafiz Emaad Uddin Abul Fida, *Ibn e Kathir, Tafseer Ibn e Kathir*, Vol 1, Maktabah Quddusiya, Lahore, 676.

<sup>26</sup> *Al-Quran*; 30:30

<sup>27</sup> *Tafseer Ibn e Kathir*, 677.

<sup>28</sup> Abdur Rehman Nasir, *As Sa'di, Tafseer As Sa'di*, Vol 2, 288.

<sup>29</sup> Imam Abu Abdullah Muhammad bin Ahmed bin Abbu Bakkar, *Qurtabi, Tafseer e Qurtabi*, Vol 3, 383.

<sup>30</sup> Dr. Israar, Ahmed, *Bayan ul Quran*, Vol 2, 100.

<sup>31</sup> *Tafheem Al Quran*, 398.

<sup>32</sup> *Tafheem Al Quran*, 398.

<sup>33</sup> *Tafheem Al Quran*, 399.

<sup>34</sup> *Ibid*: (4:83)

<sup>35</sup> *Ibid*(17:62)

<sup>36</sup> *Sahih Muslim, The book of Clothes and Adornment, Chapter: The Prohibition Adding Hair Extensions, Having Them Added, Tatooing, Being Tattooed, An-Namisah, Al-Mutanamisah, Separating Teeth, And Changing The Creation Of Allah*, Hadith no. 2125.

<sup>37</sup> *Sahih Al Bukhari*, Hadith no. 5939.

<sup>38</sup> Muhammad Ali, *As Sabooni, Safwat al Tafaseer*, Vol 1, 306.

<sup>39</sup> *Jamai Tirmiz :Hadith no:2050*