

As there is no sin on him, it becomes permissible. In such cases the individual is commanded to eat, and in fact it is forbidden to contribute to his own destruction or to kill himself.

In that case it is obligatory for him to eat, and he is sinning if he does not eat and that results in his death, because then he would have effectively killed himself. This concession and flexibility is part of Allah's mercy towards His slaves. Hence the verse ends with two names of Allah that are particularly appropriate in this context: ﴿For Allah is Oft-Forgiving, Most Merciful﴾.

Because this permissibility and concession is connected to these two conditions, and the person who finds himself in this situation may not be able to adhere properly to them, Allah (ﷻ) tells us that He is Oft-Forgiving, so He will forgive any mistakes made in this situation, especially if it is a case of necessity and hardship which resulted in him not being able to realise when he should stop eating.

This verse is also indicative of the well-known principle, "Necessity makes permissible that which is (ordinarily) forbidden." Any haram thing that a person is compelled to do is permitted to him by the Most Merciful. To Him be praise first and last, in the heart and on the lips.



﴿إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْرُونَ بِهِ ثَمَنًا قَلِيلًا
 أُولَٰئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَمَةِ وَلَا
 يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٤﴾ أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهُدَى
 وَالْعَذَابُ بِالْمَغْفِرَةِ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ ﴿١٧٥﴾ ذَلِكَ بِأَنَّ اللَّهَ نَزَلَ الْكِتَابَ
 بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ ﴿١٧٦﴾﴾ (سورة البقرة: ١٧٤-١٧٦)

2:174. Those who conceal what Allah has sent down of the Book and sell it for a small price take nothing into their bellies but fire.