

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلّٰهِ إِن

كُنْتُمْ ءِٔيَّاهُ تَعْبُدُونَ ﴿١٧٢﴾

Al-Baqara (The Cow) 2:172

O You Who Believe!

- Eat of the good things that We have provided for you.
- And be grateful to Allah, if it is Him you worship.

Commentary

Allamah Taba Tabai (AR)

The preceding verses were addressed to the *men* in general; now a selected group among them (i.e., the believers) is especially spoken to. Thus, this talk issues forth from the preceding one. It seems as though Allah is turning away from an intractable and self-opinioned group that was impervious to reason, and looks towards those who would listen to, and accept the call of, the Speaker, because they believe Him.

The difference in the two speeches springs from the change of the audience. The believers were expected to accept what was said to them. Therefore, they were told to *eat from the good things that We have provided you with*. The expression is more loving than the previous impersonal phrase addressed to the general public: *eat the lawful (and) good things out of what is in the earth*. The loving expression of the verse under discussion paves the way for the direction that they should be thankful to Allah alone, because they are monotheists, they do not worship anyone other than Allah. It was for this very reason that Allah said, *that We have provided you with*, and did not say, *what you have been provided with*, or *what is in the earth*. The Qur'anic expression (in active voice) shows that Allah is known to them and near them, is affectionate and compassionate to them.

Apparently it should have been *give thanks to Us*, but the Qur'an says, *give thanks to Allah*. This expression is more appropriate for the theme of monotheism which the verse leads to. And for the same reason the next phrase, *if it is that you worship*, was preferred to a shorter, *if you worship Him*. The present expression restricts and confines the worship to Allah alone.

Mir Ahmed Ali (AR) and Aqa Mahdi Puya (AR)

The Holy Prophet and the holy Imams have enjoined to say *Bismillah* before eating, and to say *Alhamdulillah* after eating. In this way eating, an act of unification at the physical level, becomes a function of devotion. The state of gratitude to Allah is bound to increase love for Allah, and thus increases the quality of worship and devotion.

Ayatullah Sayyid Kamal Faqih Imani and a Group of Muslim Scholars

In this verse, too, Allah advises us to be grateful for using the blessings and bounties, and thank Him. There is a tradition from the holy Prophet (S), cited in Tafsir Safi, stating that Allah says that *He creates people, but they worship other than Him; and, He provides (them) sustenance, but they thank others save Allah.*

However, being thankful to Allah is a means of continuity and abundancy of bounties. And, to be grateful to Allah is a sign of sincerity and the purity of one's Faith.

It is narrated from Imam Hadi (AS) who said that *the wrath of Allah encompasses those who prohibit or deprive themselves from the godly lawful things and permissible deeds.*