

An Enlightening Commentary into the Light of the Holy Qur'an vol. 5

From Surah Al-Ma'ida (5) verse 86 to Surah al-A'raf (7) verse 87

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The light of Islam has enlightened and continuing to enlighten every corner in the world and seekers of truth have closely associated to the Holy Quran which carries the Word of Allah (SWT) to humanity. With increasing focus and attention to the Holy Quran, efforts has been done to provide a pure, correct and accurate translation of this divine book. But sometimes it is difficult for the readers to understand all of the apparent and hidden meanings and it is the duty of every Muslim, man or woman, to read, understand and contemplate on the Holy Qur'an according to his own capacity. Hence, the need for proper explanation becomes obvious and necessary. The book titled, "An Enlightening Commentary into the Light of the Holy Qur'an" compiled by a group of Muslim scholars, under the direction of Ayatullah Allamah Al-Hajj Sayyid Kamal Faqih Imani is a valuable effort which presents a thorough commentary on the Quran in 20 volumes made available to the reader.

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Introduction

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In The Name of Allah, The Beneficent, The Merciful

“Verily the Qur'an doth guide to that which is most right (or stable) (to run societies), and giveth the glad tidings to the Believers who work deeds of righteousness, that they shall have a magnificent reward”¹.

“We have sent down to thee the book explaining all things, a Guide, a Mercy, and Glad tidings to Muslims”².

“When those come to thee who believe in Our Signs, say: 'Peace be on you: Your Lord hath inscribed for Himself (the rule on Mercy; verily, if any of you did evil in ignorance, and thereafter repented, and amended (his conduct), Lo! He is oft-forgiving, Most Merciful”³.

The light of Islam is illuminating hearts of individuals in nearly all parts of the world, in spite of heavy barriers and careful controls and religious interrogation exerted by not only many governments of non-Muslim nations, but also in some Muslim countries, against their believing people, especially during the years after the Islamic Revolution of Iran.

The effective influence of the light of the truth together with the speed in the movement of the Age has brought forth a more vital exchange of thought and religious ideology in connection with the Holy Qur'an.

In regard to this, we refer to what the Messenger of Allah (S) has said about it:

When afflictions surround you like the dark night refer to the Qur'an, because, it is an Intercessor whose intercession is accepted. It reports the evils (of people) which will be confirmed. It leads the person to Heaven who puts it in front of himself (follows it); and he who puts it behind himself (neglects it) will be driven to Hell.

This very Qur'an is the best guide to the best ways. It is a Book in which there are useful explanations, statements and gaining (of goals). It is the Separator (of right and wrong).⁴

Obviously, those people whose language is not Arabic can refer to the Holy Book in English, because this is an international language and it is possible for all nations with any native language, to read and understand it in English. As far as we know, there are more than 50 different English translations of Qur'an available in Iran alone, and probably others exist in libraries (and homes) throughout the world.

This makes it easy for the lovers of truth to obtain the knowledge of the Holy Qur'an and Islamic ideology, through the medium of English, which formerly was acquired directly by the Arabic and Persian languages.

But, a fact should be mentioned here that not all of the words of Allah are easily understood by ordinary people and need explanatory commentary, i.e. 'Tafsir'.

Alongside this path, there are some problems that those eager to learn the Qur'anic truth should know and be careful of. Hence, we deal here with some of the difficulties we were involved in and recognized when we were preparing this endeavour; the fruit of our humble labour of more than three

years, a translation of the commentary of over one section (of the 30 sections) of the Holy Qur'an from different commentary sources.

The work is based upon popular commentaries accepted by Muslim scholars. We consulted other books and present living scholars, learned in the Qur'anic Sciences for our work to produce this commentary in a simple standard of English easily understood by the laymen.

The style of writing here is a mixture of British-English and American-English, understandable for all the readers; even for those acquainted with only one of them. However, excuse us for using interchangeable spellings. If both are used, from time to time, they are acceptable; for example, honour and honor.

Not All English Versions of Quran Are Acceptable

Some Western translators of the Holy Qur'an; not all of them, and some producers of literature on Islam in the English language, are the anti-Muslim elements which are busy in distorting the facts about the faith to create disruption in Islamic ideology.

These hostile minds have attempted to black-list the Holy Prophet (S) and the religion of Islam, through their purposeful and subtle mis-translations, mis-interpretations, mis-representations and distortion of the facts.

The distortion and the misinterpretations are so skilfully decorated in linguistic excellence and delusive logic that the blind lovers of the English language, who are hardly or even totally unaware of the actual Qur'anic factors of their own faith, get caught up in the falsehood tempered with eloquence and they swallow the 'sugar-coated poisonous pills of deceit' allowing themselves to become duly conditioned to serve the purpose of the publications of the hostile camps.

The current standing of Evil has always been against the Truth in the history of man, even before written history, when the sons of Adam came into existence.

When these antagonistic elements have successfully extended their active influence upon our own religion, ideology and social tradition, we are also duty bound to Allah, His Final Word (the Holy Qur'an), the Faith, and to Islam, to do our best to present to every sincere seeker of Truth, a selection of a translation of the verses of the Holy Qur'an of the original Arabic text, and the 'Tafsir' (commentary) of them.

By the way, we believe that it is the essential belief of 'Shi'a' that the present Qur'an, that which is in our hands today, is the Holy Book of Allah, revealed to the holy Prophet Muhammad (S), as arranged and compiled during his lifetime and read out to him and it contains nothing less or more than what was revealed.

And it should be noted that,

"Nay, but it is a Glorious Qur'an, (inscribed) in a tablet preserved."⁵,

whose present arrangement is the order in which the various verses were sorted and arranged at the command of the Holy Prophet (S), himself.

This is the uncorrupted or undisturbed Word of Allah, the preservation of which has been guaranteed by Allah, Himself:

"We have, without doubt, sent down the Message; and We will assuredly guard it (from corruption)"⁶.

Furthermore, the English translations, along with the Arabic text of the verses, in this book, are selected from different translations of English versions of the Holy Qur'an, (whose names are listed at the end of the book under the title of 'References') which are from the best available sources in which some better styles and more proper meanings are employed. The translator and editor did their best to preserve this divine message and in conveying the Qur'anic facts in English.

In a few instances this writer, the translator, changed a word of those existing translations to a better one, from the existing material which was employed in this work.

What is a 'Commentary'?

A pure, correct, accurate translation of the Qur'an is necessary, but sometimes it is difficult for the readers to understand all of the apparent and hidden meanings and it is the duty of every Muslim, man or woman to read, understand and contemplate on the Holy Qur'an according to his own capacity:

"...read you, therefore, of the Qur'an as much as may be easy for you.." ⁷.

This reading has to be done not only with the tongue, voice and eyes; a mere recitation, but, also, with the best light that our intellect can supply, and even more, with the truest and purest light which our heart and conscience give us.

However, it is not always possible to fully understand the Holy Book as Allah says:

"That is indeed a Qur'an most honourable," Which none shall touch but those who are purified" ⁸.

Thus, some additional information is needed. For example, it is sometimes necessary, for understanding the text, to refer to the particular occasion for the revelation of a particular verse; or to know the philological changes of a word used at the time of revelation or before it and the meaning that it has in Arabic, today.

Or the alphabetical symbols which evidently and undoubtedly are secrets, and especially the ambiguous /mutashabihat/; the knowledge of which has been announced to be with the /rasixuna fil 'ilm/; those deeply established in knowledge.

They are some things that only 'the particular ones, the sinless ones', besides the Prophet (S), himself, viz, Ahlul Bayt, knew with all the Qur'anic facts and talked about them in their traditions and narrations (as He says:

"And whom We had taught knowledge from Our own Presence" ⁹.

For instance, the Apostle, himself, answered the questions which used to be asked by people as to the meaning of certain words in the verses revealed, or details of certain historical or spiritual matters on which they sought more enlightenment. These answers and explanations or in other words, the commentaries were gathered by some Companions /ashab/ and were afterward written down which are called 'Hadith' or 'traditions'.

Of course, the holy Prophet (S) had openly declared in Hadith-uth-Thaqalayn that the Qur'an is with the Ahlul Bayt, and to avoid going astray,

the Muslims should be attached to these two. Later, the Ahlul Bayt's explanations and narrations, were added to them and together with the effect of expert religious scholars, in the past and present, established 'Exegesis' (explanation of Qur'an) which became a science in itself and was called 'Tafsir', commentary.

'Commentary' shows how every verse, or group of verses, were revealed to the holy Prophet (S) on a particular occasion, but which also has a general meaning. The particular occasion and the particular people concerned have passed away, but the general meaning and its application remain true for all time.

This is also one of the miracles of the Qur'an that with the help of 'commentary' it is always open and it is always new for those new generations to come.

The Current Commentary

As was mentioned earlier, the light of Islam is enlightening every corner in the world and seekers of truth, having referred to the translations of the Holy Qur'an, find that they need 'Tafsir', (commentary).

Some of them, Shi'a believers in particular have been led to this Center; Imam Ali (as) Library, requesting a clear, concise English Tafsir; 'a commentary of the Holy Qur'an'.

From the beginning of Islam until today (although many times the Holy Qur'an has been translated into English and a few of them are published with brief, detailed commentary, as footnotes, there has rarely been, as far as we know, a fairly complete commentary in English sufficient for them to find their answers. So the decision was made to supply this commentary.

Ayatullah Mujahed Al-Hajj, Allamah Sayyid Kamal Faqih Imani, the founder and responsible party of this Islamic Scientific Research Center, approached us and reported the situation to scholars and appropriate research societies.

Then 12 people, who had varying nationalities and educational backgrounds, especially from the point of the English language and Islamic Theology, gathered. In their first gathering, which was held on 28th Safar, 1412 (1370 H. / 1991), they concluded that the commentary of the whole Qur'an which they intended to supply in English, would take many years to produce.

In order to quench the thirst of the lovers of Truth who had demanded it again and again, they decided to supply the commentary of the last section of the Qur'an, as a sample, and after its publication and receiving constructive comments by the readers and with a better skillfulness of the ones involved, the translation of the commentary would begin from the beginning of the Holy Qur'an.

Therefore, they thought it would be better that the sample, entitled 'An Enlightening Commentary Into the Light of the Holy Qur'an', begin with Surah Insan, the end of the 29th Section, because the Qur'an was revealed for the improvement of Man and this Surah is about Man and his creation from a lowly life-germ which can develop unto the highest point where no other creature can ascend.

But, after several weeks the number of us dwindled to a handful and after some months, until the present, we remain two people; the translator and the editor. During this period of more than three years, a few people have tried their hands at this task to have a share in the translation, but, for different reasons, they were not successful.

However, we are completely grateful for their efforts and extend our thanks for their attempts, as well as to those who had any involvement in this work.

Attributes Needed for Working on This Kind of Commentary

This endeavour needed not only the knowledge and skillfulness in the English language, but also the knowledge of Arabic, and Islamic science and culture, because Tafsir is an attempt to analyze and explain the meaning of verses in the Holy Qur'an.

Moreover, Allah, Himself, says:

"We have sent down to thee the book explaining all things, a Guide, a Mercy, and Glad Tidings to Muslims"¹⁰.

Then, it needs that those involved know a little bit about almost all sciences and knowledge that human beings are concerned with when working with the commentary. Also, the phonetic sound systems of the two languages, English and Arabic, are different. Therefore, when an Arabic word from the Qur'an is mentioned in the English text, it is shown with the phonetic alphabet and in its special phonetical sign, i.e.: / /, to avoid using 'Arabic script' in the book, as far as possible.

A transliteration table of the Arabic letters and sounds and the corresponding phonetic signs, applied in this book, is given at the beginning of the book.

The Problems in Translating

We tried to avoid mixing up our own personal theories and conclusions with the interpretation of the text itself. With the help of Allah, we did our best; at times asking for guidance from some learned religious men (Ruhaniyan), and used all the knowledge and experience we possessed in the service of the Holy Qur'an for its commentary, hoping that Allah accepts it.

The nature of this sort of endeavour is so that, in the course of translation, some difficulties arise from various causes.

For instance, cultures in the Arabic language and English language are different so that some of the words like /amrun bayn al amrayn/ in the case of fatalism and freewill are nearly impossible to translate into English, because of the difference in the concept in English literature; or the meaning of a word like 'prostration', in English, is rather different with what /sajdah/ exactly means in Arabic.

In such cases, we selected the meaning of the words from among what the earlier commentators and philologists used and where they were not unanimous, we also used the ideas of new writers, who had reasonable advantages in their interpretations, when the senses adopted with the commentary sources that we were taking and translating materials from. Explanations, of course are always helpful which we took benefit from, too.

It is noteworthy that there are some circumstances in the text, of the commentary, in which a verse or verses of Qur'an from other Suras rather than the Surah under discussion are mentioned as evidence or, thereby, for strengthening the idea.

The text of these verses and also the traditions and narrations from the holy Prophet or Ahlul Bayt (as) is printed in bolder type than the running commentary in order to distinguish, at a glance, the substance from the shadow. Also, the mentioned verses are generally taken from A. Yusuf Ali's translation.

It Was Only By His Merciful Will!

Translators Note

Both the editor and the translator have interesting factual stories to tell of how the way of this endeavour was paved by Providence and how they were divinely led to be absorbed into this task, Alhamdulillah. A few words given here in this regard are not to be misunderstood as a display of vanity for any peculiar distinction; for there is none.

It is purely to attract the attention of the readers to a living instance of the Providential implementation of the divine plan and how man drifts to his assignment and how matters are automatically manipulated, though, they seem yet only to be circumstantial.

"He said: Our Lord is He Who gave to each (created) thing its form and nature and further gave (it) guidance"¹¹.

For example, once, on a night, the writer of these lines, the translator, had seen in a dream that the Holy Qur'an, was placed, honourably, on a high position, wide open, high above a very great crowd of people amongst whom he was standing, watching. The full name of his was clearly written in the midst of the writings on the right page of it with magnificent bold letters.

The dream was obviously a good one, but it did not mean vividly to him at that time.

It was four years before he found out, in the course of translating the commentary of verses 11-16 from Surah 'Abasa No. 80, both the meaning of that dream and the cause of later changes in his career of twenty years, as a manager of a profitable Foreign Language Center, thanks to Allah.

It is always true what the Qur'an says:

"You will not unless Allah wills, surely Allah is All-Knowing, All-Wise"¹².

By His graceful arrangement this writer was separated from his almost material gains, of this fleeting world, to be set toward the assured, perfect, pure, spiritual rewards of the next, everlasting world from Him, Allah willing, when he began translating the commentary of the Qur'an and entered this great Divine Ocean of light, he found out that from earlier times such a success had been appointed and bestowed to him by Allah.

Therefore, all changes and graceful arrangements directly are from Him and it was His helpful Will that planned His graceful design and showered the ability and insight upon us to lead us to the present point. We are eagerly in hopes that He will help us and guide us in all cases to complete the task successfully so that He accepts it from us.

Editor's Note

In my case, it is a fact that only by the grace of Allah have I come to be at the helm working, side-by-side with the translator, on this commentary of the Holy Qur'an. Editing and checking this translation of 'An Enlightening commentary into the Light of the Holy Quran' has been a most important and rewarding experience for me.

To be of value in this work several things were necessary; my mother tongue, English, was almost at the top of the list. Then, having the ability to use a computer and printer, which involved me having to learn and use a Farsi program named Zarnegar, produced in Tehran, Iran, I was able to make use of the wonderful array of fonts it contains; necessary to type the Arabic and English languages.

Next, living in Iran, for four years, has made it possible for me to become acquainted with the native language and customs. However, the greatest asset, of all, is that I am a Shi'a Muslim woman.

It is fifteen (15) years from now, that in America, I became enlightened to the existence of the Holy Qur'an and accepted it as a better way of life. Over this period of time it has put me in touch with the purity of the religion and the logical answers to the religious questions I had as a Catholic.

My father told us (during our childhood) that if we ever wanted to know anything we should go to the source and to always have the correct tools on hand to do the job right.

When I started hearing and seeing, on television, the upheaval of the Islamic Revolution, in Iran, and the speech of a brave and courageous man they called Ayatullah Khomeini, I became very intense on knowing why it was happening and in knowing who this man was who had been exiled and was making his return to his homeland.

"Our Lord! We have heard the call of one calling (us) to faith, 'Believe ye in the Lord,, and we have believed. Our Lord! Forgive us our sins, blot out from us our iniquities, and take to Thyself our souls in the company of the righteous"¹³.

It was something more spectacular than I had ever read about in my high school history books. There was a charge in it that I could not explain, and up until that time, I had never really heard anything about Islam, Prophet Muhammad or Muslims, for that matter.

I bought A. Yussuf Ali's English Translation of the Holy Qur'an, basing my decision on my father's counsel and I began from page one.

It was talking about the same things I had already learned; Adam and Eve in the Garden, disobeyed God due to the wiles of Satan and then, were expelled to Earth; Moses is given the scripture and leads his people out of Egypt, but they forfeited their covenant for a golden calf; Abraham, Ismail and Issac of the religion true, and there, Mary.

Hail Mary! Chaste, pure, chosen above other women, given glad tidings of a Word from Him; his name will be Christ Jesus, son of Mary, held in honor...¹⁴

And it went on: Practise charity, take care of the orphans, speak a speech that is just, beware of the deceits of the Unbelievers...I was in awe as I neared the end. No place was any obscenity found -no trace of ugliness

which I found in the Bible -nothing but pure scripture; a complete religion, the one and only continuing from the first of Abraham. So, it became crystal clear to me that Islam is the final, refined message from God.

True, just, undeniable, containing what I had always felt and that is this: There is only One God; unique, needing no partner, powerful, and yet merciful and kind. How could God be more than one; Creator of such a vast universe and more?

With this understanding, though, came many tests to my new-found-faith; albeit necessary tests. Did I really believe - did I really submit to His Will - was I really worthy?

I began by only putting on a scarf, covering all of my hair.

"And say to the believing women...that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers..."¹⁵

Immediately the responses that I encountered proved the rightness of it all. I was chided, spit at, hit and cursed. Well, of course, a great deal of this was due to the propaganda which caused mass hysteria against Iran and not having their facts straight about the religion of Islam, however, it hurt just the same, but I had learned forgiveness and perseverance from my mother.

It was difficult for my family in the beginning; this change I was making, however, we are very close at heart, today, due to my faith and reliance on Allah.

"And out of kindness, lower to them the wing of humility, and say: 'My Lord! Bestow on them Thy Mercy even as they cherished me in childhood.'"¹⁶

Almost at once the veils over my understanding fell away and I started rejecting a lot of the 'big-business' propaganda that had infiltrated into my life.

"Let there be no compulsion in religion: Truth stands out clear from error; whosoever rejects Evil and believes in God bath grasped the most trustworthy hand-hold, that never breaks..."¹⁷

The 'Big Sell' eats away at the very fabric of human society to the point that life has only a superficial meaning and high value is put on every inanimate object which man can produce.

"The life of this world is alluring to those who reject faith, and they scoff at those who believe. But the righteous will be above them on the Day of Resurrection; for God bestows His abundance on whom He will "¹⁸.

I had developed an intense desire to go to Iran--the country of martyrs; having an air so thick with emotions, direction and goal, at that time, and having the presence of an undeniable strength caressing it in the hands of an unseen power.

Ten years after I started practicing the tenets of Islam the opportunity presented itself for me to be able to fulfil my desire.

"Not equal are those Believers who sit (at home) and receive no hurt, and those who strive and fight in the cause...God has granted a grade higher to those who strive..."¹⁹

I wished very much to become involved in some type of work regarding the Holy Qur'an and in due time I was approached to work with a group of people on a commentary of the Holy Qur'an.

"And for those who fear God, He prepares a way out" "And He provides for him from (sources) he never could imagine..."²⁰

Those of you who know anything about the rigors of editing know that it is very time-consuming and attention to detail is very necessary.

Spending many hours discussing the meaning of a single word, or phrase, can cause the ordinary soul to become frustrated, but that frustration is ultimately quelled when peace and tranquillity cover the heart at the point where there is that final agreement and gives those involved renewed enthusiasm to continue.

Sometimes you will notice more spacing than usual on a line or within the phonetic brackets (/ /), but this is due to the fact that the Zarnegar program is a Farsi program and it took much time trying to place the little phonetic line over, or the little dot under, the correct letter, because English is written from left to right and Farsi is written from right to left, so, I had a bit of anarchy on my hands for a time.

I leave you, now, in the hopes that you, too, will be provoked to question and seek. (Seek and you will find). Looking back, I feel that Allah does consider me worthy.

"God is the protector of those who have faith; from the depths of darkness He will lead them into light"²¹.

Wa Salam.

Notes

1. 17:9
2. 16:89
3. 6:54
4. Usul al-Kafi, vol 2, p. 599.
5. 85:21, 22
6. 15:9
7. 73:20
8. 56:77, 79
9. 18:65
10. 16:89
11. 20:50
12. 76:30
13. 3:193
14. 3:42-45
15. 24:31
16. 17:24
17. 2:256
18. 2:212
19. 4:95
20. 65:2-3
21. 2:257

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7. Hujjatul-Islam Muhammad Muhammadi

By the way, it should be notified that for the translation of this volume, Tafsir Nemunah has been mainly utilized.

* * * *

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِّن رَّبِّكُمْ وَأَنزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا

"O mankind! Verily there has come to you a convincing proof (the Messenger and the Qur'an) from your Lord: for We have sent unto you a light (that is) manifest."¹

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

"We have, without doubt, sent down the Message and We will assuredly Guard it (from corruption)."²

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَمَةِ أَعْمَى

"But whosoever turns away from My Message (the Qur'an), verily for him is a straitened toilsome life, and We shall raise him up blind on the Day of Judgement".³

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

"And We send down (stage by stage) of the Qur'an that which is a healing and a mercy for those who believe..."⁴

Notes

1. 4:174
2. 15:9
3. 20:124
4. 17:82

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A Presentation to Muslims

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

In The Name of Allah, The Beneficent, The Merciful
"O ye who believed! Obey Allah, and obey the Apostle, and those charged with authority among you".¹

('Those charged with authority' are only the twelve sinless Imams (as) and; at the time of occultation, Sources of Imitation, who are learned, pious, and just, should be referred to.)

في إكمال الدين في حديث عن جابر الجعفي عن جابر بن عبد الله الانصاري قال:
قلت: يا رسول الله عرفنا الله ورسوله، فمن أولي الأمر الذين قرن الله طاعتهم بطاعتك؟ فقال
(ص) هم خلفائي يا جابر، وأئمة المسلمين بعدي أولهم علي بن أبي طالب، ثم الحسن
والحسين، ثم علي بن الحسين، ثم محمد بن علي المعروف في التوراة بالباقر وستدركه يا جابر
فإذا لقيته فاقرأه مني السلام. ثم الصادق جعفر بن محمد، ثم موسى بن جعفر، ثم علي بن
موسى، ثم محمد بن علي، ثم علي بن محمد، ثم الحسن بن علي، ثم سمعي وكني حجة الله في
أرضه، وبقيته في عبادته ابن الحسن بن علي، ذاك الذي يفتح الله على يديه مشارق الأرض
ومغاربها

In 'Ikmal-ud-Din' a tradition, through 'Jabir-il-Ju'fi', is narrated from Jabir-ibn- Abdillah thus:

I said:

"O Messenger of Allah, we have known Allah and His Apostle; then who is 'Ulil-Amr', those that Allah has made their obedience the same as your obedience?"

Then, the Prophet (S) said:

'O Jabir! they are, after me, my successors and the Guides of Muslims; the first of them is Ali-ibn-Abi Talib; then (Imam) Hassan, and (Imam) Husain; then Ali-ibn-il-Husain; then Muhammad-ibn-Ali, known in the Torah as Baqir, whom you will see.

O Jabir! When you visit him, give my regards to him. After him, there is Sadiq, -Ja'far-ibn-Muhammad; and after him Musa-ibn-Ja'far; then Ali-ibn-Musa; then Muhammad-ibn-Ali; then Ali-ibn-Muhammad, then Hassan-ibn-Ali; and after him (there comes) Al-Gha'im whose name and sir-name is the same as mine. He is Allah's Authority on the Earth and His Remainder amongst His servants.

He is the son of (Imam) Hassan-ibn-Ali (a.-Askari). This is the very personality by whose hands Allah will open the Easts and Wests of the world.²

قال الله تعالى: "وما ينطق عن الهوى إن هو إلا وحي يوحى"

"Nor does the Apostle speak out of desire. It is naught but revelation that is revealed".³

قال النبي (ص): "إني تارك فيكم الثقلين، كتاب الله حبل ممدود من السماء إلى الأرض وعترتي أهل بيتي، وإن اللطيف الخبير أخبرني أنهما لن يفترقا حتى يردا علي الحوض فانظروا بماذا تخلفوني" وفي حديث آخر: "لن تضلوا ما إن تمسكتم بهما"

The Prophet (S) said:

"I leave behind me two weighty (very worthy and important) things:

The book of Allah (i.e. the Quran), which is a stretched string from the heaven to the earth, and my progeny, my Ahlul Bayt; for verily Allah, The Merciful, The Aware, informed me that never, never, will these Two get separated from each other until they meet me at the Houd of Kauthar (the Pond of Abundance).

Therefore, be careful and contemplate on how you will treat them (after me)"

...and in another tradition it is added:

"Never, never, shall you get astray if you attach yourself to these two".⁴

Abul-Hassan-ir-Rida (as) said:

"May the Mercy of Allah be upon the servant who Keeps alive our commandment".

I asked him (as) how the one could keep your commandment alive.

He (as) said:

"He (can) learn our sciences and teach them to people. In fact if people knew (the merits) and goodnesses of our speech, surely they would follow us."⁵

Notes

1. 4:59
2. Ikmal-ud-Din, Vol. 1, p. 253; with nearly similar meaning, in Yanabi-ul-Mawaddah, p. 117
3. 53:3,4
4. Ma'uni-ul-Akhbar, p. 90, tradition 2, & Musnad Ahmad-ibn-Hanbal, Vol. 3, p.17, and other books from the Sunnite School and Shi 'ah School mentioned in Ihqaq-ul-Haqq, Vol 9, p. 309 to 375
5. Ma' ani-ul-Akhbar, p. 180 & 'Uyun-i-Akbar-ur-Rida, Vol. 1, p. 207

Surah Al-Ma'idah, Chapter 5, Section 12

Surah Al-Ma'idah, Verse 87

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْرُؤُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ
الْمُعْتَدِينَ

87. "O' you who have Faith! Do not prohibit the good things that Allah has made lawful to you, and do not transgress. Verily Allah does not like the transgressors."

It happened that one day the Messenger of Allah (S) was speaking for people about the Hereafter and the scenes of the gathering-place of Resurrection. The audience were so touched at heart and wept that some of them decided, from then on, not to consume any good food, to prohibit comfort unto themselves, to observe a fast, to abandon their wives, and to sleep at nights less than before.

They swore over that decision to be loyal to it. When the Prophet (S) was informed of it, he mustered people in the mosque and told them: "I eat food; I sleep at nights and do not abandon my wives. Our religion is not the creed of retreat and monasticism. The monasticism of my ummah is the holy struggle. Whoever goes a direction other than my style is not a Muslim."

Some of them asked what they would do for the oaths they had taken. The subsequent verses were revealed saying that Allah does not call them to account for their vain (unintentional) oaths.

Imam Sadiq (as) said:

"Whoever makes a lawful thing unlawful for, himself (through a vow), the one must accomplish it, and there is nothing upon him. ..." ¹

Explanations

1. Islam is the religion of 'Fitrah' (nature), wherein retreat and monasticism, or excess and defect are forbidden.

2. A Muslim submits to the command of Allah. He neither turns a lawful thing into an unlawful one, nor vice versa.

The Holy Prophet (S) said:

"O' people! What I have made lawful is lawful until the day of Judgment, and what I have forbidden is forbidden until the day of Judgment." ²

3. Edible things, clothing, and the whole lawful pleasures have been created for the usage of humankind.

4. When using the lawful things, be careful of avoiding extravagance.

"... Do not transgress ..."

5. The vows, covenants and oaths that are against the explicit prohibitions of the text of the Qur'an, are worthless and invalid.

Surah Al-Ma'idah, Verse 88

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ

88. "And eat from the lawful and good things which Allah has provided for you; and be in awe of Allah Whom you have Faith in."

In the previous verse, the words were about the prohibition of unlawful things, while in this verse it has enjoined people to lawfully enjoying the merits of Allah. It says:

"And eat from the lawful and good things which Allah has provided for you;"

The only condition in this course is that you should avoid opposing the command of Allah in whom you believe.

"... and be in awe of Allah whom you have Faith in."

That is, your faith to Allah requires that you respect all his commandments both in enjoying the merits of Allah and observing moderation and piety.

The Holy Prophet (S) said:

"It is obligatory for every Muslim believer, man or woman, to gain lawful things."³

Again, the Holy Prophet (S) said:

"Worship consists of seventy parts, the best of which is seeking the lawful material."⁴

Also, the Holy Prophet (S) said:

"Seeking for lawful sustenance is the same as holy struggle in the way of Allah".⁵

The Holy Prophet (S) said:

"Next to the obligatory prayers, seeking for lawful (sustenance) is necessary and compulsory."⁶

The Holy Prophet (S) said:

"Gaining income through a lawful way, is the most exalted deed."⁷

Surah Al-Ma'idah, Verse 89

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ فَكَفَّارَتُهُ
إِطْعَامُ عَشْرَةِ سَاكِينٍ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ فَمَنْ لَمْ يَجِدْ
فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ذَلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا أَيْمَانَكُمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ
آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ

89. "Allah does not call you to account for your vain (unintentional) oaths, but he calls you to account for what you have pledged solemnly. So its atonement is feeding ten paupers with the average of what you feed your own families, or clothing them, or freeing a slave. But whoever does not find (the means to do so), should fast for three days. That is the atonement of your oaths when you pledge. But guard your oaths. Thus Allah makes His Signs clear for you in order that you might be thankful."

The Atonement of Oaths

In this verse, the general discussion is about the oaths which are taken upon the fields of making the lawful things into unlawful ones, and the like of them. These oaths, from this point of view, are divided into two sorts. At first, it says:

"Allah does not call you to account for your vain (unintentional) oaths....."

The objective meaning of 'vain oaths', as the commentators and jurisprudents have said, is the oaths that do not aim a definite goal and those that have not been taken intentionally and decidedly. Besides, the contents of such oaths are against the laws of religion, viz. they are estimated as opposite to the commands of Allah.

The second sort is the oaths which are taken willfully, intentionally, decidedly, and earnestly. Referring to these kinds of oaths, in the continuation of the verse, the Qur'an says:

"... but he calls you to account for what you have pledged solemnly....."

And Allah charges you with a duty to fulfill these oaths.

For the validity of an oath, of course, only its being earnest is not enough, but the content of the oath should be a lawful matter, at least. It should also be noted that an oath is not reputable except by the Name of Allah.

Therefore, if someone takes an oath by Allah, it is obligatory to perform it according to his oath. So, if he breaches his pledge, one of the following three atonements is necessary to be performed by the one. At first, it says:

"... So its atonement is feeding ten paupers ..."

Yet, in order that some people do not take this general ordinance so that they think they can give any low and worthless material of food as atonement, the Qur'an clearly explains the quality of this food, saying that it must be:

"... With the average of what you feed your own families....."

The second is: to cloth ten needy persons with proper clothing.

"... or clothing them....."

The appearance of this verse, of course, indicates that the clothing should be of a sort which normally covers the body.

Yet it can be of various kinds according to the seasons and places in different periods.

To answer to the question that whether, from the point of quality, the minimum material is enough or the average should be observed here, too, as the absoluteness of the verse implies, any sort of clothing can be enough.

The third is:

"....freeing a slave...."

Sometimes it happens that there may be some persons who are able to fulfill neither of the above two atonements. Therefore, next to stating these ordinances, it says:

"... But whoever does not find (the means to do so), should fast for three days....."

After that, as an emphasis, the Qur'an says:

"... That is the atonement of your oaths when you pledge ..."

But, in order that no one might consider that by giving atonement, breaching the proper oaths is not unlawful, it says:

"... But guard your oaths ..."

The purpose of this phrase is that you should be careful not to commit sins by breaching your oaths.

And, finally, at the end of the verse, in order that you might be grateful for these ordinances and commandments, which guarantee the happiness and felicity of both an individual and society, the Qur'an says:

"... Thus Allah makes His Signs clear for you in order that you might be thankful."

Surah Al-Ma'idah, Verse 90

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ
فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ

90. "O' you who have Faith! Verily wine, gambling, idols, and (dividing by) arrows are an abomination of the Satan's work, so avoid it, that you may be prosperous."

At the time of the advent of Islam, the Arabs customarily were intensively interested in poetry, wine, and fighting. The Divine revelations concerning the prohibition of wine were gradually conveyed.

At first, there revealed a verse stating that provision is supplied from date and grapes either, from which you can obtain intoxication, too⁸. This indication of intoxication implies the statement of its badness.

The Qur'an, then, has referred to the benefits of gambling and wine (and also that their containing sin is greater than their benefits⁹). After that the Divine verse was revealed enjoining not to establish prayer at the state of being intoxicated¹⁰. And, finally, the above verse was revealed which considered wine as an abomination, a Satanic action, and ordained that it is unlawful.¹¹

The Arabic term /xamr/ (wine) is derived from the same root as the Arabic word /xumur/ (cover) is. In Arabic, the veil of a woman is called /ximar/; since it covers the hairs. Similarly, wine covers the wisdom.

The Arabic term /maysir/ is derived from /yusr/ with the meaning of easiness, since, in gambling, players sometimes earn money by that play without tolerating any trouble.

The Qur'anic term /azlam/ means a kind of lottery done with some sticks of arrows. It used to be performed before Islam, at the Age of Ignorance.

Explanations

1. In Islam, having Faith and drinking wine do not agree with each other.
2. Drinking wine and gambling are in the same row with idolatry.
"....Verily wine, gambling, idols, and..."¹²
3. The Islamic commandments and prohibitions have been ordained reasonably and wisely.

"... and (dividing by) arrows are an abomination of the Satan's work, so avoid it ..."

4. The verse enjoins to avoid not only drinking wine, but also approaching it. The reason of this ordinance is that a sound nutrition is effective in the prosperity of human beings. Therefore, it enjoins to avoid intoxication, so that you may be prosperous. The verse says:

"... So avoid it, that you may be prosperous."

Any kind of cooperation concerning wine, including its production, distribution and consumption, prohibited.

Imam Baqir (as) has narrated from the Holy Prophet (S) that he cursed ten groups of people who are concerned somehow with drinking wine. They are as follows:

"Its planter, its guardian, its maker, its drinker, its cupbearer, its bearer, its receiver, its seller, its purchaser, and anyone who, in a way, devours from its income."¹³

Surah Al-Ma'idah, Verse 91

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُوْنَ

91. "Certainly Satan desires to cast enmity and hatred among you by wine and gambling, and to hinder you from the remembrance of Allah, and from prayer. So will you stop?"

Considering the concerning statistics, a great number of murders, crimes, accidents, divorces, psychic sicknesses, and renal diseases and so on, are caused by wine, liquor. Here, in stating the philosophy of its prohibition, the Qur'an emphasizes on two points: social harms and spiritual losses, (including enmity, and neglecting both prayers and the remembrance of Allah).

Explanations

1. Stating the philosophy of ordinances is one of the factors of the effectiveness of speech.

2. All the factors that may create grudge and rancor should be challenged against.

3. Any action or any person that causes enmity and hatred amongst people is Satanic.

4. Anything, like wine or gambling, that causes the negligence of a person from the remembrance of Allah and establishment of prayers is obscene.

5. Wherever enmity and hatred come forth, it is appropriate to devote material gains, whatever they may be. (There is some profit in wine and gambling, too, but, because of their evil effects, they are prohibited).

6. The mental harms and spiritual losses are the most important damages, both bodily and financially. Wine has also bodily harm, yet, here, hatred and negligence have been emphasized on.

Thus, the prohibition of drinking liquor and gambling, enjoined by Allah, is for the goodness and improvement of people's affairs both in this world and the Hereafter.

Ibn-Abas, a leading commentator, says that the target of the verse is Sa'd-ibn-'Abi-Waghghas and a man from the Helpers who had compacted the agreement of brotherhood with each other. A man from among the Helpers invited Sa'd to a party. They prepared a table of food and wine and drank so much so that they became intoxicated.

At that time they boasted to each other so violently that their dispute ended to a conflict. The Helper took a piece of bone and struck on the nose of Sa'd so vigorously that his nose was smashed. Then Allah sent down this verse about them.

The verse means that Satan wishes to seduce you and attract you toward drinking wine in order to take your wisdom from you, and persuade you to do some evil things that you do not do them in an ordinary state.

Ghattadah says that some people played gambling upon their own property and wives. At last, those who had lost their property and their wives sat in grief, planning to take vengeance from their rivals. Therefore, gambling has no consequence but grudge and enmity.

By this way, Satan desires to hinder you from the remembrance of Allah, so that you do not offer your thanks for His bounties.

Satan also desires to make you neglectful of prayer, which is the firm base of the religion. So, obey Allah (S.w.T.) and be not heedless of His prohibition. The verse says:

"Certainly Satan desires to cast enmity and hatred among you by wine and gambling, and to hinder you from the remembrance of Allah, and from prayer. So will you stop?"

Surah Al-Ma'idah, Verse 92

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَاحْذَرُوا فَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّكُمْ عَلَى رَسُولِنَا الْبَلَاءُ الْمُبِينُ

92. *"And obey Allah and obey the Messenger, and beware but if you turn away, then know that Our Messenger's duty is only conveyance (of the Message) Manifest."*

The governmental and political commandments of the Messenger of Allah (S) are similar to, and the same as, the commandments of Allah, and for this reason it is obligatory to obey them.

Those who refrain to obey the command of Allah deserve to be punished. So, there is no responsibility upon the Messenger of Allah save conveying the message of Allah and stating it manifestly.

The verse says:

"And obey Allah and obey the Messenger, and beware, but if you turn away, then know that Our Messenger's duty is only conveyance (of the Message) Manifest."

Surah Al-Ma'idah, Verse 93

لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَآمَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَآمَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

93. *"On those who have Faith and do good deeds, there is no sin in regard to what they ate (before prohibition) so long as they are virtuous and faithful and do good deeds, then still they be virtuous (upon prohibited things) and believe (in their prohibition), then they are virtuous (due to prohibited things) and do good; and Allah loves the doers of good."*

When the verse of prohibitions of gambling and drinking wine was revealed, there were some people who asked about their condition regarding to the time before that revelation or the condition of those who had not heard of that ordinance yet and were living in some far distances.

The verse answers them implying that those who have believed and have done good deeds but have not received this ordinance, if they have drunk

wine or have devoured from the income of gambling, there is no sin on them. The verse says:

"On those who have Faith and do good deeds, there is no sin in regard to what they ate (before prohibition) ..."

Yet, this ordinance has conditioned that such people should be virtuous, have Faith, and do good actions. Here is the continuation of the verse:

"... so long as they are virtuous and faithful and do good deeds....."

This subject is repeated once more in the verse, when it says:

"... then still they be virtuous (upon prohibited things) and believe (in their prohibition)....."

And, for the third time this meaning is repeated, with a little difference, of course. It says:

"... then they are virtuous (due to prohibited things) and do good...."

So, at the end of the verse, it says:

"... and Allah loves the doers of good."

Each of these three senses of virtuousness refers to a stage of feeling responsibility and piety.

However, the great commentators of both outstanding sects of Islam: Sunnites and Shi'ites, have vastly explained upon the commentary of this verse, especially about the phrase /fi ma ta'imu/ (in regard to what they ate), and mentioning the subject of 'virtue' for three times in their commentary books.

In order to observe conciseness here, we have not narrated those detailed explanations, but you can refer to their commentary books, some of which are as follows:

Tafsir-i-Al-Mizan, Ali-ibn-'Ibrahim, Al-Kashif, Majma'-ul-Bayan, At-Tibyan, 'Atyab-ul-Bayan, Nur-uth-Thaqalayn, Abul-Futuh-i-Razi, Manhaj-us-Sadiqin, As-safi, Mulla-Sadra, Shubbar, Ayyashi, Ibn-i-'Abbas, Furat-ul-Kafi, At-Tafsir by Imam Hasan-'Askari, Jawami'-uj-Jami', Jami'-ul-Bayan by Muhammad-ibn-Jarir-i-Tabari, Vol. 5 PP. 36 - 37, Zad-ul-Masir-Fi-'Ilmut-Tafsir by Ibn-ul-JauZi, Vol. 2, P. 419, Tafsir-i-Ibn-i-Kathir, Vol. 2, PP. 91 - 92, Tafsir-ul-kabir by Fakhr-i-Razi; Parts 11 - 12, P. 83.

Notes

1. Mustadrak-ul-Wasa'il, vol. 3, p. 52
2. Bihar-ul-Anwar, vol., 2, p. 260
3. Bihar-ul-Anwar, vol. 100, p. 9
4. Safinat-ul-Bihar, ward /halala/, p. 298
5. Kanz-ul-'Ummal, vol. 1, p. 6
6. Kanz-ul-'Ummal, vol. 4, p. 5
7. Kanz-ul-'Ummal, vol. 4, p. 4
8. Surah 'An- Nahl. No.16. verse 67
9. Surah Al-Baqarah. No.2. verse 219
10. Surah An- Nisa'. No.4. verse 43
11. Musnad Ahmad-i-Hanbal, Sunan-i-Abi-Dawood, Nisaiee and Tarmathi have stated a vast explanation about the Occasion of Revelation of this verse which is suggested to be referred to.
12. Some Islamic traditions indicate that the drinker of wine is counted like an idolater.
13. Nur-uth-Thaqalayn, vol. 1, P. 670

Section 13: Security of the Ka 'bah Inviolable

Hunting during pilgrimage period, prohibited-the Inviolable Security of Ka'bah declared.

Surah Al-Ma'idah, Verse 94

يَا أَيُّهَا الَّذِينَ آمَنُوا لَيَبْلُوَنَّكُمُ اللَّهُ بِشَيْءٍ مِّنَ الصَّيْدِ تَنَالُهُ أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ اللَّهُ
مَن يَخَافُهُ بِالْغَيْبِ فَمَنِ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ

94. "O' you who have Faith! Allah will surely try you with something of the game which your hands and your spears can reach, so that Allah may ascertain who fears Him in secret. So whoever transgresses after that for him there is a painful punishment."

During the time when a pilgrim to Mecca is in pilgrim garment and is performing the pilgrimage rites, the one has not the right of hunting.

During the same time, occasionally it happens that a hunt approaches a person so nigh that he can catch it by a simple jump, but the trial of Allah is in this fact that we should not touch the hunt. So, if we hunt it, the punishment of Allah includes us.

Hunting itself brings forth no painful chastisement, but chastisement is for the breaking law. In the land where Abraham overlooked Ishmael, you would overlook the hunts either. The verse says:

"O' you who have Faith! Allah will surely try you with something of the game which your hands and your spears can reach, so that Allah may ascertain who fears Him in secret. So whoever transgresses after that for him there is a painful punishment".

Surah Al-Ma'idah, Verse 95

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرُمٌ وَمَن قَتَلَهُ مِنْكُم مُّتَعَدًّا فَجَزَاءٌ مِّثْلُ مَا
قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنكُمْ هَدْيًا بَالِغَ الْكَعْبَةِ أَوْ كَفَّارَةٌ طَعَامُ سَاكِينٍ أَوْ عَدْلٌ
ذَلِكَ صِيَامًا لِّبِدْوَاقٍ وَإِلَّا أَرِهَ عَقَابَ اللَّهِ عَمَّا سَلَفَ وَمَن عَادَ فَيَنْتَقِمُ اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ

95. "O' you who have Faith! kill no game while you are in pilgrim garb: and anyone of you who kills it intentionally, its atonement is the like in cattle of what he has killed, as (to this likeness) two just persons among you judge, (and the animal) will be an offering reached to the Ka'bah, or the atonement (of it) is feeding the poor, or the equivalent of that in fasting, that he may taste the effect of his action. Allah has pardoned whatever is a thing of the past; and whoever returns (to it), Allah will take vengeance on him, and Allah is Mighty, the Lord of Retribution."

In this verse, the command of the prohibition of hunting at the time of being in pilgrim garment, with a general condition, has been issued more clearly and precisely.

It says:

"O' you who have Faith! Kill no game while you are in pilgrim garb....."

Then, it points to the atonement of hunting in the condition of being in pilgrim garb, and says:

"... and anyone of you who kills it intentionally, its atonement is the like in cattle of what he has killed....."

That is, such a person should sacrifice that animal and give its meat to some needy ones.

Here, the purpose of 'the like' is the likeness of the size and the shape of the animal. It is in this sense that, for example, if a person hunts a wild big animal, such as the ostrich, he should choose an ostrich as atonement; or if he hunts a deer, he should sacrifice a lamb with nearly the same size.

And, since some people may fall into suspicion upon the subject of likeness, in this regard, the Qur'an ordains that this matter should be fulfilled under the judgment of two just persons, possessed of some knowledge among you. It says:

"... as (to this likeness) two just persons among you judge....."

And, for the place where this animal should be sacrificed, the Qur'an commands that it must be killed as a sacrifice dedicated to the Ka'bah and in the land of Ka'bah. It says:

"... (and the animal) will be an offering reached to the ka'bah....."

Then, the Qur'an adds that it is not necessary that the atonement should certainly be in the form of sacrifice, but each of the two other things can substitute it. The first is that some money equivalent to it can be spent in the way of feeding the poor. It says:

"... or the atonement (of it) is feeding the poor....."

And the second thing of substitution is as follows:

"... or the equivalent of that in fasting....."

These atonements are for that the person sees the retribution of his committing offence. It says:

"... that he may taste the effect of his action...."

But, in view of the fact that usually no ordinance includes the past, the Qur'an stipulates that Allah has forgiven the offences that have been done in this field, saying thus:

"... Allah has pardoned whatever is a thing of the past....."

So, if a person does not pay attention to these frequent warnings and the ordinance of atonement and hunts at the time of being in the pilgrim garb, Allah will take vengeance of such a person and Allah is Mighty to take vengeance in the appropriate time. It says:

"... and whoever returns (to it), Allah will take vengeance on him, and Allah is Mighty, the Lord of Retribution."

Surah Al-Ma'idah, Verse 96

أَجَلٌ لَّكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَّكُمْ وَلِلسَّيَّارَةِ وَحُرِّمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرُمًا وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ

96. "The game of the sea and its food is lawful for you, a provision for you and (for the caravans, but the game of the land is forbidden to you, so long as you are in pilgrim garb; and be in awe of Allah toward Whom you will be gathered."

The words in this holy verse are about the hunts of the sea. It says:

"The games of the sea and its food are lawful for you....."

The objective meaning of 'food', mentioned in this verse, is the food that can be prepared from the hunted fish. The verse intends to make two things admissible. One of them is 'hunting', and the other is 'consuming the food made from the hunted things.'

Then, the Qur'an points to the philosophy of this ordinance, implying that this permission is for the sake that you and the travelers can enjoy it. It says:

"....provision for you and for the caravans....."

In other words, the verse means: for the sake that you do not fall in trouble for nutrition when you are in pilgrim garb, and that you can be able to enjoy one kind of hunting, this permission has been given due to the hunts of the sea.

As an emphasis, the Qur'an returns to the former ordinance once more, and says:

"... but the game of the land is forbidden to you so long as you are in pilgrim garb...."

And, at the end of the verse, in order to emphasize upon all the ordinances that were mentioned, it says:

"... and be in awe of Allah toward whom you will be gathered."

The Philosophy of No Hunting when Being in Pilgrim Garb!

We know that the performance of Hajj and 'Umrah is one of the worships that makes man aloof from the world of matter and brings him into an environment full of spiritualities.

In performing the rite of Hajj and 'Umrah, the ceremonies of the material life, fights and conflicts, hatreds, sexual desires, and material pleasures, will totally be put aside and the person reaches a kind of godly legitimated asceticism. So, it seems that the prohibition of hunting, while being in pilgrim garb, is also for the same purpose.

Besides, if hunting were an allowed action in Allah's center of pilgrimage, regarding to the large crowd of pilgrims that every year come into this holy land, the existence of many animals of the zone would be destroyed, in particular that, because of dryness and scarcity of water, its animals are not so abundant.

Paying attention to the fact that hunting animals and picking plants of that sacred land is also prohibited, even when the pilgrims to Mecca are not in their pilgrim garb, it makes clear that this commandment has a close connection with the subject of protection of environment and maintaining the plants and animals of the locality.

Therefore, the philosophy of prohibition or making something admissible is not always substantial, but it sometimes depends on the conditions of time and place. Then, geography and history are effective on the ordinance of Allah.

Thus, the abundance of people, and the performance of the worshipping rite, should not be a means of annihilation and destruction for animals and plants.

Surah Al-Ma'idah, Verse 97

جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَامًا لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْأَمْثَالَ دَلِيلًا لِّتَعْلَمُوا
أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

97. "Allah has made the Ka'bah the sacred House, a (means of) staying (in peace) for mankind, and (also) the Sacred Month and the offerings and the (animals with the) garlands. This is so that you may know that Allah knows whatever is in the heavens and whatever is in the earth, and that Allah is All-Knowing of all things.

As it is cited in Mufradat-i-Raqib, the Arabic word /qiyam/ is a means of staying firm, like the pillar of a tent.

Imam Sadiq (as) said about the Sacred House that it has been called Baytillah-il-Haram because it is 'haram' (forbidden) for the disbelievers to enter it.¹

When the affairs of people are to be arranged and strengthened, a few things are needed: 1) centrality, 2) security, and 3) sustenance. Allah has set these three things in the Ka'bah and the Sacred House. It is both a center, and no one has a right of quarrel there, and the sacrifices are used as a means of nutrition and a means of livelihood for Muslims.

The Qur'anic word /hady/ means 'a sign less sacrifice', while the term /qala'id/ refers to the sacrifices with signs.

By Islamic culture, the sacred (forbidden) months, in which fighting is prohibited, are: Rajab, Zil-Gha'dah, Zil-Hajjah, and Muharram.

The plain assembly of millions of Muslims in a sacred place without showing any privileges to each other, and without any dispute or practical quarrel, is peculiar to the advantages of Islam.

There are some divine graces in Hajj, like: asking forgiveness from others at the time of leaving for Hajj and visiting each other when they return from Mecca, commercial splendor, the payment of one fifth levy (khums) and alms, to be acquainted with religious disciplines and nations, being inside the most ancient center of Unity ornamented with no ceremonies; treating the same or tracing the footsteps of prophets, repenting in the lands of 'Arafat and Mash'ar, remembering and illustrating the scene of Hereafter, political parade against infidels, etc.

If we consider them all in mind, we may understand that these programs in Hajj are sourced from the infinite knowledge of Allah, Who is Well-Aware of all things of the world of existence.

Thus, a limited knowledge can never deliver such an interesting instruction.

The verse says:

"Allah has made the Ka'bah, the Sacred House, a (means of) staying (in peace) for mankind, and (also) the Sacred Month and the offerings and the (animals with the) garlands. This is so that you may know that Allah knows whatever is in the heavens and whatever is in the earth, and that Allah is All-Knowing of all things."

Surah Al-Ma'idah, Verses 98 - 99

اَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ

98. "Know that Allah is severe in retribution, and that Allah is forgiving, Merciful."

99. "Nothing is (incumbent) upon the Messenger but to convey (The message of Allah), and Allah knows what you reveal and what you conceal."

Encouragement and threat should be arranged with together. The verse also implies this fact. It says:

"Know that Allah is severe in retribution, and that Allah is forgiving, Merciful."

You are responsible of your own deeds and the Prophet (S) is not someone who compels you or imposes any domain over you. His duty is only to convey the Message. .

So, since the knowledge of Allah encompasses everything, then it is indifferent with Him that you conceal or manifest the things, and your receiving or rejecting the truth does not create any deficiency in the prophet (S).

"Nothing is (incumbent) upon the Messenger but to convey (The message of Allah), and Allah knows what you reveal and what you conceal."

Surah Al-Ma'idah, Verse 100

قُلْ لَا يَسْتَوِي الْحَيِّثُ وَالْظَّيْبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْحَيِّثِ فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تُفْلِحُونَ

100. "Say: 'The evil and the good are not equal, though the abundance of evil may dazzle you. 'So be in awe of Allah, O' possessors of intellects, that you may be prosperous.'"

The senses of 'evil' and 'good' refer to all men, styles, properties, incomes, foods, and materials.

The standard of worth is 'right' and 'wrong', not the majority and minority. Therefore, beware that the majority and abundance may be fascinating. So, be careful that they should not attract you toward the path of sin and evil.

The possessors of intellects, i.e. the wise, advocate the Truth, not the crowd. The idea which says: 'when you are in Rome, do as the Romans do' is not a Qur'anic epithet.

In view point of this school, impiety is a sign of ignorance. The verse says:

"Say: 'The evil and the good are not equal, though the abundance of evil may dazzle you.' So be in awe of Allah, O' possessors of intellects, that you may be prosperous.'"

Note

1. Nur -uth-Thaqalayn, Vol. 1, PP. 680 - 681

Section 14: All Polytheistic Traditions Denounced

Quest for the details of the unseen things discouraged - All polytheistic practices denounced -To call witness when anyone bequeaths at the time of his death.

Surah Al-Ma'idah, Verses 101 - 102

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءٍ إِن تُبْدَ لَكُمْ تَسْؤُكُمْ وَإِنْ تَسْأَلُوا عَنْهَا حِينَ يُنَزَّلُ
الْقُرْآنُ تُبْدَ لَكُمْ عَفَا اللَّهُ عَنْهَا وَاللَّهُ غَفُورٌ حَلِيمٌ
قَدْ سَأَلَهَا قَوْمٌ مِّن قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ

101. " O' you who have Faith! Do not ask about things (and secrets) which, if they are disclosed to you, may upset you. Yet, if you ask about them while the Qur'an is being sent down, they will be disclosed to you. Allah pardoned as to these matters and Allah is Forgiving, Forbearing."

102. "Surely some people before you asked for such (disclosures). Then they came to disbelieve in them."

Occasion of Revelation

Upon the occasion of revelation of these two verses, it has been narrated from Ali-ibn-Abi Talib (as) as follows:

"It happened that one day the Prophet of Islam (S) preached a sermon in which he stated the command of Allah about Hajj. Then, a person by the name of 'Akkashah (and according to another narration Suraqah) asked whether that commandment was ordained for only that year or they should perform Hajj every year.

The Holy Prophet (S) delayed to answer him, but the man obstinately repeated his question two or three times.

The Prophet (S) said:

"Woe to you! Why do you persist so much? If I answer you positively, performing Hajj will become obligatory for all of you every year. So, if it becomes obligatory every year, you will not be able to perform it and the offender of it will be a sinner. Hence, as long as I have not said a thing to you, do not urge on it."

Then, the verse was revealed and dissuaded them from that action.

Improper Questions!

No doubt asking question is the key to the recognition of facts. The verses of the Qur'an and Islamic traditions have earnestly enjoined Muslims that they ask whatever they do not know.

But, in view of the fact that every rule usually has an exception, this basic educational principal has an exception, too. It is so that sometimes some affairs had better to be concealed in order that the system of the society be protected and the individuals' interests be safeguarded.

In such respects, researches and frequent questions, with the purpose of unveiling some facts, not only is not a virtue, but also is blameworthy and reprobated.

In this verse, the Qur'an has referred to this subject and explicitly says:

"O' you who have Faith! Do not ask about thing (and secrets) which, if they are disclosed to you, may upset you. ..."

But, since giving no answer to the questions that some persons sometimes urge on asking them repeatedly may cause some doubts for others which can bring forth greater evils, the Qur'an adds:

"... Yet, if you ask about them while the Qur'an is being sent down, they will be disclosed to you...."

In this case, you will fall into trouble.

Next to that meaning, the Qur'an implies that you should not imagine that when Allah is silent about some matters, He is neglectful of them. Nay! He desires to set you in some facilities. It says:

"...Allah pardoned as to these matters and Allah is Forgiving, Forbearing."

We recite in a tradition narrated from Imam Ali (as) who has said:

"Verily Allah has enjoined you some obligations, do not waste them; and He has assigned some limits for you, do not violate them; and He has prohibited you from some things, do not betray (secrets of) them; and He has kept silent for you about some things which He has never been concealed because of forgetfulness. Then, do not urge to disclose these things."¹

In order to emphasize on the subject, this verse says:

"Surely some people before you asked for such (disclosures). Then they came to disbelieve in them. "

In the conclusion of this discussion, it is necessary to hint to this point that the above-mentioned verses never close the path of asking logical, training, and constructive questions for human beings. The discussed condition is only due to improper questions and seeking the affairs that not only they are not needed, but their concealment is also better and even, sometimes, necessary.

Surah Al-Ma'idah, Verse 103

مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ وَلَكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَأَكْثَرُهُمْ لَا يَعْقِلُونَ

103. "Allah has not appointed any Bahirah, Sa'ibah, Wasilah, and Ham, but those who disbelieve make up a lie against Allah, and most of them do not understand."

In this verse the Qur'an points to four improper innovations that were customary current among the pagan Arabs at the Age of Ignorance. For some reasons those people used to mark or nominate part of their animals, and prohibited eating their meat.

They did not count permitted to drink the milk of those animals, or to cut their wool, or to ride on them. In other word, they used to actually leave such animals useless.

The Holy Qur'an says:

"Allah has not appointed any Bahirah, Sa'ibah, Wasilah, and Ham....."

The Qur'an implies that Allah has not ordained anything in the nature of a Bahirah, or a Sa'ibah, or, Wasilah, or a Ham.

The explanation of these four animals are as follows:

1. The Arabic term / bahirah / was applied for the animal which had given birth to offsprings for five times and the fifth of them was a female animal (and according to another tradition a male one). They used to split the ears of such an animal and let it go for itself. They would not kill it after that.

2. The Pagan Arabs used the term /sa'ibah/ for a camel which had brought forth twelve (or ten) off springs. They left that camel free so that even no one would ride on it. They might only milk it occasionally in order to give that milk to their guests.

3. The term /wasilah/ used to be applied for the lamb which could bring forth a child for seven times. (Or, according to another tradition it was used for the lamb which could bring forth twins.) Killing such a lamb was also considered unlawful (haram) by them.

4. The Arabic word /ham/ was applied for the male animal which had been used for fecundating female animals of the same kind for ten times and each time a new progeny was brought forth from its seed.

Shortly speaking, the objective meaning of mentioning these animals has been the beasts which could serve their owners considerably and frequently through the way of being beneficial for them, and their owners, in turn, offered a kind of honor and freedom to such animals, too. Then, the verse continues saying:

"... but those who disbelieve make up a lie against Allah....."

These pagans and idol worshippers used to say that those false ideas were from the laws of Allah while most of them did not apply the least contemplation about their speech. They did not utilize their intellects when they blindly imitated others' manner. The verse says:

"... and most of them do not understand."

Surah Al-Ma'idah, Verse 104

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنزَلَ اللَّهُ وَإِلَى الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أَوَّلُ
كَانَ آبَاؤُهُمْ لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ

104. "And when it is said to them: 'Come to what Allah has sent down and to the Messenger,' they say: 'That which we found our fathers upon is enough for us.' What! Even though their fathers did not know anything and did not follow the right way, (should they pave their way?)"

The fundamental principle is the Islamic culture, not the culture of the predecessors. Therefore, neither absolutely tending to the traditions is the principle nor the new things.

To have honor towards the predecessors and respecting them is acceptable, but following their ignorantly thoughts and manner is rejected. Blindly imitation is a sign of foolishness.

The verse says:

"And when it is said to them: 'Come to what Allah has sent down and to the Messenger,' they say: 'That which we found our fathers upon is enough for us.' What! Even though their fathers did not know anything and did not follow the right way, (should they pave their way?) "

Surah Al-Ma'idah, Verse 105

يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ إِلَى اللَّهِ
رَجِعْكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

105. "O' you who have Faith! take care of your own selves. He who strays cannot harm you when you are on the right way. To Allah is your return totally; then He will inform you of what you had been doing."

Everybody Is Responsible of One's Own Deeds

In the previous verse, the words were about the blindly imitation of the people of the Age of Ignorance from their misguided ancestors; and the Qur'an warned them that such an imitation did not adapt to wisdom and logic.

Having this meaning in mind, they might question that if they separated their account in such affairs with their ancestors, then what about the fate of their ancestors. Besides, suppose they left that imitation, what would be the fate of many people who acted under the influence of such an imitation?

In answer to these questions, the holy verse addresses the believers and implies that they are responsible of their own selves. These misguided persons from among their ancestors, friends, and relatives, contemporary with them, could not harm them if they were on the right path. It says:

"O' you who have Faith! take care of your own selves. He who strays cannot harm you when you are on the right way. ..."

Then, the Qur'an refers to the subject of Resurrection and the reckoning of everyone's deeds, and says:

"... To Allah is your return totally; then He will inform you of what you had been doing."

Surah Al-Ma'idah, Verse 106

يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ
مِّنْكُمْ أَوْ آخَرَانِ مِّنْ غَيْرِكُمْ إِنْ أَنْتُمْ صَرَبْتُمْ فِي الْأَرْضِ فَأَصَابَتْكُمُ مُّصِيبَةُ الْمَوْتِ تَحْسِبُونَهُمَا مِنْ
بَعْدِ الصَّلَاةِ فَيُقْسِمَانِ بِاللَّهِ إِنْ ارْتَبْتُمْ لَا نَشْتَرِي بِهِ ثَمَنًا وَلَوْ كَانَ ذَا قُرْبَىٰ وَلَا تَكُنْتُمْ شُهَادَةَ اللَّهِ إِنَّا
إِذَا لَمِنَ الْأَثِمِينَ

106. "O' you who have Faith! call to witness between you when death approaches any of you, while making a bequest, two just persons from among you, or two others from other than you, if you are traveling in the land and the affliction of death befalls you, detain the two after the prayer, then if you doubt them, they shall swear by Allah (saying): 'We will not sell it for any gain, even if it were a relative, and we will not conceal the testimony of Allah; for then we would indeed be among the sinners'."

Occasion of Revelation

Upon the revelation of the above holy verse, as well as its two successive ones, it has been narrated that: a Muslim believer, called Ibn-i-' Abi-Mariyah, accompanied with two Christian Arabs, by the names of Tamim and 'Uday, came out of Medina with the intention of trade.

During the time they were traveling, Ibn-i-'Abi-Mariyah, who was a Muslim, became sick. He wrote his testament and hid it inside his

properties. Then he trusted those properties with his Christian fellow-travelers.

Before his death, he bequeathed that those two Christians would deliver them to his family. After his death, those two fellow-travelers untied his furniture and took its worthy and interesting parts, and then they returned the rest to the inheritors of the man.

When the inheritors opened the parcel of the properties, they did not find some parts of what Ibn-i-'Abi-Mariyah had brought with him. But suddenly they saw the testament he had left. They found that the list of all the stolen things was recorded in that testament.

They detailed the matter for those two Christian fellow-travelers, but they denied and said that they delivered them what he had given them. Then, they could not help complaining the Prophet (S). So, the verse was revealed and stated its ordinance.

One of the most important matters that Islam emphasizes on is the subject of observing and protecting the rights and properties of people, and, in general, the execution of social justice.

At first, in order that the inheritors' rights in the properties of the deceased not to be spoilt, and that the rights of those members remained behind, including orphans and minors, not to be violated, the Qur'an instructs the believers, saying:

"O' you who have Faith! Call to witness between you when death approaches any of you, while making a bequest, two just persons from among you....."

Here, the expression of bearing witness, of course, is accompanied with the accomplishment of testament. In other words, these two persons are witnesses to both the testament and the executors of the testament.

Thus, the verse indicates that if you are on a journey and one of you is going to die and you cannot find any executors of testament and witnesses, then you may take two persons from non-Muslims for the purpose. The verse continues saying:

"... or two others from other than you, if you are traveling in the land and the affliction of death befalls you....."

The objective meaning of 'other than you' (non-Muslims) is only the people of the Book, viz. the Jews and the Christians, because nowhere Islam has attached importance to pagans and idolaters.

Then the verse says:

"... detain the two after the prayer, then if you doubt them, they shall swear by Allah (saying): We will not sell it for any gain, even if it were a relative....."

And also they should add:

"... and we will not conceal the testimony of Allah; for then we would indeed be among the sinners'."

It is cited in Qurar-ul-Hikam, vol. 1, p. 185 that Hadrat Imam Amir-ul-Mu'mineen Ali (as) said:

"The quickest retribution is the retribution of a false oath."

Surah Al-Ma'idah, Verse 107

فَإِنْ عُثِرَ عَلَى أَتْنَهُمَا اسْتَحَقَّا إِثْمًا فَآخَرَانِ يَقُومَانِ مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ
الْأُولَآئَيْنِ فَيَقْسِمَانِ بِاللَّهِ لَشَهَادَتُنَا أَحَقُّ مِنْ شَهَادَتِهِمَا وَمَا اعْتَدَيْنَا إِنَّا إِذَا لَمِنَ الظَّالِمِينَ

107. "Then if it becomes known that both of them have been guilty of a sin (of perjury), then two others (of Muslims) shall stand up in their place from among those nearest (to the diseased) who have a claim against them, and swear by Allah: 'Certainly our testimony if truer than the testimony of those two, and we have not transgressed (the limits), for then we would indeed be of the unjust'."

It should be unconcealed that when those persons, who are next of kin to the dead, bear witness or make an oath, their action is based on the information that they have had from before about the dead person's properties at the time of journey or other than that.

Therefore, you are not rightful to search or to be inquisitive, but when there comes forth new information, the situation changes. As the explanation of Mufradat-i-Raqib, an Arabic-Persian dictionary, indicates, an acknowledgment without any research, in Arabic language, is called /'uθr/

The verse says:

"Then if it becomes known that both of them have been guilty of a sin (of perjury), then two others (of Muslims) shall stand up in their place from among those nearest (to the diseased) who have a claim against them, and swear by Allah: 'Certainly our testimony if truer than the testimony of those two, and we have not transgressed (the limits), for then we would indeed be of the unjust'."

Surah Al-Ma'idah, Verse 108

ذَٰلِكَ أَدْنَىٰ أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَىٰ وَجْهِهَا أَوْ يَحْلِفُوا أَنْ تَرَدَّ أَيْمَانُ بَعْدَ أَيْمَانِهِمْ وَاتَّقُوا اللَّهَ
وَأَسْمِعُوا لِلْعَالَمِينَ

108. "This (style) is more proper that they give testimony truly, or fear that other oaths be given after their oaths. And be in awe of Allah and hearken (His commandments), and Allah does not guide the transgressing people."

The statement of this verse is about the philosophy of severity and accuracy of the case which was referred to in the previous verses upon bearing witness and taking witnesses.

Taking oath after the establishment of prayer at the presence of people, causes that witnesses to be certainly true (not false), because if their witness is not accepted, that invalidity of their oath and witness may disgrace them in the society. The verse says:

"This (style) is more proper that they give testimony truly, or fear that other oaths be given after their oaths. And be in awe of Allah and hearken (His commandments), and Allah does not guide the transgressing people."

Note

1. Majma'-ul-Bayan, Vol. 3, P. 250 (Arabic version)

Section 15: Covetousness of this worldly life

Jesus only an apostle of Allah -The disciples of Jesus demanding Jesus to get food for them descended from heaven -Their coveting of this worldly provision.

Surah Al-Ma'idah, Verse 109

يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ قَالُوا لَا عِلْمَ لَنَا إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ

109. "(Remember) the Day Allah will gather the messengers, and say: 'What response were you given?' They will say: We have no knowledge, verily You are the All-Knowing of the Unseen'."

This verse, in fact, is a complement for the previous verses. At the end of those verses, where the words were about bearing witness upon right or wrong, the Qur'an enjoins people to piety and being afraid of offending the command of Allah.

In this verse, it warns people of the Day Allah gathers the prophets and asks them about their messenger ship and responsibility, and tells them what the people responded when they invited those people to the Truth. The verse says:

"(Remember) the Day Allah will gather the messengers, and say: 'What response were you given? '...'"

The messengers will negate of having any knowledge from their own selves, and they will depend the whole facts to the knowledge of Allah (S.w.T.) Who knows all the Unseen and the concealed affairs of the world of existence.

Here is the rest of the verse:

"... They will say: 'We have no knowledge, verily You are the All-Knowing of the Unseen'."

Thus, the verse, addressing the concerning people, implies that they are confronted with such a Lord Who is All-Knowing and Who is the, Judge of such a court. Therefore, they must be careful of right and justice in their bearing witnesses, too.

In the concluding phrase of the verse, the Qur'an remarks that the real knowledge belongs to Allah, and whatever knowledge is found in any person has been obtained from Him. It is similar to the fact that only He knows the Unseen, and He gives a part of its knowledge to whomever He desires.

Surah Al-Ma'idah, Verse 110

إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنُ مَرْيَمَ ادْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أَيَّدْتُكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي وَتُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ بِإِذْنِي وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي وَإِذْ كَفَفْتُ بَنِي إِسْرَائِيلَ عَنْكَ إِذْ جِئْتَهُم بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ

110 "(Remember) when Allah said: 'O' Jesus, son of Mary! Remember My blessing on you and on your mother, when I strengthened you with the

Holy Spirit, you spoke to the people (both) in the cradle (through miracle) and in adulthood (through revelation) and when I taught you the Book and the Wisdom and the Torah and the Evangel, and when you did make of clay a thing like the shape of a bird, by My leave and then did breathe into it and it became a bird, by My leave; and you did heal the blind and the leprous, by My leave, and you did raise the dead (from their graves), by My leave and (remember) when I withheld the Children of Israel from you when you brought them manifest proofs, but those who disbelieved among them said: 'This is nothing but clear magic'."

From the above verse on, up to the end of Surah Al-Ma'idah, the contents of the verses are about Jesus (as).

In this verse speaking about Messiah (as), sorts of divine favors, and at the top of all, strengthening him with the Holy Spirit, have been stated.

The purpose of blessing on Messiah's mother may be the glad tidings about Jesus to her and the talk between Mary and the angels, referred to in verses 45 to 50 from Surah 'Ale-Imran, No 3, where it says:

"(Remember) when the angels said: ' O' Mary ! ... "

Thus, even prophets should not neglect the remembrance of the blessings of Allah. Allah's graces and blessings of Allah. Allah's graces and blessings bestowed to His saints, cause encouragement in the followers of Truth.

There are some matters stated in this verse which will be referred to as follows:

1. A woman can be promoted so high in the rank that she may be spoken about together with a prophet.

"(Remember) when Allah said: 'O' Jesus, son of Mary! Remember My blessing on you and on your mother, when I strengthened you with the Holy Spirit....."

2. By a single statement in the cradle, Jesus confirmed both his own prophet hood and his mother's chastity and inerrancy.

"... you spoke to the people (both) in the cradle (through miracle) and in adulthood (through revelation)....."

3. Prophets should have both knowledge and awareness; and also they should know the words of the former prophets and have a new message both.

"... and when I taught you the Book and the Wisdom and the Torah and the Evangel....."

4. The miraculous breath of Christ caused an inanimate thing to fly. But the hearts of the Children of Israel were not moved by it.

"... and when you did make of clay a thing like the shape of a bird, by My leave....."

5. When Allah gives prophets the ability of restoring to life and healing the sick, people's supplicating and imploring for help must also be permissible. (We question the opponents of this idea whether it can be considered that Allah gives an ability to a person but prohibits people from paying attention to it.)

"... and then did breathe into it and it became a bird, by My leave; and you did heal the blind and the leprous, by My leave, and you did raise the dead (from their graves), by My leave....."

6. The Children of Isreal attempted the life of Jesus (as), but that malice was warded off by Allah.

"...and (remember) when I withheld the Children of Israel from you when you brought them manifest proofs, but those who disbelieved among them said: 'This is nothing but clear magic'."

Imam Rida (as) said:

"There were two phrases carved on the ring of Jesus (as) which were recited: " Happy is the servant by whom Allah is remembered; and woe on the servant because of whom Allah be forgotten."¹ .

Jesus (as) said:

"Whatever bad word that you utter, you will receive its response in Hereafter."²

Imam Sajjad (as) said that Jesus (as) told the disciples:

"Verily the world is a bridge to pass through, so do not try to furnish and maintain it."³

Surah Al-Ma'idah, Verse 111

وَإِذْ أُوحِيَ إِلَى الْخَوَارِجِ أَنْ آمِنُوا بِي وَبِرَسُولِي قَالُوا آمَنَّا وَاشْهَدْ بِأَنَّا مُسْلِمُونَ

111. "And (remember) when I revealed unto the disciples: 'Believe in Me and in My Messenger,' they said: 'We believe, and bear You witness that we are Muslims (who submit ourselves) '."

The objective meaning of 'revealing unto the disciples', mentioned in the verse, is either inspiring unto their own hearts, or conveying the Message by the way of revealing it unto Jesus (as).

Thus, sometimes Allah may inspire some inspiration unto the receptive hearts.

The Divine inspirations unto people are alongside the path of confirming the Divine Prophets, inspirations, not against them. Therefore believing in Allah is not aloof from believing in His Messenger.

The verse says:

"And (remember) when I revealed unto the disciples: 'Believe in Me and in My Messenger,' they said: 'We believe, and bear You witness that we are Muslims (who submit ourselves) '."

Surah Al-Ma'idah, Verses 112 - 113

إِذْ قَالَ الْخَوَارِجُ يَا عِيسَى ابْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُرْزَلَ عَلَيْنَا مَائِدَةٌ مِّنَ السَّمَاءِ
قَالَ اتَّقُوا اللَّهَ إِن كُنْتُمْ مُّؤْمِنِينَ
قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَنَطْمِئِنَّ قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ صَدَّقْتَنَا وَنَكُونَ عَلَيْهَا مِنَ
الشَّاهِدِينَ

112. "(Remember) when the disciples said: 'O'Jesus son of Mary! is your Lord able to send down to us a table from the sky? ' (Jesus) said: 'Be in awe of Allah if you are believers'."

113. "They said: 'We desire to eat from it, and our hearts would be at rest, and we would know that you have told us the truth, and that we may be of the witnesses upon it'."

This holy verse points the well-known process of 'The table of Food' sent from the sky. It says:

"(Remember) when the disciples said: 'O' Jesus son of Mary! is your Lord able to send down to us a table from the sky? ..."

Messiah became uneasy of this question of theirs, their statement contained the smell of doubt, because he had brought plenty of verses and signs for them. So, as a warning, he admonished them:

"...(Jesus) said: 'Be in awe of Allah if you are believers'."

But, soon after that, they informed Jesus that they had not an evil aim by that suggestion. They said that they did not intend obstinacy, but they wanted to eat from that 'Table of Food' in order to obtain not only the luminosity created by that nutrition in their souls (because nutrition certainly affects in man's soul), but also their hearts would be at rest.

So, by observing that great miracle, they might reach the bound of certainty of sight and knew that whatever he had told them was true, and that they could bear witness over it.

The verse says:

"They said: 'We desire to eat from it, and our hearts would be at rest, and we would know that you have told us the truth, and that we may be of the witnesses upon it'."

Explanations

1. The reason that the Surah has been nominated by the appellation of 'Al-Ma'idah' is because of the very desire of 'Table of Food' that they demanded to come from the sky.

2. The Arabic word 'Al-Ma'idah' means both 'food' and 'the table wherein there is food'.

Surah Al-Ma'idah, Verse 114

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيداً لِأَوَّلِنَا
وَأَخْرِنَا وَأَيَّةً مِنْكَ وَارْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ

114. "Jesus, son of Mary, said: 'O' Allah, our Lord! send down to us a table from the sky, to be a festival for us, for the first of us and for the last of us and a sign from You; and provide us (with our) sustenance, for You are the best of sustainers."

All supplications mentioned in the Qur'an begin with /rabbana/ 'O' our Lord!, but in this verse it has begun with two words 'O' Allah, our Lord !'. This difference may be for the importance of this miraculous happening and the concerning consequences.

Supplication, imploring for help and asking a boon from the side of the friends of Allah, is permissible. The supplication of Jesus in this verse is as follows:

"Jesus, son of Mary, said: 'O' Allah, our Lord! send down to us a table from the sky, to be a festival for us, for the first of us and for the last of us and a sign from You; and provide us (with our) sustenance, for You are the best of sustainers."

There have been prophets sent for all human beings and generations in the history of man.

To celebrate a festival is a proper action from the point of the Qur'an. The birth of the friends of Allah and the mission of the 'Messenger of Allah (S) is not less than the descent of the table of food from the sky. So, we must always learn things from the Signs of Allah and His Power.

Surah Al-Ma'idah, Verse 115

قَالَ اللَّهُ إِنِّي مُنَزِّلُهَا عَلَيْكُمْ فَمَنْ يَكْفُرْ بَعْدُ مِنْكُمْ فَإِنِّي أُعَذِّبُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِّنَ
الْعَالَمِينَ

115. "Allah said: ' Verily I will send it unto you, but whoever shall disbelieve thereafter among you, surely will I punish him with a punishment such as I do not punish anyone in the worlds (with the like of it)'. "

From the point of threat, this verse is at the top in the Qur'an for warning people.

"Allah said: 'Verily I will send it unto you, but whoever shall disbelieve thereafter among you, surely will I punish him with a punishment such as I do not punish anyone in the worlds (with the like of it)'. "

It is evident that the more a person expects (i.e. the Table of Food from the sky) the more he should undertake. A high summit has a dangerous deep valley.

However, it should be noted that although the table of food was descended from the sky for the companions of Jesus (as), according to some traditions, there descended fruits from Heaven for the Holy Prophet (S), too, and the essence of Fatimah (as) was formed from those heavenly fruits.

Notes

1. Bihar-ul-'Anwar, vol. 14, p. 247
2. Bihar-ul-'Anwar, vol. 14, p. 314
3. Bihar-ul-'Anwar, vol. 14, p. 319

Section 16: Teachings of Jesus corrupted after his departure

Teachings of Jesus -Jesus was deified after his departure -Reward for the Faithful,

Surah Al-Ma'idah, Verse 116

وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنُ مَرْيَمَ أَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي إِلهَيْنِ مِنْ دُونِ اللَّهِ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ

116. "And when Allah says: ' O' Jesus son of Mary! did you say to the people: 'Take me and my mother for two gods besides Allah ?' He (Jesus) says: 'Glory be to You! It was not mine to utter what I had no right to (say). Had I said it, then You would have known it. You know whatever is in my self and I do not know what is in Your Self. Verily You are the Knower of all the unseen'."

Disgust of Jesus from His Followers' Idolatry!

This verse and a couple of verses next to it discuss about the word of Allah with Jesus (as) on the Day of Judgment. It says:

"And when Allah says: ' O' Jesus son of Mary! did you say to the people: 'Take me and my mother for two gods besides Allah?' ..."

With a high respect, Jesus replies a few sentences in answer to this question.

1. At first he begins his expression with glorification of Allah from any partner and compeer, and says:

He (Jesus) says: ' Glory be to Your ..."

2. Then he continues saying that how he could say what was not appropriate to him.

"... It was not mine to utter what I had no right to say ..."

In fact, not only he negates this meaning from himself, but also he says that basically he has not such a right, and a statement like that does not apt to his rank and his situation at all.

3. Then he refers to the infinite knowledge of Allah, and, as his evidence, he says:

Had I said it, You would have known it. You know whatever is in my self; and I do not know what is in Your Self: Verily You are the Knower of all the unseen'."

Surah Al-Ma'idah, Verses 117 - 118

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ آعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مِمَّا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ إِنَّ تَعَذُّبَهُمْ فَأَتَتْهُمْ عِبَادُكَ وَإِنْ تَغْفِرَ لَهُمْ فَاِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

117. "I did not say to them (anything) except what you commanded me with; (saying): 'That worship Allah, my Lord and your Lord.' And I was a witness to them so long as I was among them. But when You took me up, You were the Watcher over them, and You are witness to all things."

118. "If You punish them, then surely they are Your servants; and if You forgive them, then You are indeed the Mighty, the Wise."

Prophets are infallible and do not do anything but the command of Allah. They cause no change in the Divine revelation.

Prophet Jesus (as) considered himself as other people and trained by Allah. However, prophets are witnesses to the deeds of people. The verse says:

"I did not say to them (anything) except what you commanded me with; (saying): 'That worship Allah, my Lord and your Lord.' And I was a witness to them so long as I was among them. But when You took me up, You were the Watcher over them, and You are witness to all things."

In the above-mentioned second holy verse, Jesus (as) introduces himself as a good-for-nothing one, and, depending the acts of punishment and forgiveness on Allah, he confesses that he has no ability or effectiveness in this regard.

It is only He (S.w.T.) Who has authority over His Own servants. He may punish them or forgive them as He pleases. Neither His forgiveness is a sign of weakness, nor His punishment is undue and unwise.

The verse says:

"If You punish them, then surely they are Your servants; and if You forgive them, then You are indeed the Mightly, the Wise."

As Abuthar has narrated, one night the Holy Prophet (S) repeated this verse again and again until morning. He (S) recited it in his prayers when he bowed down and prostrated. He asked for forgiveness so much so that it was bestowed to him¹.

Surah Al-Ma'idah, Verses 119 - 120

قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ
لِلَّهِ الْمُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

119. "Allah said: 'This is the day when shall benefit the truthful ones their truth. For them there are gardens beneath which rivers flow wherein shall they abide forever. Allah is well-pleased with them and they are well-pleased with Him. This is the great success.'"

120. "To Allah belongs the sovereignty of the heavens and the earth and whatever is in them, and He is All-Powerful over all things."

Following the explanation mentioned about the talk of Allah with Jesus, the content of this verse refers to the words of Allah after that talk and it says:

"Allah said: ' This is the day when shall benefit the truthful ones their truth. ...'"

Then, concerning the reward of the truthful ones, the Qur'an says as follows:

"... For them there are gardens beneath which rivers flow wherein shall they abide forever....."

More significant than that blessing, which is of the material examples, there is this blessing that:

"... Allah is well-pleased with them and they are well-pleased with Him....."

And, there is no doubt that this great merit, which is inclusive of material and spiritual merits, is counted the great salvation. The verse continues saying:

"... This is the great success."

In the second verse, it points to the possession and sovereignty of Allah, when it says:

"To Allah belongs the sovereignty of the heavens and the earth and whatever is in them, and He is All-Powerful over all things."

Note

1. Tafsir-i-Maraqi; Vol. 7, P. 66

Surah Al-'An'am, Chapter 6, Introduction

Introduction to the Surah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In The Name of Allah, the Beneficent, the Merciful

This Surah is the sixty-ninth Surah that was revealed to the Prophet (S) in Mecca. As the Traditions of Ahlul-Bayt (as) indicate, all the verses of this Surah were revealed at the same time.

Similar to other Meccan Suras, the basic aim of this Surah is inviting people to the triple principals of unity of Allah, Prophecy, and Resurrection, but most of all, it emphasizes on monotheism and opposing paganism and idolatry.

Paying attention carefully to the contents of the verses of this Surah can remove the soul of hypocrisy and disperse from among Muslims, and cause the ears to be hearing, the eyes to be clear-sighted, and the hearts (minds) to be knowledgeable.

About the virtue of this Surah, in the Islamic traditions, it is cited that when this Surah was revealed, seventy thousand angels were taking after it. And that every believer who recites it, (because of its light, his soul and self may be satiated from the spring of monotheism and) all those angels will ask forgiveness for that person.¹

Also, 'Ayyashi himself has narrated from 'Abi-Basir that Imam Sadiq (as) said: "Surah Al-'An'am was revealed at the same time while seventy thousand angels were respectfully accompanying it, because there has mentioned the name of Allah in seventy occurrences of it. If people knew how much virtue there lies in its recitation, they would never leave it out."

Then Imam (as) continued saying: "Whoever is in want of a requirement from Allah and he desires it to be granted, he should establish four units (rak'at) of prayer consisting of At-Fatihah-ul-Kitab and Surah Al-'An'am. Then when he finishes the recitation of the Surah, he should recite the following supplication:

O' The Generous! O' The Generous! O' The Generous!

O' The Great! O' The Great O' The Great!

O' Greater than any great!

O' The Hearer of supplications!

O' He Whom nights and days do not change!

Blessing and peace be upon Muhammad and his descendents!

May You have mercy upon my weakness, my poverty, my neediness, and my wretchedness!

O' He Who had mercy upon Jacob, the elder, while He returned Yusef, his dear one, to him!

O' He Who had mercy on Job after his long trial (of affliction)!

O' He Who had mercy upon Muhammad and Who sheltered him, the orphan!

And Who assisted him against tyrants of Quraysh and their false deities, and gave him authority upon them!

O' Helper! O' Helper! O' Helper!

"By Allah! If you recite this supplication and ask Allah for your whole needs, He will bestow (them to) you."²

Ali-ibn-'Ibrahim has narrated from Hadrat Rida (as), the eighth Imam, who said:

"Surah Al-'An'am was sent down at the same time and seventy thousand angels accompanied it with the sound of glorification, exaltation and proclamation of His greatness. Whoever recites this Surah, angels will give glory (unto Allah) for him until the Resurrection Day."³

Notes

1. Bihar-ul-'Anwar, Vol. 91, P. 348
2. Tafsir by 'Ayyashi, Vol. 1, P. 353 - Tafsir-ul-Burhan, Vol. 1, P. 514
3. Tafsir by Ali-ibn-'Ibrahim

Section 1

Surah Al-'An'am, Verse 1

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ
يَعْدِلُونَ

In The Name of Allah, The Beneficent, The Merciful

1. *"(All) praise belongs to Allah, Who created the heavens and the earth and appointed darkness and light; yet those who disbelieve hold (others) as equal with their Lord."*

In the whole text of the Qur'an, the Arabic word /nur/ (light) has been mentioned in the singular form while its opposite term, /zulumat/ (darkness), has occurred in its plural form. The concerning reason is that the 'Truth' is only one, but the false ways are many. 'Light' is the secret of unity but 'darkness' is the cause of dispersion.

Therefore, the first verse of this Surah points to the system of existence, the second verse hints to the creation of man; and the third verse refers to the deeds and behavior of human beings.

"(All) praise belongs to Allah, Who created the heavens and the earth and appointed darkness and light; yet those who disbelieve hold (others) as equal with their Lord."

And, as Hadrat Ali (as) has said, this verse is an answer to three groups of the deluded people:

A) The materialists, who deny the creation and temporal contingency (phenomenally).

"...created the heavens ..."

B) Dualists, who believe that 'light' and 'darkness' have two separate origins.¹

".....and appointed darkness and light ..."

C) Disbelievers, who associate others as partners and equal with Allah.²

"... yet, those who disbelieve hold (others) as equal with their Lord."

Surah Al-'An'am, Verse 2

هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا وَأَجَلٌ مُّسَمًّى عِنْدَهُ ثُمَّ أَنْتُمْ تَمْتَرُونَ

2. *"He it is Who created you from clay, then decreed a term (for your life) and the term is fixed with Him, yet still you doubt."*

In the previous verse, extroversive phenomena and the creation of the heavens and the earth were mentioned. Here, in this verse, the creation of Man and the innate affairs are referred to.

More than twenty times the term of /ajalin musamma/ (the appointed end) have been stated in the Qur'an.

Concerning the life's final term, Allah has appointed two kinds of time for humankind. One of them is so certain that if all protections be fulfilled, too, the course of lifetime will be consumed and, like the oil of a torch, it will be finished.

The second divine appointed time is concerned to our own conduct. It is like an oil lamp that contains enough oil but we put it in the current of a storm.

In the Islamic literature, deeds such as visiting ones kin, free will offering, alms, and supplications are recorded as the factors that cause the lifetime to be prolonged; while some actions like break off connection with one's kindred and injustice have been introduced as the cause of shortening the lifetime of the one.

It is narrated from Ibn- 'Abbas that Allah has set two kinds of 'appointed end' for humankind. One of them is from birthday until death, and the other is from death until the day of Resurrection.

By his deeds, a person may sometimes decrease from one and increase the time of the other. Therefore, the conclusion of the life's final term of no person is changeable.

The verse, addressing the infidels, implies that such people, who are polytheists, are doubtful about the Creator Who has created man from this worthless origin, viz. clay, and Who has passed him from these amazing and wonderful stages.

"He it is Who created you from clay, then decreed a term (for your life) and the term is fixed with Him, yet still you doubt."

Imam Sadiq (as) said:

"Allah has created Adam from clay, and He has prohibited clay for his progeny to eat."

In another tradition the Imam (as) has said:

"The one who is greedy in eating clay, he has surely taken part in shedding his own blood."³

Surah Al-'An'am, Verse 3

وَهُوَ اللَّهُ فِي السَّمَاوَاتِ وَفِي الْأَرْضِ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ

3. "And He is Allah in the heavens and in the earth! He knows your secret and your open, and He knows what you earn."

In answer to those who consider a separate god for every type of thing, such as god of rain, god of war, god of peace, god of sky, and the like of them⁴, the verse says:

"And He is Allah in the heavens and in the earth! ..."

It is obvious that the One Who dominates everywhere and in whose authority is the devise of everything, the Omnipresent, knows all the secret and concealed things. So, it is such that in the next sentence, the verse says:

"... He knows your secret and your open, and He knows what you earn."

The Holy Prophet (S) said:

"Allah revealed to Abraham, saying: 'O' Ibrahim ! I am Aware and I like the aware ones'. "⁵

Surah Al-'An'am, Verses 4 - 5

وَمَا تَأْتِيهِمْ مِّنْ آيَةٍ مِّنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ
فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَسَوْفَ يَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ

4. *"There never came unto them any Sign from the Signs of their Lord but they turned away from it."*

5. *"So they indeed belied the truth when it came unto them, therefore very soon the (bitter) tidings will come to them of what they used to mock at."*

As it was mentioned before, the words stated in Surah Al-'An'am mostly address polytheists. The fact is that the Qur'an applies kinds of different means to inform them might be they become aware.

This verse points to the pagans' mood of obstinacy, heedlessness, and arrogance against the truth and the signs of Allah. It implies that they are so obstinate and disrespectful that whatever sign out of Allah's signs they see they immediately turn aside from it. The verse says:

"There never came unto them any Sign from the Signs of their Lord but they turned away from it."

This quality was not confined to the Age of Ignorance and the pagans of Arab. At the present time, even, there are many persons who do not suffer the trouble of only one hour research and investigation about their Lord and the divine religion. So, it is evident that when they come across a book or a passage in this field, they do not study it.

Moreover, if a person speaks with them upon the matter, they usually do not listen to him. These people are some ignorant and unaware arrogant ones who may sometimes appear in society in the form of scientists.

Then, the next verse points to the consequence of this very action of theirs, and says:

"So they indeed belied the truth when it came unto them....."

It is in a case that if they contemplated carefully over the Divine verses, they would see the truth very well, and recognize it and believe in it. The verse continues saying:

"... therefore very soon the (bitter) tidings will come to them of what they used to mock at."

In fact, the two above-mentioned verses refer to three stages of infidelity where, stage by stage, they are intensified.

At first, it is the stage of turning away. Then there comes the stage of belying the Divine verses. And, after that, there is the stage of mocking the facts and Signs of Allah.

Surah Al-'An'am, Verse 6

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَكَّنَّاهُمْ فِي الْأَرْضِ مَا لَمْ نُمْكِنْ لَكُمْ وَأَرْسَلْنَا
السَّمَاءَ عَلَيْهِمْ مِدْرَارًا وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِنْ تَحْتِهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَنْشَأْنَا مِنْ بَعْدِهِمْ
قَرْنًا آخَرِينَ

6. *"Have they not considered how many a generation We destroyed before them, whom We had established in the earth (to the extent) that We have not established you, and We sent abundant (water down from) the sky upon them and made the rivers flow beneath them? Yet We destroyed them for their sins, and raised up after them another generation."*

We must take an example from the history and fate of others.

"Have they not considered ..."

This style is one of the training methods of the Qur'an by which it states some factual and teaching stories.

The retribution of those who abuse the divine facilities given to them in this world is destruction.

"... How many a generation We destroyed before them....."

Besides the chastisement in the Hereafter, Allah punishes the sinners in the present world, too.

"... Yet We destroyed them for their sins....."

The powerful people should not think that they are always in comfort in the world. The Lord punishes them and substitutes some others in their place.

"... whom We had established in the earth (to the extent) that We have not established you, and We sent abundant (water down from) the sky upon them and made the rivers flow beneath them? ..."

Thus,. the cause of all inflictions are people's own deeds.

"... Yet We destroyed them for their sins, and raised up after them another generation."

The Qur'anic term /qarn/ is used for calling a community who had been utterly destroyed so that none of them remained after them⁶.

All people who live contemporarily are also called in Arabic /qarn/. They are usually a generation living a length of time about 60 years or 80 years or 100 years⁷.

Surah Al-‘An’am, Verse 7

وَلَوْ نَزَّلْنَاهُ عَلَىٰ كُلِّ فَتْرَةٍ لَّفَعَلُوا بِهِمْ ذِكْرًا وَلَوْلَا رَحْمَةُ رَبِّنَا لَأَخَذْنَا مِنْهُم مَّثَلًا لِّمَا كَانُوا كَافِرِينَ

مُبِينٌ

7. "And had We sent down unto you a book written on a paper, so that they touched it with their hands, certainly (still) the disbelievers would have said: 'This is naught but manifest sorcery.' "

Some of pagans used to say that they might believe when a written paper accompanied with an angel was sent down to them. But they told a lie, and they were seeking an excuse.

This idea means that the circle of obstinacy of such people have become so vastly expanded that they reject the most clear perceptible things, and refrain from submitting to them under the pretext of manifest sorcery.

The verse says:

"And had We sent down unto you a book written on a paper, so that they touched it with their hands, certainly (still) the disbelievers would have said: 'This is naught but manifest sorcery.' "

Surah Al-‘An’am, Verse 8

وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ مَلَكٌ وَلَوْ أَنزَلْنَا مَلَكَ الْقُضَى الْأَرُثَمَّ لَا يَنْظُرُونَ

8. "And they said: ' Why has not an angel been sent down to him? And if We had sent down an angel, the matter would have certainly been determined, and then they would not be granted any respite.'"

The disbelievers protested why there were not sent down an angel to the Prophet (S) so openly that they could see him with their own eyes and, consequently, they might attest his prophet hood.

"And they said: 'Why has not an angel been sent down to him? ...'"

Then, in order to show that their disobedience has reached to its climax, the verse implies that had Allah sent down an angel as they wished, they would not have believed. So, the divine wisdom and common good required that Allah should not respite them any more, and would immediately involve them in a punishment to destroy them. The verse itself says:

"... And if we had sent down an angel, the matter would have certainly been determined, and then they would not be granted any respite."

Surah Al-'An'am, Verse 9

وَلَوْ جَعَلْنَاهُ لَكَا لَجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِم مَّا يَلِيسُونَ

9. "And had We appointed him (Our Messenger) an angel, We would certainly have made him as a man, and We would certainly have made confused to them what they (now) make confused."

If an angel were to become an example of human beings, how could it be the symbol of those persons who are in the storm of their low instincts, food and lusts?

Therefore, the verse may mean that if the Prophet were an angel, he would appear in the guise of a man so that they could see him. This matter would cause people to be led into an error whether he is a human being or an angel.

"And had We appointed him (Our Messenger) an angel, We would certainly have made him as a man, and We would certainly have made confused to them what they (now) make confused."

However, for the purpose of training and invitation, people should be given some symbols from among themselves, so that those symbols take the lead in invitations and actions. Besides, people and angels have not a general resemblance with each other.

Again, according to the words of the Qur'an, the prophet of Allah should be a 'male'.

Thus, Allah's ways of treatment have been arranged wisely, and they do not change with the desires of this one or that one.

Surah Al-'An'am, Verse 10

وَلَقَدْ اسْتَهْزَئُوا بِرُسُلٍ مِّن قَبْلِكَ فَخَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَّا كَانُوا بِهِ يَسْتَهْزِئُونَ

10. "And certainly some Messengers were mocked at, before you, then the retribution which they used to ridicule fell on them."

This verse can be counted as a soothing for the Messenger of Allah (S). The evidence is that, firstly, the former messengers of Allah were mocked, too; secondly, the mockers will be confronted with not only the chastisement of the Hereafter but also the Divine wrath in the present world. Their own dangerous plots will surround the plotters themselves.

The verse says:

"And certainly some Messengers were mocked at before you, then the retribution which they used to ridicule fell on them."

However, mockery is one of the great sins that have been promised punishment for.

Imam Amir-ul-Mu'mineen Ali (as) said:

"The most loser of people is the one who is able to tell the truth but he does not."⁸

Notes

1. Tafsir-ul-Kashit, vol. 2, P.158
2. Nur-uth-Thaqalayn, vol. 1, P. 701
3. Safinat-ul-Bihar, vol. 2, p. 103
4. This is the very belief of 'masters of species' which was current in ancient Greece.
5. Al-Muhajjat-ul-Bayda', vol. 1, p. 15
6. cited in Aqrab-ul-Mawarid
7. Cited in commentary books entitled Al-Mizan, and Tafsir-ul-Kabir, by Fakhr-i-Razi
8. Qurar-ul-Hikam, No. 3178

Section 2: Allah has ordained Mercy on Himself

The greatness of the Divine Mercy - None can help when the wrath of Allah afflicts any one,

Surah Al-'An'am, Verse 11

قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ انظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ

11. "Say: 'Travel in the earth, then see what has been the end of the rejecters'."

Here, the Qur'an has taken another method of awakening these arrogant conceited persons. It tells the Prophet (S) to admonish them by such a statement:

"Say: Travel in the earth ..."

No doubt that seeing the remaining traces of the former people by one's eyes and those nations who pave the way of destruction as a result of neglecting the facts, is more effective than studying their history in their concerning books. The reason is that these traces make the truth more sensible and perceptible.

By the way, it should be noted that such a fleeting beauty or splendor is not important, but the final consequence is important.

"... the end of the rejecters ..."

Thus, the failure of the opponents of the truth is certain. If you doubt, you can study their history, or by traveling, you can see their traces and take an example from them.

It is noteworthy to know that the divine commandment mentioned by the holy phrase: "Travel in the earth", which is recited in this verse, has occurred six times in the Qur'an.

Unfortunately, the infidels observed this expressive commandment more practically than the Muslims. They traveled into Islamic countries and explored all parts of their lands and became aware of their mines, stores, the points of their strength and weakness, their cultural works, manuscripts and arts, and spoilt them while Muslims were in the sleep of negligence.

Imam Amir-ul-Mu'mineen Ali (as) said:

"By his lie, a liar obtains the Wrath of Allah, the Glorified, the affront of people, and the enmity of angels."¹

Again, Imam Ali (as) said:

"The end of telling a lie is reproach and regret."²

Surah Al-'An'am, Verse 12

قُلْ لِّمَن مَّا فِي السَّمَاوَاتِ وَالْأَرْضِ قُلْ لِلَّهِ كَتَبَ عَلَى نَفْسِهِ الرَّحْمَةُ لِيَجْمَعَ كُفُّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ

12. "Say: 'To whom belongs what is in the heavens and the earth?'"
Say: 'To Allah, He has prescribed mercy on Himself: He will surely gather you on the Resurrection Day, of which there is no doubt. Those who have lost their own selves, they will not believe.' "

The phrase:

"He has prescribed mercy on Himself"

has occurred two times in the Qur'an, both of which are recited in this Holy Surah, verses 12 and 54.

The phrase,

"... of which there is no doubt ..."

has been mentioned about both the Qur'an and the Hereafter.

As Allah has ordained and assigned some duties for us, He has prescribed some duties for Himself, too. Among them are those which are mentioned in the Qur'an such as 'guidance':

"Surely Ours is it to show the way." (Surah Al-Layl, No.92, verse 12),
and Giving sustenance:

"And there is no animal in the earth but on Allah is the sustenance of it..." (Surah Hud, No. 11, Verse 6).

Bestowing mercy upon the servants:

"He has prescribed mercy on Himself."

But the condition of receiving the Divine mercy is that the servants themselves should have mercy upon others.

A tradition says: "Whoever does not have mercy (upon others) will not be shown mercy on."³

The mercy of Allah is abundant. Salman has narrated a tradition from the Prophet (S) who said: "The mercy of Allah is one hundred degrees, one of which is the origin of all graces of Allah in this world. On the Day of Judgment, Allah will deal with people by the whole one hundred degrees of His mercy."⁴

This fact should be noted that the great loss of the disbelievers lies in this that instead of reasoning they go after their delusions; and instead of taking the godly saints, they seek. for false deities; and instead of Faith and observing the Hereafter, they disbelieve; and instead of submitting to the Light, they submit to Hell Fire.

But whatever comes forth from Allah upon the world of existence is based on Mercy, and Allah's Mercy is spread over all things everywhere.

1. The Qur'an indicates that the Divine Mercy involves everything. In this regard, Surah Al-'A'raf, No.7, verse 56 says:

"... My mercy encompasses all things"

This mercy has many examples, including:

Rain:

"And He it is Who sends down the rain after they have despaired, and He unfolds His mercy" (Surah Ash-Shoura. No.42. Verse 28)

Wind:

"And He it is Who sends the winds as good news heralding His mercy....." (Surah Al-'Araf. No.7. verse. 57).

Night and day:

"And out of his mercy He has made for you the night and the day....." (Surah Al-Qases No.28. verse 73).

The Prophet:

"And we have not sent you but as a mercy to the worlds." (Surah Al-'Anbiya. No.21. verse 107).

The Qur'an:

"... *These are clear proofs from your Lord and a guidance and a mercy ...*" (Surah Al- 'Araf. No.7. vers 203).

The Torah:

"...*The Book of Moses was a guide and a merc ...*" (Surah Al-Ahqaf. No.46. verse 12).

Delivery:

"*So We delivered him and those with him by a mercy from Us.....*" (Surah Al- 'Araf. No. 7. verse 72).

Love of spouse:

"... *and He put between you love and mercy.....*" (Surah Ar-Rum. No.30. Verse 21).

Plants and fruits:

"*Look then at the signs of Allah's mercy, how He gives life to the earth after its death.....*" (Surah Ar-Rum. No.30. verse 50).

Acceptance of Repentance:

"... *do not despair of the mercy of Allah ...*" (Surah Az-Zumur. No.39. verse 53).

Surah Al-'An'am, Verse 13

وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ وَهُوَ السَّمِيعُ الْعَلِيمُ

13. "*And to Him belongs whatever dwells in the night and the day; and He is All-hearing, All-Knowing'.*"

As a cradle, the night and the day give human beings, and all creatures, peace and tranquility in their laps. Some of the living creatures rest at night while some others rest during the day.

Whatever exists in the universe, whether they are manifested or concealed, belongs to Him. Therefore, not only the whole system of existence belongs to Allah, but also its governance and its control is His.

The verse says:

"*And to Him belongs whatever dwells in the night and the day; and He is All-hearing, All-Knowing'.*"

Surah Al-'An'am, Verse 14

قُلْ أَعْبُدُوا اللَّهَ أَلْتَأْخِذُوا بِفَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ قُلْ إِنِّي أَرَأَيْتُمْ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ

14. "*Say: ' Shall I take a guardian besides Allah, the Originator of the heavens and the earth, and He feeds (others) and is not (Himself) fed?' Say: 'I have been commanded to be the first who submits himself '. And be not you (O' Muhammad) of the polytheists.'*"

Again, in this verse the words are upon the unity of Allah and rejecting paganism and idolatry. In the same time that pagans accepted that the creation of the world specified to Divine Essence, they had taken idols as their support and refuge.

For the purpose of destroying the false imagination, The Qur'an instructs the Prophet (S) such:

"*Say: ' Shall I take a guardian besides Allah, the Originator of the heavens and the earth, and He feeds (others) and is not (Himself) fed?'..."*

It is worthy to note that among all the attributes of Allah, here; the Qur'an has emphasized but on feeding the creatures and giving them their sustenance.

Using this sense, maybe, is for the sake that most of the connections in the material life of man relate to this very material need, viz, the need in eating a piece of bread, which makes persons to humiliate themselves before the masters of wealth and power. The case may be so that sometimes they bow before them as if they worship them.

In the above-mentioned verse, the Qur'an denotes that your sustenance is in the authority of Allah, not in that of them.

Then, in answer to the suggestion of those who invited the Prophet (S) to join the camp of polytheists, the Qur'an instructs him to say that besides the command of wisdom which leads him to rely on the One Who is the Creator of the heavens and the earth, he also says that the revelation of Allah has instructed him to be the first Muslim who submits himself, and never he joins the row of polytheists.

The verse says:

"...Say: ' I have been commanded to be the first who submits himself '. And be not you (O' Muhammad) of the polytheists."

Surah Al-'An'am, Verse 15

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ

15. "Say: 'Verily I fear, if I disobey my Lord, the retribution of a grievous Day '."

There are two kinds of fear. The first kind is that sort of awe which is indecent, such as fearing from Holy Struggle. The second kind is that fear which is agreeable and praiseworthy, like fearing from Allah ' punishment.

The Divine Law has been decreed equally for all. Even the Messenger of Allah should fear from its evil, if he sinned.

The fear of the saints of Allah, of course, is for the sake of Allah's wrath, not from the deities or from people. And, indeed, fear is one of the impedimental factors from deviation and committing wrong.

Regarding to the existence of the Divine completing the argument denoting that the Lord is both the Creator and the Sustainer, and has commanded to submission and prohibited from polytheism, disobedience from the command of Allah deserves punishment.

The verse, addressing the Prophet (S), commands:

"Say: ' Verily I fear, if I disobey my Lord, the retribution of a grievous Day '."

Surah Al-'An'am, Verse 16

مَنْ يُصْرِفْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُ وَذَلِكَ الْفَوْزُ الْمُبِينُ

16. "Whoever is spared of it (the Divine retribution) on that Day, He has certainly been merciful to him, and that is the manifest triumph."

The Messenger of Allah (S) once said:

"By Allah in whose hand is my soul, no one of people may enter into Paradise (merely) by his own deed."

They asked him:

"Even you, O' Messenger of Allah?"

The Prophet (S) answered:

"Even I, unless Allah shelters me with His mercy and grace."

Then, the Holy Prophet (S) put his hands on his head and recited the above-mentioned verse.⁵

"Whoever is spared of it (the Divine retribution) on that Day, He has certainly been merciful to him, and that is the manifest triumph."

Everybody is threatened to fall in danger. Saving from the Divine punishment demands a particular grace from the side of Allah.

However, prosperity can be gained only in the light of security from His Wrath.

Surah Al-'An'am, Verse 17

وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يَمَسُّكَ إِخَيْرٌ فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

17. "And if Allah touches you with affliction, none can remove it but He; and if He touches you with good, then He is All-Powerful over all things."

Hopes should be to Allah, and fears should also be from Allah, since the origin of all affairs is the same. It is not such that the good nesses come from one source and the cause of removing vices originates from another source.

The Laws of Allah are legitimated for all and they let no exception. The Holy Prophet (S) should betake to Allah when confronting the bitter and sweet incidents, too. The verse says:

"And if Allah touches you with affliction, none can remove it but He; and if He touches you with good, then He is All-Powerful over all things."

Surah Al-'An'am, Verse 18

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَهُوَ الْحَكِيمُ الْخَبِيرُ

18. "And He is the Omnipotent over His servants, and He is the All-Wise, the All-Aware."

In the current Surah, verse No.14, the discussion was about creative power and sustenance of Allah. In verse 15, it was about the Wrath of Allah and Hereafter. In verse 16, the words were upon the Divine rescue and mercy.

Verse 17 is about solving the difficulties and reaching the good nesses. So, in this verse, His absolute Power (Omnipotence) is stated about.

If it happens that some tyrant persons dominate others for some days because of ignorance, weakness and disunity of people, it is sure that His Omnipotence ruins all these arrangements and, in the frame of wisdom and knowledge, He utilizes His Power and Dominance. That is why the Qur'an says:

"And He is the Omnipotent over His servants, and He is the All-Wise, the All-Aware."

Surah Al-'An'am, Verse 19

قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً قُلِ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لَأُنْذِرَكُمْ بِهِ
وَمَنْ بَلَغَ أَتَيْنَكُمْ لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ آلِهَةً أُخْرَى قُلْ لَا أَشْهَدُ قُلْ إِنَّمَا هُوَ إِلَهُ وَاحِدٌ وَإِنِّي بَرِيءٌ
مِمَّا تُشْرِكُونَ

19. "Say: 'What thing is the greatest in testimony?' Say: 'Allah! He is witness between me and you, and this Qur'an has been revealed to me that I may warn you thereby, and whomever it reaches. Do you indeed testify that there are other gods with Allah?' Say: 'I do not testify'. Say:, He is only One God, and verily I am quit of that which you associate (with Him) '."

The pagans of Mecca demanded witness from the Prophet (S) for his prophet hood. They did not accept the prophecy of the Messenger of Allah (S) and told him that even the Jews and the Christians did not know him a divine prophet.

This holy verse, with an atmosphere of Allah's inspiration and help, and at the time of loneliness of Islam, foretells a bright and promising future for Muslims, when it hates polytheism. For three times, and in a short phrase, the Qur'an refers to Unity of Allah while quitting polytheism. The verse says:

"Say: 'What thing is the greatest in testimony?' Say: 'Allah! He is witness between me and you, and this Qur'an has been revealed to me that I may warn you thereby, and whomever it reaches. Do you indeed testify that there are other gods with Allah?' Say: 'I do not testify'. Say: 'He is only One God, and verily I am quit of that which you associate (with Him) '."

Besides all other prophetic miracles, Unseen aids, and frustrating the hostile plots, the Qur'an itself is the greatest evidence to the Prophet's Messenger ship.

The messenger ship of Muhammad (S) is both worldly and eternal, for all humankind and in all ages.

However, a permanent warning indeed, should be accompanied with an everlasting warner.

Therefore, the divine Imamate and leadership should also be together with the Qur'an forever.

This meaning is cited in Tafsir-us-Safi and Usul-i-Kafi, narrated from Iman Sadiq (as)

Surah Al-'An'am, Verse 20

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمُ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ

20. "Those whom We have given The Book (the Jews and Christians) recognize him (Muhammad) as they recognize their sons. Yet those who have lost their own selves, they will not believe."

The content of this verse is similar to that of Surah Al-Baqarah, No.2, verse 146. Not only the name and qualities of the Prophet of Islam were mentioned in the Torah and the Evangel and the scholars of the People of the Book had informed their people of him under the title of 'the promised

prophet', but also the characteristics of this Holy Prophet (S) and his companions were recorded in their Books. The Qur'an says:

"Muhammad is the Messenger of Allah, and those with him are the firm (of heart) against the unbelievers, compassionate among themselves, ...that is their description in the Torah and their description in the Evangel....."⁶

In this verse, the Qur'an clearly answers to those who claimed that the People of the Book had no evidence upon the prophet hood of the Prophet of Islam (S) , when it says:

"Those whom We have given The Book (the Jews and Christians) recognize him (Muhammad) as they recognize their sons. ..."

And, at the end of the verse, as a final conclusion, the Qur'an announces that, with all these clear signs, only those people do not believe in this Prophet who have lost all their things and the capital of their own selves in the bargaining market of commercial transactions of lives. It says:

"... Yet those who have lost their own selves, they will not believe."

Notes

1. Qurar-ul-Hikam, vol. 2, p. 876
2. Qurar-ul-Hikam, vol. 2, p. 502
3. Fi-Zalal, a commentary book
4. Fi-Zalal, 'Alusi.
5. Tafsir Nur-uth-Thaqalayn, vol. 1, P. 706; and Majma'-ul-Bayan
6. Surah-Al-Fath, No. 48, verse 29

Section 3: Polytheists shall themselves confess their guilt

The greatness of the guilt of being polytheist - The polytheist shall themselves deny polytheism which they had themselves held as their conviction - They shall desire to be returned to this life,

Surah Al-'An'am, Verse 21

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ

21. "And who is more unjust than him who forges a lie against Allah or denies His Signs; Verily the unjust will not succeed. "

The Qur'anic expression /wa man azlamu/ (and who is more unjust) has occurred in the Qur'an about fifteen times. This phrase has been used with the senses of calumny against Allah , barring people from going into the mosques, and concealing the testimony of the Truth.

This denotes that cultural injustice and barring people from rectitude and comprehension, is the worst injustice upon the society.

Setting a stone and a piece of wood equal to the Lord is an injustice toward Him, and worshipping them is an injustice toward humanity. Therefore, the unjust people will never meet the true salvation. The above-mentioned verse says:

"And who is more unjust than him who forges a lie against Allah or denies His Signs; verily the unjust will not succeed."

The more, an oppressed person is dear and holy, the more intense is the danger of transgression against him. That is why being unjust toward the Lord and the Sacred House, and belying against Divine Holy Essence, are the worst injustice:

"And who is more unjust ..."

Transgression upon the thought and culture of nations is one of the worst transgressions. Polytheism, forging a lie against Allah, a false claim of being the divine prophet, innovation, interpretation of the Qur'an by personal opinion, concealing the Truth, and the like, are all kinds of this sort of injustice.

The following couple of traditions are recorded in Qurar-ul-Hikam, vol. 1, p. 149.

Imam Amir-ul-Mu'mineen Ali (as) said:

"Avoid transgression. It is the greatest sin. Verily every transgressor will be punished for his transgression."

Again, he (as) said:

"Avoid cruelty. Whoever commits it, his life will become dark."

Surah Al-'An'am, Verse 22

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا آيِنَ شُرَكَائِكُمُ الَّذِينَ كُنْتُمْ تَزْعُمُونَ

22. "And on the Day We will muster them all together, then We will say to those who associated partners (to Allah): 'Where are your associate-gods whom you were asserting?'"

In the previous verse, it was said that the oppressors, who apparently gain some social ranks by calumny, rejection and concealing the Truth, will not

meet salvation. A prosperous person is one who has some positive matters for answering the questions in the Hereafter, because all the polytheistic imaginations will be effaced therein.

"And on the Day We will muster them all together, then We will say to those who associated partners (to Allah): 'Where are your associate-gods whom you were asserting?'"

The objective meaning of the Arabic word /jami'an/ mentioned in the verse, is either 'all human beings', or the polytheists and the idols. The evidence for this idea is the content of another verse that targets men and their wives, and what they were worshipping. That verse says:

"Gather together those who were unjust and their mates, and what they used to worship."¹

It is true that the verse under discussion refers to polytheists, but those who accept the leadership of other than Allah's saints, and oppose the friends of Allah, are rather a kind of polytheists.

In Jami'ah Supplication, we recite: "And he who opposes you is a disbeliever."

An Islamic tradition, narrated from the immaculate ones, says: "The person who refuses us (our way) is similar to the person who refuses (the word of) Allah and such a person is as a disbeliever."

Surah Al-'An'am, Verses 23 - 24

ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبَّنَا مَا كُنَّا شُرَكِيْنَ
انْظُرْ كَيْفَ كَذَبُوا عَلَى أَنْفُسِهِمْ وَصَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ

23. "Then their excuse would be nothing but that they would say: 'By Allah, our Lord! we were not polytheists'. "

24. "See how they (the polytheists) lie against their own selves, and that which they were forging has passed away from them."

The Arabic term /fitnah/, here, has been rendered into 'intimidated to idols and paganism'; or, it means 'excuse'.

"Then their excuse would be nothing but that they would say: 'By Allah, our Lord! We were not polytheists'. "

As their quality requires, liars tell lies on the Day of Judgment, too. In this regard the Qur'an says:

"On the day that Allah will raise them up all, then they will swear to Him as they swear to you, and they think that they have something; now surely they are the liars."²

Regarding this holy verse, Imam Amir-ul-Mu'mineen Ali (as) in a tradition has said that after this lie, their lips will be sealed and their other limbs will tell the truth.

Thus, in the court of Allah, neither telling a lie is helpful, nor an oath.

"See how they (the polytheists) lie against their own selves, and that which they were forging has passed away from them."

Hence, the polytheists will dislike their own thoughts and creeds on the Hereafter Day, when they will say:

"... we were not polytheists '."

However, on the Hereafter Day, surely hating polytheism will not be helpful.

Surah Al-'An'am, Verse 25

وَمِنْهُمْ مَّنْ يَسْتَمِعُ إِلَيْكَ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ يَرَوْا كَلًّا
آيَةً لَا يُؤْمِنُوا بِهَا حَتَّى إِذَا جَاءُوكَ يُجَادِلُونَكَ يَقُولُ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ

25. *"And of them there are some who hearken to you, and We have laid veils upon their hearts lest they understand it, and in their ears a heaviness; and (even) if they see every sign they will not believe in it, so that when they come to you they dispute with you, those who disbelieve say: 'This is naught but the legends of the ancients'."*

In this verse, the psychological conditions of some of the pagans are hinted to. They do not usually show the least inclination from themselves when they are told the facts.

They not only do not show inclination, but also oppose these facts hostilely, and, by means of calumny, they keep themselves and others aloof from them. Concerning these people, the Qur'an says:

"And of them there are some who hearken to you, and We have laid veils upon their hearts lest they understand it, and in their ears a heaviness....."

Indeed, attributing such matters to Allah relates to 'the law of causation' and the property of 'action'. That is, the result of continuation in doing wrong and insisting on obstinacy is that it turns the soul and self of the person into its own nature.

Experience has proved this fact that, at first, evil-doers feel inconvenience with their own evil action. But little by little, they will be accustomed to it, so that there may come some day that they count doing their evil actions obligatory.

So, the verse indicates that their circumstance has changed to a state that if they see all the signs and revelations of Allah they will not believe in them.

The verse says:

"... and (even) if they see every sign they will not believe in it....."

The verse informs the Prophet (S) implying that beyond their disbelief, when they come to you they have no aim but disputing and quarrelling with you. The verse says:

"... So that when they come to you they dispute with you....."

Instead of hearkening to you heartily and, at least, in the form of a seeker of the truth that they should corn template upon it to probably find it; they stand against it with a negative soul and thought.

When they hear your statements, which have originated from the source of revelation, they cannot afford it but using the strike of calumny. The verse continues saying:

"...those who disbelieve say: ' This is naught but the legends of the ancients '."

Surah Al-'An'am, Verse 26

وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْأَوْنَ عَنْهُ وَإِنْ يُهْلِكُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ

26. "And they prohibit people from it, and themselves they keep afar from it, and they destroy none save themselves, while they are not aware."

The Arabic term /yan'aun/, mentioned in the verse, is derived from /na'ya/ with the sense of 'to avoid'.

Some of the commentators of the Sunnite schooled have considered this verse about Abu-talib. They have said that he prohibited people from hurting Muhammad while he himself did not believe in Islam and avoided becoming Muslim.

They similarly have considered some other verses of the Qur'an concerning this matter, such as Surah At- Taubah. No.9. verse 115, and Surah Al-Qasas, No. 25. Verse 57

But, from the view Point of Shi'ah School, Abutalib was one of the best Muslims whose belief has been reflected in his poems.

Moreover, a Muslim believing woman like Fatimah Bent-i-Asad lived as a wife with him until the end of his life. This is also another evidence for this idea³.

However, pagans and polytheists always try to hinder people and keep them afar from the path of benevolence and good deeds.

"And they prohibit people from it, and themselves they keep afar from it, and they destroy none save themselves, while they are not aware."

Keeping afar from the acceptance of truth by a person is paving the way of annihilation upon his own self.

The real awareness is finding the path of truth, while losing the path of truth and leader of truth, from whoever it maybe, is foolishness.

Surah Al-'An'am, Verse 27

وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَى النَّارِ فَقَالُوا يَا لَيْتَنَا نُرَدُّ وَلَا نُكَذِّبُ بآيَاتِ رَبِّنَا وَنَتَّخِذُ مِنَ الْمُؤْمِنِينَ

27. "And if you could see when they are stationed before the (Hell) Fire, then they say: 'Would that we might be returned, and we would not belie the Signs of our Lord, and we would be of the believers.'"

According to the verses of the Qur'an, the desire of returning to this world in human beings is found both at the moment of death, and in the grave, and in Hereafter. Surah Al-Muminun. No.23. verses 99 and 100 say:

"Until when death overtakes one of them, he says: 'My Lord! send me back again (into the world)'."

"That I may do good ...".

And, again, the same Surah, verse 107 says:

"O' our Lord! Take us out of it; then if we return (to evil) we shall be unjust."

We must believe in the truth as long as we have been respited in this world, because it will be too late in the Hereafter.

"And if you could see when they are stationed before the (Hell) Fire, then they say: 'Would that we might be returned, and we would not belie the Signs of our Lord, and we would be of the believers'."

As the philosophers and wiser men have said, this world is the place of movement and the coming world is the world of actuality. As far as an apple is with the tree, it has some movement towards development. But, when it separates from the tree, that movement will end and no more growth is expected from it.

Therefore, if a person wishes to be among the dwellers of Paradise, he must prepare the concerning means of development in this life, which is the world of movement.

Otherwise, he will be involved with punishment.

By the way, the consequence of rejecting the Signs of Allah will be remorse in the Hereafter, and being entangled with the Hell-Fire.

Surah Al-‘An’am, Verse 28

بَلْ بَدَا لَهُمْ مَّا كَانُوا يُخْفُونَ مِن قَبْلُ وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ

28. "Rather, what they used to hide before has (now) appeared to them; and even if they were returned, they would revert to what they were prohibited, and most certainly they are liars."

The Resurrection Day is the day of manifestation of people's hidden secrets. The Qur'an has frequently pointed out this fact. A few of these Qur'anic occurrences are as follows:

"And the evil (consequences) of what they did shall become manifest to them ..." (Surah Al Jathiyah, No.45. verse 33).

"And the evil (consequences) of what they wrought shall become manifest to them....." (Surah Az-Zumar. No.39. verse 48).

On the Day of Judgment, all the secrets will be uncovered.

"Rather, what they used to hide before has (now) appeared to them....."

It is impossible for the mortals to return from the coming world back to this world. The verse continues saying:

"... and even if they were returned....."

There are some vicious persons that we cannot expect them to become well again. They will not change even with the respite they will ask for.

Sometimes it happens that a person is confronted with difficulties, calamities and bitter circumstances. When such a person is in that condition, the one may make some good decisions, but later, when he reaches to ease and welfare, he forgets all of them.

"... and even if they were returned, they would revert to what they were prohibited....."

So, when telling lies becomes a quality in a person, he will tell a lie in the Hereafter, too, and will bring some false claims there.

"... and most certainly they are liars."

Surah Al-‘An’am, Verse 29 - 30

وَقَالُوا إِن هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ
وَلَوْ تَرَى إِذْ وَقَفُوا عَلَى رَبِّهِمْ قَالَ أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا بَلَى وَرَبَّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا
كُنْتُمْ تَكْفُرُونَ

29. "And they say: ' There is nothing save our life of the world and we shall not be resurrected'."

30. And if you could see when they are stationed before their Lord He will say: 'Is this not the truth?' They will say: 'Yes, by our Lord I' He will say: 'Taste you then the chastisement for what you used to disbelieve'."

This verse is the continuation of the statements of the arrogant and stubborn pagans who, by seeing the scenes of Resurrection, desire to return back to this world once more in order to compensate.

But the Qur'an implies that if these people return to the world, they not only will not compensate their evils, but also will continue committing their vicious deeds, and, basically, they deny the Resurrection and Hereafter, too. Surprisingly, they will say that the life is only the life of this world and they will not be raised again. The verse says:

"And they say:-'There is nothing save our life of the world and we shall not be resurrected'."

In this holy verse, the Qur'an hints to these people's fate on the Resurrection Day, and says:

"And if you could see when they are stationed before their Lord He will say: 'Is this not the truth?' They will say: 'Yes, by our Lord!' ..."

They are told once more that they should taste the punishment for that they used to reject that punishment, and they disbelieved. The Qur'an says:

"... He will say: 'Taste you then the chastisement for what you used to disbelieve'."

It is sure that the purpose of 'standing before the Lord' is not that Allah (S.w.T.) has a place. It means to stand before the scenes of His punishments. This status is the same as the state of establishing the canonical prayer for which a servant says he is standing before Allah.

Notes

1. Surah As-Safat, No.37, Verse 22
2. Surah Al-Mujadilah, No 58, Verse 18
3. refer to al-Qadir, vols. 7 and 8

Section 4: Those who disbelieve the meeting of Allah are certainly losers

Rejection of Truth is a sure loss. Life of this world is nothing but play and pastime -The abode of the Hereafter is the best for the pious.

Surah Al-'An'am, Verse 31

قَدْ خَسِرَ الَّذِينَ كَذَبُوا بِلِقَاءِ اللَّهِ حَتَّى إِذَا جَاءَهُمُ السَّاعَةُ بَغْتَةً قَالُوا يَا حَسْرَتَنَا عَلَى مَا
فَرَطْنَا فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَى ظُهُورِهِمْ أَلَا سَاءَ مَا يَزُرُونَ

31. "They indeed are losers who deny the meeting with Allah until, when the hour comes on them all of a sudden, they will say: 'Alas for us, for what we neglected in it!' And they shall bear their burdens on their backs; now beware, evil is that which they bear! "

The purpose of "meeting of Allah" is the spiritual meeting and inner intuition in the Hereafter. The reason of it is that all of the dependences of man unto wealth, position, and relatives will be ceased from him there, and, by facing with the divine reward and retribution, he will perceive the absolute,

Sovereignty of Allah

Regret is for losing merits and interests, while remorse is for damages coming forth.¹ However, in the Hereafter regret is useless. That is why sins will be burdens on the shoulder of the sinners. They feel their evil consequence like a heavy load on their back, especially when they see the scene of the Divine punishment.

Therefore, evil is the burden that will be stored for the evil doers! The verse says:

"They indeed are losers who deny the meeting with Allah until, when the hour comes on them all of a sudden, they will say: 'Alas for us, for what we neglected in it!' And they shall bear their burdens on their back; now beware, evil is that which they bear!"

The Holy Prophet (S) said:

"A loser is the one who is neglectful of improving his Hereafter's affair."²

Imam Amir-ul-Mu'mineen Ali (as) said:

"How much loser the one is who possesses no merit in hereafter."³

Surah Al-'An'am, Verse 32

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهُمْ وَلَدَارُ الْآخِرَةِ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ

32. "And the life of the world is naught but play and pastime, and certainly the abode of the Hereafter is better for those who keep from evil; have you then no sense?"

If the life of this world does not be considered as a field for the coming world, it becomes a toy, and human beings will be busy, as children, with play things such as property, position and so on. Their status can be resembled to the scene of a theater where a person appears in the guise of a king, another one plays in the function of a servant, and the third one becomes a minister therein.

After some while, all the clothing and functions will be set aside and these persons actually find out that it has been only a play or a film wherein they had a role of playing.

The resemblance of the world to 'play and pastime' is found in the following aspects:

A) The lifetime in this world is short as the length of the time of a game.

B) Similar to a game, which contains of pleasure and tiredness, the world is also a combination of sweetness and bitterness.

C) Some neglectful aimless persons take playing games as their businesses.

Anyhow, when the Creator of the world knows the negligence of man from the coming world and being busy with the present world as 'play and pastime', why do we not believe in it?

This world, without observing the next world, is dangerous; but if this world be used as a pass way, towards the next world, and also a preliminary field of planting the plants of goodness for the coming world, it can be a place of development.

It should be noted, of course, that the cause of development, and reaching the blesses in the Hereafter, is virtue.

The verse says:

"And the life of the world is naught but play and pastime, and certainly the abode of the Hereafter is better for those who keep from evil; have you then no sense?"

Imam Amir-ul-Mu'mineen Ali (as) said:

"Allah, the Glorified, has distributed among people nothing better than wisdom."⁴

Again, he (as) said:

"The best bounty is the bounty of intellect."⁵

Also, the Imam (as) said:

"Avoid (vain) pastime and play, chaffy words, too much laugh and joke, and futile statements."⁶

Surah Al-'An'am, Verse 33

قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ

33. "Indeed We know that what they say surely grieves you. Yet verily it is not you (that) they belie, but the unjust deny the Signs of Allah."

It is cited in the occasion of revelation of this verse that the enemies of the Prophet (S) knew him as truthful and trustworthy person. But they said if they confirmed him, their tribe and their rank would be despised. Or, they said that Muhammad (S) was truthful, but he imagined that he was revealed to. They rejected the divine verses in such manner.

Rejecting the Prophet (S) is the same as rejecting Allah (S.w.T.). It is similar to the allegiance with the Prophet (S) that is allegiance with Allah.

The opponents of the Prophet (S) are adversaries of Allah. Thus, we should not be sorry.

The fruit of rejecting the Divine verses and the saints of Allah is being unjust both to themselves that they do not believe in the truth, and to the Messenger of Allah that they grieve him (S), and to Islam, and to generations.

The verse says:

"Indeed We know that what they say surely grieves you. Yet verily it is not you (that) they belie, but the unjust deny the Signs of Allah."

Surah Al-'An'am, Verse 34

وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا وَأَوْدُوا حَتَّىٰ أَنَا هُمْ نَصَرْنَا وَلَا مُبَدِّلَ
لِكَلِمَاتِ اللَّهِ وَلَقَدْ جَاءَكَ مِن نَّبِإِ الْمُرْسَلِينَ

34. "Messengers indeed have been denied before you, but they were patient on being denied and hurt, until Our help came unto them; and there is none to change the words of Allah, and certainly there has come to you some information about the messengers."

The former prophets and their patience should be our models. The destruction of old nations such as: the people of Hud, the people of Salih, the people of Lut and some others, who belied the truth, should be taken an example of Allah's way of treatment is to send messengers, and people are free to accept them or not.

Then, He punishes the disbelievers and assists the messengers in their way of invitation.

"Messengers indeed have been denied before you, but they were patient on being denied and hurt, until Our help came unto them....."

It is certain that the opponents neglect no effort against the Truth. They belie it and hurt, but Truth is always victorious.⁷ Moreover, Allah's way of treatment is not changeable.

"... and there is none to change the words of Allah, and certainly there has come to you some information about the messengers."

The Qur'anic term /kalimat/, mentioned in the holy verse, means 'Allah's way of treatment'. The evidences for this meaning are the following holy verses:

"And certainly Our word has already gone forth in respect of Our servants, the apostles." (Surah As-Saffat No. 37, verse 171),

"Most surely they shall be the assisted ones." (Surah As-Saffat No.37 verse 172).

"And most surely Our host alone shall be the victorious ones." (Surah As-Saffat No.37. verse 173).

Surah Al-'An'am, Verse 35

وَإِنْ كَانَ كِبَرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنْ اسْتَطَعْتَ أَنْ تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ
فَتَأْتِيَهُمْ بَآيَةً وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَىٰ فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ

35. "And if their turning away is hard upon you, then if you can seek a hole into the earth, or a ladder to heaven, so that you bring them a sign (they will not believe); and had Allah willed, He would have gathered them all to the guidance; so be not you of the ignorants."

The occasion of revelation of this verse indicates that pagans told the Messenger of Allah (S) that they would not believe in him unless he could make an opening in the earth so that a spring should gush for them, or he could climb up the sky: And they say:

"We will by no means believe in you until you cause a fountain to gush forth from the earth for us." (Surah Al-Isra, No.17, verse 90).

Haply, the verse points to the kind of their inappropriate requests that even if he seeks a hole in the earth or climbs up a ladder unto the sky, confronting himself with difficulties, it will be useless in this regard.

There is no deficiency in the Prophet's invitation, but these people are arrogant and obstinate. So, he ought not sympathize with them so much for guiding them.

"And if their turning away is hard upon you, then if you can seek a hole into the earth, or a ladder to heaven, so that you bring them a sign (they will not believe)....."

Yet, in order that no one imagines that Allah is not able to make them surrendered, the Qur'an immediately continues saying:

"... and had Allah willed, He would have gathered them all to the guidance....."

But it is clear that such a forceful faith is vain. The creation of humankind is for the purpose of a development that is based on authority and free-will. It is only in the situation of free-will that the value of 'believers' comparing with 'disbelievers', and 'good doers' compared with 'evil-doers' is recognized.

Then, the verse says:

"... so be not you of the ignorants."

This holy concluding phrase means that the Prophet (S) should not be restless so that he might lose patience and perseverance. He ought not to be worried about them more than the required measure because of their infidelity and polytheism, but he ought to know that the right way is the same one that he paves.

No doubt the Prophet (S) was aware of these facts, but the Lord, as a remembrance and in order to comfort His Prophet (S), tells him these matters.

Surah Al-'An'am, Verse 36

إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَى يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ

36. "Only those accept who hearken, and (as for) the dead, Allah will raise them up; then unto Him they will be returned."

The Qur'an has repeatedly resembled the rejecters of Truth as the dead and the deaf. For example, Surah An-Naml, No.27, verse 80 as well as Surah Ar-Rum, No.30, verse 52, are cited as this:

"Surely you do not make the dead to hear, and you do not make the deaf to hear the call when they go back retreating."

Human beings are free to choose their own path, whether it is right or wrong.

Hearing the truth and accepting it, is a sign of the existence of the spiritual life and alertness in a person. The person, who is in lack of spiritual

life and does not accept the truth, is dead, because the animal life, which is usually rendered into eating and drinking to survive, is something that all living creatures possess, too.

The verse addresses the Holy Prophet (S) implying that he should take care of the truth-seekers, and dealing with disbelievers is referred to Allah who will call them to account on the Day of Resurrection. It says:

"Only those accept who hearken, and (as for) the dead, Allah will raise them up; then unto Him they will be returned."

Surah Al-'An'am, Verse 37

وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَىٰ أَن يُنَزِّلَ آيَةً وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

37. "And they say: While has not a Sign been sent down to him (Muhammad) from his Lord? Say: Verily Allah is able to send down a Sign, but most of them do not know'."

Upon the occasion of revelation of the verse, it has been cited that some of the chiefs of the Quraysh, seeking for excuses, told the Prophet (S) that merely the Qur'an was not enough to work as his miracle.

They wanted him to bring some miracles similar to what Jesus, Moses, Salih and Prophets like them had brought.⁸

The Prophet (S) who reminds people of the miracles of the former prophets, of course, can surely bring the like of those miracles himself; otherwise he might not remind people of them so that they ask him for something similar to them.

Moreover, as the Islamic literature, that he recorded by Shi'ites and Sunnites scholars denote, the Messenger of Allah had some other miracles besides the Qur'an, too.

The main purpose of bringing miracles is showing the sign of Allah's infinite Power and the particular relation between Allah and His Messenger, not necessarily responding to the endless wishes of the obstinate people. Of course, sometimes miracles come forth to answer to people's request, too. The verse says:

"And they say: 'Why has not a Sign been sent down to him (Muhammad) from his Lord?' Say: Verily Allah is able to send down a Sign, '..."

However, a great deal of pretexts should not be listened to. The Qur'an says:

"And even if We had sent down to them the angels and the dead had spoken to them and We had brought together all things before them, they would not have believed..." (Surah Al-'An'am No.6, verse 111).

By the way, it should be noted that if these sorts of demands, which are produced obstinately, be replied fully and then they do not believe, all of them will be faced with the Divine punishment and will be destroyed. The reason is that this manner is the utmost dishonour unto the Holy Presence of Allah, His Messenger, His revelations, and His miracles. So, at the end of the verse, it says:

"...but most of them do not know'."

Surah Al-'An'am, Verse 38

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُنْمِئْتُكُمْ مَا فَرَّظْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ

38. "And there is no creature (that walks) on the earth nor a bird that flies with its two wings, but they are communities the like of you, We have not neglected anything in the Book, then unto their Lord shall they (all) be mustered."

This verse speaks about Resurrection and the general assemblage of all living creatures, i.e. all kinds of animals, in Hereafter. At first, the verse says:

"And there is no creature (that walks) on the earth nor a bird that flies with its two wings, but they are communities the like of you...."

Thus, similar to human beings, each kind of animals and birds are a community by themselves. That is, they also have knowledge, awareness, and perception in their own conditions, and they know the Lord Whom they glorify and sanctify as much as they are able to, although the standard of their perception is lower than that of human beings.

Then, in the next phrase of the verse, the Lord says:

"....We have not neglected anything in the Book...."

And at the end of the verse, the statement is:

".... then unto their Lord shall they (all) be mustered."

Hence, the verse warns the polytheists that the Lord, Who has created all groups of animals and supplies their necessities and who watches whatever they do, has appointed a resurrection for them entirely. How is it possible that He does not appoint a resurrection and a gathering for you? And, as some pagans say, there would not exist anything beyond this life and death?

Is there a Resurrection for Animals?

No doubt that the first condition of reckoning and rewards is the existence of intellect and awareness and, thereafter, duty and responsibility come forth.

The adherents of this idea believe that the life of many animals continues with an interesting and surprising regularity that denotes to their high level of perception and awareness. There are a few persons who have heard no words about ants, bees, their formicaries, their beehives and their wonderful order and their surprising system.

It is certain that we cannot simply count it as a phenomenon resulted from instinct. Natural disposition is usually the source of monotonous and constant activities. But the deeds that are not predictable in some specific conditions, done as reactions, are more similar to perception and awareness than instinct.

For example, when a lamb, which has never seen a wolf in its life, sees that savage animal for the first time, it recognizes well that this enemy is dangerous. So, the lamb tries to defend and to save itself from the danger by any means that it can find.

Apart from all of these, there are recited some meanings in a lot of verses of the Qur'an which can be counted as a considerable reason for the existence of perception and awareness in some animals.

For instance, the story of ants and their escape from the army of Solomon; the story of the hoopoe when it came into the zone of Sheba and brought some exciting news for Solomon, are a few evidences to this claim.

In Islamic literature, there are also many traditions upon the resurrection of animals, including as follows:

It is narrated from Abu thar who says: "We were at the presence of the Prophet (S) where, in front of us, two goats bunted each other.

The Prophet (S) said:

'Do you know why they bunted each other?'

The audience answered:

'No, we do not know'.

The Prophet (S) said:

'But Allah knows why, and He will judge between them soon '."

Surah Al-'An'am, Verse 39

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمُّ وَبُكْمٌ فِي الظُّلُمَاتِ مَن يَشَاءِ اللَّهُ يَضِلُّهُ وَمَن يَشَاءِ يُجْعَلْهُ عَلَى صِرَاطٍ مُسْتَقِيمٍ

39. "And those who belied Our Signs are deaf and dumb, in darkness; whomever Allah pleases He leads astray, and whomever He pleases, He sets him on a straight path."

It is true that both guidance and misguidance are in knowledge and power of Allah, but the will of man and the abilities existed in him are effective, too. Besides, the Will of Allah is also based on Wisdom. Holy struggle on the way of Allah is a cause for the Divine guidance, while being unjust toward people is a cause for misguidance.

Therefore, infidelity and hostility are some darkness that causes separation from salvation.

Concealing the Truth is counted dumbness and not hearkening it is deafness, and the fruit of people's rejection is misguidance and Allah's wrath. The verse says:

"And those who belied Our Signs are deaf and dumb, in darkness; whomever Allah pleases He leads astray, and whomever He pleases, He sets him on a straight path."

However, paving the straight path needs a hearing ear, an impartial tongue and a transparent inward.

Surah Al-'An'am, Verse 40

قُلْ أَرَأَيْتُمْ إِنِ اتَّأْتَاكُم عَذَابُ اللَّهِ أَوْ أَتَتْكُمُ السَّاعَةُ أَغَيْرَ اللَّهِ تَدْعُونَ إِن كُنتُمْ صَادِقِينَ

40. "Say: "Have you considered if Allah's torment comes to you (in the world) or the Hour (of Resurrection) comes to you, will you supplicate anyone other than Allah, if you are truthful?"

Once more, the Qur'an addresses the polytheists and, in front of them, reasons Divine Unity and monotheism in another way. It reminds them the

extraordinary difficult and grievous moments of life, and seeks assistance from their conscience. It asks them whether they consider any shelter save Allah when they forget everything during these moments.

Concerning such people, the verse commands the Prophet (S) to tell them to answer truly that if the punishment of Allah befalls them, or the Hereafter be set up with all its horrors, excitements and terrible events, do they have anyone except Allah to remove their calamities?

"Say: "Have you considered if Allah's torment comes to you (in the world) or the Hour (of Resurrection) comes to you, will you supplicate anyone other than Allah, if you are truthful?"

The essence of the meaning of this verse is perceivable not only for pagans but also for every one when calamities and painful events come forth unto them.

In ordinary cases, and in minor events, men may seek protection from others than Allah. But, when the event is extraordinarily violent, men neglect everything. At the very circumstance they feel a kind of hope for rescue in the depth of their heart, which originates from a mysterious unknown source of power. This is the very attention to Allah and the reality of Unity.

Surah Al-'An'am, Verse 41

بَلْ إِلَٰهَهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ مَا تُشْرِكُونَ

41. "Rather upon Him you will call, and He removes that for which you supplicated Him, if He pleases, and you forget what you have associated (with Him)."

Natural Disposition, an Even Path toward Theology

A sincere supplication is the gateway toward security from dangers in this life. (Pagan's invocation has no answer in Hereafter.)

Thus, why do you refer to Allah only at the times of danger when you neglect your imaginary gods, and in ordinary circumstances you do not refer to Allah?⁹ The verse says:

"Rather upon Him you will call, and He removes that for which you supplicated Him, if He pleases, and you forget what you have associated (with Him)."

Notes

1. A tradition narrated from the Prophet (S) indicates that those who are in the Hell Fire will see their places in Heaven and say: "Alas for us." (Nur-uth-Thaqalayn, vol. 1, P. 711)
2. Madinat-ul-Balagha , vol. 2, p. 492
3. Qurar-ul-Hikam, vol. 1, p. 746
4. Qurar-ul-Hikam, vol. 6, p. 90
5. Qurar-ul-Hikam, vol. 1, p. 176
6. Nasikh-ut-Tawarikh, vol. 6, p. 4
7. We recite in some other verses of the Qur'an: "...I will most certainly prevail, I and My apostles ;...(Surah Al-Mujadilah, No, 58, verse 21), "...and helping the believers is ever incumbent on Us," (Surah Ar-Rum, No, 30, verse 47), "Most surely We help Our apostles,"... (Surah Al-Mu'min, No, 40, verse 51), "...and surely Allah will help him who helps His cause..." (Surah Al-Hajj, No.22, verse 40).
8. Majma'ul-Bayan, Vol. 3, P. 296 (Arabic version)
9. In the Second World War even Khrushof and Stalin, the leaders of Russia, invoked churches and priests asked for victory.

Section 5

How the former disbelievers were seized with distress and affliction -
Warning against the approach of the punishment,

Surah Al-'An'am, Verse 42

وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَأَخَذْنَاهُم بِالْبَاسِ وَالضَّرَّاءِ لَعَلَّهُمْ يَتَضَرَّعُونَ

42. "Indeed We sent (messengers) to nations before you, then We seized them with distress and affliction in order that they might humble themselves."

The Qur'anic word /ba'sa'/ has been applied in the senses of difficulties, fight, poverty, famine, flood, earthquake, and infectious diseases; and the Arabic term /qarra' / has been used in the Arabic language with the meanings of: 'sorrow, grief, disgrace, ignorance, and failure'.

The appointment of Divine prophets, of course, and completing the argument has been a process and a Divine way of treatment in the length of history. So, the history of the past is an example for the coming generations.

Meantime, difficulties are some means for regarding Allah and managing transgressors.

Therefore, neither any welfare is a grace nor any difficulty is a wrath. At the time of calamities, the hands are raised up for supplication and asking help.

The verse says:

"Indeed We sent (messengers) to nations before you, then We seized them with distress and affliction in order that they might humble themselves."

It is cited in Nur-uth-Thaqalayn, vol. 1, p. 717 that Imam Ali-ibn-Abi-Talib (as) said:

"If people invoke truthfully to Allah when calamities fall down upon them, they will be removed from all their difficulties....."

Surah Al-'An'am, Verse 43

فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَكِنْ قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ

43. "Why then did they not entreat when Our distress came to them? But their hearts were hard, and Satan made all that they used to do seem fair unto them."

To be heedless unto divine warnings and not to be regardful is a sign of hard-heartedness.

It is for this reason that the verse implies why they did not take counsel from these painful and awakening factors, and they did not awaken from the sleep of negligence, and did not return toward Allah. The Qur'an says:

"Why then did they not entreat when Our distress came to them?..."

In fact, the reason of their unawareness was two things. The first was that, as a result of extra amount of sin and persisting in disbelief, their hearts became dark and hardened, and their souls changed to be inflexible.

"... But their hearts were hard....."

The second factor was that (applying their mood of sensuality) Satan made their deeds seem decorous to them. So, they considered right whatever

wrong they did, and counted aright and correct every offence they committed. The verse says:

"... and Satan made all that they used to do seem fair unto them."

Surah Al-'An'am, Verse 44

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمُ أَبْوَابَ كُلِّ شَيْءٍ حَتَّى إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ

44. "Then, when they forgot that which they had been admonished to, We opened for them the doors of all things (of enjoyments), until when they rejoiced in what they were given, We seized them suddenly when, behold, they were in utter despair."

The Arabic term /'ilas/ means a grief accompanied with despair. It is a status that criminals may have in the court when they cannot find an answer to offer.

It is not such that always the welfare of life to be a sign of mercy. On the contrary, it is sometime the cause of chastisement.

Giving respite to evildoers and preparing welfare and comfortable life for offenders is one of Allah's way of treatment. The world and its bounties can be both a favor and indignation. It depends to whom they are given. In Surah' A 'raf, No.7, verse 94 faith and piety have been counted as the cause of blessings of Allah. It says:

"And if the people of the towns had believed and guarded (against evil) We would certainly have opened up for them blessings from heavens and the earth ..."

In the verse under discussion, the world has been counted as a divine blessing.¹ The verse says:

"Then, when they forgot that which they had been admonished to, We opened for them the doors of all things (of enjoyments), until when they rejoiced in what they were given, We seized them suddenly when, behold, they were in utter despair."

This fact should also be noted that the wrath of Allah and death both happen suddenly. So, we should be always prepared. Verily, it happens that the happy shout of men of pleasure usually changes into a despondent groan all of a sudden.

Surah Al-'An'am, Verse 45

فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

45. "So the people who were unjust were rooted out, and praise belongs to Allah, the Lord of the worlds."

The annihilation of unjust people is conclusive and certain. Cruelty cannot resist long. Transgression is also effective in generation. The verse says:

"So the people who were unjust were rooted out....."

Therefore, as it is mentioned in the current holy verse, when the transgressors are destroyed, Allah should be thanked and praised. So, the verse continues saying:

"... and praise belongs to Allah, the Lord of the worlds."

This phrase, mentioned in this verse, hints to this fact that cutting off the roots of mischief and transgression, which ends to the destruction of a people who can continue committing it, is so important that requires to thank Allah and to be gratitude of Him.

A tradition narrated from Imam Sadiq (as) says:

"He who loves the imperishability of the unjust, its meaning is that Allah to be disobeyed (by means of sins), and (the phenomenon of transgression is so important that) Allah (the Blessed and Exalted) has praised His Essence for the destruction of the unjust and He has said:

"So the people who were unjust were rooted out, and praise belongs to Allah, the Lord of the worlds'." ²

Surah Al-'An'am, Verse 46

قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ وَخَتَمَ عَلَى قُلُوبِكُمْ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيَكُمْ بِهِ انْظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ ثُمَّ هُمْ يَصْذِفُونَ

46. "Say: 'Have you considered if Allah takes away your hearing and your eyesight and seals on your hearts, which god other than Allah can give it back to you?' See you, how We repeat the Signs, yet they turn away."

Do know the Bestower of Bounties

In this verse, the Qur'an addresses the pagans and, at first, it implies if Allah takes away His worthy blessings, such as your ears and your eyes, from you and sets a seal on your hearts so that you cannot realize between right and wrong and good and evil, which god, save Allah, is able to return these blessings to you? The verse says:

"Say: 'Have you considered if Allah takes away your hearing and your eyesight and seals on your hearts, which god other than Allah can give it back to you?'..."

In fact, pagans believed this fact that the creator and the giver of sustenance is Allah, but they worshipped idols as the intercessors with Allah.

Then, the Qur'an continues the statement and commands them to see how Allah stated the verses and reasons in different forms for them, but they still turn away from the Truth. It says:

"... See you, how We repeat the Signs, yet they turn away."

Surah Al-'An'am, Verse 47

قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ بَغْتَةً أَوْ جَهْرَةً هَلْ يُهْلِكُ إِلَّا الْقَوْمَ الظَّالِمُونَ

47. "Say: 'Have you considered if the punishment of Allah comes to you suddenly or openly, will anyone be destroyed but the unjust people'."

Next to mentioning these three great blessings of Allah, (i.e. eyes, ears, and comprehension), which can be the origin of all blessings in this world and the next, this verse hints to the possible removal of all these blessings in general. It says:

"Say: 'Have you considered if the punishment of Allah comes to you suddenly or openly, will anyone be destroyed but the unjust people'."

The purpose of this statement is that the only one who is able to punish through different chastisements and to take up the existing blessings, is Allah. Thus, idols have no function in this process.

Therefore, there is no reason that you refuge to them.

Surah Al-'An'am, Verses 48 - 49

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ فَمَنْ آمَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يَمَسُّهُمُ الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ

48. "And We do not send the messengers but (as) announcers of good news and warners, then whoever believes and amends (himself) -no fear shall be upon them, nor shall they grieve."

49. "And as for those who belie Our Signs, chastisement shall afflict them for what they were transgressing."

In this verse, the Qur'an points to the situation of messengers of Allah and indicates that not only the lifeless idols are not able to do anything, but the great prophets and divine leaders also have not anything, to do except communicating messenger ship, glad tidings, warning, encouragement, and threat.

So, all blessings that exist are from the source of Allah (S.w.T.) and they wholly have come into being merely under His command.

Therefore, whatever even the prophets desire, they may ask Him. The verse says:

"And We do not send the messengers but (as) announcers of good news and warners...."

Then, The Qur'an adds that the way to felicity is found in two things. Firstly people should believe, and secondly they amend themselves (by doing good deeds). For such people, there will be no fear because of Divine punishments, nor shall they grieve for their former actions. The verse says:

"... then whoever believes and amends (himself) - no fear shall be upon them, nor shall they grieve."

Imam Amir-ul-Mu'mineen Ali (as) said:

"Whoever is in awe of Allah, He, the Purified, will secure him from every thing." ³

Imam Zayn-ul-'Abidin (as) said:

"The origin and the commencement of every knowledge is the awe of Allah ". ⁴

Imam Amir-ul-Mu'mineen Ali (as) said:

"Whoever is in awe of his Lord stops transgressing." ⁵

The contrary status is for those who reject the Divine revelations. They will be confronted with the punishment of Allah for the very mischief and disobedience. The verse says:

"And as for those who belie Our Signs, chastisement shall afflict them for what they were transgressing."

Imam Sajjad, the fourth Imam, (as) said:

"Avoid being a companion of sinners, helping transgressors, and neighboring with evil-doers; and beware of their sedition, and go away from their surroundings." ⁶

Surah Al-'An'am, Verse 50

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِنْ أَتَيْتُ إِلَّا
مَا يُوْحَىٰ إِلَيَّ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ

50. "Say: (O' Our prophet!) , I do not say to you that the treasures of Allah, are with me, nor do I know the Unseen, nor do I say to you that I am an angel. I do not follow but what is revealed to me.' Say: 'Are the blind and the seeing one equal? Do you not then ponder?'"

Knowing the Unseen!

This verse is a complementary statement to answering the different protests of pagans and polytheists. Here, three divisions of their protests are responded in some short sentences.

The first one is that they suggested the Prophet (S) to bring some surprising and wonderful miracles. Secondly each of them suggested a separate thing as the one wished. Thirdly they were not contented with observing the miracles that some others asked for.

Their desires were sometimes some houses made of gold, sometimes the descent of angels, and another time they wished the dry hot land of Mecca to be changed into; a vast garden full of water and fruits.

By demanding these amazing things from the Prophet (S), as if, they expected the rank of a kind of divinity and ownership of the earth and the heaven for him. That is why, in answer to these people, Allah commands the Prophet (S):

"Say: (O' Our Prophet!), I do not say to you that the treasures of Allah, are with me....."

The Arabic term /xaza'in/ is the plural form of /xazinah/ with the meaning of 'source and treasure of everything '. Thus, the Qur'anic phrase /xaza'inullah/ (the treasures of Allah) encompasses the treasures of the whole things. This originates from His Infinite Essence, Who is the source of all virtues and powers.

Some of those people expected that the Prophet (S) would inform them of the entire secrets concerning the future and the past. They expected him to tell them what happenings would occur in their lives, so that they could try to repel their harms and attract their profits.

Then, in answer to such people, through the continuation of the verse, the Prophet (S) was told to say:

"... nor do I know the Unseen....."

Some of them expected that the Prophet (S) himself to be an angel, or an angel could accompany him. They desired that there would be no quality of human beings in him, such as eating food, walking in the roads and markets, and so on. To answer the rejection of these people, in the third sentence of the verse, the Qur'an says:

"....nor do I say to you that I am an angel....."

Then, in the continuation of this statement, he adds that he follows only the commandments and instructions that are communicated to him through revelation from the Lord.

"... I do not follow but what is revealed to me.'..."

At the end of the verse, the Prophet (S) is ordered to ask them whether the blind and those who can see are equal. Are those whose eyes, minds and intellects are shut equal with those whose eyes see the facts well and recognize them?

"... Say: ' Are the blind and the seeing one equal? Do you not then ponder? ' "

Notes

1. Faith and piety bring the blessing of the heavens and the earth for the bearers of them, while negligence shut the gates of all good things to the ignorant persons.
2. Majma'-ul-Bayan. Vol. 3 P. 302
3. Qurar-ul-Hikam, vol. 5, p. 421
4. Bi har-ul-'Anwar, vol. 74, p. 180
5. Qurar-ul-Hikam, vol. 5, p. 275
6. Bihar-ul- Anwar. vol. 75, p. 151

Section 6: Believers will be rewarded

To offer salutation 'Salam-un-'alaykum' to the believers whom they meet.

Surah Al-'An'am, Verse 51

وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُحْشَرُوا إِلَىٰ رَبِّهِمْ لَيْسَ لَهُمْ مِّنْ دُونِهِ وَكِيلٌ وَلَا شَفِيعٌ لَهُمْ يَتَّقُونَ

51. *"And warn with it (the Qur'an) those who fear that they will be mustered unto their Lord; (for) there is not any guardian nor intercessor for them besides Him, so that they may guard themselves (against evil)."*

At the end of the previous verse, the words meant that the blind and the seeing one are not equal. Now, in this verse, the Prophet (S) is, commanded to warn those who are in awe of the Day of Resurrection. It says:

"And warn with it (the Qur'an) those who fear that they will be mustered unto their Lord....."

This phrase means that those whose eyes of understanding is vigilant, as much as they probable there will be a Reckoning Day, have been prepared to accept the Truth under the light of this probability and with the fright of responsibility.

Then, the verse continues saying that such vigilant persons are in awe, of a day when:

"... there is not any guardian nor intercessor for them besides Him....."

Yes, the Prophet (S) is commanded to warn such people and to invite them unto the Truth, because there is a hope that they may become pious and virtuous. The verse says:

"... so that they may guard (themselves against evil)."

Upon the commentary of this verse, Imam Sadiq (as) says:

"The Qur'an warns those who have the hope of reaching their Lord, and encourages them by what is with Him, because the Qur'an, whose intercession is acceptable, will be an intercessor for them."¹

The Prophet (S) said:

"Learn the Qur'an, because on the Day of Judgment that Book will intercede its reciters."²

Surah Al-'An'am, Verse 52

وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِّنْ شَيْءٍ وَمَا

مِّنْ حِسَابِكَ عَلَيْهِمْ مِّنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ

52. *"And do not repel those who call upon their Lord in the morning and the evening, seeking His countenance, Nothing of their account falls upon you nor anything of your account falls upon them, that you should repel them and thus become of the unjust."*

Occasion of Revelation

Upon the occasion of revelation of this verse, it is cited that when a group of rich pagans saw that there had gathered some poor persons such as: 'Ammar, Bilal, Khabbeh and the like of them around the Prophet (S), they suggested to the Prophet (S) that he would leave them in order that they themselves could gather around him.

As Al-Minar, the commentary book, narrates, the second kalif said that they would accept that suggestion to try it, and the above verse was revealed.

There is a similar verse to this one in the Qur'an. It is in Surah Al-Kahf, No.18, verse 28.

Qurtubi cites in his commentary book that from the time this verse was revealed on, the Prophet (S) did not leave the gathering of the poor unless the poor left (the place) first.

The objective meaning of 'call upon their Lord in the morning and the evening' may be the daily prayers.³

Regarding the occasion to revelation, Islam is a school of struggle against unjust discrimination, racialism, demanding privilege, and asking for blackmail.

Thus, protecting the sincere, poor, and striving believers is more important than the probable attraction of some rich pagans. The holy verse says:

"And do not repel those who call upon their Lord in the morning and the evening....."

Then, no privilege can match the Faith. Most of the followers of the divine prophets were the poor persons who believed in the Truth.

"...seeking his countenance ..."

Never should the existing believers be scorned for the attraction of the chiefs of pagans.

If the seekers of pretexts cannot find faults with the leader of the school of thought or the school itself, they try to find faults with the followers of the school of thought and their economical circumstances. (Regarding to the occasion of revelation)

However, repelling the sincere poor and the deprived, is an injustice: and, in the meanwhile, the reckoning of everybody is up to Allah (s.w.t.). In spite of the current manner in Christianity, (where priests forgive the faults), even the Prophet (S) is not responsible for the forgiveness or retribution of sins in Islam:

"... Nothing of their account falls upon you nor anything of your account falls upon them....."

Surah Al-'An'am, Verse 53

وَكَذَلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِّيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِّنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ
بِالشَّاكِرِينَ

53. "And thus did We try some of them by others so that they (mockingly) say: "Are these they upon whom Allah has favored from among us?" Does not Allah know best the grateful?"

In this verse, the Qur'an warns the rich disbelievers that these processes are as some trials upon them. When they fail in these tests, they should tolerate the painful results of their deeds. The verse says:

"And thus did We try some of them by others ..."

The Arabic term /fitnah/, here, means 'trial'.

Then the verse continues stating the meaning that these rich people reach a state that they look at the true believers despisingly and, as the verse adds:

"... they (mockingly) say:

'Are these they upon whom Allah has favored from among us?'"

They ask whether these believers, upon whom Allah has bestowed Islam, are worthy that these words to be spoken about. Then, the Qur'an answers them implying that these believers are some people who have thanked for the blessing of knowledge and recognition when they applied it.

They also have thanked the invitation of the Prophet (S) by accepting him. What blessing and thanksgiving is greater than that Allah has set the Faith firm in their hearts!

"... Does not Allah know best the grateful?"

It is cited in Atyab-ul-Bayan that once; someone came to Imam Kazim (as) and complained about his poverty. Imam (as) asked him whom he thought as the richest person. The man answered that Harun-ur-Rashid was.

Imam (as) asked him whether he agreed to exchange his own Faith for his (Harun's) wealth. The man said: 'No'. Imam (as) said:

"Then, you are richer than him, since you have something that you are not ready to change for his wealth."

Surah Al-'An'am, Verses 54 - 55

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ أَنَّهُ
مَنْ عَمِلَ مِنْكُمْ سُوءًا يَجْهَالُهُ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ
وَكَذَلِكَ نَفْصَلُ الْآيَاتِ وَلِتَسْتَبِينَ سَبِيلَ الْمُجْرِمِينَ

54. "And when those who believe in Our Signs come to you, say: Peace be on you. Your Lord has prescribed mercy on Himself that whoever of you does evil in ignorance, and thereafter repents and amends (himself), then verily He is forgiving, Merciful '."

55. "And thus do We explain the Signs so that (the Truth be distinguished) and the way of the sinners be manifest."

It is cited in the occasion of revelation of this verse that a group of the sinners went to the Prophet (S) and said that they had committed many faults. The Holy Prophet (S) kept silence; and this verse was revealed.

"And when those who believe in Our Signs come to you, say: Peace be on you. Your Lord has prescribed mercy on Himself that whoever of you does evil in ignorance, and thereafter repents and amends (himself), then verily He is forgiving, Merciful '."

In this Surah, Allah has repeated twice the phrase:

"He has prescribed for Himself mercy"

. Once in the verse under discussion for the encouragement of people in this world, and the second upon the Resurrection, when the concerning verse says:

"... He has prescribed mercy on Himself. He will surely gather you to the Resurrection Day....." (Verse 12)

The holy verse leads us to this understanding that if sin is not committed arrogantly and pertinaciously, it is forgivable.

"...In ignorance..."

When it is said that the relation of the Islamic leaders is with people, it is a relation of intimacy and affection.

"....say: *Peace be on you...*"

Allah has prescribed mercy on Himself, but those whom this mercy is bestowed on are the repentant.

"... *and thereafter repents and amends (himself).....*"

However, in the next verse (No.55), it implies it is thus that Allah explains His Signs and his commandments so clear that both the way of truth, seekers and the obedient believers be distinguished and the way of obstinate sinners and that of the enemies of Truth be made manifest. The verse says:

"And thus do We explain the Signs so that (the Truth be distinguished) and the way of the sinners be manifest."

The purpose of the Arabic term /mujrim/, here, is the very obstinate sinners who, by no means, will surrender to the Truth.

That is, after this general invitation unto the Truth, including even the invitation unto those sinners who are remorseful from their deeds, the way and tradition of the obstinate and inflexible sinners will be recognized fully.

Notes

1. Majma'-ul-Bayan, Vol. 3, p .P .304, 305, (Arabic version)
2. Musnad-i-Hanbal, vol. 5, p. 251
3. Al-Mizan, the commentary

Section 7: The Judgment

Kingdom is only Allah's - Allah's knowledge comprehends every thing.

Surah Al-'An'am, Verse 56

قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ قُلْ لَا أَتَّبِعُ أَهْوَاءَكُمْ قَدْ ضَلَلْتُ إِذَا وَمَا
أَنَا مِنَ الْمُهْتَدِينَ

56. "Say: ' I am forbidden to worship those whom you call besides Allah Say: 'I do not follow your low desires, for then indeed I should have gone astray and I will not be of the (rightly) guided."

The undue desires, from anybody they are issued, should be explicitly responded with a negative answer.

The sources of the Prophet's (S) determinations are Divine revelation.

Acquaintance from infidelity is a part of Islam. Polytheistic belief is the root of sensual desires.

Thus, a preacher of the Faith ought not follow to quench the people's desires, but he should act for the sake and pleasure of Allah. The verse says:

"Say: ' I am forbidden to worship those whom you call besides Allah Say: 'I do not follow your low desires, for then indeed I should have gone astray and I will not be of the (rightly) guided."

Surah Al-'An'am, Verse 57

قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَكَذَّبْتُمْ بِهِ مَا عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ إِنِ الْحُكْمُ إِلَّا لِلَّهِ يَفْضُلُ
الْحَقُّ وَهُوَ خَيْرُ الْفَاصِلِينَ

57. "Say: "Verily I am (relying) to clear proof from my Lord, while you belied it; I have not with me that (chastisement) which you hasten, for the Judgment is only Allah's ; Who declares the truth and He is the best of deciders '."

The Arabic term /bayyinah/ (clear proof), mentioned in the verse, is derived from /baynunah/ (separation). It is so called for the reason that it clearly and completely separates between right and wrong.

Pagans said that if it was true, why the divine chastisement was not sent down upon them. This expression is a similar meaning to the content of another verse where they said if He was right, He should send down stones upon them. Here is the verse:

"... if this is the truth from You, then rain upon us stones from heaven or inflict on us a painful punishment." (Surah Al -Anfal. No. 8 Verse 32)

The proofs and miracles of prophets had neither heaviness nor ambiguity. Everybody could understand them, and, if those people were not stubborn they would heartily accept them. That was why the divine prophets used to introduce themselves as messengers of Allah with some proofs.

Seeking for chastisement and hastening for the punishment of Allah were found in other communities, too. The peoples of Salih, Hud, and Noah also said that if the prophet of their time was true, he would bring the promised punishment upon them. They said:

"Then bring to us what you threaten us with, if you are of the truthful ones" (Surah Al -Araf. No.7. verse 70 , 77). (Surah Hud No.11 verse 32).

The invitation of prophets is done on proofs. It is not based on imagination and blindly imitation.

"... on clear proof ..."

Prophets should have proofs from the origin of Allah. They might not work according to what people demand every day.

"Say: 'Verily I am (relying) on clear proof from my Lord, while you belied it; I have not with me that (chastisement) which you hasten for, the judgment is only Allah 's; Who declares the truth and He is the best of deciders '."

For what reason or which evidence it can be that pagans belie the proof of the Prophet (S) while they expect him to follow their low desires. Can this cause be anything save rudeness, stubbornness, and enmity?

A prophet is a divine messenger supported with logic and proofs, while the order of the world of existence is with Allah.

Surah Al-'An'am, Verse 58

قُلْ لَّوْ أَنِّي عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ لَقَضِيَ الْأَمْرُ بَيْنِي وَبَيْنَكُمْ وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ

58. "Say: 'If that which you hasten for were with me, certainly the matter would be decided between you and me, and Allah knows best the unjust.'"

Retributions are with Allah, but he respites the unjust as His Knowledge and Wisdom requires.

"Say: ' If that which you hasten for were with me, certainly the matter would be decided between you and me...."

People's haste does not change Allah's Wisdom. Yet, the respite in receiving Allah's punishment should not cause that pagans think that their infidelity has been neglected.

"... and Allah knows best the unjust '."

Allah better knows the status of the transgressors and that in what thing there lies their interest; and that whether their punishment should be sent down now or later.

Surah Al-'An'am, Verse 59

وَعِنْدَهُ مَفَاتِيحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا

يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ

59. "And with Him are the keys of the Unseen. None but He knows them. And He knows whatever is in the land and the sea; and no leaf (of a tree) drops down but He knows it, nor is there a grain in the darkness of the earth nor anything wet or dry but it is (noted) in a clear Book."

Secrets of the Unseen!

In the former verses, the words were about Allah's Knowledge, Power, and the expansion of the circle of His commandment. From this verse on, the meaning stated in those verses concisely has been mentioned with some explanation. At first, the subject of Allah's knowledge is pointed out.

The verse says:

"And with Him are the keys of the Unseen. None but He knows them. ..."

Then, for a more emphasis and explanation, it adds:

"... And He knows whatever is in the land and the sea....."

The Arabic term /barr/ means 'a vast place', which is usually used for a (dry) land. The term /bahr/ originally also means 'a vast place' where a plenty of water is found. It is often applied for the seas and, sometimes, for the great streams.

However, Allah's knowledge upon whatever exists in the lands and the seas is something which hints to Allah's omniscience, and that His knowledge encompasses all things.

That is, He knows the movements of millions of million living creatures, small and big, in the depths of the seas. He knows the true number of the cells of every human being as well as his blood cells.

He knows the mystic circulations of all electrons inside atoms. And, finally, He knows all thoughts and contemplations pass through different parts and levels of our minds and those which penetrate into the depths of our soul.

Yes, He knows equally all of these things! Again, in the second phrase, in order to emphasize on Allah's Omniscience, it has particularly pointed to this aspect, and says:

"... and no leaf (of a tree) drops down but He knows it, nor a grain in the darkness of the earth ..."

In fact, it has taken two sensitive subjects with which no human being can be thoroughly acquainted even if he lives millions of years and that the technical sets be surprisingly completed.

Who knows that, in each day, which seeds the winds separate from the plants throughout the earth, and on which spots of the ground they scatter them? Which electronic mind can count exactly the number of the leaves that separate from the branches of trees of the forests only during a day?

A glance upon the trees of a forest, especially in fall, when the leaves drop ceaselessly and make up beautiful scenery, proves this fact well that such sciences will never be within the reach of human beings.

The fall of the leaves of trees, in fact, is the moment of their death, and the fall of seeds into the concealed holes of the land is the first step of their lives. It is only He Who is aware of the system of death and life.

The statement of this subject has two effects: a philosophical effect and a training effect. Its philosophical effect is that it nullifies the imagination of those who restrict Allah's knowledge to general principles and believe that He is not aware of the details of this world. It clearly specifies that Allah is aware of both all general principles and the details.

Its training effect is also clear, because having belief in the vast knowledge of Allah, that He is Omniscience, tells us that the whole secrets of our entity, our deeds and speeches, our intentions and our thoughts are utterly clear for His Pure Essence.

With such a belief, how is it possible that a person be careless of his own condition and does not control his own deeds, speeches, and intentions?

So, at the end of the verse, it says:

"... nor anything wet or dry but it is (noted) in a clear Book."

Surah Al-'An'am, Verse 60

وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى
ثُمَّ إِلَيْهِ رَاجِعُكُمُ ثُمَّ يَنْبِئُكُم بِمَا كُنتُمْ تَعْمَلُونَ

60. "And He it is Who takes your souls at night (in sleep), and He knows what you commit in the day, then He raises you up therein that an appointed term may be accomplished, then unto Him is your return, then He will inform you of what you were doing."

By night, Allah takes activity out of your soul the same as He takes it by death.

He is also aware of what you do during the day.

During the night you sleep, and during the day you perform some activities. Then, Allah will raise you up from your graves so that He reckons you for what you spend your lives upon.

It is so until the appointed time comes forth, when Allah has assigned for raising the dead from their graves and giving them the fruit of their deeds. This is the Hereafter.

Thus, your return is unto Him. That is, you will attend where you will be reckoned.

On that Day, the Lord will inform you of the deeds you used to accomplish in the world, day and night.

Some commentators have rendered this part of the verse into the sense that He awakens you from sleep during the day in order that you gain sufficient interest from your life. In this verse, Allah has resembled awakening people from sleep to raising them up. The verse says:

"And He it is Who takes your souls at night (in sleep), and He knows what you commit in the day, then He raises you up therein that an appointed term may be accomplished, then unto Him is your return, then He will inform you of what you were doing."

Surah Al-'An'am, Verse 61

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا
وَهُمْ لَا يُفَرِّطُونَ

61. "And He is the Omnipotent over His servants, and He sends guardians (to watch) over you until when death comes to one of you, Our messengers take his soul and they never neglect."

Again, in this verse, in order to emphasize on Allah's scientific conversance with the deeds of the servants and that He keeps their account minutely to be dealt with on the Resurrection Day, it says:

"And He is the Omnipotent over His servants, and He sends guardians (to watch) over you ..."

Then the Qur'an goes on stating that keeping this account continues until the ending moments of life, when death approaches you. At this time, the messengers of Allah (the angels), who are missioner to take the souls, take the mortal away.

"... until when death comes to one of you, Our messengers take his soul... "

And, at the end of the verse, it adds that these angels never neglect their duty and no shortcoming nor any defect they perform. They take the soul of a person neither a moment sooner nor a moment later. The holy verse says:

"... and they never neglect."

Surah Al-'An'am, Verse 62

ثُمَّ رُدُّوا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقُّ أَلَا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ

62. "Then they are returned unto Allah, their Maula (Master), the Real One. Beware! His (alone) is the Judgment (on that Day), and He is the swiftest of reckoners."

After that (death), people are taken toward the divine Judgment and Allah's reward. The Lord is their owner, their master and the guardian of their affairs. He (S.w.T.) is the Judge, Who does not judge but in truth.

On That Day, the command is only His command, not that of other than His.

Allah will reckon all humankind in a short time and neither of the accounts hinders Him to reckon those of others.

Imam Amir-ul-Mu'mineen Ali (as) once was asked when Allah is not seen, then how He reckons people. He (as) answered them:

"In the same way that He gives them sustenance and they do not see Him."¹

This very subject is evidence to the fact that reckoning one person does not detain Him from reckoning others. ,

Again, it is an evidence to prove that He communicates without, talking a word, otherwise it is impossible that all people be reckoned at the same time.

However, the return of all is unto Him, and He is the only Judge in the Hereafter.

And the real master is the One in Whose authority is creation, guardianship, sleep and wakefulness, death and raising up, judgment and reckoning, and He is the Lord.

The verse says:

"Then they are returned unto Allah, their Maula (Master), the Real One. Beware! His (alone) is the Judgment (on that Day), and He is the swiftest of reckoners. "

By the way, the fright from Hereafter is the fear from our own offences and Allah is both the guardian, the rightful, and the bestower of mercy and virtue.

Concerning reckoning 'and judgment on that Day, there is a tradition from the Prophet (S) who has said:

"The more a person tortures people in this world, the heavier than everybody's chastisement his punishment will be on the Day Judgment."²

Surah Al-'An'am, Verse 63 - 64

قُلْ مَنْ يُنَجِّكُمْ مِنَ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً لَّئِنْ أَنجَانَا مِنْ هَذِهِ

لَنَكُونَنَّ مِنَ الشَّاكِرِينَ

قُلِ اللَّهُ يُنَجِّكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ تُشْرِكُونَ

63. "Say: 'Who delivers you from the darkness of the land and the sea? You call upon Him humbly and secretly, (saying): If He delivers us from this (darkness), certainly we shall be of the grateful ones'."

64. "Say: Allah delivers you from them and from every affliction, then again you assign (Him) associates'."

The Light that Glitters in Darkness

Once more the Qur'an takes the hand of pagans and leads them into inside their innate disposition, and in that mysterious place it shows them the light of Unity and monotheism.

So, it commands the Prophet (S) to question them who delivers them from the darkness of the land and the sea. The verse says:

"Say: ' Who delivers you from the darkness of the land and the sea?....'"

Darkness has sometimes a substantial aspect and sometimes a spiritual aspect. The substantial aspect of darkness is when the light ceases utterly, or it becomes so weak that one cannot see anywhere or he sees with difficulty.

The spiritual aspect of darkness is the same hardships, entanglements, disturbances and pollutions whose end is both dark and ambiguous.

If this darkness combines with some terrible incidents and, for example, in a voyage by night, a person be surrounded with some awful waves in a whirlpool, its horror is of a higher degree than that of difficulties that come forth in daytime.

It is in these moments that one delivers everything to forgetfulness and does not care of anything except himself and the light, which glitters the depth of his soul, invites him to a source wherein only He can solve such problems.

These kinds of cases, which happen for everybody, are some windows to Unity and monotheism.

That is why, in the next phrase of the verses, the Qur'an says that it is in this status that:

"... You call upon Him humbly and secretly....."

And, it is in this condition that immediately you make covenant with that great source, promising that if He delivers you from danger you will certainly be grateful of His blesses and rely on none but Him.

"... (saying): If He delivers us from this (darkness), certainly we shall be of the grateful ones'."

Then, The Qur'an commands the Prophet (S) to tell them that Allah will deliver them from these darkness and from any other sorrow, as He has delivered them frequently), but, after deliverance, they pave again the path of polytheism and paganism.

The verse says:

"Say: 'Allah delivers you from them and from every affliction; then again you assign (Him) associates'."

Surah Al-'An'am, Verses 65 - 66

قُلْ هُوَ الْقَادِرُ عَلَى أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبِسَكُمْ شِيْعًا وَيُذِيقَ بَعْضَكُمْ بَأْسَ بَعْضٍ انظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ لَعَلَّهُمْ يَفْقَهُونَ

وَكَذَّبَ بِهٖ قَوْلُكَ وَهُوَ الْحَقُّ قُلْ لَسْتُ عَلَيْكُمْ بِوَكِيلٍ

65. "Say: 'He is able to send forth upon you a chastisement, from above you or from beneath your feet, or to confuse you of different parties, and to make you taste the violence of (fighting) one another.' See how We repeat the Signs that they may understand."

66. "And your people have belied it (the Qur'an) though it is the truth. Say: 'I am not a guard upon you '."

Various Chastisements

In order to state the different ways of training, this verse has laid emphasis on the subject of threatening to the divine punishment. Clearly speaking, as Allah is the most Merciful of all merciful ones, and the protector of those who are without support, He is also the Supreme and the Avenger against tyrants and rebellious ones.

In this verse, the Prophet (S) has been ordered to threaten the sinners with three sorts of punishment. The chastisements which come from above and from beneath, the chastisement of dispute and the chastisement of fight and blood shedding.

Thus, it commands the Prophet (S) to say that Allah is able to send retributions from above them, like the punishment upon the people of L'ut, stones over the People of the Elephant, Flood of Noah, the Cry upon the People of Tham'ud, and the Wind against the People of 'Ad. And, today, there are some other retribution like atomic bombs, chemical bombs, and far-range-striking-rockets of various kinds.

And, from the downwards, there are earthquake, splitting or depressing the land, the Pharaoh being drowned, Korah (Croesus) sank into the ground, cholera, plague, famine, hunger, which are brought for you.

Or, that He makes you scattered in some separate groups to dispute with each other, and that you taste the bitterness of fighting one another. It says:

"Say: 'He is able to send forth upon you a chastisement, from above you or from beneath your feet, or to confuse you of different parties' and to make you taste the violence of (fighting) one another.'..."

The phenomenon of dispute and contradiction in speech among a society is so dangerous that it has been counted in the row of heavenly punishments, thunders, and earthquakes. Yes, it is truly so. Moreover, sometimes the destructions which are resulted from dispute and dispute are heavier than those resulted from thunders and earthquakes.

It has repeatedly happened that some developed countries have completely been ruined under the inauspicious shade of hypocrisy and disunity. This phrase is counted a warning unto the whole Muslims in the world.

Then, at the end of the verse, in order that they may realize the Truth and return to it, it is added:

"... See how We repeat the Signs that they may understand."

The second verse of the verses mentioned above, as well as its following verse, are, in fact, to complete the discussion stated in the former verses about the invitation to Monotheism, Resurrection, and the facts upon Islam and being afraid of the Divine punishment.

At first, addressing the Prophet (S), it indicates that his people, viz. Quraysh and the pagans of Mecca, belied his teachings while all of these teachings are right and godly, so that different evidences, accepted through intellect and innate disposition confirm them. The holy verse says:

"And your people have belied it (the Qur'an) though it is the truth...."

Therefore, their rejection and denial does not decrease anything from the importance of these facts, although the number of opponents and deniers may be large.

Then, the verse continues the statement implying that it is the duty of the Prophet (S) to communicate the prophecy and he is not responsible that they accept it.

"... Say: I am not guard upon you '."

The objective meaning of the Arabic term / wakil/ is 'a person who is responsible to lead an action and who is liable due to others.'³

Surah Al-'An'am, Verse 67

لَكُلِّ نَبِيٍّ مُّسْتَقَرٌّ وَسَوْفَ تَعْلَمُونَ

67. "For every announcement there is a term and you will come to know soon."

In this verse, through a short but expressive phrase, the Qur'an warns people and invites them to choose the right path. It announces that whatever news that Allah or the Prophet (S) informs people, there is finally a term for it, and it will be accomplished in its appointed time, which they will know soon. The verse says:

"For every announcement there is a term and you will come to know soon."

By giving people the proper news, Allah and the Messenger of Allah (S) introduce the right path to them. Therefore, Imam Amir-ul-Mu'mineen Ali (as) in a tradition says:

"He who has an intelligent mind looks to his goal. He knows his low road as well as his high road. The caller (of the right, i.e., the Prophet (S)) has called, and the leader (of Ummah, i.e., Amir-ul-Mu'mineen Ali (as)) has tended (his leadership). So, respond to the caller (of the right) and follow (your) leader."⁴

Surah Al-'An'am, Verse 68

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ وَإِمَّا يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ

68. "And when you see those who cavil about Our Signs, turn away from them until they enter into (some) other topic. And if Satan causes you to forget, then, after recollection, do not sit with the unjust people."

It has been narrated by Imam Baqir (as) who said:

"When this verse was revealed and Muslims were prohibited from associating with the pagans and those who mocked the verses of the Qur'an, (a group of) Muslims said that if they wanted to treat according to that commandment everywhere, they had to neither enter the Sacred Mosque, nor circumambulate the Ka'bah, because those people were often about

inside the Sacred Mosque busy mocking the Divine verses which they heard easily by a short pause. Then the next verse was revealed and ordered Muslims to advise them and guide them as much as they could.”⁵

However, since the statements of this Surah are mostly about the circumstances of pagans and idol-worshippers, both in the current verse and in the verse next to it, the Qur'an hints to the affairs concerning them.

At first, it tells the Prophet (S) that when he sees the arrogant, illogical opponents are mocking the signs of Allah, he should turn away from them so that they give up the subject and be busy with another topic.

"And when you see those who cavil about Our Signs, turn away from them until they enter into (some) other topic. ..."

Then the Qur'an adds that this matter is so important that if Satan causes you to forget and you sit with such persons unintentionally, as soon as you remember it, you should leave that meeting and do not sit with these unjust people. The verse says:

"... And if Satan causes you to forget, then, after recollection, do not sit with the unjust people."

There arises a question here: Is it possible that Satan dominates the Prophet (S) and causes him to forget his duty?

In answer to this question, it can be said that although the addressee in this verse is the Prophet (S), the main purpose, in fact, is the followers of the Prophet (S). It means that if they are entangled with forgetfulness and they take part in pagans' sinful meetings, they should come out of that meeting and leave the place as soon as they remember it.

The like of this status happens in our daily conversations and in the literature of different languages, that, in speech, one person is addressed but the aim is that others hear that statement.

Surah Al-'An'am, Verse 69

وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ مِّنْ شَيْءٍ وَلَكِنْ ذِكْرٌ لَّعَلَّهُمْ يَتَّقُونَ

69. "And nothing of the reckoning of their (deed) shall be upon those who keep from evil, but a reminding (must be given) so that they, too, may keep from evil."

When the verse of prohibition upon the vain speakers and mockers of the Divine revelations was revealed, some believers said that they should not go to the Sacred Mosque and would not circumambulate the Ka'bah, since the range of their mockery had stretched as far as there.

Participation in the meeting of sinners is allowed if it is with the intention of refraining them from wrong and guiding them to the right. Of course, this exception is only for those believers who are pious and firm in belief, since there are some Muslims who go to save others but they themselves drown.

Thinking and realizing the situation, in fact, is one of the principles of intellect and of Islam. Hearing the absurd sayings temporarily with the purpose of answering them or saving the deviated people permanently is allowed.

"And nothing of the reckoning of their (deed) shall be upon those who keep from evil, but a reminding (must be given)...."

Piety is a means of protection for man against committing sins. It is like saving-clothes for fire-extinguishers.

Besides being pious himself, such a person must try to make others virtuous, too.

"... So that they, too, may keep from evil"

By the way, there are abundant traditions narrated by the Prophet (S) and the Immaculate Imams (as) which prohibit Muslims from companionship with sinners or participation in a gathering where faults or a single fault is being committed and they cannot bar it even if the people of the gathering are from relatives.

Imam Amir-ul-Mu'mineen Ali (as) recommended his son:

"Allah has prescribed for the ear not to listen to any sin and any backbite."⁶

Imam Ali (as) also said:

"Association with the wicked causes suspicion upon the righteous."⁷

This verse may be attached as an evidence for the prohibition of some wicked books, too.

Surah Al-'An'am, Verse 70

وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا وَغَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا وَذَكَرَ بِهِ أَنْ تَبْسَلَ نَفْسٌ بِمَا كَسَبَتْ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ وَإِنْ تَعْدِلْ كُلُّ عَدْلٍ لَا يُؤْخَذُ مِنْهَا أُولَئِكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ

70. "And leave those who have taken their religion for a play and pastime, and whom the life of this world has deluded, and admonish (them) by it (the Qur'an) lest a soul be destroyed for what it has earned. It shall not have besides Allah any guardian nor any intercessor, and though it offers every compensation it will not be accepted from it. Those are they who are given up to destruction for what they have earned. They will have a drink of boiling water and a painful chastisement for what they used to disbelieve."

The purpose of the phrase 'leave those who ...' is 'hating them, and not having any communication with them', which sometimes ends with fighting against them. Thus, the phrase does not mean abandoning Holy Struggle against them.

The manner of taking religion for a play has different forms in different circumstances. Sometimes it is in the form of superstitious beliefs, or religious laws are considered impracticable, or sins are justified, or innovations interpretation of the Qur'an by personal opinion, and following the allegorical verses, come forth.

However, Faith has no consistency with laziness, flattery, and playing with ideology.

"And leave those who have taken their religion for a play and pastime....."

Admonishment is a means to being saved from the wrath and punishment of Allah:

".... and admonish (them) by it (the Qur'an)...."

Be not proud of the world since there will come to help you none, in the Hereafter, except Allah,

Everybody should know that the cause of all his misfortunes is his self and is own deeds.

"....for what it has earned...."

Therefore, the holy verse, pointing to a part of their painful chastisements, says:

".... They will have a drink of boiling water and painful chastisement for what they used to disbelieve..."

They will be burnt from inside by boiling water and from outside by Hell Fire.

Notes

1. Majma'-ul-Bayan, Vol. 3, P. 313 (Arabic version)
2. Nahaj-ul-Fisahah, p. 59, and Kanzul-'Ummal, vol. 3, p. 500
3. There are some other phrases mentioned in the Qur'an which convey the same meaning, including: Surah Al-'An'am, No.6, Verse 107 ; Surah Yunus, No.10, Verse 41; Surah Az-Zumar, No. 39, Verse 41 and Surah Ash-Shaura, No.42, Verse 6.
4. Nahaj-ul-Balagha, sermon 154
5. Majma'-ul-Bayan, Vol. 3, p, 316.
6. Nahjul-Balagha
7. Nur-uth-Thaqalayn, Vol. 1, P. 728

Section 8: Submission to Allah; Abraham's Arguments

Submission to Allah brings peace - Abraham's reasoning for the unity of Allah.

Surah Al-'An'am, Verse 71 - 72

قُلْ أَدْعُو مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَى أَعْقَابِنَا بَعْدَ إِذْ هَدَانَا اللَّهُ كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ خَيْرَانَ لَهُ أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَى انْتَثَبْ قُلْ إِنْ هَدَى اللَّهُ هُوَ الْهُدَى وَأَرْبَا لِنُسْلِمَ لِرَبِّ الْعَالَمِينَ
وَأَنْ أَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَهُوَ الَّذِي إِلَيْهِ تُحْشَرُونَ

71. "Say: 'Shall we call, besides Allah, on that which neither profits nor harms us, and shall we be returned back on our heels after that Allah has guided us? Like someone whom Satans have lured (and) bewildered in the earth, (while) he has companions who invite him to the guidance (saying): 'Come unto us'. Say: 'Verily (it is) the guidance of Allah which is the (true) guidance, and we are commanded to submit to the Lord of the worlds'."

72. "And that Establish prayer and be in awe of Him, and it is He unto Whom you shall be mustered'."

The verse addresses the Prophet (S) to tell the disbelievers who invite people to idolatry whether they should worship the things that neither benefit them nor harm them, and, by abandoning the best religion, turn back on their heels after that Allah has guided them and has shown them the straight path. The verse says:

"Say: 'shall we call, besides Allah, on that which neither profits nor harms us, and shall we be returned back on our heels after that Allah has guided us?....'"

The continuation of the statement of the verse implies that if they return to idolatry they will be like a person whom Satan have seduced and bewildered on the earth; although he has companions who, inviting him to the guidance, tell him to go toward those friends.

But he does not accept their invitation and does not go toward them. He has been so influenced by Satan that he is deprived of recognizing his own interests.

The verse says:

"... Like someone whom Satans have lured (and) bewildered in the earth, (while) he has companions who invite him to the guidance (saying): 'Come unto us ' Say: 'Verily (it is) the guidance of Allah which is the (true) guidance,'"

The only guidance that causes prosperity and comfort is Allah's guidance that calls human beings to monotheism. We are dependants to that very guidance and do not avoid obeying it. We do not follow your invitation.

We accept and follow that invitation that calls us toward Islam (submission) and guides us to trust our affairs to the One Who is 'The Lord of the worlds'.

"... and we are commanded to submit to the Lord of the worlds '."

The meaning of the second verse of the above verses is linked to the meaning of the previous verse. It enjoins us to maintain the prayer and avoid committing sins of Allah so that we do not confront His punishment.

He is the Lord unto Whom all human-kind will be mustered on the Day of Judgment when everybody will receive the reward or the retribution of one's own deeds. The verse says:

"And that 'Establish prayer and be in awe of Him, and it is He unto Whom you shall be mustered'."

Surah Al-'An'am, Verse 73

وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَيَوْمَ يَقُولُ كُنْ فَيَكُونُ قَوْلُهُ الْحَقُّ وَلَهُ الْمُلْكُ
يَوْمَ يُنْفَخُ فِي الصُّورِ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ

73. "And He it is Who created the heavens and the earth with the Truth; and the day He says 'Be!' and, it is. His word is the Truth, and to Him belongs all sovereignty on the day, when the trumpet will be blown; knower of the Unseen and the visible, and He is the All-Wise, the All-Aware."

In this verse, the idea saying that 'the Trumpet will be blown only once' is pointed out, while in Surah-Zumar. No.39. verse 68 it is said that the Trumpet will be blown twice. The first blow will be the destroyer of everything, and the second one will be the raiser of people for the Resurrection.

In the previous verses, the words were about submission before Allah and establishing prayer. Now, in this verse, the reason of that meaning is mentioned. It implies that the creation entirely is with Him, and He is All-Wise, All-Aware, and He is cognizant of all things.

"And He it is Who created the heavens and the earth with the Truth; and the day He says 'Be!' and, it is. His word is the Truth, and to Him belongs all sovereignty on the day, when the trumpet will be blown...."

Creation has been done wisely and purposefully. This idea has been mentioned in several verses of the Qur'an, including Surah Sad, No. 38 verse 27 where it says:

"And we did not create the heaven and the earth and what is between them in vain....."

Therefore, there is no hinderance for Allah's Will.

"...He says 'Be!' And, it is...."

Unseen and visible, or concealed and manifested, are the same for Allah. The verse, as His Attributes, says:

"... Knower of the Unseen and the visible....."

The basis of the sovereignty of Allah is on His Wisdom and knowledge.

On the Day of Resurrection, the splendor and appearance of Allah's Power will be manifested to everybody, since ordinary means are not effective there. For this very reason, His Power will be manifested more.

Thus, since the Creator and Administrator of the world of existence is both wise and aware, then do obey Him. The verse says:

"He is the All-Wise, the All-Aware."

However, by the blown of the Trumpet, the order of the universe will be ruined, but the reckoning and the exact records will remain fixed and proper.

Surah Al-'An'am, Verse 74

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ آزرَ اتَّخِذْ أَصْنَامًا آلِهَةً إِنِّي أَرَاكَ وَقَوْمَكَ فِي ضَلَالٍ مُّبِينٍ

74. "And (remember) when Abraham said to his father 'Azar: 'Do you take idols for gods? Verily I see you and your people in manifest error'."

The Arabic word /'ab/ ordinarily means 'father', but it is also applied with the sense of mother's grandfather, uncle, and educator.

According to the statement of the Messenger of Allah (S) who said:

"Ali and I both are the fathers of this community".

It is understood that 'Azar was Abraham's uncle, not his father. Abraham's ancestors were totally monotheists. This meaning has also been cited by 'Tabarsy, 'Alusi and Suyuty, the sunnite scholars, saying that 'Azar was not Abraham's father. Moreover, Abraham supplicated for his father and mother:

"O our Lord! grant me and my parents protection ..." ¹

This is in the case that no Muslim is rightful to supplicate for a pagan, even if the disbeliever is his family member. Abraham's seeking forgiveness for his uncle, 'Azar, had also been before the time that his belief in polytheism became manifest.

So, when Abraham (as) realized that 'Azar was not a person to accept the truth, he (as) denounced from him and departed. The Qur'an in this regard says:

"And 'Ibrahim asking forgiveness for his sir was only owing to a promise which he had made to him; but when it became clear to him that he was an enemy of Allah, he declared himself to be clear of him." ²

From what was said above, it is understood that the word /'ab/, mentioned in this verse, does not mean father. Besides, the name of Abraham's father, as recorded in history books, has been 'Tarukh', not 'Azar'. ³

In the meantime, some Islamic traditions denote that father and the ancestors of the Prophet of Islam (S) up to Hadrat 'Adam wholly were monotheists. It has been narrated from the Prophet himself (S) who said:

"Ceaselessly Allah, the Sublime, transported me from the purified Coins of men into the purified wombs (of mothers), and never had He polluted me with the filth of paganism " ⁴

A large number of Sunnite and Shi'ite commentators have pointed out this tradition in their books. A few of them are: Tabarsy; in Majama'-ul-Bayan; Neyshaburi, in Qara'ib-ul-Qur'an; Fakhr-i-Razi; in Tafsir-ul-kabir; and 'Alusi; in Ruh-ul-Bayan.

There are some points that should be noted here carefully:

1. In the style of invitation to the Truth, close relatives should be invited first.

"And (remember) when Abraham said to his father 'Azar: ..."

2. In facing and treating others, the scale is the Truth, not the age, nor being experimented, nor abundance of people. Therefore, Abraham has clearly explained the Truth for his uncle, who was older than him, and has warned him, too.

3. Idolatry is a deviation that both alert consciences and intellect criticize it.

... 'Do you take idols for gods? ...'

'... Verily I see you and your people in manifest error'.

Surah Al-'An'am, Verse 75

وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ

75. "And thus did we show Abraham the dominions of the heavens and the earth and that he might be of those who are sure."

The Qur'anic word /malakut/ is derived from /mulk/ to which two particles of emphasis and exaggeration are added. The holy phrase: 'The dominions of the heavens and the earth', mentioned in the verse, means the true and absolute ownership of the heavens and the earth.

It is cited in Atyab-ul-Bayan upon the commentary of the Qur'an that the worlds are divided into four categories: 'Lahut' (the world of Divine Essence of which none knows save Allah), 'Jabarut' (the world of incorporeal beings), 'Malakut' (the world of bodies), and 'Nasut' (the world) of generation and corruption with changes and transformations).

Mu'jam-ul- Wasit, an Arabic Dictionary, announces that /Malakut/ is the world of secrets, orders, wonders, and the world of Unseen'.

'Alusi says that 'the dominions of the heavens' means 'their wonders'. By seeing the dominions of the heavens and the earth, Abraham was fairly acquainted with the way of treatment, creation, wisdom, and Lordship of Allah.

"And thus did we show Abraham the dominions of the heavens and the earth and that he might be of those who are sure."

According to the statement of Imam Baqir (as); Allah bestowed such a light and ability upon the eyes of Abraham that he could see what was inside the depth of the heavens and the earth.⁵

Of course, whoever recognizes the Truth and invites others to it, without being afraid of anything, Allah bestows upon him 'a heavenly light', (like Abraham (as) whom the holy verse referred to).

Surah Al-'An'am, Verse 76

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْآفِلِينَ

76. "So when the night outspread over him, he saw a star. He said: 'This is my Lord.' But when it set, he said: 'I do not like the setting ones.'"

Abraham's Dispute with Pagans

When Abraham was disputing with the polytheists, he wanted to show condescension and softness in discussion, in order to reject the belief of the opposite party. He did not believe, of course, in what he told them because it was against his infallibility.

Stating 'O my people!', in the second verse after the abovementioned one, is a sign of condescension in saying 'This is my Lord'. It was also for this reason that when he saw the setting of the moon and the sun, he said: "... Surely I am quit of that you associate (with Allah)' ..." (verse 78), and he did not say 'that I associate'.

A thing that has rising and setting is objective to some regularity, not in a position of subjugating them. A thing that has movement is 'creatable' and a creatable thing cannot be God. At first, Abraham temporarily expresses its acceptance in order that he can reasonably reject it later.

Such reasoning, in deed, is one of the best methods of preaching and awakening the innate dispositions, actuating the minds and thoughts, and paying attention to sentiments.

Again, it causes us to understand that the true beloved is the one who is not captive to place, time and varieties, and also is not temporary, limited, and numerous.

"So when the night outspread over him, he saw a star. He said: 'This is my Lord.' But when it set, he said: 'I do not love the setting ones.'"

Surah Al-'An'am, Verses 77 - 79

فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَئِنْ لَمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ
فَلَمَّا رَأَى الشَّمْسُ بَازِعَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يَا قَوْمِ إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ
إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ

77. *"Then when he saw the moon uprising, he said: 'This is my Lord!' But when it set, he said: 'If my Lord does not guide me I shall surely be of the people gone astray.'"*

78. *"And when he saw the sun uprising, he said: 'This is my Lord; this is greater!' But when it set, he said: 'O my people! Surely I am quit of that you associate. (with Allah) '."*

79. *"Verily I have turned my face (myself wholly) toward Him Who created the heavens and the earth, being upright, and I am not of the idolaters."*¹⁶

When Abraham saw that people used to worship idols and adored the sun, the moon and stars, he decided to aware them of their fault and to open the window of their insight. He tried to show them the way of thinking and reasoning, so that they could realize that none of the things they were worshipping had eligibility of being worshipped, since all of them were creatable.

Abraham (as) said:

"This is my Lord!"

This phrase is the statement of a person who intends to show condescension to his opponent. He (as) knows that the opposite party's belief is wrong, but, without showing any religious prejudice about his own creed, he narrates that person's wrong idea in order to encourage him towards the truth and to clear out his heart from falsehood.

Thus, by reasoning in the next sentence, Abraham (as) has proved the invalidity of the belief of the opposite party.

Abraham (as) told those people:

"I do not love the setting ones ".

He meant he did not like worshipping those gods which were covered with such curtains, because those qualities belonged to the corporeal substances. They were some evidences to their being creatable.

"... he said: 'If my Lord does not guide me, I shall surely be of the people gone astray'."

Abraham stated this sentence as a warning to his people. He (as) announced that whoever takes the moon, which, like other stars, is a setting one, as his god, is among the astray ones. And, there is no guide to the truth save the Grace and Mercy of Allah.

"And when he saw the sun uprising, he said: 'This is my Lord; this is greater!'..."

Abraham, seeing the sun, said that it was greater (than the others). He has also stated this phrase to show condescension and softness from himself to his opposite party, but after that he said:

"... 'O my people! surely I am quit of that you associate (with Allah)'."

He implied that he disliked those corporeal substances which they had taken as partners of their Creator.

Then, Abraham (as) continued saying:

"Verily I have turned my face (myself wholly) toward Him Who created the heavens and the earth....."

That is, I have believed in the One Who has created the heavens and the earth. These phenomena themselves indicate that Allah, the Creator, has brought them forth and runs their different circumstances and regularities Himself.

He (S.w.T.) specifies their way and appoints the times of their risings and settings. Hence, I have turned my self wholly to His Lordship sincerely, and I am not one of the polytheists.

"... being upright, and I am not of the idolaters."

The Qur'anic term /hanif/ (upright) is derived from /hanafa/ with the sense of 'sincere' and 'without any deviation'.

Also, the Arabic word /fatara/ (created) originally means: 'cleared'. It may refer to some meaning which is found in the modern science. It suggests that, at first, the universe had been in the form of a single mass. After that, the mass cleft into some separate parts and the celestial bodies came into existence one after another.

Surah Al-'An'am, Verse 80

وَحَاجَّهُ قَوْمُهُ قَالَ أَتُحَاجُّونِي فِي اللَّهِ وَقَدْ هَدَانِ وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَن يَشَاءَ رَبِّي شَيْئًا وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا أَفَلَا تَتَذَكَّرُونَ

80. "And his people disputed with him. He (Abraham) said: ' Do you dispute with me about Allah while He has guided me? And I do not fear of what you associate with Him; unless my Lord wishes for something. My Lord includes everything in His knowledge. Will you not then remember?' "

Abraham (as) continued his dispute with his people, the idolaters. Pointing to that circumstance, the Qur'an says:

"And his people disputed with him. ..."

Then, in answer to them, Abraham told them why they argued with him and opposed him about Allah while He had guided him unto the path of monotheism under the light of some logical and clear evidences. The verse says:

"... He (Abraham) said: 'Do you dispute with me about Allah while He has guided me? ...'"

It is clearly understood from this verse that Abraham's people, who were idol worshippers, tried hard and did their best to pervert him from his belief as much as it was possible for them.

That was why they threatened him to the retribution and wrath of their gods and idols. They frightened him (as) of them because of his opposition with them.

This meaning is understood from the rest of the verse. The Qur'an, from the tongue of Abraham, says that he does not fear of the idols that they worshipped, because idols have no power to harm anyone unless Allah wishes something.

The verse says:

"... And I do not fear of what you associate with Him; unless my Lord wishes for something...."

By saying this phrase, it seems that Abraham wants to prevent some probable happenings and to say that supposing some harms and adventures come to him when he is busy with those struggles, they do not concern the idols, but they concern the Will of Allah.

Then, Abraham continues saying that the knowledge of Allah, his Lord, is so vast and inclusive that it envelops everything.

And, finally, in order to move their thought and contemplation, the statement addresses them, saying:

"... Will you not then remember? ' ' "

Surah Al-'An'am, Verse 81

وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُمْ بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ عَلَيْكُمْ سُلْطَانًا
فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ إِنْ كُنْتُمْ تَعْلَمُونَ

81. "And how should I fear what you have associated, while you do not fear that you have associated with Allah that for which He has not sent down any authority to you? Which of the two parties has more right to security if you have any knowledge?"

Again, the Qur'an begins reproaching their manner and belief, where it says:

"And how should I fear what you have associated...."

Why do you force me to fear from these hand made idols of yours, while it is entirely clear that they have neither gaining nor harm?

But you have not been afraid of the Lord Who is able to give human beings benefit and harm, You dare His Essence and associate some mean beings with Him, and you do worship them.

That is, how could I fear your infidelity? I hate your disbelief, therefore, I have no scare, and Allah does not take me to task for your indecent behavior. It is you who are entangled with polytheism, and therefore, it is you who should fear.

".... while you do not fear that you have associated with Allah that for which He has not sent down any authority to you?

There have been sent down no evidence from the side of Allah to confirm what you have associated with Him. This fact is understood from this verse that whoever says a statement or follows a religion but he has no reason for it, he is in falsehood; We have reasonably known Allah and stand for worshipping towards Him.

Are we more worthy of security or idol-worshippers who prostrate before idols and persist on this wrong belief zealously? If they apply their intellect, this fact will be manifested to them and they will distinguish between right and wrong. The verse says:

".... Which of the two parties has more right to security if you have any knowledge? "

Surah Al-'An'am, Verse 82

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُّهْتَدُونَ

82. "Those who believe and do not cloak their Faith with iniquity, those are they for whom is security, and they are guided aright."

In the previous verse, this question was referred to indicating whether the monotheists are secured from the punishment of Allah, or polytheists.

Now, in this verse, in answer to that question, the Qur'an announces that those are more secured from the punishment of Allah who have known Him and testified Him. Such people have recognized their duty and have not mixed their belief with polytheism.

"Those who believe and do not cloak their Faith with iniquity, those are they for whom is security....."

This group, who is secured from the side of Allah, has been issued the decree of being found salvation.

"... and they are guided aright."

However, according to the opinions of many commentators, and basing on some Islamic traditions and narrations, the objective meaning of the term /zulm/, mentioned in this verse, is iniquity. Their evidence is Surah Luqman, No.31. Verse13, which says:

"... Verily polytheism is a grievous iniquity."

Also, some Islamic literature denotes that, next to the Faith, putting the divine leaders aside and referring to other than them is an aspect of injustice.⁷

Notes

1. Surah 'Ibrahim, No.14, Verse 41.
2. Surah At-Taubah, No.9, Verse 114
3. Al-Mizan, Majma'-ul-Bayan, and Jawami'-ul-Jami'
4. Cited in Jawami'-ul-Jami', the commentary book
5. Nur-uth-Thaqalayn, Vol. 1, P. 734, Tradition 138
6. The Arabic term /baziq/ is derived from the word /bazaqa/ with the meaning of 'to cleave and cause to flow blood'. As if, rising of the sun or the moon cleaves the curtain of darkness and causes to appear a slight reddish colour around itself. Abraham (as) disputed with both the star-worshippers and the worshippers of the moon and the sun.
7. Tafsir Nur-uth-Thaqalayn

Section 9: The other Apostles followed Abraham's footsteps

Apostles followed Abraham's footsteps -The other Apostles.

Surah Al-'An'am, Verse 83

وَلِلَّهِ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَى قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مَّن نَّشَاءُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ

83. *"And such was Our argument which We gave to Abraham against his people. We raise up in degrees whom We please; verily your Lord is All-Wise, All-Knowing."*

This verse points to the entire former discussions that have been stated by Abraham upon the subject of Unity and the act of opposition against polytheism. It says:

"And such was Our argument which We gave to Abraham against his people. We raise up in degrees whom We please....."

Then, to complete this meaning, it says:

"... We raise up in degrees whom We please....."

But, in order that there comes forth no mistake and some persons do not think that Allah discriminates unjustly in this raising up in degrees, it says:

"... verily your Lord is All-Wise, All-Knowing."

Therefore, He is aware of the degrees that He gives. They are given due to eligibility and according to the standards of wisdom. No one may enjoy them unless the one is eligible.

A Few Explanations

1. The Arabic term /labasa/, mentioned in the previous verse, No.82, means: 'to cover'. This meaning denotes to the fact that since 'Faith' is something innate in human beings, it is not vanishable, but some mists may cover it.

2. Iniquity is the calamity of Faith, and it has a negative effect.

3. Forsaking injustice is the secret of guidance, while cruelty causes that guidance to be hindered.

4. Protecting the Faith is more important than the Faith itself, because the real security is possible to exist only under the light of Faith and justice.

5. Neither the cruel believers have been guided, nor the faithless advocates of Justice.

6. A monotheist, who stands against the perversions of the society by proofs and reasoning, deserves some elevations.

Now, it is necessary to know that the Divine degrees are given wisely. The verse says:

"... We raise up in degrees whom we please....."

Surah Al-'An'am, Verse 84

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا وَنُوحًا هَدَيْنَا مِن قَبْلُ وَمِن ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَى وَهَارُونَ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ

84. *"And We bestowed upon him (Abraham) (issues like) Isac and Jacob, each one We guided; and Noah We guided before; and of his seed*

David and Solomon, Job and Joseph, Moses and Aron (We appointed prophets), and thus do We reward the doers of good."

From this verse on, a part of favours that Allah had bestowed upon Abraham are referred to. Those favors are righteous off springs, and an eligible and fruitful family which is one of the greatest Divine merits.

At first, it says:

"And We bestowed upon him (Abraham) (issues like) Isac and Jacob...."

Then, in order to show that the honor of these two Prophets does not lie only in the matter that they were the progenies of the Prophet, but they themselves had fixed the light of guidance in their hearts by their own correct thoughts and righteous deeds, it says:

".... each one We guided...."

Next to this meaning, in order that nobody imagines that there had not been any advocator for monotheism during the periods before Abraham, and that this matter has begun from the time of Abraham, the verse continues saying:

".... and Noah We guided before...."

In fact, by pointing to the situation of Noah (as), who is one of Abraham's ancestors, and the situation of a group of the prophets, who are from among his descendents and his off springs, the Qur'an defines the high position of Abraham from the viewpoint of 'heritage and nobility', and 'the fruit' of personality.

Following that, it mentions the names of several prophets who are from the seed of Abraham. At first, it says:

"... and of his seed David and Solomon, Job and Joseph, Moses and Aron (We appointed prophets) ..."

So, at the end of the verse, the statement of the holy verse continues as follows:

"... and thus do We reward the doers of good."

Thus, the Qur'an makes it clear that their rank and position existed as a result of their own good deeds.

Surah Al-'An'am, Verses 85 - 87

وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِيلَاسَ كُلٌّ مِّنَ الصَّالِحِينَ
وَإِسْمَاعِيلَ وَالْيَسَعَ وَيُونُسَ وَلُوطًا وَكُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ
وَمِنْ آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ

85. "And Zakariya and John and Jesus and Elias; each one (of them) was of the righteous."

86. "And Ishmael and Elisha and Jonah and Lot, and everyone (of them) did We prefer above all beings."

87. "And from among their fathers and their descendants and their brethren, and We chose them and guided them into the straight way."

Following the previous names of prophets, through the first verse of the verses mentioned above, the Qur'an refers to the names of some other prophets. It says:

"And Zakariya and John and Jesus and Elias; each one (of them) was of the righteous."

The purpose of the verse is that the ranks of these prophets were not given obligatory or ceremonial, but they obtained personality and greatness with Allah because of their own righteous deeds.

In the second verse, there have been mentioned four more names of the divine prophets. It says:

"And Ishmael and Elisha and Jonah and Lot, and every one (of them) did We prefer above all beings."

The third verse contains a general hint to the fathers, children and brothers of the above-mentioned prophets, whose names have not been referred to in details here. It says:

"And from among their fathers and their descendants and their brethren, and We chose them and guided them into the straight way."

Surah Al-'An'am, Verse 88

ذَٰلِكَ هُدَىٰ ٱللَّهُ يَهْدِي بِهِ مَن يَشَآءُ مِّنْ عِبَادِهِ وَلَوْ أَشْرَكُوا لَحِطَّ عَنْهُمْ مَّا كَانُوا يَعْمَلُونَ

88. "Such is the guidance of Allah; He guides by it whom He pleases of His servants; and if they were to associate others (with Him), certainly what they were doing would be vain for them."

Three Great Privileges!

After mentioning the names of some groups of divine prophets through previous verses, here, in this verse, a main and general outline of their lives are pointed out. At first, it says:

"Such is the guidance of Allah; He guides by it whom He pleases of His servants....."

Then, in order that nobody thinks that they have chosen this path obligatorily, and also nobody considers that Allah; (S.w.T.) has had a particular, exceptional and undue regard towards them, the holy verse continues saying:

"... and if they were to associate others (with Him), certainly what they were doing would be vain for them."

The last part of the verse means that these prophets are encountered the same divine laws that other people are, and there is no unjust discrimination between them.

Surah Al-'An'am, Verse 89

أُولَٰئِكَ الَّذِينَ آتَيْنَاهُمُ ٱلْكِتَآبَ وَٱلْحِكْمَ وَٱلنَّبُوَّةَ فَإِن يَكْفُرْ بِهَا هَؤُلَاء فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَّيْسُوا بِهَا بِكَافِرِينَ

89. "These are they to whom We gave the Book, the authority and the prophet hood; so if these (infidels) disbelieve in it, We have (already) entrusted with it a people who are not disbelievers in it."

In this verse, three magnificent privileges, which have been the base of all privileges of the prophets, are referred to. It says:

"These are they to whom We gave the Book, the authority and the prophet hood....."

The Arabic term /hukm/ originally means: 'prevention, and restrain'. Then, since wisdom prevents faults and offences; also, correct judgment hinders injustice and oppression, and a just government may restrain some other unjust governments, the term is applied in every one of these three senses.

Next to that statement, the verse continues saying that if these people, viz. pagans, the citizens of Mecca, and the like of them, do not believe in these facts, the invitation of the Prophet (S) will not remain without response.

Allah has commissioned a group of people who not only accept it, but also protect it and guard it. They are such a group that never pave the path of infidelity and are surrendered to the Truth.¹

The verse announces:

"... so if these (infidels) disbelieve in it, We have (already) entrusted with it a people who are not disbelievers in it."

Surah Al-'An'am, Verse 90

أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَاهُمُ افْتَدَتْهُ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ هُوَ إِلَّا ذِكْرٌ
لِّلْعَالَمِينَ

90. "These are they whom Allah has guided, therefore follow their guidance. Say (to people): 'I ask you no wage for it (the prophecy); it is naught but a Reminder to the worlds'"

This holy verse introduces the program of these outstanding prophets: to the Prophet of Islam (S) as an exalted example of guidance. The verse says:

"These are they whom Allah has guided, therefore follow their guidance. ..."

Once more, this verse emphasizes that the principles of the invitation of all divine prophets are the same, although the latter religions are more complete than the former religions.

The Arabic term /hidayh/ conveys a vast meaning which encompasses both unity with other theological principles, and patience and perseverance, and all principles of morals and education.

Then the Messenger of Islam (S) is ordered to tell people that he asks them no wage for his messenger ship. As former messengers did not ask such a thing, the Prophet of Islam (S) follows that usual way of treatment of those prophets, too.

The verse says:

"... Say (to people): ' I ask you no wage for it (the prophecy)....."

Moreover, this Qur'an and this prophecy together with guidance, is a warning and a reminder to all people throughout the world. The verse says:

"... it is naught but a Reminder to the worlds"

Such a common and general blessing is like the light of the sun or like the waves in the atmosphere, or like the fall of rain, that all are common and worldwide. They are found in no bargain, and no one takes any wages for them.

Note

1. In Tafsir Almanar and Tafsir Rouh-ul-Ma'ani, it is narrated from the commentators that the objective meaning of "... a people who are not disbelievers in it" is Iranians

Section 10: The Divine Revelation

Disbelieves in the revelation to Apostle -the Qur'an revealed for all ages.

Surah Al-'An'am, Verse 91

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنزَلَ اللَّهُ عَلَى بَشَرٍ مِّن شَيْءٍ قُلْ مَن أَنزَلَ الْكِتَابَ الَّذِي جَاء بِهِ مُوسَى نُورًا وَهُدًى لِّلنَّاسِ تَجَعَلُونَهُ قَرَاطِيسَ تُبْدُونَهَا وَتُخْفُونَ كَثِيرًا وَعُلِّمْتُم مَّا لَمْ تَعْلَمُوا أَنْتُمْ وَلَا آبَاؤُكُمْ قُلِ اللَّهُ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ

91. *"And they did not recognize Allah with the recognition due to Him when they said: 'Allah has not sent down anything to any human being.' Say: 'Who sent down the Book that was brought by Moses as a light and a guidance to men, which you put into papers, revealing (a part on it and concealing much (of it); and (by means of which) you were taught what you did not know, (neither) you nor your fathers?' Say: 'Allah (has sent it down);' then leave them sporting in their vain discourses."*

In fact they did not recognize Allah (S.w.T.) the way He should be recognized, and they did not regard His Glory as it is due to Him.

"And they did not recognize Allah with the recognition due to Him when they said: ..."

They could not qualify Allah as that His infinite graces and favors unto His servants should be described. Therefore, they denied all His merits, and they said:

"... 'Allah has not sent down anything to any human being. ..."

By this statement, they denied the mission of prophets and the revelation unto them, which is one of the greatest blessings and the highest favor of Allah.

When, with the purpose of exaggeration in rejecting the descent of the Qur'an unto the Prophet of Islam (S) the Jews denied all things, Allah reminded them a matter that they could not help but confessing it.

The matter was the descent of the Torah unto Moses (as), which was known to them all. By means of this affirmation of theirs, the Qur'an blamed them that they distorted the Torah, and they revealed a part of it and concealed a great deal of it. These phrases are upon this meaning:

"....' Say: 'Who sent down the Book that was brought by Moses as a light and guidance to men, which you put into papers, revealing (a part on it and concealing much (of it)...."

Moses (as) brought the Torah which was an enlightening light upon religion and a source of guidance for people.

"... That was brought by Moses as a light and guidance to men...."

It was the very Book, the Torah, which they turned into the form of some scattered pieces of paper so that they could fulfill their aim. They wanted to manifest a part of it and hide some other parts.

"....Which you put into papers...."

The phrase: 'you were taught ...' addresses the Jews. It denotes that by means of what was revealed to the Prophet (S) and he stated the revelation for them, they learnt some things, of which neither were they aware, nor their fathers.

It was in that case that they had the Torah with them, and before them, their fathers were more acknowledged than them.

The following holy verse also contains the same meaning as the above-mentioned one:

"Surely this Qur'an declares to the Children of Israel most of what they differ in."¹

The concluding phrase of the verse, addressing the Prophet (S), implies that Allah has sent it (the Qur'an) down; so, he should leave them in that very falsehood that they have sunk into. The verse says:

"... Say: 'Allah (has sent it down); Then leave them sporting in their vain discourses.'"

Surah Al-'An'am, Verse 92

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ مُصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ وَلِتُنْذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ وَهُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ

92. "And this is a blessed Book, We have sent it down confirming that which has been before it, and that you may warn (the people of) the Mother City (Mecca) and those around her; and those who believe in the Hereafter believe in it, and they are careful of their prayers."

The objective meaning of the phrase 'a blessed Book', mentioned in the verse, is 'the Qur'an' which is the source of many benefits and interests.

Among them is that its recitation is good, practicing its content causes good things to come forth; it contains the first and the last sciences; the ordinances of lawful and unlawful things are found in it.

As long as the world exists and religious obligations are enjoined, the Qur'an will exist and will never be abrogated. The verse says:

"And this is a blessed Book; We have sent it down..."

Not only this Book is the source of all kinds of goodness, blessings, and triumphs, but also it confirms all the Books which were sent down before it.

".... confirming that which has been before it..."

The purpose of the statement saying that the Qur'an confirms the sacred Books before it is that all the divine signs that have been referred to in those Books adopt to it.

Therefore, both from the point of content and from the point of evidences and historical documents, the signs of rightfulness are seen in the Qur'an.

Then, the verse explains the purpose of sending the Qur'an down as follows:

"... and that you may warn (the people of) the Mother City (Mecca) and those around her...."

Mecca has been called 'Umm-ul-Qura' because, as it is said, she is the origin of the beginning genesis of the whole lands all over the earth. Here are many Islamic traditions which denote that the existing dry lands throughout the world expanded from the ground beneath the Ka'bah which Islamic literature have been recorded by the name of /dahw-ul-'ard/ (expansion of the Earth).

Thus, the Qur'anic phrase 'and those around her' compasses all the people throughout of the world.

Then, at the end of the verse, the Qur'an says:

"... and those who believe in the Hereafter believe in it, and they are careful of their prayers."

The Importance of Prayer!

Amongst all the religious ordinances only prayer is referred to in the above-mentioned verse. So, as we know, prayer is the symbol of the link and connection between the believing servants and Allah (S.w.T.); and, for this very reason, it is the most important worship comparing all other godly worships.

Some commentators believe that when this verse was revealed the only religious obligation had been prayer.

Surah Al-'An'am, Verse 93

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنْزِلَ
مِثْلَ مَا أَنْزَلَ اللَّهُ وَلَوْ تَرَى إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ أَخْرِجُوا
أَنْفُسَكُمْ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ
تَسْتَكْبِرُونَ

93. "And who is more unjust than he who forges a lie against Allah, or says: 'It has been revealed to me, ' while nothing has been revealed to him, and he who says: 'I will send down the like of what Allah has sent down'? And if you had seen when the unjust shall be in the agonies of death and the angels shall spread forth their hands, (saying): 'Give up your souls! Today you shall be recompensed with a disgracing chastisement for what you used to say against Allah other than the truth and (because) you used to behave with pride against His Signs.'"

In the former verses this fact was referred to that the prophethood of the Prophet (S) is ordained by Allah, and the Divine Book has been revealed to him, too. Now, this verse reproaches those pagans who rejected the Qur'an and claimed that they could bring the like of it. The verse says:

"And who is more unjust than he who forges a lie against Allah....."

This sentence is a positive interrogation with a negative sense. It means that none is more unjust than the one who fabricates a falsehood against Allah and introduces himself a prophet while he has not such a rank.

Or, he claims that the revelation has been sent down to him, while he has not been revealed to. It is far from the wisdom of Allah that He appoints a liar into messenger ship is claim is also a calmly and its meaning, therefore, is inside the previous sentence, but because of its importance, it has been mentioned separately.

"... or says: 'It has been revealed to me', while nothing has been revealed to him....."

"... and he who says: 'I will send down the like of what Allah has sent down?..."

Zujaj, a commentator, says that this sentence is an answer to those who had said that if they wanted they could deliver speech like the Qur'an. They claimed like that and they tried very hard and suffered a great deal of troubles and spent expenses with all the plots and devices they applied, to

quench the light of the torch of Allah, but they could not manage it and the Lord completed His light.

Some of the commentators have said that the purpose of this phrase is 'Abd-illah-ibn-Sa'd-ibn-'Abi Sarh whom once the Messenger of Allah told to write:

'certainly we created man of an extract of clay....'

"....Then We caused it to grow into another creation," (Surah Al-Muminun. No.23. verses 12 on).

At this time, this phrase was uttered by the tongue of 'Abdillah that he said: "... So blessed be Allah, the best of creators." The Prophet (S) ordered that this sentence should be written, too, and he added that the verse was revealed in the same form from the side of Allah.

After that event, 'Abd-illah-ibn-Sa'd apostatized and said that were Muhammad (S) truthful, whatever was sent down to him (S) would also be sent down to 'Abdillah. And, if he (S) is a liar, he ('Abdillah) could speak like him, too. After that, the Prophet of Islam (S) counted his blood permissible (to be shed).

"... And if you had seen when the unjust shall be in the agonies of death and the angels shall spread forth their hands, (saying): 'Give up your souls! ...'"

If you see the transgressors while they are in the throes of death, or in the Hell Fire, and are entangled with the most grievous tortures and the angels of taking souls or the angels of punishment, extend their hands to take their souls, or to punish them, striking on their foreheads and faces, they tell them to save themselves from that entanglement, if they are able and they are right, then you will realize that they are involved in a painful chastisement.

Some of the commentators believe that the phrase means that the angels of taking souls, with the purpose of severity and threatening them, tell them to die, although the act of passing away is not of their job, it is the duty of the angels.

Some other commentators say that taking in consideration that the verse is about the punishment in Hereafter; the purpose of the verse is that, on Resurrection Day, angels will tell them if they can they may deliver themselves from that punishment.

The verse concludes saying:

"... Today you shall be recompensed with a disgracing chastisement for what you used to say against Allah other than the truth and (because) you used to behave with pride against His Signs."

Explanations

1. The cultural injustice and claim of leadership from the side of some undue ones, is the greatest transgression.

2. Innovation in religion, which was also fulfilled by some of kalifs, is one of the extensions of fabricating falsehood against Allah.

Surah Al-'An'am, Verse 94

وَلَقَدْ جِئْتُمُونَا فِرَادَى كَمَا خَلَقْنَاكُمْ أَوَّلَ رِزْقٍ وَتَرَكَتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ وَمَا نَرَى مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءَ لَقَدْ تَقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا كُنْتُمْ تَزْعُمُونَ

94. "And certainly you come to Us (bare and) alone as We created you at first, and you have left behind your backs all that We gave you, and We do not see with you your intercessors, those whom you imagined that they were, in you, the associates (of Allah); certainly the ties between you are (now) cut off and what you used to assert have gone away from you."

This is the word of Allah that will be told the polytheism at the moment of death or at the time of being quickened on the Day of gathering.

Some of the commentators have said that this statement is the word of the angels who, at the moment of death, say it to those whose souls should be taken.

However, they will be told that they have come unto Allah lonely and without having anything (good deeds) with them; their condition is like the day they were created in the mothers' wombs.

Here, they have not any companion and helper. At this moment they possess neither any wealth nor a child, neither a servant nor maid, nor a friend and helper.

"And certainly you come to Us (bare and) alone as We created you at first....."

In brief, your state of being quickened on the Resurrection Day is similar to the state of your creation in the beginning.

"...and you have left behind your backs all that We gave you....."

You left behind your backs the properties Allah had given you in the world, and you boasted and pride yourselves due to them. Now, you have come to Him with a burden of sins. Therefore, others may take the benefit of those properties while you are confronted their concerning retributions. What a bad fortune and regret!

"... and We do not see with you your intercessors, those whom you imagined that they were, in you, the associates (of Allah)....."

Those idols that you imagined that they are Allah's partners in deciding on your fate and will intercede you before Allah in Hereafter are not present with you. Today you see that worshipping idols have no benefit for you, and whatever effort and endeavor you tolerated have been done in vain and error.

This verse is not allocated to only polytheists. In general, whoever worships anything or anybody other than Allah, and is hopeful to gain goodness from him, trusts him and fears of his harm, is encompassed in this verse.

"... certainly the ties between you are (now) cut off ..."

Now the links between the members of your group have been broken, and relations, friendships and the like of them have been seized, and everyone is busy with one's own affairs.

"... and what you used to assert have gone away from you."

Your imagination has become vain. You do not know now where your idols are, whom you considered as intercessors with Allah. And you gain no profit from your worshipping them.

Some of the commentators have rendered this phrase into the sense that their imagination unto the idea that there exists no Hereafter nor an account and reckoning is entirely dissipated.

This verse encourages people to do righteous deeds and to follow good affairs, the factors that bring them their felicity and prosperity, not going after wealth that they leave behind their backs when they pass away and they get no benefit from it.

Surah Al-'An'am, Verses 95 - 96

إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ ذَلِكُمُ اللَّهُ فَأَنَّى تُؤْفَكُونَ

فَالِقُ الإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

95. "Verily Allah is the splitter of the grain and the (date) stone. He brings out the living from the dead and He is the bringer of the dead from the living. That is Allah! How then are you perverted?"

96. "He is the Cleaver of the Daybreak, and He has made the night for rest, and the sun and the moon for reckoning. That is the ordaining of the All-Mighty, the All-Knowing."

The Qur'an has reasoned the wonders of creation and its surprising devices for disbelievers by saying:

"Verily Allah is the splitter of the grain and the (date) stone. ..."

Allah splits the dry and apparently lifeless seed, and brings a shoot of plant out of it. He also splits the dry pit and brings forth out of it a palm or other trees.

Or, the purpose of the term /faliq/ may be that split which Allah has created on the seed and has divided it into two halves, which itself is one of the wonders of creation.

However, Allah is the Creator of the grain and (date) stone.

"... He brings out the living from the dead and He is the bringer of the dead from the living. ..."

Allah brings a fresh, green and alive plant out of a dry seed; and He is able to bring a dry seed out of a green, wet, and alive plant. This interpretation has been recorded by Zujaj.

In the Arabic language a green plant is called 'an alive plant.' When the plant is cut off or becomes dry, they call it 'dead'.

Hasan, Qattadah, Ibn-Zayd, and some others of the commentators say that it means Allah brings the living beings out of the soulless sperm, and He also brings the soulless sperm out of the living creatures.²

"... That is Allah! How then are you perverted? "

All these affairs are accomplished by Allah. Why do you turn away from the Truth? Why do you leave out these clear evidences and follow some falsehood?

Why do you not contemplate so that you realize that it is not appropriate for you to take others as partner of Allah in your worships? Allah is the One

Who bestows upon you blessings, and Who splits the grain and from the grain and the (date) stone brings some farming into existence.

"He is the Cleaver of the Daybreak....."

The Lord is He Who splits the darkness of night and brings the pillar of morning out of it. This meaning has been cited by many commentators.

Ibn-i- 'Abbas says that the phrase means that Allah is the Creator of the morning. The verse continues saying:

"... and He has made the night for rest....."

Most of the commentators, including Ibn-i- 'Abbas, say that this sentence means that Allah has made the night as a means for resting and tranquility. So, one of the blessings of Allah is that He has arranged the night for rest and the day for effort and endeavor. Allah has set the night and the day one after the other, which itself is another reason to Allah's infinite Power.

".... and the sun and the moon for reckoning....."

Allah made the moon and the sun rotating on their orbs. The sun passes the twelve parts of the zodiac during 365. 25 days. In its rotation, the moon also causes the lunar months and the lunar year to appear. The account of nights, days, months and years in people's lives is based on the rotation of the moon and the sun, as the Qur'an says:

"The sun and the moon follow a reckoning,"³

It also says:

"Who created the night and the day and the sun and the moon; they float, each in an orbit..."⁴

This statement is a commentary on the above verse cited by Ibn-' Abbas, Sudday, Qattadah, and Mujahid.

Through this phrase, Allah has pointed out that the account of the rotation of the moon and the sun in bargains, date and the time of people's worshipping, that He has ordained, are necessary for people and are adopted to their interests.

".... That is the ordaining of the All-Mighty, the All-knowing."

All of these, viz. cleaving the darkness of the night by the morning, the appropriation of the night for resting, and the moon and the sun being as a means of reckoning, are Allah's ordaining, the One Whose Power is infinite. So, there is none to be able to disobey Him and His Power. He is aware of the interests and the device of people.

Surah Al-'An'am, Verses 97 - 98

وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

وَهُوَ الَّذِي أَنشَأَكُم مِّن نَّفْسٍ وَاحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ

97. "And it is He Who has set for you the stars, that by them you might be guided in the darkness of the land and the sea. We have explained Our Signs for a people who know."

98. "And it is He Who has produced you from one person, then there is a place of sojourn and a provisional repository. We have explained Our Signs for a people who understand."

Now, there is Allah's statement upon a subject that is the continuation of the former subjects and it is the reason of Unity and the evidence of Allah's Power. It says:

"And it is He Who has set for you the stars, that by them you might be guided in the darkness of the land and the sea....."

Allah (S.w.T.) has created stars for your benefit and that you take advantages from their light, their rising, and their stations in the darkness of the deserts and the seas, so that you find your way.

Some of stars are located in front of us and some of them are at the back, some others are in the right and in the left. They are some guides for people in traveling toward cities, in finding the direction of Ka'bah, in recognizing the time during the night, and finding the direction of the ways in desert and the seas.

Balkhy, a commentator, says the phrase "... that by them you might be guided ..." does not denote to the meaning that stars have been created only for guiding people, but Allah has created stars for some numerous important benefits.

If a person contemplates and takes care about small and large stars and their positions, orbits, relations and movements, and also takes care about the advantages of the sun and the moon and that how they are effective in the life, growth, and development of animals and plants, the veracity of this claim will be proved for him.

If they were created for only guiding people, it would not be sensible and agreeable that some of them to be bigger than others and their orbs be different from each other.

In the commentary book of Ali-ibn-Ibrahim, it is cited that the objective meaning of 'stars, here, is 'the progeny of Muhammad (S)'.
The verse continues saying:

"... We have explained Our Signs for a people who know."

That is, Allah has stated His verses and has reasoned for the people who gain knowledge through the way of contemplation.

"And it is He Who has produced you from one person....."

Allah has created humankind from Adam. All of us have been created from Adam, and Eve, our mother. She had been created from the side of Adam.

This creation itself is one of the favors of Allah upon human beings, because when all human beings are the children of one parent, the circumstances among them are more favorable in the fields of cooperation, friendship and intimacy.

The verse adds:

"... Then there is a place of sojourn and a provisional repository ..."

You have a place in the womb and a settlement in the grave, until the time you will be quickened. In other words, you have a place on the ground and a place for the Hereafter with Allah.

The Qur'an concludes the verse stating:

"... We have explained Our Signs for a people who understand."

That is, Allah has stated His reasons and verses in detail for those people who possess understanding and take an example.

The question is that why the Qur'an says: "... for a people who understand." To answer this question, it can be said that the reason is that only these people are those who utilize the Qur'anic reasoning. Similar to this meaning is the phrase which says that only the pious are those who enjoy the guidance of the Qur'an.

This concluding sentence of the verse has been mentioned both in the previous verse and in this verse in order to indicate that each one of these matters are separately worthy of being taken care and they are some evidences upon Oneness and Glory of Allah.

Surah Al-'An'am, Verse 99

وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُخْرِجُ مِنْهُ
حَبًّا مُتَرَاكِبًا وَمِنَ النَّخْلِ مِنْ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِّنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا
وَغَيْرَ مُتَشَابِهٍ انظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ إِنَّ فِي ذَلِكُمْ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ

99. "And He it is Who sends down water from the sky and thereby We bring forth the shoot of every growing thing, then from it We bring forth green (foliage) from which We produce grain piled up (in the ears); and of the palm-tree, of the sheaths of it, come forth clusters (of dates) within reach, and gardens of grapes, olives and pomegranates, alike and unlike. Look upon its fruit when it fructifies and ripens. Verily, there are signs in that for a people who believe."

Following the former matters, which were stated upon the reasoning of Unity and Glory of Allah, this verse says that Allah sends down rain from cloud in the sky, by which the growth and development of all things come forth. That is the nutrition of beasts, birds, wild animals, and human beings are produced by means of it, in order that they consume it and develop. The verse says:

"And He it is Who sends down water from the sky and thereby We bring forth the shoot of every growing thing....."

Thus, the purpose of the Qur'anic phrase /nabat-a-kull-i-say'in/ (the shoot of every growing thing) is something by which everything grows and develops.

The meaning of the verse may be that Allah has grown all kinds of plants by means of rain. Therefore, the purpose of /kull-i-say'/ is kinds of plants. Then, water is the cause of appearance of plants and the growth of the living things.

The verse adds:

"... then from it We bring forth green (foliage)

Allah brings forth from rain, or from plants, some vegetation, and from the vegetations He brings forth grains and clusters like the clusters of wheat, sesame, and the like.

"... from which We produce grain piled up (in the ears); and of the palm-tree, of the sheaths of it, come forth clusters (of dates) within reach....."

And from the spates of the palm-tree, He brings forth some clusters of dates which are low-hanging and within reach. It is evident that a palm-tree

can sometimes be tall when its fruit is not always within reach, but when it is short; its fruit is naturally within reach.

In this holy verse only the second sort is mentioned and the first sort has not been stated. In fact, the Qur'an has sufficed citing one kind and the other kind has not been mentioned, because the hearer can guess the other one by the frame of reference in the context.

Some of commentators have said that the purpose of the term /daniyah/ (within reach), mentioned in the verse, is that the fruit of the palm-tree, as a result of abundance and heaviness, has come down near the ground. Viz. the fruit of some of palm-trees is so abundant and heavy, that its branches reach near the ground.

There are some other trees the fruit of which has a sheath and a shell, too. It is only that of palm-date that has not a sheath and a shell. Yet, Allah, the Glorious, has pointed to only the latter aspect in the verse and He has restrained from stating the rest aspects. The reason of this manner may be that 'date' contains many other advantages and it is also full of nutritive.

The verse continues saying:

"... and gardens of grapes, olives and pomegranates....."

By the means of water, Allah produces gardens of grapes, olives, and pomegranates. Olives and pomegranates are mentioned with together because their branches seem to Arab full of leaves from top to bottom.

".... alike and unlike...."

Trees are rather similar to each other, but the tastes of their fruits are different. Some other commentators say that the phrase means that their leaves are similar to each other but their fruits are not.

It is better to say that all of them from one point are similar to each other, but from another point they are different.

".... Look upon its fruit when it fructifies and ripens...."

Look as an exemplary that how trees fructify and how their fruits ripen and are used. That is, you may follow these stages which happen in it, from the day when the fruit appears on the branch of the tree until the day when the fruit ripens, together with the changes that occur in its taste, color, odour, and also its smallness and bigness, so that you comprehend that there is a Wise Creator in the course of both its creation and administration.

The concluding sentence of the verse is as follows:

".... Verily, there are signs in that for a people who believe."

Yes, in the creation of fruits and plants, with all the proper differences that they have! and the exact wise elaborateness which have been done in their structure, there are some clear and convincing evidences for the believing people that denote they have a Creator Who has adorned them with the ornament of creation knowingly and discerningly.

Regarding what we study today in botany about fruits when they come forth and then ripen, the proper importance that the Qur'an has considered for fruits will be made manifest. The explanation of it is that fruits come into being like the birth of the off springs in the world of animals.

By some particular means (such as winds, insects and the like) stamens are separated in some special bags and are put down on the pistil of plant. After the act of pollinating and combining with each other, the first seed is

formed. Then, some kinds of nutritive stuff around it, like some flesh, encompass it.

From the point of combination, this nutritious stuff contains various substances. Also, from the point of taste, and medical properties and nutritive properties these substances are extraordinarily different. Sometimes one fruit (like pomegranates and grapes) contains hundreds (seeds each of which, in potency, can itself be considered a tree. Every fruit, with its several levels, has an elaborate structure.

This explanation is from one side. On the other side, from the time a fruit is green until when it completely ripens, there are different stages that the fruit must pass.

This subject is greatly considerable, since the innate laboratories of a fruit are continuously busy changing its chemical combinations until it reaches the last stage and when the conditions of its chemical structure will be fixed.

Every one of these stages by itself is an indication to the Glory and, Power of the Creator.

But, it should be noted that, as the Qur'an points out, only the believers, i.e. the observers of right and the seekers of truth can see these facts. Otherwise, with the eye of enmity and quarrelsomeness, or with heedlessness and carelessness, it is impossible for anybody to see these facts.

Surah Al-'An'am, Verse 100

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ سُبْحَانَهُ وَتَعَالَى عَمَّا يُصِفُونَ

100. "And they set up the jinn associates with Allah, while He created them, and they falsely attributed to Him sons and daughters without knowledge, Glory be to Him, and highly Exalted is He above what they ascribe (to Him)."

Allah is The Creator of All Things!

In this verse, and some verses next to it, the Qur'an points to a part of improper and superstitious beliefs of pagans and the believers of some wrong schools of thought, accompanied with a logical answer to them. At first, it says:

"And they set up the jinn associates with Allah..."

Then, the Qur'an answers to this superstitious imagination and, pointing to the creation of jinn, it says:

".... while He created them....."

How is it possible that a created being can be the associate of the Creator? Association is the sign of being of the same class and in the same level, while a created creature can never be in the same level with the Creator.

Other superstition was that they believed in the existence of children for the Lord. The verse continues saying:

"....and they falsely attributed to Him sons and daughters without knowledge....."

In fact, the best reason for proving that these superstitious opinions are false is the same fact that can be understood from the phrase "without knowledge". This means that they have no rational reason or evidence for these superstitions.

The question is that which sects attributed sons to Allah. In some other verses, the Qur'an has mentioned two groups who towed that false idea. One of those two groups was Christians who believed Jesus was God's son. And the other was the Jews who believed Ezra was His son.

But, Surah Taubah No.9 verse 30 denotes that the belief in the existence of son for the Lord was not allocated to the Christians and the Jews. This wrong idea had existed among the former people with superstitious schools of thought, too.

Now, what about the belief in the existence of daughters for the Lord? In Surah Az-Zukhruf No.43. verse 19, the Qur'an itself says:

"And they make the angels who are the servants of the Beneficent (God) - female (divinities) ..."

But, at the end of the verse under discussion the Qur'an nullifies all these superstitious imaginations and these vain baseless fancies, and, by an expressive and clear sentence, it says:

"...Glory be to Him, and highly exalted is He above what they ascribe, (to Him)."

Notes

1. Surah An-Naml, No.27, verse 76
2. And, as some Islamic literature indicates, there come forth some believing persons from some disbelieving ones, and vice versa.
3. Surah Ar-Rahman, No.55, Verse 5
4. Surah Al-'Anbiya, No.21, Verse 33

Section 11: Allah the Creator and Knower of everything

Allah the Creator of the heavens and the earth, The Divine Unity - polytheism to be gradually wiped out -Not to abuse false gods lest the infidels might ignorantly abuse Allah.

Surah Al-'An'am, Verse 101 - 102

بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ أَتَى يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةٌ وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

ذَلِكُمُ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ

101. *"(He is the) Divisor of the heavens and the earth! How can He have a child while there is for Him no consort, and He created everything, and He is All-Knowing of all things?"*

102. *"That is Allah your Lord! there is no god but He, the Creator of everything, Therefore worship Him, for He is Guardian over all things."*

This verse answers to the superstitious beliefs. At first, it says:

"(He is the) Divisor of the heavens and the earth!"

The Qur'anic term /badi'/ means 'the producer of something new without having a precedent', That is, Allah, Glory be to Him, has brought the heavens and the earth into being without any previous substance, or design and plan.

Moreover, how is it possible that He can have a child while He has not a spouse? The verse says:

"...How can He have a child while there is for Him no consort.....?"

Basically, He does not need a spouse, and who can be His spouse when He has created all creatures?

Once more the Qur'an emphasizes the rank of Allah's creative power in respect to all existing things and all human beings, and His Scientific Omnipotence in respect to all of them, and says:

"... and He created everything, and He is All-Knowing of all things?"

After mentioning the creative power of Allah in respect to all things, and bringing the heavens and the earth into existence, and that He is Glorified to have body and bodily issues, or to have any spouse and child, and that His Scientific Omnipotence in respect to everything and all affairs, it concludes thus:

"That is Allah your Lord....."

And, since there is none to have some attributes like them, then none is eligible to be worshipped save Allah. He is both the Lord and the Creator. Therefore, only Allah (S.w.T.) can be the deity. Thus do worship Him.

The verse continues saying:

"... there is no god but He, the Creator of everything. Therefore worship Him....."

In order to cut out any hope to anything except the hope to Allah, and to eradicate any idolatry and, in general, any reliance to other than Allah, at the end of the verse it adds:

"... for He is Guardian over all things."

Surah Al-'An'am, Verse 103

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

103. "The eyes do not perceive Him, but He perceives the eyes, He is all subtle, the All-Aware."

In order to prove Allah's sovereignty and Guardianship over every thing, and to prove His difference from the whole creatures, it says:

"The eyes do not perceive Him, but He perceives the eyes...."

Allah is the bestower of kinds of blessings, and He is aware of all details and cognizant of everything. He knows the expedients of the servants as well as their needs. Therefore, He treats them as His Grace requires.

"... He is the All-Subtle, the All-Aware"

In fact, the one who wants to be guardian, educator, and shelter of every existence should be qualified with these attributes.

Allah is not seen by the Eyes

Rational demonstrations (proofs) testify that Allah can never be seen by vision, because eyes can see only substances, or some of the qualities of substances. Then, something which is neither a substance, nor it is the quality of a substance, is never seen by vision.

In other words, if something is seen by vision, it certainly should have place, direction, and material, while He, the Exalted, is above all these things. Allah is an infinite Essence that is why He is beyond the world of material. In the world of material, everything is finite and limited.

It has been narrated from Imam Rida (as) who said:

"The objective meaning of /'absar/ (the eyes) is not the eyes of head, but it is the eye of heart, the insight."

That is, He (S.w.T.) is beyond apparition, suspicion, and imagination. He cannot be contained in any body's imagination, and none can comprehend the how ness of His Essence¹.

Surah Al-'An'am, Verse 104

قَدْ جَاءَكُمْ بَصَائِرُ مِنْ رَبِّكُمْ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ وَمَنْ عَمِيَ فَعَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ

104. "Certainly clear proofs have come to you from your Lord. Whoever therefore sees (with insight), it is to his own gain, and whoever be blind, it is to his own loss; and am not a keeper over you."

"Certainly clear proofs have come to you from your Lord....."

The term /basa'ir/ is the plural form of /basirat/ which means some indications and guidance by which the truth will be manifested. It also means the light of the heart (mind), while /basar/ means the light of the eye. Then the phrase means that they have come to you from your Lord with the purpose of paying attention to this matter that what is right to Allah and what is not.

By means of the divine revelation, there have come down some information that are considered as a light and the power of sight for your hearts (minds).

"... Whoever therefore sees (with insight), it is to his own gain, and whoever be blind, it is to his own loss;

That is, the person who looks at the Truth and believes in it, has worked for his own profit; and the one who relinquishes it, has acted toward his own loss.

It is understood from this verse that people are not obliged in doing their affairs. They are free and authorized in choosing them and performing them.

Then, the revelation commands the Prophet (S) to tell those people that he is not a protector of them to keep their deeds and to give them rewards, but he is only an admonisher, while Allah is their protector. The verse says:

"... and I am not a keeper over you."

Surah Al-'An'am, Verse 105

وَكَذَلِكَ نُصَرِّفُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ وَلِيُقُولُوا دَرَسْتَ وَلِنُبَيِّنَهُ لِقَوْمٍ يَعْلَمُونَ

105. "And thus do We repeat the Signs, that they may say (unto you): 'You have studied' and that We may make it clear to a people who know."

In order to emphasize that the final decision for choosing the way of right and the way of wrong is upon the servants of Allah themselves, the verse says:

"And thus do We repeat the Signs...."

But a group of the opponents may oppose you and, without having any authentic evidence or research, they say that you have learnt these lessons from the Jews and the Christians, which have been taken from their revealed Books.

"... that they may say (unto you): 'You have studied' ..."

Yet, Our aim is that We make it manifest for those who have knowledge and understanding.

"... and that We may make it clear to a people who know."

Surah Al-'An'am, Verse 106

اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِنْ رَبِّكَ لَا إِلَهَ إِلَّا هُوَ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ

106. "Follow what is revealed to you from your Lord; there is no god but He; and turn away from the polytheists."

Here, the Qur'an has defined the duty of the Prophet (S) against the quarrelsomeness, rancor, and accusations of the opponents. This holy verse implies that his duty is to follow whatever has been revealed to him (S) from the side of Allah (S.w.T.), the Lord, and that there is no deity but He.

The verse says:

"Follow what is revealed to you from your Lord; there is no god but He....."

His duty is also to be heedless toward polytheists, their undue accusations, and their vain words. It says:

"... and turn away from the polytheists."

In fact, this verse is a kind of soothing and spiritual strengthening for the Prophet (S), so that he can be ever firm in his strong determination and that he withdraws aught.

Surah Al-'An'am, Verse 107

وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِظًا وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ

107. "And had Allah pleased, they would not have associated others (with Him), and We have not made you a keeper over them, nor are you over them a guardian."

This fact is confirmed again in this verse that Allah does not please to force them to believe in Truth.

"And had Allah pleased, they would not have associated others (with Him)....."

Also, the holy verse emphasizes on the same subject that was mentioned before, saying:

"... and We have not made you a keeper over them....."

As your duty is not to force them to believe, then:

"... nor are you over them a guardian."

The tones of these verses are greatly considerable from this point of view that belief in Allah and in Islam can never have the obligatory state. Hence progression in this way should be performed through the way of logic, reasoning and penetrating in the souls and minds of people.

The reason of this idea is that an obligatory belief is worthless. The important matter is that people comprehend the facts and accept them with their own authority and will.

Surah Al-'An'am, Verse 108

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيْنًا لِكُلِّ أُمَّةٍ عَمَلُهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ

108. "And do not abuse those whom they call upon besides Allah, or they will abuse Allah in revenge without any knowledge. Thus unto every nation have We made their behavior seem fair. Then unto their Lord is their return, so He will inform them of what they used to do."

In this verse, Allah emphasizes on this meaning that idols and deities of the pagans should never be abused. This action causes the holy Essence of Allah to be abused by them, revengefully and unjustly, because of their ignorance.

As it is understood from some Islamic traditions, it happened that sometimes some of the believers, who were seriously unbecoming from the phenomenon of idolatry, used indecent language and abused the idols of the pagans.

The Qur'an explicitly prohibited that action. From the point of Islam, having modesty and observing the principles of discipline, and courtesy in speech is necessary for a believer, even if it is before the most superstitious and the worst wrong religions.

It is not possible to prevent a person from a wrong way by means of abusing him, because everybody is zealous unto his own beliefs and deeds. The verse says:

"And do not abuse those whom they call upon besides Allah, or they will abuse Allah in revenge without any knowledge....."

However, every sect or group of people think that their conduct is fair, because it is as their nature pleases, but, in the meantime, they have been introduced the Truth in order that they act accordingly and avoid the falsehood. The verse continues saying:

"... thus unto every nation have We made their behavior seem fair. Then unto their Lord is their return, so He will inform them of what they used to do."

Surah Al-'An'am, Verse 109

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَتْهُمْ آيَةٌ لَّيُؤْمِنُنَّ بِهَا قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ

109. "And they swore by Allah with the strongest of their oaths, that if a sign came to them they would most certainly believe in it. Say: 'Signs are only with Allah '. And what should make you know that when it comes they will not believe? "

Once a group of pagans of the Quraysh² came to the Prophet (S) and said that he should bring some miracles like those of Moses and Jesus (as), so that they could believe in him. The Messenger of Allah (S) asked them what action he should do.

They answered him that he should change the Safa mount (located in Mecca) into gold, restore the dead to life, show them the Lord and the angels, and so on. They swore that in that case they would believe.

Gabriel came down and revealed the verse to the Messenger of Allah (S) indicating that miracles are done according to Allah's Will, not according to their desires.

Moreover, some suggestions that some ignorant people offer are sometimes opposite to human intelligence. It is not such that the world becomes the hall of exhibition and the system of existence changes with the desires of some pagans.

Gabriel brought the divine message to the Holy Prophet (S) indicating that if the Prophet (S) wished, his invitation would be accepted; but if they did not believe in Islam, all of them would be punished seriously and they would be destroyed.

So, if their desires were not performed and they were not paid attention to, they might repent and turn to the right way. Then, the Prophet (S) accepted it too, and the verse was revealed saying:

"And they swore by Allah with the strongest of their oaths, that if a sign came to them they would most certainly believe in it. Say: 'Signs are only with Allah '. And what should make you know that when it comes they will not believe?"

Surah Al-'An'am, Verse 110

وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ رَءٍ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ

110. "And (because of pertinacities of infidels) We will turn their hearts and their sights, even as they did not believe in it the first time; and We will leave them in their contumacy wandering blindly."

Here, in this verse, Allah announces that as the retribution of their sin and their wrong conduct, He will derange their sights and their hearts. That is, Allah is cognizant of the secrets of the hearts and the treachery of eyes, and He sees their inward (state) that is opposite to their apparent (aspect).

Allah, the Exalted, knew that there was something in those hearts and eyes that was different from what they claimed. Therefore, if the prophetic miracles that they asked for were performed, they could not believe in him yet. It was similar to the condition of their former people when they did not believe in the verses that were revealed for the first time.

Therefore, they will be left to themselves so that they be entangled with their own sins and disobedience. They will sink in their meanness, and remain bewildered. Hence, as a result of their disobedience, they will be punished in the Hereafter.

"And (because of pertinacities of infidels) We will turn their hearts and their sights, even as they did not believe in it the first time; and We will leave them in their contumacy wandering blindly."

Notes

1. At-Tafsir-ul-Burhan, Vol. 1, PP. 547,548; Tafsir-us-Safi, P. 145; Tafsir. Jawami'-ul-Jami', P. 230; and Nur-uth-Thaqalayn, Vol. 1, P. 754
2. The Quraysh were the noblest tribe of Arabia, the tribe to which the holy Prophet himself (S) belonged. They had the custody of the Ka'bah, the central shrine of Arabia.

Section 12: Every Apostle Had an Enemy

Opposition to the Truth from the polytheists in all ages -Every apostle had an enemy - Polytheism totally opposed to Islam.

Surah Al-'An'am, Verse 111

وَلَوْ أَنَّنَا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَى وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ فُبَيْلًا مَّا كَانُوا لِيُؤْمِنُوا إِلَّا أَن يَشَاءَ اللَّهُ وَلَكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ

111. "And even if We sent down the angels to them, and the dead spoke to them, and We mustered all things before them, (even then) they would not believe, unless Allah pleases; but most of them (deliberately) ignore."

The purpose of these holy verses is to make clear that some of the seekers of surprising miracles are not true in their demands and their aim is not to embrace the Truth. That is why some of their wishes (like that Allah comes in front of them) are basically impossible.

In this verse the Qur'an explicitly says that had their demands been fulfilled in the same form that they wanted, and the angels had been sent down upon them, and the dead had come to speak with them, and in short whatever they had wished were provided for them, even then, they would not believe. Here is the verse:

"And even if We sent down the angels to them, and the dead spoke to them, and We mustered all things before them, (even then) they would not believe....."

Then, to emphasize on the matter, it implies that it is in one case possible that they believe and that is in the case that Allah forces them to accept the Faith by His Sovereign Will:

".... Unless Allah pleases...."

And, it is evident that this sort of Faith will contain no training income and no effect of perfection. So, at the end of the verse, it adds:

".... but most of them (deliberately) ignore."

Surah Al-'An'am, Verse 112

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرَفَ الْقَوْلِ غُرُورًا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ

112. "And thus did We assign for every prophet an enemy, the satans from humans and jinn, who (secretly) inspire each other with flashy words to deceive (them). And had your Lord pleased they would not have done it. (Allah's way of treatment is freedom of men) therefore, leave them with what they forge."

It was said in the former verses that the hostility of the stubborn enemies against the Holy Prophet (S) was not confined to him alone, but other prophets had such enemies, too. In this verse, it says:

"And thus did We assign for every prophet an enemy, the satans from humans an Jinn..."

And their manner was that they spoke some charming words secretly and occasionally, by whispering to each other, in order to deceive them. The verse says:

".... who (secretly) inspire each other with flashy words to deceive (them)...."

Yet, it should not be made mistake, and if Allah pleased, He could forcefully stop them doing that. The verse says:

"... And had your Lord pleased they would not have done it. ..."

But Allah did not do that because He wished to let people act freely in a scene where they can be tested, improved and trained. Therefore, at the end of the verse, He commands His Messenger that he never pays attention to these followers of Satans and that he leaves both them and their accusations with themselves.

"... (Allah's way of treatment is freedom of men) therefore, leave them with what they forge."

Surah Al-'An'am, Verse 113

وَلِتَصْغَىٰ إِلَيْهِ أَفئِدَةُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَلِيَرَضُوا بِمَا هُمْ مُّقْتَرِفُونَ

113. "And (the result of those Satanic inspirations is) so that the hearts of those who do not believe in the Hereafter, may incline to it, and that they may be well-pleased with it (the flashy words), and that they may commit (the evil) they were committing."

The consequence of the charming suggestions and deceitful preaches of the satans is recited in this verse, as follows:

"And (the result of those Satanic inspirations is) so that the hearts of those who do not believe in the Hereafter, may incline to it....."

Then, it adds that the end of this inclination will be a complete consent to the Satanic deeds. Here is the verse:

"... and that they may be well-pleased with it (the flashy words)....."

Therefore, the end of them all, in this world, will be committing kinds of sins, indecencies, and vices, and, consequently, they will be involved with the result of the same corruptions people who had been before them in the history of the world.

"... and that they may commit (the evil) they were committing."

Surah Al-'An'am, Verse 114

أَفَعَيِّرُ اللَّهَ أَتُبْنِي حَكَمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنْزَلٌ مِّن رَّبِّكَ بِالْحَقِّ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ

114. "(Say :) 'Shall I seek a judge other than Allah, while it is He Who has sent down to you the Book, (fully) explained? And those whom We have given the Book know that it has been sent down from your Lord with the truth, so be not you of the doubters."

In fact, this verse is the conclusion of the previous verses. It indicates that, with all these clear verses which were recited, whom should be accepted as an arbitrator? The verse says:

"(Say:) 'Shall I seek a judge other than Allah....."

This heavenly Book explains all the necessary training facts of man and has separated between right and wrong, light and darkness, and disbelief and

Faith; and it is Allah Who has sent it down to you. Concerning this meaning, the Qur'an continues saying:

"... while it is He Who has sent down to you the Book, (fully) explained..."

Then, addressing the Prophet (S), the verse implies that not only he and the Muslims know that this Book is from Allah, but also the people of the Book (The Jews and the Christians), who have seen the Signs of this heavenly Book in their own Books, know that this Book has been sent down from the Lord with the Truth. The verse says:

"... And those whom We have given the Book know that it has been sent down from your Lord with the truth....."

Therefore, there is no place of any doubt and hesitation in it, and you, O' Our Messenger, never doubt in it.

"...so be not you of the doubters."

Surah Al-'An'am, Verse 115

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ

115. "And perfected is the Word of your Lord in truth and justice; there naught that can change His Words, and He is All-Hearing, All-Knowing.

In this verse, The Qur'an, addressing the Prophet (S), indicates that his Lord's Word was completed in truth and justice, so that no one change its containing words, and the Lord is All-Hearing, All-Knowing. The verse says:

"And perfected is the Word of your Lord in truth and justice; there is naught that can change His Words, and He is All-Hearing, All-Knowing."

The objective meaning of the term 'word', mentioned in the above verse, is 'The Qur'an', since in the former verses the subject matter was also recited upon 'The Qur'an'.

Indeed, the verse refers to the fact that there is no doubt about Qur'an, because it is perfect and faultless in any respects. Its facts upon history and its information about events are all true, and its ordinances and laws are utterly just.

Some of the commentators, attaching this verse, have reasoned the impossibility of influencing in perverting the Qur'an.

They say that phrase: "... There is naught that can change His Words ..." points to this fact that nobody is able to cast any change in the Qur'an, neither from point of the Arabic spelling of the words, nor from the point of information of the events, nor from the point of ordinances and laws.

Therefore, this heavenly Book, which must be the guide of humankind until the end of the world, will be secured and protected from the larceny of treacherous persons and distorters.

Surah Al-'An'am, Verse 116

وَإِنْ تُطِيعُوا أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكُمْ عَنْ سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ

116. "And if you obey most of those in the earth, they will lead you astray from the way of Allah. They follow nothing but conjecture; and they do nothing but surmise. "

It was said before that the current Surah was sent down in Mecca. At that time Muslims were intensively in minority.

Concerning this minority and the conclusive majority of idol worshippers and the opponents of Islam, sometimes it might happen that some persons suspected that why there were so many followers of idolatry while that creed was futile and false, and if Muslims were right, why they were so few.

To remove this sort of imagination, the verse addresses the Prophet (S) and says:

"And if you obey most of these in the earth, they will lead you astray from the way of Allah. ..."

In the next sentence of the verse, the Qur'an states the reason of this subject. It points out that the reason of it is that they do not behave upon logic and a correct thought. Their guide is conjecture based on delusion, and some imaginations polluted with low desires, lusts and lies. The verse says:

"... They follow nothing but conjecture; and they do nothing but surmise."

Surah Al-'An'am, Verse 117

إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

117. "Verily your Lord knows best those who stray from His way, and He (a/so) knows best those who are guided."

In view of the fact that the concept of the previous verse is that mere majority can not show the way of truth and it is not the reason of right, the result of it is that the way of truth should be taken only from the source of Allah, although the followers of truth are in minority.

The Qur'an makes the reason of this matter clear in this verse. It points out that your Lord, Who is aware of all things and there is not the least mistake in His endless knowledge, knows best which way is the way of astray and which way is the way of guidance, and, then, He knows best the misguided and the guided.

The verse says:

"Verily your Lord knows best those who stray from His way, and He (also) knows best those who are guided."

Surah Al-'An'am, Verse 118

فَكُلُوا مِمَّا ذُكِّرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ

118. "Therefore, eat (the meat) of that over which Allah's name has been mentioned, if you are believers in His Signs."

The Effects of Paganism should be removed totally

Through previous verses, the reality of Unity was proved, and the falsehood of paganism and idolatry was made manifest.

One of the results of this question is that Muslims should avoid consuming the meat of the animals slaughtered by the name of idols. They

should use only the meat of those animals which are slaughtered by the name of Allah.

Concerning this meaning, the Qur'an says:

"Therefore, eat (the meat) of that over which Allah's name has been mentioned, if you are believers in His Signs."

That is, the Faith is not only a bare claim, a lonely statement, and a simple belief. But it should be proved through practice, too.

The person, who believes in Allah, will consume only these kinds of meat.

Surah Al-'An'am, Verse 119

وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا دُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرَرْتُمْ إِلَيْهِ وَإِنَّ كَثِيرًا لِّيُضِلُّوا بِأَهْوَاءِهِمْ بِغَيْرِ عِلْمٍ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ

119. "And what has happened to you that you do not eat (the meat) of that over which Allah's name has been mentioned, while He has (already) explained for you what He has forbidden unto you, except what you are compelled to (eat)? And indeed many (people) mislead (others) by their desires, without any knowledge. Verily, your Lord knows best the transgressors."

In this verse, the Qur'an says why you do not eat from the meat of those animals over which the name of Allah has been mentioned, while He has detailed for you what has been made unlawful for you. The verse says:

"And what has happened to you that you do not eat (the meat) of that over which Allah's name has been mentioned, while He has (already) explained for you what He has forbidden unto you....."

Then, one case has been exceptional from this general law. It says:

"... except what you are compelled to (eat)?..."

This condition may come forth for a person in the desert or in a deserted place because of an intensive hunger or being captured in the grips of some pagans who force the one against this matter.

After that statement, it adds:

"... And indeed many (people) mislead (others) by their desires, without any knowledge. ..."

Then, at the end of the verse, it says that Allah is fully aware and knows best those who are transgressors. These are those who not only go astray from the straight and true path, but also, attaching false proofs, try to mislead others. The verse says:

"... Verily, your Lord knows best the transgressors."

Surah Al-'An'am, Verse 120

وَدَرُّوا ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ إِنَّ الَّذِينَ يَكْسِبُونَ الْإِثْمَ سَيُجْزَوْنَ بِمَا كَانُوا يَقْتَرِفُونَ

120. "And abandon outward sin and the inward one; verily those who commit sin soon shall be recompensed with what they used to commit."

Since some people usually commit this unlawful action (fornication) hidden, following that meaning, in this verse, as a general law, the Qur'an says:

"And abandon outward sin and the inward one....."

It is said that at the Age of Ignorance some people believed that fornication was not a vice when it was done secretly, and it was considered a sin when it was committed manifestly.

Even now, in the present century, there are some persons who have practically accepted this logic of the Age of Ignorance, and they fear committing only the outward sins. Such people, having no feeling of incommmodity, easily commit some hidden sins. The above-mentioned verse seriously condemns this logic.

Then, as a remembrance, the verse warns the sinners to the evil fate that waits for them, and says:

"... verily those who commit sin soon shall be recompensed with what they used to commit."

Surah Al-'An'am, Verse 121

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَى أَوْلِيَائِهِمْ
لِيَجَادِلُوكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ

121. "And do not eat (anything) of that over which Allah's name has not been mentioned (at the time of slaughter) and that is indeed transgression, and verily the Satans inspire unto their friends to dispute with you, and if you obey them, you will indeed be polytheists, (too)."

This verse emphasizes on the negative aspect of the matter and its concept of prohibition. It says:

"And do not eat (anything) of that over which Allah's name has not been mentioned (at the time of slaughter)"....

Then, through a short sentence, it negates this action again, and implies that this work is a mischief, a sin, and going out from the path and manner of servitude of Allah and obeying His commandment. It says:

"...and that is indeed transgression..."

And, in order that some simple hearted Muslims would not be affected by their satanic temptations, it adds:

".... and verily the Satans inspire unto their friends to dispute with you....."

But, beware that if you submit to their temptations, you will be counted among pagans, too. The verse says:

".... and if you obey them, you will indeed be polytheists, (too)."

This dispute and temptation may refer to that very logic that pagans inspired unto each other. They said that they ate the meat of the dead animals because the Lord had slaughtered them. That is, if they do not eat the meat of carrions, it is a kind of heedlessness to the deed of Allah.

Some commentators have said that pagans of Arab had learnt it from Zoroastrians. Pagans were inattentive of the fact that the head of whatever dies naturally, besides that it often dies because of a disease, has not been cut, and, therefore, the dirty blood of its body has remained among the levels of its meat. This blood decays thereafter, and surely pollutes the meat, too.

Section 13: The Arch Enemies

The enemies' plot - Enemies shall not succeed - They shall meet disgraceful end,

Surah Al-'An'am, Verse 122

أَوْ مَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ
بِخَارِجٍ مِنْهَا كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ

122. "Is he who was dead (with ignorance and polytheism) and we gave him life (by Our guidance) and provided him with a light by which he walks among the people, as one whose likeness is in the shadows (of ignorance and polytheism) and he cannot come forth from them? Thus has been made fair seeming for the disbelievers what they were doing."

In this verse, a person who has been misguided and Allah has guided him thereafter, is resembled to a person who has been dead and He has given him life. For such a person, Allah has appointed a light by which he can diffuse light among people.

And He has resembled the person who has remained in his misguidance to a person who walks in darkness without having a guide, and he does not go out from that darkness.

The Qur'an says:

"Is he who was dead (with ignorance and polytheism) and we gave him life (by Our guidance) and provided him with a light by which he walks among the people, as one whose likeness is in the shadows (of ignorance and polytheism) and he cannot come forth from them? ..."

However, the purpose of this light, mentioned in the above verse, is not only 'the Qur'an' and 'the trainings of the Prophet (S)', but, in addition to these, belief in Allah gives man a new insight, and a fresh concept, which broads the scope of his vision from the material life, and from the inside of the material world, high up towards an extraordinary open vast world.

Under the ray of this light, the one can find his way of life among people and can be saved from a lot of mistakes which others may be entangled with because of greed and avarice. Without that light, the one may fall in such mistakes as a result of materialistic thought, and domination of selfishness and low desires.

There is a holy phrase, recorded in Islamic narrations, which says:

"A believer looks by means of Allah's light."

This phrase is a hint to this very fact.

Surah Al-'An'am, Verse 123

وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكَابِرَ مُجْرِمِيهَا لِيُنْكَرُوا فِيهَا وَمَا يَمْكُرُونَ إِلَّا بِأَنْفُسِهِمْ وَمَا
يَشْعُرُونَ

123. "And thus We have appointed in every town its leading criminals that they may plot therein. Yet they do not plot except against their own selves but they are not aware."

The content of this verse points to the situation of the misguided chiefs and the leaders of infidelity and mischief. It implies that Allah has appointed

some leading persons in every town who take the way of committing sin, and by means of plot and deceit, they pervert people from the straight path.

The Qur'anic text is recited:

"And thus We have appointed in every town its leading criminals that they may plot therein. ..."

That is, the final end of disobedience and committing abundant sins was that they became the: robbers of the way of truth, and misled the servants of Allah from the straight path.

So, at the end of the verse, the Qur'an continues saying:

"... Yet they do not plot except against their own selves but they are not aware."

It is clearly understood from this verse that the source of corruptions and calamities, which encompass some societies, is the mischievous men of authority and outstanding men inside these societies. These are those who, by kinds of plot and deceit, change the way of Allah and conceal the feature of truth from people.

Surah Al-'An'am, Verse 124

وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتَىٰ مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ سَيُصِيبُ الَّذِينَ أَجْرُوا صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ

124. "And when a Sign (from Allah) comes to them, they say: 'Never will we believe until we are given the like of what was given to Allah's apostles. Allah knows best where to place His apostleship. Soon there shall befall those who are guilty humiliation from Allah and a severe punishment because of the plots they used to devise.'"

Occasion of Revelation

It has been narrated that this verse was revealed about a pagan by the name of Walid-ibn-Muqayrah. He was one of the well-known chiefs of the idol worshippers.

He was considered as their reflective faculty. He told the Prophet (S) that if the prophecy were true, he deserved to take that rank more than him because of both his age; that was elder than the Prophet, (S) and his wealth; which was more abundant than that of his (S).

Allah Appoints Prophets

In this verse, the Qur'an shortly, but expressively, points to the kind of thoughts and ridiculous claims of these false leaders, or as the Qur'an says: "...its leading criminals ..." ¹ when it says:

"And when a sign (from Allah) comes to them, they say: 'Never will we believe until we are given the like of what was given to Allah's apostles. ..."

The Qur'an gives them a clear answer, and implies that it is not necessary for them to teach Allah how He appoints His prophets and messengers, and among whom He might choose them, because:

"... Allah knows best where to place His apostleship. ..."

It is evident that messenger ship relates neither to age and wealth nor to the circumstances of tribes. But, before mentioning anything else, the necessary conditions of it are: spiritual receptiveness, purity of inward,

noble human virtues, splendid thoughts, strong decisions, and, finally, an extra ordinary piety and morality with the stage of inerrancy.

The existence of these qualities, especially the quality of the receptiveness of the rank of inerrancy; are some things that none knows except Allah. How far the difference is between these conditions and what they have mentioned!

The successors of the Prophet (S) should also have all the qualities and conditions of the Prophet (S), except revelation and divine legislation. That is, such a successor is both the protector of the religion and divine laws, and the guardian of the religion and its regulations, and the spiritual and material leader of people.

That is why he must have both the position of inerrancy and immunity of fault and sin so that he can fulfill his mission, and to become a trusty example and a leader whom is obeyed.

For this very reason, such a successor has to be chosen by Allah, not by people or by a consultative committee. It is only Allah Who knows where to place this position, not people.

So, at the end of the verse, the Qur'an has stated the fate of such sinners and false leaders who claim too much. It indicates that for the plots and deceits that these sinners applied to make people astray, soon they will be put in humiliation and in an intensive punishment before Allah. It says:

"... Soon there shall befall those who are guilty humiliation from Allah and a severe punishment because of the plots they used to devise."

With their wrong actions, these self-lovers wanted to protect their social situation and grandeur, but Allah will despise them so much that they feel the most painful spiritual tortures then.

Surah Al-'An'am, Verse 125

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا
كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ

125. "Therefore, whomever Allah intends that He should guide him aright, He opens his breast to Islam; and whomever He intends that He should cause him to send astray, He makes his breast narrow and straitened as if he were ascending upwards into the sky. Thus does Allah lay abomination on those who do not believe."

The purpose of the divine guidance and misguidance is to provide the means of guidance for those who deserve it, and to ruin those means for those who are not eligible of it.

The objective meaning of the Qur'anic term / Sadr / (breast) is 'heart and spirit', and, therefore, the purpose of 'opening the breast' is broadening the scope of mind and thought, as well as the height of spirit, for accepting the Truth and guidance.

This situation needs that the person renounces the low desires and wishes of his heart. He who has not 'an open breast' usually remains inside of himself and does not dare to come out. The fruit of 'an open breast' is, firstly, insight and luminosity and, secondly, a tender heart which accepts the Truth.

Thus, accepting the Truth necessarily needs an innate receptiveness and capacity.

"Therefore, whomever Allah intends that He should guide him aright, He opens his breast to Islam....."

And, the one who is not ready to accept the Truth, can not ascend into the sky of cognition.

"....and whomever He intends that He should cause him to send astray, He makes his breast narrow and straitened as if he were ascending upwards into the sky..."

The result of coming out from the course of natural disposition, intellect, and nature is suffocation, straitened circumstances, and stresses. The corruptors are indeed entangled with straitened circumstances and stresses, although they see themselves in a worldly apparent welfare and progression.

".... Thus does Allah lay abomination on those who do not believe."

Surah Al-'An'am, Verse 126

وَهَذَا صِرَاطُ رَبِّكَ سَتَقِيمًا قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَذَّكَّرُونَ

126. "And this is the path of your Lord; straight. Indeed We have explained the Signs for people who take admonition."

One of Allah's ways of treatment is that He appoints 'open breasts' for the clear-hearted truth-seekers; and, on the contrary, those obstinate disbelievers who flee from Faith are involved with abomination and lack of divine aid.

Therefore, all ways, save the way of Allah, are either false or blind.

"And this is the path of your Lord; straight. ..."

Allah has completed the argument to all, if they are of those who are attentive.

"... We have explained the Signs for people who take admonition."

Surah Al-'An'am, Verse 127

لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ وَهُمْ وَلِيُّهُمْ بِمَا كَانُوا يَعْمَلُونَ

127. "For them shall be the abode of peace with their Lord, and He is their Guardian because of what they used to do."

In Heaven, there is no harshness, competition, contradiction, accusation and jealousy, grudge and lie, grief, and no kind of worryment, death, disease, poverty and so on,

"For them shall be the abode of peace...."

And, above the bounty of security and peace, there is the existence of being under the light of especial grace of Allah therein,

Briefly speaking, the inhabitants of Heaven are those who, like the near-stationed angels and even higher than them, have rank of nearness with their Lord.

".... with their Lord....."

However, reaching to the divine security and guardianship can be obtained under the light of (good) deeds. The verse says:

".... and He is their Guardian because of what they used to do."

Surah Al-'An'am, Verse 128

وَيَوْمَ يُحْشَرُهُمْ جَمِيعًا يَا مَعْشَرَ الْجِنَّ قَدِ اسْتَكْبَرْتُمْ مِّنَ الْإِنسِ وَقَالَ أَوْلِيَاؤُهُمْ مِّنَ الْإِنسِ
رَبَّنَا اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَغْنَا أَجَلَنَا الَّذِي أَجَلْتَ لَنَا قَالَ النَّارُ مَثْوَاكُمْ خَالِدِينَ فِيهَا إِلَّا مَا
شَاءَ اللَّهُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ

128. "And on the day He musters all together, (addressing the Satans of jinn, He says:) 'O' assembly of jinn! you took away a great part of mankind. 'And their friends from among the human beings will say: 'O' our Lord! Some of us profited by others and we have reached our term which You had assigned for us.' He will say: 'The fire is your abode, to remain in it (forever), except that Allah wills (to forgive some of you) '. Verily your Lord is All-Wise, All-Knowing!"

Following the former matters, the Qur'an says:

"And on the day He musters all together, (addressing the Satans of jinn, He says:) 'O' assembly of jinn! You took away a great part of mankind.'..."

Then those of human beings who had followed them will say that they profited from each other. The verse says:

"... And their friends from among the human beings will say: 'O' our Lord! Some of us profited by others ..."

The interest that the jinns have benefited from human beings is that they have been their chiefs and masters and those human beings have obeyed their low desires and lusts. The interest that human beings have benefited from jinns is that the jinns have ornamented the vain pleasures and lusts before their eyes and have made them amused by these apparently fair things.

"... and we have reached our term which You had assigned for us.'..."

This part of the verse means that they say: 'We have reached the death You had appointed for us.'

Some commentators say that the purpose of this statement is to point to the resurrection of the dead in Hereafter.

"... He will say: 'The Fire is your abode, to remain in it (forever)....."

Addressing such people, Allah says that Hell Fire is their dwelling place and they will remain in punishment there forever.

Returning from Fire is an exception that refers to guilty Muslims. If He pleases, He will punish them; and if He wills, He will forgive them by His grace.

At the end of the verse, the Qur'an says that Allah is Wise in His affairs, and He knows every thing.

"... Verily your Lord is All-Wise, All-Knowing."

Surah Al-'An'am, Verse 129

وَكَذَلِكَ نُؤَلِّي بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ

129. "And thus do We make some of the iniquitous to befriend others on account of what they used to earn."

As a trial, Allah may leave the unjust to themselves and make them friends of each other in order that they show affection to each other. In this

case, their retribution, that He will give them, will be as much as they deserve.

So, similar to the situation of the transgressors among jinn and human, on the Resurrection Day, when Allah will refer them to each other and He will declare Himself to be clear of them, we will refer the unjust to each other, too.

There are some persons who have followed some persons other than Allah. They will be left to their masters on that Day, and will be told to go to them for the deliverance from Fire.

The purpose of this statement is to announce them that, on the Resurrection Day, there will not be any friend to save them from the chastisement.

In other words, as a result of the friendship and affection that they had between themselves, they will be sent to the Hell following each other.²

"And thus do We make some of the iniquitous to be friend others on account of what they used to earn."

Notes

1. Surah 'An'am, No.6, Verse 123.
2. According to some Islamic narrations, the retribution of the following persons will be the domination of the cruel ones upon them. These persons are: those who abandon enjoining right and forbidding wrong, and those who do not pay khums (one fifth levy) alms and religious taxes, and those who assist the unjust. (Atyab-ul-Bayan, the commentary) A tradition indicates that when Allah is pleased with the deeds of a group of people, He will refer their affairs to some good persons; but when He is not pleased with their deeds, He may put their affairs in the hands of some evil ones. (Kashf-ul- 'Asrar, the commentary)

Section 14: The Decreed Punishment shall be unavoidable

The warning against the sure punishment -The decreed punishment being unavoidable -The Superstitious infanticide -Every soul shall bear witness against its own self,

Surah Al-'An'am, Verse 130

يَا مَعْشَرَ الْجِنَّ وَالْإِنْسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمُ آيَاتِي وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا قَالُوا شَهِدْنَا عَلَىٰ أَنْفُسِنَا وَغَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا وَشَهِدُوا عَلَىٰ أَنْفُسِهِمْ أَنَّهُمْ كَافِرِينَ

130. " 'O' assembly of the jinn and mankind! Did there not come to you messengers from yourselves, recounting to you My Signs and warning you of the meeting of this Day?' They will say: 'We bear witness against ourselves.' And the life of this world deceived them, and they will bear witness against their own selves that they were (constantly) disbelievers.

On the Day of Judgment, Allah (S.w.T.) will tell the cruel Satanic persons:

"'O' assembly of the jinn and mankind! Did there not come to you messengers from yourselves..."

Of course, all Divine prophets were appointed from humankind, but since the totality of jinn and men have been addressed at first, due to his respect, the prophets have been attributed to all, too, although they have been from the same kind.

"... recounting to you My Signs and warning you of the meeting of this Day?'"

These prophets recited the proofs and verses of Allah to you, and they warned you of meeting such a Day, too.

"... They will say: 'We bear witness against ourselves.' And the life of this world deceived them, and they will bear witness against their own selves, that they were (constantly) disbelievers."

This confession of the sinners, which occurs before Allah on the Day of Judgment, denotes the fact that they have accepted that Allah's argument has been completed to them and He has sent prophets and guides toward them.

However, it is also narrated by Ibn- 'Abbas that every prophet was chosen from among human beings, and then, that human-prophet would choose a messenger for jinns from among themselves.

Surah Al-'An'am, Verse 131

ذَٰلِكَ أَن لَّمْ يَكُن رَّبُّكَ تُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا غَافِلُونَ

131. *"This is because your Lord would never destroy the towns unjustly while their people were negligent."*

One of Allah's ways of treatment is that, by sending prophets and different kinds of warning, He shows right and wrong to people and states the facts for them to complete the argument. It is in that case that if they behave heedlessly, He will punish them.

This general law and way of treatment is referred to in numerous verses of the Qur'an, including: Surah-Ash-Shu'ara, No.26. Verse 208 which says:

"And We did not destroy any town but it had (its) warners:",

and Surah Al-Isra, No.17. Verse 15; where it says:

"... nor do We chastise until We raise an apostle."

Therefore Allah's chastisements are given because of justice that exists in the Essence of His Lordship.

Regarding to this, it can be said that punishment without former statement of admonishment and warning, is unjust and is a vice-

"This is because your Lord would never destroy the towns unjustly while their people were negligent."

Surah Al-'An'am, Verse 132

وَلِكُلِّ دَرَجَاتٍ مَّا عَمِلُوا وَمَا رَبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُونَ

132. "And for all (men) there are ranks in accordance with what they have done, and your Lord is not heedless of what they do."

Allah is just and He gives everyone the rank due to the deeds the one has performed.

Thus, both the felicity and evil fortune of people depend on their own deeds and conduct.

"And for all (men) there are ranks in accordance with what they have done, and your Lord is not heedless of what they do."

Surah Al-'An'am, Verses 133 - 134

وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ إِنْ يَشَأْ يُذْهِبْكُمْ وَيَسْتَخْلِفْ مِنْ بَعْدِكُمْ مَّا يَشَاءُ كَمَا أَنْشَأَكُمْ مِنْ ذُرِّيَّةِ قَوْمٍ آخَرِينَ

إِنَّ مَا تُوعَدُونَ لَآتٍ وَمَا أَنْتُمْ بِمُعْجِزِينَ

133. "And your Lord Self-Sufficient, the Lord of Mercy, if He pleases, He may take you off; and make whom He pleases successors after you, just as He produced you from the descendants of other people."

134. "Verily what you are promised, will certainly come, and you cannot make (Allah) helpless (to flee from His retribution)."

In the previous verses the statement was about rewards justly and without atrocity given to the eligible persons. Here, in this verse, the Qur'an refers to the Mercy and Self-Sufficiency of Allah, both of which are reasons to His Justice. The verse says:

"And your Lord is Self-Sufficient, the Lord of Mercy....."

That is, your Lord is not in need of His servants and their worships. He is the owner of clemency. He bestows mercy upon people. He enjoins them to do some duties in order to deliver some great benefits to them.

These benefits are not obtainable unless through the way of being eligible of them. This eligibility can be gained by means of fulfilling the divine duties accompanied with glorification and veneration unto Allah.

"... if He pleases, He may take you off; and make whom He pleases successors after you, just as He produced you from the descendants of other people."

The Qur'an addresses the sinners and says that if Allah pleased He (S.w.T.) would destroy all of you. Then, after your destruction and your annihilation, He would appoint another group instead of you who should obey Him, just as the same form that He created you from the generation of other people who existed before you.

"Verily what you are promised, will certainly come, and you cannot make (Allah) helpless (to flee from His retribution)."

It is completely sure that whatever you are promised to, such as resurrection, reward and retribution, and the varieties of situations and differences that there are between the ranks of Heaven and the levels of Hell Fire, will certainly come, while you are not outside the sovereignty and realm of Allah.

Surah Al-'An'am, Verse 135

قُلْ يَا قَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَاِلٌ فَسَوْفَ تَعْلَمُونَ مَن تَكُونُ لَهُ عَاقِبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ

135. "Say: 'O' my people! act according to your ability; verily I too act. Then soon you will know for whom will be the (good) end of the abode. Surely the unjust will not be felicitous'."

The verse announces to the disbelievers that they act as far as they can and do their best as much as it is possible for them, and also in a form that their possibilities let them.

"Say: 'O' my people! act according to your ability....."

It is so that I, in my turn, do my best, too.

"... verily I too act ..."

The purpose of this part of the verse is that the Prophet (S) says to the disbelievers that they might remain in their infidelity and hostility, and he (the Prophet) would persist on Islam and be affirmed in patience before them, too.

"... Then soon you will know for whom will be the (good) end of the abode. ..."

It will not be very late that you will come to know which of us will have a good and admirable end.

"... Surely the unjust will not be felicitous."

This phrase has been added as a warning and threat of punishment when it says that the unjust will not be successful in reaching to their own ideal?

Surah Al-'An'am, Verse 136

وَجَعَلُوا لِلَّهِ حِمًّا ذَرَأً مِنَ الْحَرْثِ وَالْأَنْعَامِ فَقَالُوا هَذَا لِلَّهِ بِزَعْمِهِمْ وَهَذَا لِشُرَكَائِنَا فَمَا كَانَ لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَىٰ شُرَكَائِهِمْ سَاءَ مَا يَحْكُمُونَ

136. "And they (the polytheists) assigned to Allah out of what He has created of filth and cattle, a portion, and said: 'This is for Allah', according to their assertion, 'And this is for our associates.' Then what is for their associates does not reach Allah, and what is for Allah reaches their associates. (How) evil is the judgment that they make!"

The statements and decisions of those who go out of the path of prophets' training and enter the land of imagination are imaginary and without logic.

They consider themselves the possessors of everything, and set divisions between them.

Once they know sons as their own share and daughters as Allah's share:

"What! for you the male and for Him the females." (Surah An-Najm No. 53 verse 21).

And another time, according to their imagination, they divide filth and cattle. The verse says:

"And they (the polytheists) assigned to Allah out of what He has created of filth and cattle, a portion, and said: 'This is for Allah according to their assertion, 'And this is for our associates.'

Then what is for their associates does not reach Allah, and what is for Allah reaches their associates. ... "

Polytheists imagined that the share of their idols was unchangeable. Therefore, they spent it upon idol temples and the servants therein; but when the money of expenditure was insufficient, they expended the share of God for idol-temples, for the reason that the God of the skies was free from want. They expended it neither for infants, nor for the poor, nor for guests.

"... (How) evil is the judgment that they make!"

They judge badly, because they consider their idols prior to God. They do something that is neither legal nor religious. And, which judgment is more indecent and more shameful than this that a person supposes a worthless piece of wood or stone higher than the Creator of the world of existence? Can a degradation of thought worse than this be considered?

Surah Al-'An'am, Verse 137

وَكَذَلِكَ زَيْنَ لِكَثِيرٍ مِّنَ الْمُشْرِكِينَ قَتَلَ أَوْلَادَهُمْ شُرَكَاءُهُمْ لِيُرْذُوهُمْ وَلِيَلْبِسُوا عَلَيْهِمْ دِينَهُمْ
وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ قَدْ رُفِئَهُمْ وَمَا يَفْتَرُونَ

137. "And thus their associates have made fair seeming to most of the polytheists the killing of their children, that they may destroy them and confound their religion for them. And had Allah pleased they would not have done so. Therefore, leave them with what they forge."

Here, Allah refers to another indecent quality of the specifications of these people. The verse says:

"And thus their associates have made fair seeming to most of the polytheists the killing of their children....."

As they assigned share from their filth and cattle for God, Satan also made fair seeming killing their daughters and burying them alive for fear of poverty and scorn.

Some commentators have said that the custom of killing daughters came forth from the time when Nu'man-ibn-Munthir plundered a tribe of Arabs and took their females captive. The daughter of Oays-ibn-' Asim was also among the captives.

When the two parties made peace, all women went their own homes except Qays' daughter, who preferred to stay among the enemy's troop. Qays made an oath that he would bury alive any daughter was born in his house.

"... that they may destroy them ..."

The Arabic sign 'li', in this part of the verse, refers to the end of the action. Then the phrase means that the result of ornamentation of slaying child was the destruction of people.

There were, of course, some obstinate persons among them who intended to kill them, too.

"... and confound their religion for them ..."

Another result was that their religion became dubious to them and they hesitated.

"... And had Allah pleased they would not have done so ..."

If Allah (S.w.T.) had desired to prohibit them its performance, or to force them to abandon it, He would have done it and prevented them from doing that. But this work did not fit to responsibility, which is an arbitrary affair.

"... Therefore, leave them with what they forge."

Do leave them then with their lies and calumnies and let them be in their own state, for Allah will retribute them. This phrase is stated in the utmost threat.

This verse indicates that ornamentation of slaying and slaughter itself both were among their own practices, and they were liars when they attributed it to Allah.

Surah Al-'An'am, Verse 138

وَقَالُوا هَذِهِ أَنْعَامٌ وَحَرِّثُ جِجْرٌ لَا يَطْعَمُهَا إِلَّا مَنْ نَشَاءُ بِزَعْمِهِمْ وَأَنْعَامٌ حُرِّمَتْ ظُهُورُهَا وَأَنْعَامٌ لَا يَذْكُرُونَ اسْمَ اللَّهِ عَلَيْهَا افْتِرَاءٌ عَلَيْهِ سَيَجْزِيهِمْ بِمَا كَانُوا يَفْتَرُونَ

138. "And they said: ' These are cattle and tillage prohibited, None may eat them except whom we please' -so they assert -'and (there are) cattle whose back are forbidden and cattle over which they do not mention Allah's name' - forging a lie against Him, Soon He will requite them for what they used to for."

The Qur'an has referred to another false belief of idolaters' notion in this verse. They considered camels, cows, sheep, and filth unlawful, with their own imagination, and they divided them for gods. They said that none could eat from their meat unless they would let.

"And they said: ' These are cattle and tillage prohibited, None may eat them except whom we please' -so they assert -"....

When the holy verse says "So they assert" it means that they had no reason for this action of theirs, but they encumbered themselves only imaginarily.

".... 'and (there are) cattle whose back are forbidden"....

The objective meaning of the cattle on whose backs they believed was unlawful to ride, were as follows:

A she-camel that had brought forth ten she-camel issues; and a she-camel which had brought forth five issues and her ears were slit; and a male camel which had caused ten issues.¹

"... and cattle over which they do not mention Allah's name' - forging a lie against Him ..."

Mujahid, a commentator, says that there were some cattle over which, and over their limbs, they did not mention the name of Allah, and they did

not perform pilgrimage rites on them as well. Or, when slaughtering them, they mentioned the names of idols over them, not the name of Allah.

They used to do these things with the reason that Allah had commanded them to do so. But that was a lie and a calumny.

"... Soon He will requite them for what they used to forge."

Allah will give them soon their retribution for the lies and calumnies they used to forge against Him.

Surah Al-'An'am, Verse 139

وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَامِ خَالِصَةٌ لِّذُكُورِنَا وَمُحَرَّمٌ عَلَىٰ أَزْوَاجِنَا وَإِنْ يَكُن مِّمَّنَّاهُمْ
فِيهِ شُرَكَاءُ سَيَجْزِيهِمْ وَصْفَهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ

139. "And they said: 'What is in the bellies of these cattle is exclusively for our males and forbidden to our wives. But if it be born dead, then all of them are partners in it. Soon He will requite them for their attributing (falsehood to Him). Verily He is All-Wise, All-Knowing.'"

Here, Allah narrates one of another false meaning of their statements. The Qur'an says:

"And they said: 'What is in the bellies of these cattle is exclusively for our males and forbidden to our wives. ...'"

The pagans, whom were discussed about formerly, said that whatever was in the wombs of those cattle, whose meat and riding on them was unlawful for them was exclusively men's, and women were prohibited to consume it.

When it is said that something belongs exclusively to someone, it means that there is no partner for it. It is similar to an action to be done exclusively for Allah.

The term 'male' mentioned in this verse, in Arabic, originally means: 'honour, nobility. The male gender was nobler in the view of them than female gender.

"... But if it be born dead, then all of them are partners in it. ..."

If the issue was born dead, men and women could share in it. Next, the verse says:

"... Soon He will requite them for their attributing (falsehood to Him). ..."

That is, they will be punished soon for their false attribution and wrong manner.

"... Verily He is All-Wise, All-Knowing."

Allah (S.w.T.) is All-Wise, and according to His Wisdom, He either precedes or postpones the retribution of persons. He is also All-Knowing and, therefore, He is aware of their deeds.

This verse numerates four vices concerning the belief practiced by the disbelievers.

- 1) They slaughtered animals without Allah's leave.
- 2) They ate the meat of animals, and, claiming that they had been purified, they belied Allah.
- 3) They made the small freed camels unlawful for women.

4) With no reason, a dead born issue was lawful for both men and women.

Surah Al-'An'am, Verse 140

قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ وَحَرَّوْا مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً عَلَى اللَّهِ قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ

140. "Indeed are lost those who slay their children foolishly without knowledge, and forbid what Allah has provided them, forging falsehood against Allah. They have certainly gone astray and they are not guided aright."

Ibn-' Abbas has said that whoever wishes to know the quantity of the ignorance of the peoples at the time of pre Islamic ignorance, may recite the verses of Surah Al- 'An'am, (Those very verses that were previously discussed).

The ignorant Arabs, imagining becoming nigh to the idols, or on the supposition that they would protect honour and nobility, sacrificed their daughters before idols or buried them alive.

Once there happened that a man came to the Prophet (S) and explained the cause of his worriedness to him. The man said that at the Age of Ignorance Allah had given him a daughter. He wanted to kill her but her wife severely hindered him from committing that action.

That girl matured and there came a solicitor for her. His zeal did not let him to accept the situation. On the other hand, it was not appropriate for her to remain without husband, either. One day, he brought her to a field outside the town and dropped her down into a well. Whatever more she moaned, he did not care.

At this time, the messenger of Allah wept and said:

"Had it not been that the past was forgiven, I would have punished you."

Explanations

1. Superstitions are condemned with the most intensive statements.
2. Ignorance and foolishness are the causes of loss. (These losses may be like losing a child, damage in emotion, the absence of lawful (halal) bounties, Hell, and Allah's punishment.)

"Indeed are lost those who slay their children foolishly ..."

3. The greatest damage is the sacrificial state of man in the way of falsehood, whether to be sacrificed for idols or to be sacrificed by false imaginations and undue zeals.

4. Banning something needs either canonical evidence or a rational demonstration.

"... without knowledge, and forbid what Allah has provided them, forging falsehood against Allah. They have certainly gone astray and they are not guided aright. "

5. The undue banning of lawful things is a belie forging against Allah; and it is forbidden.

"... and forbid what Allah has provided them ..."

Note

1. Refer to the commentary of verse 103 from Surah 5, too.

Section 15: The Divine Gifts - The Self-Imposed Prohibitions

The various kinds of Divine Gifts -The self-imposed prohibitions of the idolaters,

Surah Al-'An'am, Verse 141

وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أَكْلُهُ وَالزَّيْتُونَ
وَالرُّمَانَ مُنْتَشَابَهَا وَغَيْرَ مُنْتَشَابِهِ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا إِنَّهُ لَا
يُحِبُّ الْمُسْرِفِينَ

141. "And He it is Who produces gardens trellised and untrellised, and the date-palm, and crops of diverse flavor, and the olive and the pomegranate, like and unlike. Eat of its fruit when it fructifies, and give its due on the day of harvest, and do not act extravagantly; verily He does not love the extravagant (ones)."

In this verse, Allah, the Glorified, refers to the creation of gardens, vineyards, and tithes. The verse begins as follows:

"And He it is Who produces gardens trellised and untrellised....."

The Arabic term /ma'rusat/ (trellised) points to those tall bushes which are supported on trellis-work, while the term /qayra ma'rusat/ means those bushes which have not any trellis-work and spread on the ground.

"and the date-palm, and crops of diverse flavor....."

The Lord has brought forth the date-palms and farming which contain of fruits and products with various colors, tastes, masses, and smells.

"and the olive and the pomegranate, like and unlike."

Allah created the trees of olive and pomegranate while some of them are similar to others in view points of taste, color, and mass, and some of them are not.

"... Eat of its fruit when it fructifies....."

The purpose of this phrase is that from the beginning time of the reappearance of the fruit, its eating is permissible. None should doubt that it is not allowed to consume it before the fruit fructifies or the time of picking it off comes.

"...and give its due on the day of harvest....."

When the time of harvest comes and you gather the product, you should pay its due.

The objective meaning of the Qur'anic term /haqq/ here is some bundles of harvested crops and those handfuls of fruits that farmers and gardeners usually give in charity to the poor. This meaning has been narrated from the immaculate Imams.

Some other commentators have said that the purpose of this part of the verse is the poor-due which contains of one tenth or half of it (one twentieth). The aim of this commandment is that this alms giving should not be postponed from the first possible time.

"... and do not act extravagantly; verily He does not love the extravagant (ones)."

When you give things in charity do not act extravagantly, in a manner, that you give the entire product in charity and do not keep anything for your own family members.

Surah Al-'An'am, Verse 142

وَمِنَ الْأَنْعَامِ حَمُولَةٌ وَفَرَشًا كُلُوا مِمَّا رَزَقَكُمُ اللَّهُ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

142. "And of the cattle some are bearers of burden and some (low fit) for spreading. Eat of what Allah has provided you with, and do not follow the footsteps of Satan, verily he is a manifest foe for you."

The objective meaning of the Arabic word 'farsh', in this verse, is some cattle like sheep which for the nearness of their bodies to the ground are considered as spread; or that some spreads are waved from their wool, down, and hair.

The usage of wool, hair and skin of cattle is also pointed out in Surah An- 'Nahl. 'No.16. verse 80. It says:

"And Allah has given you a place to abide in your houses, and He has given you tents of the skins of cattle which you find light to carry on the day of your march and on the day of your halting, and of their wool and their fur and their hair (He has given you) household stuff and a provision for a time."

In the previous verse, the names of a few fruits were mentioned, and here, in this verse, some of the blessings of cattle are referred to. Thus, bearers of burden and spread have been connected to the fruits and gardens which were mentioned in the previous verse.

"And of the cattle some are bearers of burden and some (low fit) for spreading. ..."

Most of the commentators have rendered the 'bearers of burden' into those cattle which carry burdens, and 'spreading' into cattle which do not carry burdens. In the former verse agriculture was referred to, and in this verse it points to keeping cattle.

Therefore, the existence of the world and all His created things are purposefully and wisely tamed to humankind.

Concerning cattles, the general law and principal is that their meat is lawful to be consumed, except that there is a reason for their prohibition.

"... Eat of what Allah has provided you with, and do not follow the footsteps of Satan, verily he is a manifest foe for you."

Surah Al-'An'am, Verse 143

ثَمَانِيَةَ أَزْوَاجٍ مِّنَ الضَّأْنِ اثْنَيْنِ وَمِنَ الْمَعْزِ اثْنَيْنِ قُلْ آلَذْكَرَيْنِ حَرَّمَ أَمْ الْإُنثَيْنِ أَمْأَا اسْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثَيْنِ نَبِّؤْنِي بِعِلْمٍ إِن كُنْتُمْ صَادِقِينَ

143. "(Allah has made lawful of livestock) eight in pairs - of sheep a pair and of goats a pair. Say: 'Has He forbidden the two males or the two females or what is contained in the wombs of the two females? Inform me with knowledge if you are truthful! "

As an explanation, in this verse some of the animals whose meat is lawful to be eaten and some other animals which are both bearers of burden and useful for men in their food, are detailed. It says:

"(Allah has made lawful of livestock) eight in pairs - of sheep a pair and of goats a pair. ..."

After mentioning these four pairs, the Holy Prophet (S) is immediately commanded to ask them clearly whether Allah has forbidden the males of those animals or the females of them, or the animals which are in the wombs of ewes or in those of she goats. The verse says:

"... Say: 'Has He forbidden the two males or the two females or what is contained in the wombs of the two females?...' "

Then, the Qur'an adds that if they are truthful and they have only reasonable information and proof upon the prohibition of each of them, they may bring them forth. The verse says:

"... Inform me with knowledge if you are truthful! "

Surah Al-'An'am, Verse 144

وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ قُلْ آلَّذَكَرْتُمْ حَرَّمَ أَمْ الْأُنثَيَيْنِ أَمْ مَا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثَيَيْنِ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ وَصَّاكُمُ اللَّهُ بِهَذَا فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا لِيُضِلَّ النَّاسَ يَغْيِرَ عَلَيْهِمُ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

144. "And of camel a pair and of oxen a pair. Say: 'Has He forbidden the two males or the two females or what is contained in the wombs of the two females? Or were you witnesses when Allah enjoined you this?' Who, then, is more unjust than him who forges a lie against Allah to mislead the people without knowledge? Verily Allah does not guide the unjust people."

There are four more pairs of animals explained in this holy verse. It says:

"And of camel a pair and of oxen a pair. Say: 'Has He forbidden the two males or the two females or what is contained in the wombs of the two females?...."

The commandment concerning to these animals that they are lawful or unlawful, is up to Allah's Will, Who is the Creator of them and the Creator of human beings and the world of existence both. The former verse explicitly said that there was no reasonable and scientific proof with the pagans upon the prohibition of these animals.

And, since they did not claim that they themselves were neither prophets nor the site of revelation, thus, the third probability remains that they claim that when this commandment was issued, some of prophets were present and they were witnesses. It is such that it says:

"... Or were you witnesses when Allah enjoined you this? ' ..."

And, since the answer of this question has also been negative, it is clearly proved that they had no capital in this regard save accusation and calumny.

Therefore, at the end of the verse, it adds:

"... Who, then, is more unjust than him who forges a lie against Allah to mislead the people without knowledge? Verily Allah does not guide the unjust people."

It is understood from the above-mentioned verse that the act of belying against Allah is one of the greatest unjust: the unjust unto the Holy Essence of the Lord, the unjust unto the servants of Allah, and the unjust towards their own selves.

Section 16: The Forbidden Food - the Vain Excuses

The forbidden foods -the vain excuses of the disbelievers - Allah's wrath can not be averted by the guilty ones.

Surah Al-'An'am, Verse 145

قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ
لَحْمَ خِنْزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ
رَحِيمٌ

145. "Say: 'I do not find in what has been revealed to me anything forbidden for an eater to eat except it be carrion, or blood poured forth, or the flesh of swine -for that is indeed abomination or a transgression, slain invoking (the name of) other than Allah, but whoever is forced (to eat it by necessity), not desiring nor transgressing, then surely your Lord is Forgiving, Merciful.'"

To make the divine prohibitions clear from the innovations that pagans had asserted in the Divine creed, in this verse, the Prophet (S) is commanded to tell people explicitly that there is no forbidden food for anybody, irrespective of men and women, young and old, in what was revealed to him.

The verse says:

"Say: 'I do not find in what has been revealed to me anything forbidden for an eater to eat ...'"

This law lies with some exceptions. The first of them is that it should not be carrion. The verse continues saying:

"...except it be carrion..."

And it should not be the blood that comes out of the animal's body.

".... or blood poured forth..."

This blood is not the blood which remains inside the veins and capillary blood-vessels among its flesh that comes out from the animal's vessels after cutting them and pouring a great deal of blood from them.

The third exception is as follows:

".... or the flesh of swine -for that is indeed abomination...."

All of these abovementioned things are disagreeable in man's nature and are the source of kinds of pollutions that cause some different damages.

Then, The Qur'an points to the fourth kind of these exceptions, and says:

".... or a transgression, slain invoking (the name of) other than Allah...."

From the point of ethical and spiritual views, this action is a sign of being aloof from Allah and from the school of theism both,

Thus, there are assigned two kinds of Islamic conditions for lawful slaughtering of an animal. Some of these conditions, such as cutting the four main blood-vessels of the animal and pouring forth its blood, have the aspect of hygiene, while some others, such as setting the animal toward the direction of the Ka'bah, reciting the holy phrase: 'Bismillah', and it being slaughtered by a Muslim, have spiritual aspects.

At the end of the verse, the Qur'an has made an exception, from the usage of these prohibited meats, those who are forced to eat them by necessity or because of lack of any other food in order to protect their lives, but not for pleasure nor more than the limits nor with the purpose of counting the divine unlawful things as lawful. It says:

".... but whoever is forced (to eat it by necessity), not desiring nor transgressing, then surely your Lord is Forgiving, Merciful."

In fact, these two conditions are for the sake that some people do not take this constrained circumstance as excuse for their transgression to the limits of the laws of Allah.

Surah Al-'An'am, Verse 146

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفْرٍ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا أَوِ الْحَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ ذَلِكَ جَزَيْنَاهُمْ بِبَغْيِهِمْ وَإِنَّا لَصَادِقُونَ

146. "And to those who were Jews We forbade every (animal) having claws, and of oxen and sheep We forbade unto them the fat of both, save what is upon their backs or the entrails or what is mixed with bones. This (prohibition) We recompensed them for their rebellion, and verily We are truthful."

The Prohibitions and the Jews

In this verse a part of the prohibitions of the Jews are referred to in order to make it clear that the forged and superstitious ordinances of the pagans were adapted neither with the religion of Islam nor with the creed of the Jews, (nor with the Christian creed which usually follows the creed of the Jews), So, at first, it says:

"And to those who were Jews We forbade every (animal) having claws....."

Therefore, all the animals that have not 'clean hoofs', whether they are cattle or birds, have been forbidden for the Jews. Then, it says:

"...and of oxen and sheep we forbade unto them the fat of both....."

Following this matter, it makes exception three instances from it. At first, it says:

"...save what is upon their backs..."

It continues saying about the fats that are on their sides and inside their bellies.

"...or the entrails..."

And the fats that are mixed with their bones:

"...This (prohibition) We recompensed them for their rebellion...."

Yet, at the end of the verse it announces that the prohibitions were not, in fact, decreed upon the Jews, but because of unjust and transgression they committed, by Allah's commandment, they became deprived from these kinds of meat and fat that they were interested in.

".... This (prohibition) We recompensed them for their rebellion....."

And, as an emphasis, the Qur'an adds that it is a fact.

"....and verily We are truthful."

Surah Al-'An'am, Verse 147

فَإِنْ كَذَّبُوكَ فَقُلْ رَبُّكُمْ ذُو رَحْمَةٍ وَاسِعَةٍ وَلَا يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ

147. "But if they belie you (O' Muhammad!), then say: 'Your Lord is (full) of mercy all-embracing, but (if they do not repent) His punishment will not be returned from the guilty people.'"

Since, the obstinacy of the Jews and pagans was clearly fixed and they might insist and belie the Prophet (S), in this verse Allah commands His Messenger, concerning this matter, as follows:

"But if they belie you (O' Muhammad!), then say: 'Your Lord is (full) of mercy all-embracing...."

This means that such a Lord does not punish you immediately. He gives you respite may be you repent and return from your wrong-doings, in order to come back unto Allah, when you become regretful.

But if you abuse again this divine respite and continue the undue calumnies and accusations that you used to act, do know that Allah's punishment is certain and, at last, it will befall you, because His punishment is not something that can be removed from the evil-doers. The verse says:

"... but (if they do not repent) His punishment will not be returned from the guilty people."

This verse makes the greatness of the trainings of the Qur'an manifest very clearly. It declares that, after the explanation of all these wrong actions of the Jews and pagans, yet He does not threaten them to punishment at once.

At first, with some affectionate words, He has left the way of return free for them in order that they be encouraged and they return towards the Truth. But in order that the vast mercy of Allah does not cause their daring, boldness and disobedience, and that they may leave their obstinacy, through the last phrase of the verse, the Qur'an threatens them to the certain punishment of Allah.

Surah Al-'An'am, Verse 148

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّى ذَاقُوا بَأْسَنَا قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ

148. "Those who are polytheists will say: 'Had Allah wished we would not have associated (aught with Him) nor our fathers, nor would we have forbidden anything.' So did belie those who were before them until they tasted Our punishment. Say: 'Have you any knowledge with you to adduce for Us? You follow nothing but conjecture, and you are nothing but idle talkers '."

Following the expressions of the pagans, which were referred to through the former verses, now some of their vain reasoning and the answers of them are pointed out in this verse.

At first, it implies that in answer to the Prophet's objections regarding paganism and prohibition of the lawful sustenance, soon the pagans will say that had Allah wished they would neither have become infidels nor would

their ancestors have turned to idolatry, nor would they have forbidden anything.

Thus, they claim that whatever they have done and they have said is entirely referred to the Will of Allah. The verse says:

"Those who are polytheists will say: 'Had Allah wished we would not have associated (aught with Him) nor our fathers, nor would we have forbidden anything.' ..."

Similar to many other evil-doers, pagans wanted to flee from the responsibilities of their wrong actions with the cover and under the title of determinism. In fact, they claimed that Allah's silence, concerning idolatry and prohibition of some animals, was as a reason for His pleasure, since if He had not been pleased with those things He should have somehow prevented them from those things.

But, the Qur'an has decisively discussed answering them. At first, it says that they are not alone who have forged such lies against Allah, but there were also some groups of people in the past who told the same lies, and, finally, they confronted with results of their wrong actions and tasted the punishment of Allah. The verse says:

"... So did belie those who were before them until they tasted our punishment.... "

Through their own statements, in fact, they both told lies, and belied the prophets. If Allah was pleased with those deeds, how did He send messengers to invite them to unity? Principally, the invitation of prophets is itself the most important proof upon the freedom of man's will and choice.

Then the Qur'an inquires that if you have any reason for your claim, why do you not bring it forth? It adds:

"... Say: Have you any knowledge with you to adduce for Us? ..."

And, finally, the verse implies that you have certainly no proof for your claim, and you follow merely your conjectures and your bare imaginations. It says:

"...You follow nothing but conjecture, and you are nothing but idle talkers'."

Surah Al-'An'am, Verse 149

قُلْ فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ فَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ

149. "Say: 'Then to Allah (alone) belongs the conclusive argument. Had He wished, He would have surely guided you all aright'."

In order to nullify the pagan's claim, the Qur'an mentions another proof. It implies that Allah has brought forth some clear and correct proofs upon the subject of His Unity as well as the ordinances of lawful and unlawful things.

They have been introduced by the means of both the prophets of Allah, and through the way of intellect, so that there remains no excuse for anyone. It says:

"Say: ' Then to Allah (alone) belongs the conclusive argument...."

Therefore, they can never claim that Allah has approved their undue deeds and beliefs by His silence. They also can not claim that they are forced in doing their deeds, because if they were forced, bringing forth those

proofs, sending prophets, and their preaching and invitations would entirely be in vain. Then, bringing forth those proofs is itself an evidence for the existence of free will in man.

And, at the end of the verse, it says:

"... Had He wished, He would have surely guided you all aright'."

But, if such a thing happened, neither that kind of belief could be worthy, nor the deeds which are performed under its shade. The virtue and development of man is in this fact that he accomplishes paving the path of guidance and felicity by himself and through his own free will.

It has been narrated from Imam Kazim (as) who said:

"Allah has two proofs upon people: the outward proof and the inward proof. The outward proof contains of prophets, messengers, and Immaculate Imams; and the inward proof consists of intellects (and thoughts)."¹

Surah Al-'An'am, Verse 150

قُلْ هَلَمْ شُهَدَاءُ الَّذِينَ يَشْهَدُونَ أَنَّ اللَّهَ حَرَّمَ هَذَا فَإِنْ شَهِدُوا فَلَا تَشْهَدْ مَعَهُمْ وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ كَذَبُوا بِآيَاتِنَا وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَهُمْ بِرَبِّهِمْ يَعْدِلُونَ

150. "Say: 'Bring your witnesses who bear witness that Allah has forbidden this.' So if they bear witness, do not testify with them, and do not follow the desires of those who deny Our Signs, and those who do not believe in the Hereafter, and they hold (others) equal with their Lord. "

In this verse, in order to make the falsity of their claims more clear, and also that the proper principals of judgment be observed, the Qur'an invites them to bring their reputable witnesses, if they have any, proving that Allah has forbidden those animals and filths that they claim are prohibited. So, addressing the Messenger of Allah (S), the holy verse says:

"Say: 'Bring your witnesses who bear witness that Allah has forbidden this.' ..."

After that, it adds the words to imply that if they cannot find any reputable witnesses, whom they certainly may not find, and they suffice only to their own testimony Prophet (S) should never follow them to testify what they claim.

The verse says:

"... So if they bear witness, do not testify with them....."

The contexts indicate that these false ordinances of theirs have originated from some low desires and blindly imitations, because they have no evidence and proof neither from the divine prophets nor from the heavenly Books upon the prohibition of these things.

That is why, in the continuation of the verse, it says:

"... and do not follow the desires of those who deny Our Signs, and those who do not believe in the Hereafter, and they hold (others) equal with their Lord."

That is, idolatry, denial of the Hereafter and Resurrection, superstitions, and their sensualities are some alive witnesses that these ordinances of theirs are also artificial, and their claim about prohibition of these things from the side of Allah is groundless and worthless.

Note

1. Nur-uth-Thaqalayn, Vol. 1, P. 776

Section 17: Guiding Regulations of Life

Duties to Allah, self and others - Allied laws in the scriptures given to Moses (a.s)

Surah Al-'An'am, Verse 151

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّي عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا
أَوْلَادَكُمْ مِمَّنْ إِذَا قُتِلْتُمْ تَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلَا
تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكَُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ

151. "Say: 'Come, I will recite what your Lord has forbidden you from: that you do not associate anything with Him, and show kindness to your parents, and do not kill your children for poverty -We provide for you and for them - and do not approach indecencies, the outward among them and the inward ones, and do not kill the soul that Allah has forbidden save for justice. This He has enjoined you with so that you might understand."

Ten Commandments

After nullifying the artificial ordinances of pagans, which were mentioned in the former verses, this current verse, and two verses next to it, have pointed to the principals of prohibitions in Islam. Thereby, the Qur'an refers to the first class capital sins in an expressive short and interesting statement. These sins, which are prohibited in Islam, are detailed through ten parts. At first, it says:

"Say: 'Come, I will recite what your Lord has forbidden you from: ..."

1. "... that you do not associate anything with Him....."

2. "... and show kindness to your parents....."

3. "... and do not kill your children for poverty. ...", because your sustenance and theirs are totally with Allah (S.w.T.) and He gives the sustenance of all.

"... We provide for you and for them. ..."

4. "... do not approach indecencies, the outward among them and the inward, ..."

That is, not only you must avoid doing them, but also you must not approach them.

5. "... and do not kill the soul that Allah has forbidden save for justice."

This part of the verse means that you should not pollute your hands by shedding the blood of the innocent persons. And you should not slay the souls whom Allah has held in esteem and shedding their blood is not permissible, unless the allowance of slaying them has been issued according to the laws of Allah, for example, when the one is a murderer.

Then, following these five items, in order to emphasize on it more, the verse says:

"....This He has enjoined you with so that you might understand."

Surah Al-'An'am, Verse 152

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْكَيْلِ وَالْمِيزَانَ بِالْقِسْطِ
لَا تَكْلَفُ نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ وَبِعَهْدِ اللَّهِ أَوْفُوا ذَلِكُمْ وَصَّاكُم
بِهِ لَعَلَّكُمْ تَذَكَّرُونَ

152. "And do not approach the orphan's property except in the best manner until he reaches his maturity. And give full measure and weight with justice. We do not impose upon anyone a duty but to the extent of his ability. And when you speak, be just, though it be (against) a relative; and fulfill Allah's covenant. This He has enjoined you with so that you might remember. "

This verse continues stating the Ten Commandments. It says:

6. "And do not approach the orphan's Property except in the best manner until he reaches his maturity."

7. "... And give full measure and weight with justice. We do not impose upon anyone a duty but to the extent of his ability. ..."

8. "... And when you speak, be just, though it be (against) a relative....."

9. "...and fulfilled Allah's covenant. ...", and do not breach it.

The objective meaning of "Allah's covenant" is all of Allah's covenants, irrespective of genetic covenants and canonical covenants, together with the Divine duties, and any kind of promise, such as: vow and oath.

Again, for an emphasis, at the end of these four parts of commandments, the verse says:

"... This He has enjoined you with so that you might remember."

Surah Al-'An'am, Verse 153

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكُمْ
وَصَّاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ

153. "And this (the mentioned commandments) indeed is My path, straight, so follow it, and do not follow (other) ways, for they will scatter you away from His path. This He has enjoined you with, so that you may guard yourselves (against evil)."

Then, as the tenth commandment, the Qur'an implies that Allah commands that this is His Straight Path, which is the Path of Unity, the Path of Truth and justice, the Path of piety and virtue. You should follow it and never tread in the perverted and diverse ways that make you astray and aloof from the path of Allah. It scatters the seed of hypocrisy and discord among you. It says:

"And this (the mentioned commandments) indeed is My path, straight, so follow it, and do not follow (other) ways, for they will scatter you away from His path. ..."

And, for the third time, at the end of the holy verse, the Qur'an emphasizes that:

"... This He has enjoined you with, so that you may guard yourselves (against evil)."

Explanations

The Importance of Showing Kindness to Parents

Mentioning 'kindness to parents' immediately after the subject of struggling against polytheism and before some magnificent commandments, such as: The prohibitions of killing a person, and the execution of the principals of justice, are some evidences among the Islamic instructions upon the extraordinary importance of the right of parents.

This matter will be made more clear when we note that instead of prohibition of hurting parents, which parallel other prohibitions mentioned in this verse, the subject of showing kindness to parents' has been referred to.

This denotes that not only creating annoyance to them is unlawful, but, besides that, showing kindness and benevolence unto them is also necessary.

More interesting than this is that the Arabic word /ihsan/ (kindness) has been changed into a transitive form by a preposition, and it has said: "... and show kindness to your parents.....".

Thus, the verse emphasizes that the question of 'showing kindness to parents' should be taken so great and important by a person that the one performs it directly by himself and without having an intermediary.

Slaying Children for Hunger

It is understood from these verses that during the Age of Ignorance, Arabs not only used to bury their daughters alive because of their wrong bigotries, but also killed their sons, who were considered as a great capital in the society of their time, as a result of fear of poverty.

Unfortunately, this treatment of the Age of Ignorance is being repeated in another form in our own age, too. Under the excuse of probable deficiency of foodstuff on the earth, the innocent babies are intentionally killed through abortion when they are in the state of embryo.

It is true that some other reasons are also mentioned for such abortions today, but the problem of poverty and deficiency of foodstuff is one of its main reasons.

All of these facts, as well as some other affairs similar to them, show that the evil manner of the Age of Ignorance is repeated in another form in our time, so that we can say 'the Ignorance of today' is fulfilled in an even wider and more terrible case than the ignorance of before Islam.

Surah Al-'An'am, Verse 154

ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي أَحْسَنَ وَتَفْصِيلًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ
بِلِقَاء رَبِّهِمْ يُؤْمِنُونَ

154. "Then We gave Moses the Book, to complete (Our blessing) on him who would do good, and to explain all things, and as a guidance and a mercy, so that they may believe in the meeting of their Lord."

The discussion through a few former verses was upon the ten basical and fundamental commandments of Allah. They have been enjoined not only in Islam but also in all divine religions. Next to mentioning those commandments, the Qur'an says:

"Then We gave Moses the Book, to complete (Our blessing) on him who would do good...."

The verse implies that Allah (S.w.T.) has completed His blessing on those who are good doers, and they obey the command of Allah, and follow the fight.

Then the verse continues the statement that, in that Book, Allah explained whatever was needed and what was effective alongside the way of development of man.

"... and to explain all things....."

Also, that Book, which was sent down to Moses, was the source of divine guidance and mercy.

"... and as a guidance and a mercy....."

All of these things were for the sake that they might believe in the Resurrection Day and the meeting of the Lord, so that, by the belief in Resurrection, their thoughts, statements, and manner become sincerely pure and godly. It says:

"... so that they may believe in the meeting of their Lord."

Section 18: Prayer, sacrifice, life and death to be only for Allah

The Quran was sent down for the guidance of mankind - The law of requital - The object of life of mankind must be only to please Allah - The believers in Allah will be the rulers of the earth,

Surah Al-'An'am, Verse 155 - 156

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ
أَنْ تَقُولُوا إِنَّمَا أَنْزَلَ الْكِتَابُ عَلَى طَائِفَتَيْنِ مِنْ قَبْلِنَا وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغَافِلِينَ

155. *"And this (Qur'an) is a Book which we have sent down, blessed, so follow it, and keep from evil so that mercy may be shown to you."*

156. *"Lest you should say: The Book was sent down only to two parties (the Jews and the Christians) before us, and we were truly unaware of their studies."*

In order to complete the previous discussion upon the heavenly Book, this holy verse points to the revelation of the Qur'an and it's teaching. It says:

"And this (Qur'an) is a Book which we have sent down, blessed, so follow it, and keep from evil so that mercy may be shown to you."

In the second verse, mentioned in the above couple of verses, the Qur'an has closed all the ways of flight and seeking excuses to the pagans.

It announces that Allah has sent this heavenly book down, with those advantages, in order that the pagans do not say that the Book was sent down only to the couple of former parties, the Jews and the Christians, and that they were neglectful of studying, reviewing and discussing them.

And, they should not say that they disobeyed the command of Allah because His commandment was under the control of others and it was not available for them.

The verse says:

"Lest you should say: The Book was sent down only to two parties t (the Jews and the Christians) before us, and we were truly unaware of their studies."

Surah Al-'An'am, Verse 157

أَوْ تَقُولُوا لَوْ أَنَّا أُنْزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا أَهْدَى مِنْهُمْ فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ
وَهَدَىٰ وَرَحْمَةً فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ بَايَاتِ اللَّهِ وَصَدَفَ عَنْهَا سَنَجْزِي الَّذِينَ يَصْدِفُونَ عَنْ آيَاتِنَا
سُوءَ الْعَذَابِ بِمَا كَانُوا يَصْدِفُونَ

157. *"Or (lest) you should say: 'If the Book had been sent down to us, we would certainly have been better guided than them. 'So indeed there has come to you clear proof from your Lord, and guidance and mercy. Who then is more unjust than him who denies the Signs of Allah, and turns away from them? Soon We will recompense those who turn away from Our Signs with a terrible punishment for what they used to turn away."*

The same excuse that was referred to in the previous verse is pointed out more vastly and with some more claims and prides of theirs in this verse.

The holy verse implies that if the Qur'an were not sent down upon them, they might claim that they were so prepared and eager to fulfill the commands of Allah that no other nation could match them in that regard.

The verse says:

"Or (lest) you should say : 'If the Book had been sent down to us, we would certainly have been better guided than them.' ..."

Standing before these claims, the Qur'an implies that Allah has shut the gates of all ways of seeking excuses to them, because clear proofs and meaningful verses, accompanied with guidance and mercy of Allah, have come to them from the side of their Lord. It says:

"So indeed there has come to you clear proof from your Lord, and guidance and mercy...."

Yet, is there anyone more unjust than those who belie the Signs of Allah and turn away from them? This circumstance shows that they not only turned away from the Signs of Allah, but also kept themselves terribly far from them. The verse says:

"...Who then is more unjust than him who denies the Signs of Allah, and turns away from them? ..."

The painful punishment of such thoughtless and obstinate persons who, without studying them, intensively deny the facts and run away from them is stated in a short arid expressive sentence. These people even ban the way of others, and this chastisement is the fruit of their own proofless denial.

The verse says:

"...Soon We will recompense those who turn away from Our Signs with a terrible punishment for what they used to turn away."

Surah Al-'An'am, Verse 158

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا قُلِ انْتَظِرُوا إِنَّا مُنْتَظِرُونَ

158. "Do they await anything but that the angels should come to them, or your Lord should come, or some of your Lord's Signs should come? On the day when some of the Signs of your Lord come, the faith (and repentance) will not benefit anyone who had not believed beforehand and had not earned goodness through his faith. Say: 'Wait! we too are waiting'."

This fact was pointed out in the former verses that Allah completed the argument to the pagans and He sent the heavenly Book, i.e. the Qur'an, for the guidance of all. Now, this verse indicates that these obstinate persons are so arrogant in their affairs that these clear evidences do not affect them.

It seems that they are waiting for their own annihilation, or losing their last opportunity, or they are expecting some impossible affairs to come forth.

At first, it says:

"Do they await anything but that the angels should come to them, or your Lord should come....."

That is, do they expect that Allah comes to them and when they see Him they believe in Him? In fact, they are waiting for an impossible thing to happen.

Then, it adds that they may expect to see the occurrence of some of the signs of Allah which will occur at the threshold of Resurrection, the end of the world, whereupon the doors of repentance will be closed. The verse says:

"...or some of your Lord's Signs should come?..."

Then, following this meaning, it adds:

"... On the day when some of the Signs of your Lord come, the faith (and repentance) will not benefit anyone who had not believed beforehand and had not earned goodness through his faith. ..."

Since, on that Day repentance and belief will gain a form that will be obligatory, this kind of repentance and belief is not worthy, of course. They are worthy and acceptable when they are arbitrary.

At the end of the verse, the Qur'an addresses these obstinate persons and, with a threatening tone, says that now that they are waiting for such a thing, they may remain in their waiting and We wait, too, for their painful retribution. It says:

"... Say: ' Wait! We too are waiting'."

One of the interesting things that can be understood from this verse is that the Qur'an introduces the way of felicity in Faith. This Faith is the one under whose ray a goodness may be obtained and some good deeds be fulfilled.

Surah Al-'An'am, Verse 159

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَرْهَبُهُم إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا يَفْعَلُونَ

159. "Verily those who divided their religion and became parties, you have no concern with them. Their affair is only with Allah, then He will inform them of what they used to do."

Following the explanation of 'Ten Commandments' that were discussed through previous verses, this verse, indeed, can be counted as an emphasis and a commentary upon the subject mentioned in the tenth commandment.

Its content commands us to follow 'the Straight Path' and to struggle against any hypocrisy and discord.

At first, it says:

"Verily those who divided their religion and became parties, you have no concern with them. ..."

It means that, in no respect you have concern with them, and they have no concern with your school of thought, because your school of thought is the school of theism and Straight Path, and there is only one 'Straight Path' for all, not more than that.

Then, as a threat and reprimand against these dispersive persons, the Qur'an says:

"... Their affair is only with Allah, then He will inform them of what they used to do."

It is noteworthy that the content of this verse is a general and common commandment about all those who cause discord among people. By creating kinds of innovations, they scatter the seeds of hypocrisy and discord amongst the servants of Allah, irrespective of those who were from the former nations, or those who are in this nation.

With a full emphasis, this verse intensifies once more the fact that Islam is a religion of Unity and Oneness. It hates any kind of hypocrisy, discord and dispersion.

Surah Al-'An'am, Verse 160

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ

160. "Whoever brings a good (deed), he shall have ten times its like, and whoever brings vice, he shall not be recompensed but with its like, and they shall not be dealt with unjustly."

In this holy verse the multifold reward given for good deeds is referred to. Through previous verse, the wrong doers were threatened and reprimanded upon their evil deeds, while here, in this verse, the Qur'an clearly says:

"Whoever brings a good (deed), he shall have ten times its like....."

But as for those who commit a sin, Allah will punish them equally as much as their sin. As a result of the greatness of His grace and generosity, Allah bestows the reward of a good action more than it's due, and forgives the faults of the sinners. And, if he punishes one, He punishes as much as the one deserves, not more than that. The verse continues saying:

"...and whoever brings vice, he shall not be recompensed but with it's like....."

Some of the commentators believe that the purpose of the Qur'anic word /hasanah/ (a good deed) is 'Unity', and the purpose of the word /sayyi'ah/ (a vice) is 'infidelity'. According to this meaning, the essence of good deeds is Unity and the essence of vices is infidelity.

"... and they shall not be dealt with unjustly."

There win not be done any unjust against anybody, because none will be punished more than what one deserves.

Therefore, Allah treats with His grace when He gives reward, but He treats with His justice when He punishes. The tenfold rewards that He gives for a good action, only one part is the wage of it and the rest nine parts are 'Allah's grace'. Surah An-Nisa. No.4. Verse 173 says:

"... He will pay them their rewards fully and will bestow them more out of His Grace."

It is worthy to note that the tenfold reward is for all believers in general, but some deeds which are done in some circumstances by some qualified persons will be bestowed up to seven hundred times rewards, and even without measure rewards either.

Surah Al-'An'am, Verse 161

قُلْ إِنِّي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيَمًا مِّلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

161. "Say: Verily my Lord has guided me to a Straight Path, the established religion, the creed of Abraham, the upright one, and he was not of the polytheists."

This verse, together with the next verses by which Surah Al-An'am ends, is, in fact, a summary of the subjects discusses about the struggle against paganism and Idolatry stated in this Surah.

At first, in order to stand against the illogical notions and claims of pagans and idol worshippers, Allah orders His Messenger to tell them that his Lord has guided him to the Straight Path, which is the nearest path among all paths.

This 'Straight Path' is the same path of Unity and monotheism, and the path of eradication of the creed of paganism and polytheism. It says:

"Say: Verily my Lord has guided me to a straight path....."

Thus, the Qur'an explains 'the Straight Path' in this verse and the next two verses. First of all, it implies that it is a direct religion with the utmost correctness and veracity, eternal, and subsisting to the affairs of both religion and life, body and soul.

".... the established religion....."

And, since Arabs showed a special affection to Abraham, so that they even introduced their creed as Abraham's creed, the Qur'an adds that the true creed of Abraham is the very one toward which you have been invited, not that which you have forged under his name.

".... the creed of Abraham....."

That very Abraham (as) is the one who turned away from the superstitious creed of his time and environment, and attached the Truth, i.e. the monotheism.

"... The upright one....."

This meaning seems to be an answer to the expressions of polytheists who blamed the opposition of the Prophet (S) with the creed of idolatry, which was the creed of the ancestors of Arabs.

In answer to them, the Prophet (S) said that his manner of breaking wrong customs and turning away from the superstitious notions of the environment was not only his job, but Abraham (as), whom they wholly respect, also did like that. Then, as an emphasis, it says:

"... and he was not of the polytheists."

Abraham (as) was a hero of breaking idols. He was an active and steadfast challenger against idolatry.

Surah Al-'An'am, Verses 162 - 163

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ
لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ

162. "Say: ' Verily my prayer and my worship, my life and my death are for Allah, the Lord of the Worlds."

163. "No associate (there is) for Him, and this (submission) I have been commanded to, and I am the first of the Muslims."

In the first verse, mentioned here, it points to the matter that the Prophet (S) should tell the pagans that not only from the point of belief he is a

Unitarian and a monotheist, hut also, from the point of action, whatever good deed he does, including his prayer, all his worships, and even his death and life, in all, are for the sake of the Lord of the Worlds. The verse says:

"Say: ' Verily my prayer and my worship, my life and death are for Allah, the Lord of the Worlds. "

That is, I am alive for Him, and I die for His sake. I devote whatever I have in His way. All my desires, the whole love of mine, and the entire existence that I have is Allah's .

In order to nullify all kinds of paganism and idolatry, in this verse, it emphasizes that Allah (S.w.T.) is the One that there is no associate and no compeer for Him. It says:

"No associate (there is) for Him..... "

And, finally, the verse continues saying:

"... and this (submission) I have been commanded to, and I am the first of the Muslims. "

To be the first of the Muslims for the Prophet of Islam (S) is either from the point of quality and importance of Islam, because the degree of his submission and his Islam was higher than all prophets, or that he was the first person of this community who accepted the religion of the Qur'an and Islam.

Surah Al-'An'am, Verse 164

قُلْ أَغْنِيَ اللَّهُ رَبِّيَ وَهُوَ رَبُّ كُلِّ شَيْءٍ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ
وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ

164. " Say: ' shall I seek a Lord other than Allah while He is the Lord of all things? And no one earns anything but to his own account; and no one bears the burden of another; then to your Lord is your return, so He will inform you of what you used to differ (about). "

In this verse, the Qur'an criticizes the logic of the pagans in another way. It tells the Prophet (S) to ask them whether it is appropriate to take a lord except Allah as their Lord, while He is the owner, the trainer, and the Lord of all things and His ordinance and His command is current in the entire particles of the world. The verse says:

"Say: ' shall I seek a Lord other than Allah while He is the Lord of all things? "

A group of the short-minded pagans came to the Prophet of Islam (S) and said that he should follow their creed. They added that if their creed was false, they might bear the burden of his sin.

This verse answers them by saying:

"... And no one earns anything but to his own account; and no one bears the burden of another..... "

Then the verse adds:

"... then to your Lord is your return, so He will inform you of what you used to differ (about). "

Surah Al-'An'am, Verse 165

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ

165. "And He it is Who has made you successors in the earth, and raised some of you above others in grades that He may try you in respect to what He has given you. Verily your Lord is swift in retribution, and indeed He is Forgiving, Merciful."

In this verse, which is the last verse of Surah Al-' An'am, in order to complete the former discussions upon strengthening the foundation of Unity and struggling against paganism, the Qur'an points to the rank of man and his situation in the world of existence. So, firstly it says:

"And He it is Who has made you successors in the earth....."

Man is Allah's vice-regent on the earth, and all the sources of the world are set at his disposal. Allah has issued Man's command and dominion over all these creatures. Such a man must not let himself fall so low that he becomes more degraded than an inanimate thing and then he prostrates before it.

Then the verse points to the difference of talents and the various bodily and spiritual merits of human beings, and to the aim of this difference and variation among men. The verse says:

"... and raised some of you above others in grades that He may try you in respect to what He has given you. ..."

At the end of the verse, the Qur'an refers to man's freedom in; choosing the path of happiness and wretchedness, stating the conclusion of these trials, as follows:

"... Verily your Lord is swift in retribution, and indeed He is Forgiving, Merciful."

The Difference of Men and the Principal of Justice

No doubt, there are a series of artificial differences among the individuals of humankind which have been emerged as a result of the transgressions and cruelties of some human beings performed upon some other people.

For example: some persons are the owners of abundant wealth, but some others are terribly poor. Or, a great deal of people is unsound and sickly weak as a result of deficiency of nutrition and lack of hygiene, while some other people are in the best condition of health, because all possibilities of life are available for them.

These kinds of differences, such as: richness and poverty, knowledge and ignorance, health and sickness, and so on, are often the consequences of colonialism, exploitation, various forms of slavery, and apparent and concealed transgressions.

Surely, these kinds of differences cannot be considered as the acts of the system of creation. So, there is no reason for us, to defend the existence of such unacceptable differences.

Humankind, all together, form also a society resembled to a great, tall and fruitful tree. Every group, or even an individual, of them is responsible for a particular mission in this huge body, which demands a proportional construction peculiar to it.

That is why the Qur'an says that these differences are as a means of your trial, and the term 'trial', in the divine statements is used in the sense of 'training and education'.

Man's Vicegerency on the Earth!

The Qur'an has repeatedly introduced Man as the 'vicegerent' and 'representative' of Allah on the earth. This introduction, in addition to making clear the position of Man in creation, also explains this fact that properties, wealth, talents, and the whole merits that Allah has bestowed on Man are, in deed, in possession of Allah.

Man is merely His representative who has been given leave by Him. It is evident, of course that no representative is independent in his dominations, but his dominations ought to be limited to the leave and permission of the main owner.

This explanation may make this fact clear that, for example, regarding to the question of ownership, Islam keeps distance from both the camp of communism and the camp of capitalism.

Surah Al-'A'raf Chapter 7, Introduction

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In The Name of Allah, The Beneficent, The Merciful

Introduction to the Surah

This Surah is a Meccan Surah. It has been narrated from Qattadah and Dahhak who said this Surah is a Meccan one, except verses 163-165 which were revealed in Medina.

The number of its verses, as kufians and Hejazians have numerated, is 206.

The Virtue of Studying This Surah

'Ubayy-ibn-Ka'b, a leading commentator, has narrated from the Holy Prophet of Islam (S) who said:

"Whoever recites Surah Al-'A'raf, Allah will set a curtain between him and the Satan and, on the Day of Judgment Adam (as) will be his intercessor."

Ayyashi, another commentator, by the way of his teacher Abu Basir, has narrated from Imam Sadiq (as) who said:

"Whoever recites Surah Al-'A'raf every month, will be among those that no fear shall be upon them, nor shall they grieve."

Section 1: The Object of the Revelation of the Qur'an

Qur'an's revelation, its object-Every soul shall be judged and every apostle will also be questioned -Deeds will be measured justly.

Surah Al-'A'raf, Verses 1-3

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

المص

كِتَابٌ أَنْزَلَ إِلَيْكَ فَلَا يَكُنْ فِي صَدْرِكَ حَرَجٌ مِّنْهُ لِتُنذِرَ بِهِ وَذِكْرَىٰ لِلْمُؤْمِنِينَ
اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا تَذَكَّرُونَ

In The Name of Allah, The Beneficent, The Merciful

1. "'Alif 'A', Lam 'L', Mim 'M', Sad 'S'."

2. "A Book sent down to you -so let there be no strait ness in your breast about it -that you may warn (people) thereby (and it be) a reminder to the believers."

3. " Follow what has been sent down to you from your Lord, and do not follow any guardians other than Him; how seldom do you remember!"

The holy Surah Al-'An'am was concluded with statement about the Grace of Allah. This Surah, Al-'A'raf, begins with the name of the Qur'an and also the ordinances of the religion and the wise sayings are stated therein. It says:

"'Alif 'A', Lam 'L', Mim 'M', Sad 'S'."

The abbreviated letters, mentioned at the beginning of some Suras of the Qur'an were discussed before.¹ They are some secrets between Allah and His Messenger (S).

"A Book sent down to you... "

The Qur'an is a Book which has been sent down to you by the command of Allah.

"... so let there be no strait ness in your breast about it..."

The verse, addressing the Prophet (S) implies that there should not be any strait ness in his breast because of communicating the Qur'an to people.

The Messenger of Allah (S) was afraid that the members of his tribe would accuse him as a liar, and then turn away from his statements, and hurt him. So, he was displeased from their injuries, and did not feel happy about it.

Hence, Allah the Glorified, made him secured, and commanded him not to consider their ill treatment important.

It should be noted that the aim of sending down this Book is to warn people and frighten them from the evil consequence of their wrong thoughts and deeds. It is also a reminder for the true believers. The verse says:

"... that you may warn (people) thereby (and it be) a reminder to the believers"

"Follow what has been sent down to you from Your Lord...."

This phrase is for the attention of those who are responsible and are also fully capable; it means that they should follow that which Allah has sent down to them. This 'act of following' concerns those affairs which are either obligatory, or recommended, or legitimate.

In these affairs a believer should follow the command of Allah, and the one must believe in them. One of its examples is that which says it is obligatory to avoid from forbidden things.

".... and do not follow any guardians other than Him...."

The verse warns us not to follow anything other than the Qur'an so otherwise we will become sinners. It is evident that whoever is not the follower of the Qur'an is the follower of Satan and the idols. That is why Allah commands us to follow the Qur'an and avoid following other than it. To follow the Qur'an is the same as to follow Allah.

".... how seldom do you remember!"

This part of the verse addresses the pagans and those disbelieving people who rarely remember the Truth and little they take advice. In fact, the purpose of this phrase is to say that the style of their manner is not agreeable. They ought to gradually adopt the admonishments of the Qur'an and learn the affairs concerning of religion and life for themselves.

The Qur'anic word 'tathakkur', here, means: ' to learn little by little '.

Surah Al-'A'raf, Verses 4 - 5

وَكَمْ مِّن قَرْيَةٍ أَهْلَكْنَاهَا فَجَاءَهَا بَأْسُنَا بَيَاتًا أَوْ هُمْ قَائِلُونَ
فَمَا كَانَ دَعْوَاهُمْ إِذْ جَاءَهُمْ بَأْسُنَا إِلَّا أَنْ قَالُوا إِنَّا كُنَّا ظَالِمِينَ

4. "And how many a town that We have destroyed, Our punishment came unto them by night or while they slept at midday."

5. "So their cry, when Our punishment came unto them, was not save that they said: 'Verily we were unjust' ."

In the previous verse, people were commanded to follow the Qur'an, and to leave out following anything other than the Qur'an. Now, this verse reminds them the fate of the past unjust nations so that they may fear and not to repeat the manner of those nations. It says:

"And how many a town that We have destroyed, Our punishment came unto them by night or while they slept at midday."

Allah says that He has destroyed many people of the towns, and the Divine punishment was sent down over them by night or when they were relaxing at noon. It is obvious that having chastisement in such times is more dangerous for people than in some other times.

"So their cry, when Our punishment came unto them, was not save that they said: 'Verily we were unjust' ."

When Allah's chastisement was sent down, the only matter they stated was that they said that they were unjust. Thus, when they saw the punishment of Allah with their own eyes, or when they were involved in the Divine chastisement and were still rather alive, they began to confess their faults.

This indicates that admission, confession of one's sins, and repentance at the time of befalling calamities and wretchedness are not beneficial for the one.

Surah Al-'A'raf, Verses 6 - 7

فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ

فَلَنَقُصَّنَّ عَلَيْهِم بِعِلْمٍ وَمَا كُنَّا غَائِبِينَ

6. *"Then certainly We will question those to whom (Our messengers) were sent, and certainly We will also question the messengers."*

7. *"Then certainly We will relate to them with knowledge for We were not absent."*

The previous verse has referred to the worldly punishment. Here, in this verse, the existence of punishment and reckoning in the Hereafter is stated with several emphases. In these two verses, the certainty of the existence of question on the Day of Judgment and that it is not specialized to the sinners alone, is mentioned, too.

Explanations

1. On the Day of Judgment, surely all people will be questioned, including: both the leaders, the nations and followers, both the good doers and the evildoers, and both the scholars and the imitators of them.

"Then certainly we will question those to whom (Our messengers) were sent, and certainly we will also question the messengers."

In the next verse, in order that no one considers that questioning from communities and their concerning prophets can be an evidence that there is some thing concealed from Allah's knowledge, clearly and with an emphasis strengthened with an oath, it implies that Allah will explain all their deeds to them with His Knowledge, because He has never been absent from them.

He (S.w.T.) has been with them everywhere and in all circumstances. The verse says:

"Then certainly We will relate to them with knowledge for We were not absent."

2. On that Day, questioning is a kind of calling to witness, making confession and reprimand. But the fact is that there is nothing concealed to Allah to be discovered by question.

Note

There are some points upon this verse which should be noted, as follows:

1. What matter or matters will be questioned?

2. The bounties will be questioned:

"Then on that Day you will surely be questioned about the bounties (you enjoined)." (Surah At- Takathur. No. 102 verse 8).

It is recorded in some Islamic traditions that the objective meaning of 'bounties', here, is the bounty of 'mastership' and 'leadership'.

3. The deeds of people will be questioned:

"... we would most certainly question them all,"

"As to what they used to do." (Surah Al-Hijr No.15. Verses 92-93)

4. *The limbs will be questioned of: "... surely the hearing and the sight and the heart, all of these shall be questioned about that." (Surah Al-Isra', No.17. verse 36)*

5. As the Islamic traditions indicate, the life-time, the youth, the incomes, and the expenses will be questioned.

Surah Al-'A'raf, Verse 8

وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَنْ تَقَلَّتْ وَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ

8. **"And the measuring that Day will be just. Then whoever's a scale be heavy, those are they who shall be prosperous."**

A 'scale' is the means of weighing. Each thing has a special means of measuring. The scale of a wall is a plummet. The heat of weather is measured by a thermometer. Fruits are measured in kilo. The length of cloth, as well as many other things, is measured by meter.

The means of measuring an ordinary person, from the point of spiritualities, is some particular complete persons who are accepted as the example and symbol of justice.

Upon the commentary of the phrase:

"And we will set up a just balance ..."

mentioned in verse 47 from Surah Al-Anbiya No. 21, Imam, Sadiq (as) said: "Prophets and saints are the scales."²

In the supplication of Imam Amir-ul-Mu'mineen Ali (as), addressing him (as), we recite:

"Peace be upon the Scale of deeds."

These immaculate persons, who are our leaders and our guides, are the scales and the means of measuring others.

In Kifayat-ul-Muwahhideen, it is narrated from Imam Sadiq (as) who said:

"We are the scales."

That is, Imam Amir-ul-Mu'mineen Ali (as) and all other immaculate Imams are the scale of distinguishing between right and wrong.

So, the verse says:

"And the measuring that Day will be just. Then whoever's a scale be heavy, those are they who shall be prosperous."

Explanations

1. On the Day of Resurrection, the possession is with the right³, and the Day is the day of right⁴, and the measuring is also just. (The above verse)

2. On that Day, arrangements of the Hereafter are justly measured and the reckoning, the judgment, the commandments, the rewards and retributions are wholly based on justice.

"And the measuring that Day will be just. ..."

Surah Al-'A'raf, Verse 9

وَمَنْ خَفَّتْ وَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ

9. **"And whoever's a scale be light, those are they who have ruined their selves for they used to be unjust unto Our Signs."**

Those persons, whose scales are light, will be involved in an eternal punishment, because they have denied Allah's Signs and reasoning in their lives.

The Arabic term /xusran/ (loss), mentioned in this verse, means 'to lose the capital'. The greatest capital of man is his self. When the self of a man falls into perdition, he has incurred a loss. On the contrary, those whose scales of good deeds are heavy on the Day of Judgment will be prosperous.

"And whoever's a scale be light, those are they who have ruined their selves for they used to be unjust unto Our Signs."

Surah Al-'A'raf, Verse 10

وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ قَلِيلًا مَّا تَشْكُرُونَ

10. "And certainly We have given you power in the earth, and We have made the means of livelihood for you in it, (but) little it is that you give thanks."

In the life of this world, everything is under the authority of man. The verse says:

"And certainly We have given you power in the earth....."

The creation of the earth and its conditions, from the point of rotation, heat, light, absorbing and warding off waters, receiving offal, and yielding plants, vegetables, fruits etc. all are in a state that man can take the earth as his own residence.

However, the laws of nature are in a form that man can control them and take them under his authority. If Allah had not tamed it, man, by himself, would not have had ability to bring it under subjugation and to enjoy of it. ,

"... and We have made the means of livelihood for you in it....."

Thus, these bounties should be utilized alongside the path of gratitude of man, not as a means of his negligence and gratifying his desires and his unlawful passions. The Qur'an has frequently referred to the ungratefulness, negligence and faithlessness of the majority of people. The verse says:

"... (but) little it is that you give thanks."

Notes

1. Part one, PP. 71-73. Surah Al-Baqarah, No.2, verse 1
2. Al-Mizan, commentary
3. "Here is protection only Allah's, the True One....." Surah Al-Kahf, No.18, Verse 44.
4. "That is the True (sure) Day ..." Surah An-Naba', No.78, Verse 39.

Section 2: Creation of Adam and the Defiance of Satan

Adam's creation - Angels were ordered to prostrate before Adam - The defiance of Satan - The Satan cast out - Adam beguiled by the Satan - Adam's seeking Allah's pardon.

Surah Al-'A'raf, Verse 11

وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُن مِّنَ السَّاجِدِينَ

11. "And indeed We created you, then We fashioned you, then We said to the angels: 'Prostrate yourselves unto Adam.' So they (all) did prostrate themselves except Iblees; he was not of the prostrating ones."

The Story of Satan's Disobedience

The creation of man and his being fashioned is referred to in seven Suras of the Qur'an.

In the current verse, Allah says:

"And indeed We created you, then We fashioned you, then We said to the angels: 'Prostrate yourselves unto Adam.' So they (all) did prostrate themselves except Iblees; he was not of the prostrating ones."

All angels, including Iblis who was in their row, while he was not from among them, were commanded to prostrate themselves unto Adam, the first ancestor of the whole human beings. They totally accepted and eagerly obeyed the command of Allah, except Iblis.

The prostration of the angels for Adam was not done in the sense of 'prostration of worship', because the act of being worshipped is specific to Allah alone. Then, prostration here is for humility and modesty.

Surah Al-'A'raf, Verse 12

قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ

12. "He said: 'What prevented you that you did not prostrate when I commanded you?' He said: 'I am better than him. You created me of fire while You created him of clay'."

This verse indicates that Allah called Iblis to account for the disobedience and rebellion he showed, and He asked him about the reason for which he refused prostration when He commanded him to prostrate. The verse says:

"He said: 'What prevented you that you did not prostrate when I commanded you?' ..."

In answer to this question, Iblis resorted to an implausible excuse, as the verse points out:

"... He said: 'I am better than him. You created me of fire while You created him of clay'."

Iblis imagined, as if, fire is superior to clay. This was one of the greatest faults of Iblis. Or, perhaps, he did not make a mistake either, but he told a lie because of his arrogance and selfishness.

But the privilege of Adam was not that he was created of clay. The main superiority of Adam was that very spirit of humanity and the rank of vice-regency of Allah that he was given.

There arises a question here, asking how Satan spoke with Allah, and whether revelation was sent down to him.

The answer to this question is that there is no problem that Allah speaks with another person, not by means of revelation and messengership, but through innate inspiration, or by way of some angels, whether this person is one of the righteous and the purified ones, like Mary and mother of Moses, or one of the dishonest ones, like Satan.

Surah Al-'A'raf, Verse 13

قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ

13. *"(Allah) said: 'Get you down from this (state): it does not befit you to behave proudly therein. Therefore, go you out. Verily you are of the abject ones'."*

In view of the fact that Satan's refusal from prostrating for Adam (as) was not an ordinary and simple refusal, nor it was counted - habitual sin, but it was a rebellion accompanied with a protest and denial unto the Glory of Allah, then his opposition found a way to infidelity and negating Allah's knowledge and wisdom.

And, consequently, he had to lose his own positions and personal status in divine portal. So, Allah sent him out from the distinguished situation he had obtained in the standing ranks of angels. The verse says:

"(Allah) said: 'Get you down from this (state)....."

Then, Allah describes the origin of this getting down to him by the following sentence, and explains that he was not right to pave the path of pride in that rank.

"...it does not befit you to behave proudly therein. ..."

Again, as an additional emphasis, Allah's statement continues to be recited as follows:

"... Therefore, go you out. Verily you are of the abject ones'."

That is, not only Satan did not become magnified by that action, but also, on the contrary, he was entitled as the abject ones.

It is clearly understood from this part of the verse that the entire misfortune and wretchedness of Satan was the effect of his arrogance.

It is also narrated in Usul-i-Kafi from Imam Sadiq (as) who has said:

"The principals of infidelity (and disobedience) are three things: greed, pride, and jealousy. Greed caused Adam to eat from the forbidden tree; pride caused Iblis to disobey the command of Allah when he was ordered to prostrate for Adam; and jealousy caused one of Adam's sons to kill another one."

Surah Al-'A'raf, Verses 14 - 15

قَالَ أَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ

قَالَ إِنَّكَ مِنَ الْمُنْظَرِينَ

14. *"(Instead of repentance, Iblis) said: 'Respite me until the day when they are raised up.'"*

15. *"He (Allah) said: 'Verily you shall be of the respited ones.'"*

But the story of Satan did not conclude to that only happening. When he found that he was banished from the throne of Allah, he increased his rebellion and obstinacy. Instead of repentance, returning toward Allah, and confessing his fault, the only thing Iblis asked for from Allah was that he desired to be respited until the day when all will be raised up. The verse says:

"(Instead of repentance, Iblis) said: 'Respite me until the day when they are raised up.'"

This demand of Satan was somehow accepted by Allah when He (S.w.T.) said that he would be of the respited ones. Here is the statement of the Qur'an:

"He (Allah) said: 'Verily you shall be of the respited ones.'"

Surah Al-'A'raf, Verse 16

قَالَ فِيمَا أُغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ

16. *"He (Satan) said: 'Since You have let me wander off, I will certainly lay wait for (deceiving) them in Your Straight Path '."*

Satan did not want, of course, to have a long life and to be alive in order to compensate the past, but he expressed his aim of this long life that, the same as he was wandered off, he could lay wait on the Straight Path of Allah and deceive them all, so that, the same that he got astray, they might go astray, too.

The verse says:

"He (Satan) said: 'Since You have let me wander off, I will certainly lay wait for (deceiving) them in Your Straight Path '."

Surah Al-'A'raf, Verse 17

ثُمَّ لَا تَجِدُ فِيهِمْ مِّنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ

17. *"Then I will certainly come upon them from before them, and from behind them, and from their right and from their left; and You will not find most of them thankful."*

In order to confirm and to complete his statement, Satan added that, not only he will lay wait on their way, but also he will come upon them from the sides of four directions to deceive them. The verse says:

"Then I will certainly come upon them from before them, and from behind them, and from their right and from their left; and You will not find most of them thankful."

In a tradition, it is narrated from Imam Baqir (as) who, deeply commenting upon the four directions, said:

"The purpose of coming 'from before' is that Satan shows the coming world, which man has in front of him, simple and hollow to him.

The purpose of 'from behind' is that he (Satan) invites people to gathering properties and massing wealth, and to niggardliness concerning the payment of the compulsory alms to be abandon in favor of children and inheritors.

The purpose of 'right side' is that he spoils the spiritual affairs in man's view by creating doubts and dubious things.

And, the purpose of 'left side' is to pretend the material pleasures and lusts beautiful in the view of man."¹

Some Islamic traditions denote that when Satan made an oath that he will lay in wait of man from four sides in order to lead him astray or to bar him, angels, sympathizing with man, said: "O' Allah! how this man will be delivered?" The Lord answered:

"There are two ways open for him, the upward and the downward. Whenever man stretches his hands for supplication, or puts his head on the ground, I will forgive him of the sins of seventy years."²

As soon as Adam was informed of the domination of Satan, he invoked Allah. Then he was addressed (by Him) not to be worried, because He will count a sin one fold and a good deed ten folds. Besides, the gate of repentance is open to him.³

Surah Al-'A'raf, Verse 18

قَالَ اخْرُجْ مِنْهَا مَذْذُورًا مَّدْحُورًا لِّمَن تَبِعَكَ مِنْهُمْ لَأَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ

18. "Said He: 'Get out from this (state), despised, driven away. Whoever of them will follow you, I will surely fill Hell with you all'."

By this verse, once more the command of dismissing Satan from the position of nearness to Allah and the rank of highness is issued. Here, there is a difference that the command of his dismissal has been issued with a more intensive despise.

Perhaps, this was for the obstinacy that Satan showed later when he insisted on the temptation upon humankind and increased a greater sin to his former sins. Therefore, as the Qur'an points out:

"Said He: 'Get out from this (state), despised, driven away. ..."

And Allah made an oath that whoever of them follows Satan He will fill Hell with him and them all. The verse says:

"... Whoever of them will follow you, I will surely fill Hell with you all'."

Explanations

A moment of having pride and saying "I am better than ..." ⁴ may bring forth some surprising sequels. For instance:

"Get you down ...go you out. Verily you are of the abject ones." ⁵

All these despises and falls are spread upon the proud Satan, since, instead of apology, he decided to lead astray humankind.

The Arabic term /ma'ŏ'um/ is derived from /ŏ'a'ima/ in the sense of 'a severe blemish'; and the Arabic term /madhura/ is derived from /dahr/ which means 'to drive away disgracefully'.

Surah Al-'A'raf, Verse 19

وَيَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا
مِنَ الظَّالِمِينَ

19. "And O' Adam! dwell you and your spouse in the Garden, and eat you two from wherever you two desire, but do not approach this tree lest you will be of the unjust."

The statement of the verse is told Adam (as) saying that he and his wife would dwell in the Garden and that it was permissible for them to eat whatever and wherever they desired, but they should not approach that tree in order to eat from it, because they would deprive themselves from a great reward.

A detailed commentary upon this holy verse was offered under the description of Surah Al-Baqarah. No.2. verse 35.⁶

Surah Al-'A'raf, Verse 20

فَوَسَّسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوْآتِهِمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا
عَنِ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَتَيْنِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ

20. "Then Satan whispered (evil suggestions) unto the two (Adam and Eve) that he might manifest unto them that which was hidden from them of their shameful parts, and he said: 'Your Lord has not prohibited you from this tree except that you may not both become two angels or that you may (not) become of the immortals.'"

Satan tempted Adam and Eve in the feature of a friend and a benevolent one. He knew that whoever's shameful parts be manifest, the one should not remain in Heaven. The only way by which the private parts of Adam and Eve could become manifest was eating from the forbidden tree. So, Satan planned a plot that they might eat from that tree.

Thus, Satan prepared the necessary things of their banishment from heaven. He told them if they had eaten from that tree, they would have turned into the form of angels and they could remain in Heaven forever. He said that the reason of that prohibition was that they would not become angels, or would not dwell in Heaven for ever.

The verse says:

"Then Satan whispered (evil suggestions) unto the two (Adam and Eve) that he might manifest unto them that which was hidden from them of their shameful parts, and he said: 'Your Lord has not prohibited you from this tree except that you may not both become two angels or that you may (not) become of the immortals.'"

Surah Al-'A'raf, Verse 21

وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ

21. "And he swore unto them both: ' Verily I am a sincere adviser to you'."

Satan made an oath for Adam and Eve that he was an absolute benevolent in inviting them to eating from that tree. Therefore, their delusion was strengthened thereby, because Adam and his wife imagined that no one would swear by Allah falsely.

The verse says:

"And he swore unto them both: ' Verily I am a sincere adviser to you ' "

Surah Al-'A'raf, Verse 22

فَدَلَّاهُمَا بِغُرُورٍ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْآتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ وَأَقُلَّ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُبِينٌ

22. *"Then he (Satan) caused them both to fall by deceit; so when they tasted the (forbidden) tree, their shameful parts became exposed to them and they both took to stitching upon themselves leaves of the Garden; and their Lord called out to them: 'Did I not forbid you both from that tree and (did I not) say to you that verily Satan is a manifest foe for you?'. "*

Satan deceived Adam and Eve and caused them to be thrown down into the valley of misfortune so that they were sent away from that exalted rank. As soon as they tasted from the fruit of that tree and ate it, their clothing fell down from their bodies, and they ashamed from each other.

The verse says:

"Then he (Satan) caused them both to fall by deceit; so when they tasted the (forbidden) tree, their shameful parts became exposed to them ... "

The verse continues saying:

"... and they both took to stitching upon themselves leaves of the Garden....."

That is, they took the leaves of the trees and put them over each other in order to cover their private parts therewith. Regarding this matter, it was pointed out in Surah Al-Baqarah that the general interest was so that such a scene would come forth for Adam and Eve, and they should come out from the Garden.

Their banishment from the Garden was not their retribution, because prophets do not commit any sin so that they be deserving of retribution. It was only a 'leaving the better', i.e. if they did not do it, it would be better.

"... and their Lord called out to them: 'Did I not forbid you both from that tree and (did I not) say to you that verily Satan is a manifest foe for you? '."

This was what Allah, addressing Adam and Eve, called out to them both.

Surah Al-'A'raf, Verse 23

قَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

23. *"They said: 'Our Lord! We have been unjust to ourselves, and if You do not forgive us and have (not) mercy on us, we shall certainly be of the losers '."*

In answer to the reprimand of Allah, they both said that they were unjust to themselves. The verse says:

"They said: 'Our Lord! We have been unjust to ourselves....."

The objective meaning of 'being unjust', here, is that they abandoned performing a recommendable act and, therefore, they were deprived from its recompense.

Their purpose of their statement may be that as a result of coming down on the ground and being deprived from that peaceful and blissful life, they incurred unjust to themselves.

The verse, from the tongue of Adam and Eve, continues saying:

"... and if You do not forgive us and have (not) mercy on us, we shall certainly be of the losers'."

They invoked Allah that if He did not cover their blemish and did not have mercy on them, and did not bestow His grace and His other favors by means of endowing His blessings and some other rewards upon them, they would be from those people who do not enjoy and benefit of their lives.

Whenever a person causes a loss unto himself, or does not ward off a damage from himself, he has been unjust to himself, without being worthy of bearing retribution.

Surah Al-'A'raf, Verses 24 - 25

قَالَ اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ
قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ

24. "He said: 'Get you down, some of you (being) the enemies of others and for you there is in the earth an abode and a provision for a (fixed) time'."

25. "He said: 'Therein shall you live, and therein shall you die, and from it shall you be raised'."

It was thus that Adam and Eve were banished from the Garden, and, thereafter, humankind began their adventurous lives on the earth. The Qur'an says:

"He said: 'Get you down, some of you (being) the enemies of others and for you there is in the earth an abode and a provision for a (fixed) time'."

Allah says to human beings that both your lives and deaths perform on the earth, and, on the Resurrection Day you will be raised and come out from inside the ground.

He said: ' Therein shall you live, and therein shall you die, and from it shall you be raised'."

It is understood from this verse that, on the Resurrection Day, Allah will raise and bring out human beings from this very ground.

Notes

1. Majma'-ul-Bayan, Vol. 4, P. 403, - Tafsir-ul-Burhan, tradition. No. 5
2. Fakhr-i-Razi, At- Tafsir-ul-Kabir
3. Tafsir-i-Nur-uth- Thaqaalayn
4. Current Surah, verse 12
5. Current Surah, verse 13
6. The Light of the Holy Qur'an, Part 1, PP. 150-155.

Section 3: Mankind warned against its enemy, Satan

Mankind was warned against Satan and his Tribe -Sincerity in prayer - Justice in dealings enjoined.

Surah Al-'A'raf, Verse 26

يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوْآتِكُمْ وَرِيشًا وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ ذَٰلِكَ
مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ

26. "O' children of Adam! We have indeed sent down to you clothing to cover your shameful parts, and (for) adornment, and the raiment of piety; that is the best. This is of the Signs of Allah so that they may take admonition."

A Warning unto All the Children of Adam!

From this holy verse on, Allah states a series of constructive commandments and recommendations for all the children of Adam, which, in fact, are the continuations of Adam's affairs in Heaven.

At first, He points to the subject of clothing and covering the body, which had an important function in the event of Adam. Allah says:

"O' children of Adam! We have indeed sent down to you clothing to cover your shameful parts....."

The usage of the clothing that He has sent for us is not only for covering the body and concealing its shameful parts, but it is also a factor of adornment. Clothing is a splendor and an ornament which makes one's stature seem more beautiful than what it really is.

"... and (for) adornment....."

Following this phrase, which refers to the outward clothing of people, the Qur'an stretches the discussion to the spiritual clothing. As the manner of the Qur'an is in many other instances, it combines these two aspects together, and says that the clothing of piety is better than that clothing. It says:

"and the raiment of piety; that is the best. "

The resemblance of piety and righteousness to 'raiment' is a very explicit and expressive resemblance. Clothing both protects the body from cold and heat, and is a fender against a great deal of dangers.

It both covers the vices of the body and is an ornament for persons. The essence of piety and righteousness, besides covering the ugliness of man's sins and protecting him from a lot of personal and social dangers, is also considered a very great adornment for him. It is a notable ornament which increases his personality.

The objective meaning of 'the raiment of piety' is that very spirit of piety which protects the soul of man, and, however, the sense of 'shy', 'righteous deed.', and the like of them are assembled in it.

At the end of the verse, the Qur'an implies that these raiment that Allah has assigned for you, irrespective of the material raiment and the spiritual one, bodily raiment and the raiment of piety, are wholly from the signs of Allah, so that the servants of Allah may remember the Divine bounties. It says:

"... This is of the signs of Allah so that they may take admonition."

Raiment in the Past and Present

As far as the history of man indicates, human beings have always worn clothes, but, in our time, the means of producing clothes have so vastly varied and developed that it is not comparable with the past at all.

And, unfortunately, the secondary aspects of clothes, and even its unpleasant and disgraceful instances, have so vastly spread that they are being preceded the philosophy of clothing.

Clothing has been taken a factor of kinds of luxuries, expansion of corruptions, excitation of lusts, gaudiness, haughtiness, prodigality, extravagance and the like of them. Sometime there may be found some surprising clothes among people, and particularly among those young ones who imitate the western customs, that its aspect of madness precedes its aspect of intellect.

The custom of following fashion in clothing, not only wastes a great deal of wealth, but also squanders a great part of time and powers of individuals.

Surah Al-'A'raf, Verse 27

يَا بَنِي آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ يَنزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْءَاتِهِمَا إِنَّهُ يَرَاكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ

27. "O' children of Adam! Let not Satan seduce you as he expelled your parents from the Garden, stripping them both of their clothing that he might expose unto them their shameful parts. Surely he sees you, he and his Tribe, from where you do not see them. We have made the Satans the friends of those who do not believe."

The previous verse referred to raiment as a divine bounty. Here, the Qur'an warns us to be aware that Satan does not take away this raiment and bounty from us.

Satan seduces the believing people either, and causes them to deviate from the straight path. But he has not a full mastership and domination over them, because a believing person can be saved by means of repentance and refuting to Allah. Thus, his domination is over the disbelievers.

"O' children of Adam! Let not Satan seduce you he expelled your parents from the Garden, stripping them both of their clothing that he might expose unto them their shameful parts. Surely he sees you, he and his Tribe, from where you do not see them. We have made the Satans the friends of those who do not believe."

Explanations

1. Any kind of propaganda and preach, which ends to nakedness, is Satanic.
2. Exposing the private parts is a preparation for the lack of belief and domination of Satan.
3. Nakedness is a factor of banishment from the rank of nearness to Allah.
4. Adam (as), who was prostrated unto by the angels, was seduced by Satan; therefore, you should be more careful.

5. Satan is not alone; He has some groups of assistances, too. They watch you in all moments-

Surah Al-'A'raf, Verse 28

وَإِذَا فَعَلُوا فَاحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَرَنَا بِهَا قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ
أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

28. *"And whenever they commit an indecency, they say: 'We found our fathers (acting) upon it, and Allah has enjoined it on us.' Say: 'Verily Allah does not enjoin indecencies. Do you say against Allah what you do not know? '."*

In this verse, the Qur'an points to one of the important temptations of Satan, usually stated by the tongues of some persons who have satanic qualities.

It is so that when they do a disgraceful action, and they are asked of its reason, they will answer that it is the custom and tradition that they have found with their ancestors upon it in addition that Allah has enjoined them upon it, too. The verse says:

"And whenever they commit an indecency, they say: 'We found our fathers (acting) upon it, and Allah has enjoined it on us.' ..."

It is interesting that, for answering them, the Qur'an does not pay attention to the first reason, i.e. the blindly following their fathers. It suffices to answer their second proof. It says:

"... Say: ' Verily Allah does not enjoin indecencies. ..."

The reason of this statement is that Allah's commandment is not separate from the command of intellect.

Then the verse ends with the following holy phrase:

"... Do you say against Allah what you do not know? '."

The objective meaning of the Arabic word /fahisah/ (indecency), here, in this verse, is any indecent and disgrace action, including 'naked circumambulation. This action was performed by some ignorant people in order to follow their unjust leaders, which is counted one of its clear denotation expansions.

Surah Al-'A'raf, Verse 29

قُلْ أَرَأَيْتِ بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ كَمَا
بَدَأَكُمْ تَعُودُونَ

29. *Say: 'My Lord has enjoined justice, and set your faces upright (toward Him) at every place of worship, and call upon Him being sincere to Him in religion. As He brought you forth in the beginning, so shall you also return."*

The verse begins as follows:

"Say: ' My Lord has enjoined justice....."

The Qur'an commands the Prophet (S) to say that his Lord has enjoined him justice, and to what wisdom testifies that it is proper, right, and good.

It has been said that the purpose of the Qur'anic term /qist/ (justice), here, is 'Unity'.

"... and set your faces upright (toward Him)...."

It addresses the Prophet (S) and tells him to say that the servants should intend to worship Allah while they are rightly stationed toward the direction of the Ka'bah, not toward any other direction.

"... at every place of worship,..."

You should observe this divine ordinance at anytime and place of prostration that you are. The purpose of this holy phrase is in the state of 'prayer'.

"...and call upon Him being sincere to Him in religion..."

In this part of the verse, it commands that servants should worship sincerely. That is, sincerity in worshipping Allah (S.w.T.) has been enjoined. The verse concludes as follows:

"... As He brought you forth in the beginning, so shall you also return."

There are some ideas stated upon the relation of this meaning to the former circumstance, as follows:

The statement means that we should call upon Allah (S.w.T.) sincerely, since, finally, we will be raised up again and we will be given our rewards in Hereafter.

The Qur'an implies that if, from the point of intellect, it is difficult for you to consider this fact in your mind, look upon your creation in the beginning.

Then do know that, as Allah brought you forth from the infinite desert of non-existence into the flower-garden of existence, once more, after death He will give life to your earthly body, too, in the form of a new creation, and He will raise you up again.

Surah Al-'A'raf, Verse 30

فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِن دُونِ اللَّهِ
وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ

30. "A party He has guided aright while a party error is justly their due (for) verily they took Satans for their guardians other than Allah, and they think that they are the ones guided aright."

There are some groups of people who, as a result of receptivity and accepting the invitation of the Truth, have been involved in the grace of Allah and have gained the reward of guidance.

On the contrary, those who rejected the invitation of the Truth have been deprived from the grace of Allah, and they have been left to themselves. And, consequently, the light of guidance did not brighten wide their breasts, nor it lightened their hearts, and they were deserving of aberration.

"A party He has guided aright while a party error is justly their due....."

In view of the point that this meaning has occurred after the statement of raising up the dead, it makes clear that 'guidance' is in the sense of 'leading', and 'aberration' is applied with the meaning of being deprived from good rewards and Heaven',

".... (for) verily they took Satans for their guardians other than Allah....."

This statement points out to this fact that their retribution is not undue and without any cause. It is for this condition that they have committed sins and have preferred the love of Satan to the love of Allah. Instead of obeying Allah, they have obeyed Satan.

".... and they think that they are the ones guided aright."

They disobey Allah, yet they think that they are on the path of right and they are guided aright.

Surah Al-'A'raf, Verse 31

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

31. " O' children of Adam! wear your beautiful apparel at every time and place of prayer, and eat and drink but do not act extravagantly; verily He does not like the extravagant (ones)."

The verse addresses all the children of Adam, saying to them that they should take with themselves their clothing with which they ornament themselves when they perform every prayer.

It has been narrated that whenever Imam Hasan Mujtaba (as) stood to keep prayer, he used to wear his best clothes. In answer to the question why he (as) used to do so, he said:

"Allah is beautiful and He likes beauty. Therefore, I decorate myself for Him."

And after that, he recited the verse under discussion.

"O' children of Adam! wear your beautiful apparel at every time and place of prayer....."

Some of the commentators have said that this verse enjoins Muslims to wear their own clothes at the time of performing every prayer and circumambulation. This is opposite the notion of the pagans who used to circumambulate nakedly. They said that they would not worship the Lord with the clothes in which they had committed sins.

Some other commentators have said that the purpose of 'wearing the beautiful apparel' is targeted to combing the hair at the time of establishing every prayer.

The verse continues saying:

"... and eat and drink but do not act extravagantly; verily He does not like the extravagant (ones)."

It is narrated from Ibn-' Abbas who has said: "Eat whatever you desire, and wear whatever you like, but beware that the two qualities of extravagance and pride do not cause you to commit sin."

Section 4: The Guidance through Messengers and Their Rejections

The messengers coming with the guidance -The fate of disbelievers -the guilty ones shall accuse each other and shall themselves witness against themselves.

Surah Al-'A'raf, Verse 32

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

32. "Say: 'Who has prohibited the ornament of Allah and the good provision which He has brought forth for His servants?' Say: 'These are for those who believe in the (short) life of this world (to be) exclusively theirs on the Day of Resurrection.' Thus do We explain the Signs for a people who know."

The verse begins thus:

"Say: 'Who has prohibited the ornament of Allah and the good provision which He has brought forth for His servants?'..."

The Prophet (S) is commanded to ask who has forbidden the clothing with which people decorate themselves, and who has prohibited the pure and good sustenance. These are the things Allah has created for His servants. The verse continues saying:

"... Say: 'These are for those who believe in the (short) life of this world (to be) exclusively theirs on the Day of Resurrection.' ..."

These bounties, in this present world, are for the believing people, yet they are not peculiar to them, because disbelieving ones have also a share in them. But, in the Hereafter, they are special to the believers and none else will have a share in them.

The fact that in this statement Allah has not said that these are in the world for both those who believe and those who do not believe, is in order to attract the attentions to this matter that bounties have been created for the benefit of the believing people, and, in the meantime, the disbelieving ones enjoy these bounties, too.

"... Thus do We explain the signs for a people who know."

The Qur'an implies that as Allah introduces the hypocrites to you; and admonishes the benefit of your religion to you, He explains the Signs for the people who have knowledge, too.

Surah Al-'A'raf, Verse 33

قُلْ إِنَّمَا حَرَّمَ رِيَّ الْفَوَاحِشِ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

33. "Say: 'My Lord has prohibited only indecencies, those apparent of them and those concealed, and sin and unjust aggression (against people's rights) and that you associate with Allah that for which He has not sent down any authority, and that you say against Allah what you do not know.'"

"Say: 'My Lord has prohibited only indecencies, those apparent of them and those concealed.....'"

The purpose of this first phrase of the verse is that Allah has prohibited only the things that are indecent. The verses of the Surah, up to here, have referred to the indecencies in brief. This verse, following the subject in details, says:

"... and sin and unjust aggression (against people's rights) ..."

The indecencies are divided into four categories. They are:

- 1) Undue oppression and vice,
- 2) attributing partners to Allah and,
- 3) forging a lie against Allah.

Of course, oppression is always undue, but in fact, this quality has been added for emphasis.

Some commentators have said the objective meaning of 'indecencies' are 'hidden fornication' and 'to be naked in circumambulation'. The former is called 'concealed', and the latter is counted 'apparent'.

"... and that you associate with Allah that for which He has not sent down any authority....."

One of the other prohibited indecencies is attributing partners to Allah. There is no proof or reason to justify the sin of polytheism.

"... and that you say against Allah what you do not know"

Another forbidden indecency is saying something against Allah without having any knowledge about it.

Now, in the next verse, the Qur'an pays to soothing the Holy Prophet.

Surah Al-'A'raf, Verse 34

وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِرُونَ

34. "And for every people there is (an appointed) term, so when their term comes they cannot put it back the least while nor can they advance it."

The 'appointed term' is not assigned only for individuals. There have been some communities, nations, and government that not only they themselves but also their civilizations, cultures works and social customs have been destroyed.

It is not peculiar to only life and death to have 'an appointed time'. All glories, governments, properties, and the like of them, have also appointed terms. When the appointed term reaches, all supports, endeavors, and rivals are worthless to do anything in order to change its time, sooner or later.

"And for every people there is (an appointed) term, so when their term comes they cannot put it back the least while nor can they advance it."

However, this holy verse threatens the pagans of Quraysh to the chastisement which is with Allah. Their punishment will be sent down upon them in an appointed time, the same as it was sent down upon the former unjust nations.

Explanations

1. In the world of existence, there happens nothing, nor a changing, casually and outside of the control of Allah (S.w.T.). The laws governing

over communities, similar to the laws governing over individuals, also practically exist.

"And for every people there is (an appointed) term....."

2. The possibilities and powers that you have are perishable. Therefore utilize them in the best form as far as you can.

3. Be not proud of the world and its titles.

4. The transgressors should not count the respite of Allah as a sign of His grace upon them. Their term will come, too.

5. Always there comes a group in the scene of power to be tested and to pass away.

"...their term comes ..."

6. The strugglers of the path of Allah will not despair when the tyrannical persons overcome. They continue their effort, since tyrants are perishable.

"... for every people there is (an appointed) term....."

Surah Al-'A'raf, Verses 35 - 36

يَا بَنِي آدَمَ إِذَا يَأْتَيْنَكُمْ رَسُولٌ مِّنْكُمْ يَفْضُونَ عَلَيْكُمْ آيَاتِي فَمَنِ اتَّقَى وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

35. "O children of Adam! When there come to you Messengers from among you relating to you My signs, (follow them). Then whoever guards (against evil) and amends (himself) - no fear shall be upon them nor shall they grieve."

36. "And those who belie Our Signs and turn away from them with arrogance -these are the inhabitants of the Fire, wherein shall they abide forever."

Addressing the children of Adam wholly, the verse describes that if some prophets come to you, who are of the same creation as you, in order to recite Allah's revelations to you and to aware you of His commandments, whoever keeps from evil and does not belie them, and improves his deeds and characteristics, there will be no fear upon him in this world nor any grief in the Hereafter. The verse says:

"O children of Adam! When there come to you Messengers from among you relating to you My signs, (follow them). Then whoever guards (against evil) and amends (himself) - no fear shall be upon them nor shall they grieve."

Then, immediately after that, the Qur'an adds that the persons, who belie Allah's revelations and arrogantly do not accept them, will abide in Hell Fire forever. The verse says:

"And those who belie Our Signs and turn away from them with arrogance- These are the inhabitants of the Fire, wherein shall they abide forever."

Explanations

1. Coming prophets one after another, is Allah's way of treatment, which had been planned before. The secret of the effect and influence of their speech is that they are from among people themselves.

2. The real believers in the prophets' invitations are those who are virtuous and amend themselves.
3. Peacefulness comes forth under the light of Faith and piety.
4. The consequence of belying prophets arrogantly, and rejecting their invitations, is the everlasting punishment and Hell.

Surah Al-'A'raf, Verse 37

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ أُولَٰئِكَ يَتَالُفُّهُمْ نَصِيبُهُم مِّنَ الْكِتَابِ حَتَّىٰ إِذَا جَاءَتْهُمْ رُسُلُنَا يَتَوَفَّوْنَهُمْ قَالُوا أَيْنَ مَا كُنْتُمْ تَدْعُونَ مِن دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا وَشَهِدُوا عَلَىٰ أَنفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ

37. *"Who is then more unjust than he who forges a lie against Allah or belies His Signs? Those shall receive their share (of destiny) from the Book (in the world) until when Our messengers come to them to take them away, they would say: 'Where are those which you used to call upon besides Allah?' They would say: 'They have departed from us;' and they will bear witness against themselves that they were disbelievers."*

Now, in this verse, the Qur'an pays to threatening the rejecters, where it says:

"Who is then more unjust than he who forges a lie against Allah or belies His Signs..."

This question is to emphasize the mentioned matter, as well as the reality of the information. It implies that none is more unjust than the one who forges a lie against Allah, or the one who belies His revelations. These signs are some clear evidences unto Unity and prophecy.

The verse continues saying:

"....Those shall receive their share (of destiny) from the Book (in the world)..."

Such persons will receive and taste their share from the divine chastisement.

In this statement, the word 'Book' has been used instead of the sense of the term 'chastisement', since it is the Book that informs them of their punishment.

Some commentators have said that the objective meaning of it is that they will enjoy the share of lifetime, sustenance, and whatever has been recorded and decreed by Allah for them. These things will not be ceased from them until death reaches them.

"... until when Our messengers come to them to take them away, they would say: 'Where are those which you used to call upon besides Allah?' ..."

Then, after passing their lifetime, and that their days are numbered, when the messengers of Allah, i.e. the angels, refer to them in order to take their souls, they tell them where their idols, which they used to worship, are.

The purpose of this question is to reprimand them. It addresses them and asks them why those idols do not come and help them to save them from the punishment.

Some commentators have said that the purpose of it is not their death, but the purpose is the Day of Resurrection when the angels come to take them into Hell.

"... They would say: ' They have departed from us;' and they will bear witness against themselves that they were disbelievers."

In answer to the question of the angels, they say that the idols have departed from them and can not defend them. They acknowledge that their worshipping, that they performed for them, are totally nullified and dissipated. They confess that they have been disbelievers.

Surah Al-'A'raf, Verse 38

قَالَ ادْخُلُوا فِي أُمِّ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنَّ وَالْإِنْسِ فِي النَّارِ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا حَتَّى إِذَا دَارَكُوا فِيهَا جَمِيعًا قَالَتْ أَخْرَاهُمْ لَأُولَاهُمْ رَبَّنَا هَؤُلَاءِ أَضَلُّونَا فَآتِهِمْ عَذَابًا ضِعْفًا مِّنَ النَّارِ قَالَ لِكُلِّ ضِعْفٌ وَلَكِنْ لَا تَعْلَمُونَ

38. "He will say: 'Enter you into the (Hell) Fire among the groups of people and jinn that have passed away before you. Whenever a group enters (the Fire), it curses its sister-group; until when they follow each other, all into the Fire, the last of them shall say with regard to the foremost of them: 'Our Lord! These are they who led us astray. Therefore give them a double chastisement of the Fire.' He will say: 'For each one there is double (chastisement), but you do not know'."

One of the shaking scenes on the Day of Retribution is the gathering of the people of Hell and their dispute with each other there. This dispute occurs particularly between the sinners and their chiefs and those leading ones who caused these sinners to be sent into Hell.

For this very reason, these evildoers, who had been friends with each other before, here, become enemies to each other.

On That Day all friends become enemies except the virtuous ones whose friendship is fixed with each other, both in this world and the coming world. Surah Az-Zukhruf, No.43. Verse 67 says:

"The friends shall on That Day be enemies one to another, except the pious ones."

The verse begins as follows:

"He will say: 'Enter you into the (Hell) Fire among the groups of people and jinn that have passed away before you. ..."

On the Resurrection Day, Allah will tell the disbelievers to enter into the Hell Fire amongst those groups of people and jinn who had paved the path of infidelity and were destroyed before them.

"...Whenever a group enters (the Fire), it curses its sister-group...."

Every nation who enter the Hell Fire will curse the nation that have entered the fire before them and who have the same form of thought.

The purpose of the Arabic term 'ukht' (sister), mentioned in this verse, is not the sense of the word 'sister', but its objective meaning is 'of the same ideology'.

Therefore, the communities who have followed their leaders in the world very sincerely and affectionately will curse them and will tell them that they

have misled them and have brought them into Fire. Thus, they demand that the curse of Allah may be upon them!

"... until when they follow each other, all into the Fire, the last of them shall say with regard to the foremost of them. 'Our Lord! These are they who led us astray. Therefore give them a double chastisement of the Fire.' He will say: 'For each one there is double (chastisement), but you do not know '."

At the time when all of them enter the Hell Fire and gather with together therein, those who have entered later, compared with the leaders of them who have entered formerly, will address their Lord, and say that it was those leaders who caused them to be deprived from worshipping Him.

They ask Him to increase double their punishment. That is, such leaders invited them to go astray and prevented them to follow the truth.

Imam Sadiq (as) in this regard says:

"The purpose is the Imams (leaders) of transgression."

Some commentators have said that the purpose of this phrase is that they deserve two kinds of punishment. The first is the punishment of infidelity, and the second is the punishment of misleading others.

Surah Al-'A'raf, Verse 39

وَقَالَتْ أُولَاهُمْ لَأُخْرَاهُمْ فَمَا كَانَ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْسِبُونَ

39. "And the foremost of them will say to the last of them: 'So there is no preference for you over us. Therefore, taste the chastisement for what you used to earn."

The verse begins as follows:

"And the foremost of them will say to the last of them: 'So there is no preference for you over us. ..."

Some commentators have said that the verse means that, in Hell, a former community will say to the latter community that they are not superior to them from the point of attitude and intellect.

"... Therefore, taste the chastisement for what you used to earn."

They tell them that they themselves chose infidelity, and they have no interference in that choice. Consequently, they should themselves tolerate the punishment of Allah.

Section 5: Disbelievers shall not Enter Paradise

No soul is charged with any responsibility but to the limits of its ability - The fate of disbelievers and the reward the believers will receive.

Surah Al-'A'raf, Verse 40

إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفَتَّحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ وَكَذَلِكَ نَجْزِي الْمُجْرِمِينَ

40. "Verily those who belie Our Signs and, turn away from them with arrogance, the gates of the heaven shall not be opened to them, nor shall they enter Paradise until the camel passes through the eye of the needle and thus do We recompense the guilty."

It can be understood from this verse that the purpose of the Arabic term / sama' / (sky), mentioned in this verse, is the place where Heaven is located in. So, in order to enter Heaven, the people of Heaven must pass through its gates.

The verse says:

"Verily those who belie Our Signs and, turn away from them with arrogance, the gates of the heaven shall not be opened to them, nor shall they enter Paradise until the camel passes through the eye of the needle and thus do We recompense the guilty."

The Arabic term /jamal / means 'camel' or 'the thick rope by which ships are kept fastened beside the shore'. This meaning is more fitting than the meaning of 'needle and camel'. But, since the purpose is the statement of impossibility of the arrival of the disbelievers into Paradise, the meaning of 'camel' and passing a camel through the eye of a needle is nearer to the concept of impossibility.

Besides, the Bible, Luke, Chapter 18, No 25 says: "For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God."

Thus, despite Allah's gates of the grace of the sky and the earth are open to the virtuous believers, the gates of heaven are shut for the hostile beliers, the infidels.

"... the gates of the heaven shall not be opened to them....."

Explanations

1. It is probable that this meaning is understood from the apparent context of the verse that Paradise is in heavens.¹

Imam Amir-ul-Mu'mineen Ali (as) has said:

"The gates of the heaven are open at five times: when the struggle of strivers of Islam begins; when it is raining; when the Qur'an is being recited; at dawn; and at the time of calling to prayer."²

Surah Al-'A'raf, Verse 41

لَهُمْ مِنْ جَهَنَّمَ بَهَادٌ وَمِنْ فَوْقِهِمْ غَوَاشٍ وَكَذَلِكَ نَجْزِي الظَّالِمِينَ

41. "For them shall be a bed of Hell-Fire and from above them coverings (of it); and thus do We recompense the unjust."

The Qur'anic term /mihad/ is derived from/mahd/ which means 'bed'; and the term /qawas/ is the plural form of /qasiyah/ in the sense of 'cover'. It is also used with the meaning of 'a camp'.

This hostile group, who turn away from the Truth, are referred to in verse 37 of this Surah as 'infidels'. In verse No. 40, they are discussed as 'beliers and sinners.' In this current verse, they are pointed to as 'the unjust.'

The reason why they are called differently is that the one who belies the signs of Allah, is deserving to be entitled with all these words. In Surah Al - Baqarah. No.2. verse 254, we recite:

"... and the infidels -they are the unjust."

Thus, Hell Fire will encompass the whole entity of the disbelievers: from above and beneath of them. The evidence is also Surah Al-Ankabut. No.29. verse 55, where it says:

"On the day when the chastisement shall cover them from above them and from beneath their feet....."

However, applying the term / mihad / (bed) for the people of Hell, mentioned in this verse, is a kind of mocking them. It means that their resting place is Hell.³

The verse says:

"For them shall be a bed of Hell-Fire and from above them coverings (of it); and thus do We recompense the unjust."

Surah Al-'A'raf, Verse 42

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ

42. "And those who believe and do righteous deeds -We do not impose upon anyone a duty but to the extent of his ability -these are the inhabitants of Paradise wherein shall they abide forever."

The Qur'an usually brings the concepts of 'glad tidings' and 'warning' ' beside each other. In the previous verse, the end of the arrogant evildoers was stated. Here, in this verse, the good end of the eligible believers is referred to.

"And those who believe and do righteous deeds -We do not impose upon anyone a duty but to the extent of his ability -these are the inhabitants of Paradise wherein shall they abide forever."

Some apparently similar bounties of Heaven, such as: a stream of supplied in this world, with a great number of difference, of course, for a small number of people. But it is impossible to provide eternity of life here for anyone, which is possible in Heaven and the dwellers of Paradise are eternally provided with the Divine bounties.

Paradise is the reward of faith and good action that needs effort and endeavor, not any pretext.

Of course, the fulfillment of all good deeds is the best, yet, in action, every body is responsible as much as he is able to do. There is no exhausting duty upon the believers in Islam. The verse says:

"... but to the extent of his ability-..."

Again Surah Al -Hajj No.22. verse 77 says:

"... He has chosen you and has not laid upon you any hardship in religion....."

Then if there is any duty decreed upon us, surely we have been able to do it, although we have not applied our entire abilities.

Surah Al-'A'raf, Verse 43

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ تَجْرِي مِن تَحْتِهِمُ الْأَنْهَارُ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَن هَدَانَا اللَّهُ لَقَدْ جَاءَتْ رُسُلًا بِالْحَقِّ وَنُودُوا أَن تِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ

43. "And we will remove whatever rancor be in their breasts; the rivers shall flow beneath their abodes and they will say: 'All praise be to Allah who guided us to this; and had Allah not guided us, we would not have been guided. Indeed, our Lord's messengers came with the truth.' And it will be cried out to them that: 'This is the Garden which you inherit for what you used to do.'"

The Arabic term /qill/ means 'a secretly penetration '. Regarding this, the secret grudge and envy are also called /qill/.

In the former verses, we recited that the dwellers of Hell curse each other. Now, in this verse, the Qur'an says that the dwellers of Heaven have no rancor in their breasts unto each other. Whatever they have is peace and affection. None may envy another's rank. All of them are thankful of the bounties of Allah in Heaven.

Explanations

1. Prophets are some means of guidance, and their guidance is accompanied with truth. They themselves, their speeches, their actions, their styles, and their promises are entirely truth.

"... Indeed, our Lord's messengers came with the truth....."

2. According to the Islamic literature, every one of the believers and the disbelievers has a place both in Heaven and in Hell. But, believers inherit the places of disbelievers in Heaven and disbelievers inherit the Hellish places of the believers.

".... 'This is the Garden which you inherit'"

3. It is understood from the Islamic traditions that the gates of happiness and wretchedness are open to everybody. No one was created for Heaven nor for Hell from the beginning. It is the person's choice and action that leads the one toward the final abode.

4. Heaven stands instead of good action, not because of bare wishes and imaginations.

".... for what you used to do."

Surah Al-'A'raf, Verse 44

وَنَادَى أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَن قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا قَالُوا نَعَمْ فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَن لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ

44. "And the inhabitants of Paradise will call to the inhabitants of the (Hell) Fire: 'We have found what our Lord promised us true; have you,

too, found what your Lord promised true? They will say: 'Yes. 'Then a crier will proclaim between them that: 'Allah's curse is on the unjust.'

It is recorded in the books of Shi'ite narrations and in some books of traditions of Sunnite school (like the book by Hakim Huskani) that the above-mentioned 'crier' will be Hadrat Ali (as).

Similarly, he (as) recited the Surah Al-Bara'ah in Mecca that announced the acquaintance of Muslims from the whole pagans of the world. Therefore, the recitation of resolutions of acquaintance and curse of Allah unto pagans are from the tongue of Ali (as), both in the world and Hereafter.

"And the inhabitants of Paradise will call to the inhabitants of the (Hell) Fire: ' We have found what our Lord promised us true; have you, too, found what your Lord promised true? They will say: ' Yes.' Then a crier will proclaim between them that: 'Allah's curse is on the unjust.'

Explanations

1. In Hereafter, the dwellers of Heaven and the dwellers of Hell will speak with each other.

"And the inhabitants of paradise will call to the inhabitants of the (Hell) fire...."

2. The believers and the disbelievers will find the promises of Allah in truth and practical.

".... 'We have found what our Lord promised us true...."

3. By means of the inhabitants of Heaven, Allah will make the inhabitants of Hell confession, so that they incur some more shame and pressure⁴.

4. All of the lies, accusations and sarcasms of the disbelievers will have some day a painful and sharp response.

".... Then a crier will proclaim between them that: 'Allah's curse is on the unjust.'

The court of Hereafter upon disbelievers will end with the motto saying:

"Allah's curse is on the unjust"

Surah Al-'A'raf, Verse 45

الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ كَافِرُونَ

45. "The unjust are those who hinder (people) from Allah's way and seek to make it crooked, and who are disbelievers in the Hereafter."

The way of Allah is the way of Unity, submission, Faith, emigration, and Holy Struggle.

Transgressors hinder people from the way of Allah (S.w.T.) by means of creating doubts, temptations, propaganda, weakening them, and also by producing innovations and superstitions. They also oppose the leaders of truth and create despair through their hindering the affairs. Or, they cause some changes and deviations in the way of Allah (S.w.T.). The holy verse says as follows:

"The unjust are those who hinder (people) from Allah's way, and seek to make it crooked, and who are disbelievers in the Hereafter."

Yes, any hindrance from Allah's way, or creating any deviation in it, is transgression, and cultural transgression is the greatest one.

The enemy may also fight manifestly and, if he can, he hinders the way of Allah absolutely. But, if he cannot, by applying different designs, he deviates the way and creates some changes alongside the path.

"and seek to make it crooked....."

Surah Al-‘A’raf, Verse 46

وَبَيْنَهُمَا حِجَابٌ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ وَتَادُوا أَصْحَابَ الْجَنَّةِ أَنْ سَلَامٌ عَلَيْكُمْ لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ

46. "And between the two (groups in Paradise and Hell) there shall be a veil. And on A'raf (the heights) there shall be men, recognizing all by their marks', who shall call to the inhabitants of Paradise: 'Peace be upon you!' They shall not have entered it; though they hope."

The objective meaning of the term 'veil' mentioned in the verse, perhaps, is the same wall which has been referred to in Surah Al - Hadid, No. 57 , verse 13. It says:

"... Then separation would be brought about between them, with a wall having a door in it: (as for) the inside of it, there shall be mercy in it, and (as for) the outside of it, before it there shall be punishment. "⁵

The Arabic term /a'raf/ is the plural form of the word /urf/ in the sense of 'a high land'. The name of this Surah is taken from this part of the Qur'an as Al-'A'raf. It is only in this occurrence of the Qur'an where 'A'raf and the people of 'A'raf are referred to.

Who Are the People of 'A'raf?

In the Islamic narrations and the statements of the commentators, there are some various attitudes about them. Some of them believe that these people are some saints of Allah who will stand on a high place between Heaven and Hell, and who recognize all people.

They will greet to the inhabitants of Heaven and congratulate them their good end, but they are worried about the fate of the inhabitants of Hell.

Some others introduce these people as some weak persons who have both some sins and worshipping, and they are waiting for the grace of Allah. They are like those about whom Surah Al- Taubah. No.9 verse 106 says:

"And others are made to await Allah's command, whether He chastises them or whether He turns to them (mercifully), and Allah is Knowing, Wise."

That is, some other sinners are those whose affairs depend on Divine Will. He will either punish them by His justice, or He will forgive their sins with His grace. And, Allah knows the interests of people and is cognizant to the wisdom of creation, too.

Yet, perhaps, it can be said that the main pivot is Allah's saints, and the oppressive are in the margin. The good doers enter Paradise and the evildoers go into Hell. The weak people, those who are in the middle, are kept in' A'raf, waiting for their fate. But, the saints of Allah, who are standing on 'A'raf, will come to help them and will intercede them.

This statement is the consequence of the attitudes found amongst commentators and in Islamic narrations.

Surah Al-'A'raf, Verse 47

وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ النَّارِ قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ

47. "And when their eyes shall be turned toward the inhabitants of the Fire, they shall say: 'Our Lord! Place us not with the unjust people.'"

The people of 'A'raf will look at the inhabitants of Heaven and recognize them and greet them, but they will not look at the inhabitants of Hell while their eyes shall be turned down,

"And when their eyes shall be turned toward the inhabitants of the Fire....."

In their supplications, the people of 'A'raf do not ask Allah not to set them as the inhabitants of Fire, but they ask Him not to place them with the unjust people.

"... they shall say: 'Our Lord! Place us not with the unjust people.'"

As if, being companion with an unjust person is worse than being in fire.
(Alusi)

O' Lord! If you do not let us enter Paradise, yet do not muster us amongst the unjust people.

Notes

1. Tafsir-i-Fakhr-i-Razi; and Al -Mizan
2. Tafsir-Nur-uth-Thaqalayn
3. Tafsir Fi-Zalal (the explanation under the verse).
4. Tafsir Al-Mizan
5. Tafsir-i-Al-Mizan

Section 6: The Disappointment of the Wicked in Hell

The fate of the wicked and their disappointment in Hell,

Surah Al-'A'raf, Verses 48 - 49

وَنَادَى أَصْحَابُ الْأَعْرَافِ رَجُلًا لَا يَعْرِفُونَهُمْ بِسِيمَاهُمْ قَالُوا مَا أَغَىٰ عَنْكُمْ جَمْعُكُمْ وَمَا كُنْتُمْ تَسْتَكْبِرُونَ
أَهَؤُلَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ ادْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ

48. "And the occupant of A'raf (the heights) shall call to men whom they will recognize by their marks, saying: Of no avail were to you your amassing and what you used to act proudly'."

49. "Are these they whom you swore that Allah will not bestow any mercy on them? (Whom Allah now says) Enter you into Paradise; no fear shall be upon you, nor shall you grieve."

The verse begins saying:

"And the occupant of A'raf (the heights) shall call to men whom they will recognize by their marks, saying: 'Of no avail were to you your amassing and what you used to act proudly'."

Upon the commentary of this verse, Imam Sadiq (as) says:

"The people of 'A'r'af mean divine prophets and their successors. They will call to some persons of the inhabitants of Hell, and to the chiefs of the disbelievers, and blaming them seriously, they say: 'Of no avail were to you your amassing (wealth) and what you used to act proudly'."

"Are these they whom you swore that Allah will not bestow any mercy on them?"

This statement of the Qur'an refers to the dwellers of Heaven whom the chiefs of disbelievers blamed and despised in the world. They used to belittle them because of their poverty and showed arrogance upon them with their worldly wealth. The disbelievers swore that Allah would not let them enter into Paradise.

"... (whom Allah now says) Enter you into Paradise; no fear shall be upon you, nor shall you grieve."

By Allah's leave the people of 'A'raf will state this meaning to the oppressive ones that they enter into Heaven while they are neither frightened nor are they grievous.

Asbah-ibn-Nabatah has narrated from Imam Amir-ul-Mu'mineen Ali (as) who said:

'On the Day of Judgment' we will stand between Heaven and Hell. Then whoever has helped us (in the world) we will recognize him by his feature and will send him into Heaven; and whoever has been hostile to us, we will recognize him, too, and will send him into Hell."¹

Surah Al-'A'raf, Verses 50 - 51

وَنَادَى أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ قَالُوا إِنَّ اللَّهَ حَرَّمَ عَلَى الْكَافِرِينَ

الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا وَلَعِبًا وَغَرَّتُهُمُ الْحَيَاةُ الدُّنْيَا فَالْيَوْمَ نَنسَاهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ
هَذَا وَمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ

50. *"And the inhabitants of the (Hell) Fire shall call to the inhabitants of Paradise saying: 'Cast on us of water or (and) of what Allah has provided you with.' They shall say: 'Verily Allah has forbidden them both to the disbelievers'."*

51. *"(Those) who have taken their religion for pastime and a play and the life of the world has deluded them; so today We forsake them as they forgot the encounter of this their day, and that they denied Our Signs."*

This verse of the Qur'an says that the inhabitants of the (Hell) Fire shall call to the inhabitants of Heaven, saying:

"... 'Cast on us of water or (and) of what Allah has Provided you with you....'"

This statement is an evidence for the sense that Heaven is located above Hell, (because the meaning of the Arabic word / ifadah / is pouring water from above). Then the phrase means that they ask the dwellers of Heaven to pour over them from the water or the kinds of food and fruit Allah has provided them with.

"... They shall say: Verily Allah has forbidden them both to the disbelievers'."

This is the answer of the inhabitants of Heaven. They say that, Allah has forbidden the drinks and foods of Heaven to the infidels. These infidels are those who toyed with the religion of Allah, which He had enjoined to follow, and made unlawful or made lawful whatever they desired.

"(Those) who have taken their religion for pastime and a play and the life of the world has deluded them; so today We forsake them ..."

Such people will be dealt with like the person who is forgotten while he is in fire. Neither their request is accepted nor does their shedding tear cause any mercy to be shown. The same as they forgot this day and did not take it important.

"... as they forgot the encounter of this their day, and that they denied Our Signs."

Surah Al-'A'raf, Verse 52

وَلَقَدْ جِئْنَاهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ

52. *"And verily We have brought them a Book which We have explained with knowledge - a guidance and a mercy for a people who believe."*

Allah has completed the argument, but being drowned in the amusing world and forgetting the Hereafter, and denying the revelations of Allah, is the consequence of man's shortcoming himself.

"And verily We have brought them a Book..."

There are many torches to lead people towards the right path, but some groups go astray because they do not utilize them.

The Divine revelation is based upon reality and knowledge, And, the greatest grace and mercy of Allah is that He has guided Man.

".... which We have explained with knowledge...."

However, religion is guidance for the believers, not for the obstinate persons who seek only pretext.

".... guidance and a mercy for a people who believe"

Surah Al-'A'raf, Verse 53

هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ يَأْتِي تَأْوِيلَهُ يَقُولُ الَّذِينَ نَسُوهُ مِنْ قَبْلُ قَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ فَهَلْ لَنَا مِنْ شَفْعَاءَ فَيَشْفَعُوا لَنَا أَوْ نُرَدُّ فَنَعْمَلْ غَيْرَ الَّذِي كُنَّا نَعْمَلُ قَدْ خَسِرُوا أَنْفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ

53. "Do they wait (for anything) but its interpretation? On the day its interpretation comes, those who forgot it before (in the world) will say: 'Indeed the messengers of our Lord brought the truth. Are there for us then any intercessors that they intercede for us? Or could we be sent back to do other than that we were doing?' Indeed they have lost their souls and that which they were forging has gone away from them. "

The Qur'anic term /ta'wil/ (interpretation) is in the sense of 'referring to the past or future'. In the Qur'an, it has been applied with the meaning of the truth, and the beginning or the end of an action.'

In the current Surah, verse No.43, the word of the inhabitants of Heaven was that they said:

"Indeed our Lord's messengers came with the truth. "

Here, in this holy verse, the word of the inhabitants of Hell is the same.

"Do they wait (for anything) but its interpretation? On the day its interpretation comes, those who forgot it before (in the world) will say: ' Indeed the messengers of our Lord brought the truth. ... "

In Hereafter, disbelievers will gain no vail of their hopes, moaning, and protests. Therefore, they must take the divine threats seriously in the present world.

In the meantime, this fact should be known that neglecting the school of Islam and the Qur'an is a great loss.

Disbelievers think that their deeds are correct. On the Resurrection Day, when they recognize their own error, they wish to return back to the world. But this wish is of no avail. They say:

"... Are there for us then any intercessors that they intercede for us ? Or could we be sent back to do other than that we were doing?' Indeed they have lost their souls and that which they were forging has gone away from them. "

On the Day of Judgment, there will be no sign of worldly parades, influence of false deities, idols, properties, and powers. Also, there will not be found intercessions for everybody, either.

Note

1. Tafsir-ul-Burhan vol. 2 - Tafsir-us-Safi

Section 7: Allah's only is the Creation and the Command

Creation belongs only to Allah and Allah's alone is the command - The Resurrection of mankind,

Surah Al-'A'raf, Verse 54

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُغْشِي
اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ سُجَّرَاتٍ يُأْمَرُهُنَّ بِأَلَّا لَهُنَّ خَلْقٌ وَالْأَنْجَارُ
اللَّهُ رَبُّ الْعَالَمِينَ

54. "Verily your Lord is Allah, Who created the heavens and the earth in six Days; then He mounted the Throne (of authority). He covers the day with the night which pursues it urgently and (He created) the sun and the moon and the stars submissive to His command. Be it known! (that) His are the creation and the command. Blessed is Allah, the Lord of the worlds."

"Verily your Lord is Allah, Who created the heavens and the earth in six Days....."

The reason why Allah says that He has created the heavens and the earth in six days is that creating something after something else in order mostly indicates that its creator is knowing and wise, and directs that thing upon the requirement of wisdom.

Or, its reason is for the sake that He teaches deliberation and accuracy in affairs to His servants.

"... then He mounted the Throne (of authority). ..."

This phrase metaphorically points to the absolute encompassment of Allah, and His domination, upon the management of the affairs of the heavens and the earth after their creation. However, after the creation of heavens and the earth He held the reins of leading them. This statement means that not only creation belongs to Him, but also running and leading the world of existence are with Him.

This meaning is an answer to those who think the world needs the Lord only in creation, and not in permanence and continuation of the existence.

"... He covers the day with the night which pursues it urgently....."

When the verse says that the night urgently pursues the day, it means the night comes after the day and follows it; like that something pursues another thing with the purpose of demanding it.

"... and (He created) the sun and the moon and the stars submissive to His command....."

This phrase means that the Lord is He Who has created the sun and the moon and the stars while all of them are rotating according to His device.

As if, the sun, the moon and the stars are commissioned to this rotation.

"... Be it known! (that) His are the creation and the command. ..."

It is the Lord who has created all things and runs them according to His Will; i.e. both creation, and its device and management are under His control.

"... Blessed is Allah, the Lord of the worlds."

The Lord eternally remains in His infinite Glory of Lordship, and He is the Creator and Possessor of the worlds, as well as a source of blessing for them.

Next to mentioning the statement of the creation of the heavens and the earth, the night and the day, the sun, the moon and the stars, and the device of the world of existence, this phrase, in fact, is a kind of praising the Holy rank of Allah which has been stated as an instruction to His servants.

Surah Al-'A'raf, Verse 55

ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ

55. *"Call on your Lord humbly and secretly verily He does not like the transgressors."*

The Conditions of Supplication

Through clear reasons, the previous verse proved this fact that it is only Allah (S.w.T.) Who is deserved of being worshipped. Next to that, in this verse, the Qur'an instructs that supplication and calling to Him, which is the soul and essence of worship, should be performed before Allah. At first, it says:

"Call on your Lord humbly and secretly....."

This instruction in the verse, which says to call on the Lord 'secretly', is for that this action may be performed far from any dissimulation so that it becomes nearer to sincerity. It must be done with concentration of contemplation, and attention.

And, at the end of the verse, it says:

"... verily He does not like the transgressors."

This phrase has a vast meaning which includes any transgression, irrespective of shouting aloud when supplicating, or acting hypocritically, or inclining to other than Allah in supplication.

Surah Al-'A'raf, Verse 56

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ

56. *"And do not make mischief in the earth after its improvement and call on Him in fear and hope; surely the mercy of Allah is nigh to the good-doers."*

The previous verse referred to the relation of the servants of Allah with their Lord, and here, the relation of people is pointed out.

Between the previous verse and this verse, there has come the phrase: "And do not make mischief in the earth ..." in order to point out that oral supplication should be accompanied with practical effort for the social improvement. Then, offering a bare supplication by tongue and making mischief in practice, is not effective.

This verse and the former-one have pointed to the conditions of the perfection of supplication, before Allah (S.w.T.), as well as its rites and the necessary circumstances of its acceptance. Some of them are as follows:

A supplication is better to be accompanied with humiliation.

A supplication should be done hidden and aloof from any hypocrisy and dissimulation.

It must be performed with both fear and hope, and without violating the boundaries of truth.

There must not be any form of making mischief in it.

"And do not make mischief in the earth ..."

Explanations

1. An improved society may be exposed to danger:

"...after its improvement ..."

2. Those revolutionists who want to reform are not free from applying gnosis, supplication, and close communion.

"... and call on Him in fear and hope...."

3. If there be not- a moderate fear and hope in supplication, it will tend towards mischief.

4. A believer should always be between the states of fear and hope. This moderation is called 'goodness' by Allah. Goodness is a preparation and cause of receiving the mercy of Allah.

Therefore, without having goodness, the expectation of a person for receiving the mercy of Allah is undue. The verse says:

"... surely the mercy of Allah is nigh to the good-doers."

Surah Al-'A'raf, Verse 57

وَهُوَ الَّذِي يُرْسِلُ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ حَتَّىٰ إِذَا أَقْلَتْ سَحَابًا ثِقَالًا سُقْنَاهُ لِبَلَدٍ مَّيِّتٍ
فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ ائْمَرَاتٍ كَذَٰلِكَ نُخْرِجُ الْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ

57. "And it is He Who sends the winds as good tidings heralding His mercy, till when they carry the heavy-laden clouds, We drive them to a dead land, and therewith We send down water, and with it We bring forth fruits of every kind. Thus shall We bring forth the dead, so that you might remember."

In former verses, the words were upon theology. In this verse, Resurrection is referred to. In the discussions of concerning each of 'origin' and 'end', they have been reasoned through natural affairs and the order of creation.

Nature, of course, with all the elaboration and order that it has, is under the authority and Will of Allah, and it must not cause man to become heedless of the origin of existence.

We must be careful not to lose ourselves when we are dealing with scientific formulas and material laws. The movement of winds, the descent of different rains, and the growth of plants are certainly performed with the device of Allah (S.w.T.).

"And it is He Who sends the winds as good tidings heralding His mercy, till when they carry the heavy-laden clouds, We drive them to a dead land, and therewith We send down water, and with it We bring forth fruits of every kind..."

The deniers of Resurrection have no proof. They only consider it far away.

The examples of life are found in nature. Gathering the atoms of a pear, an apple, and a pomegranate, which are scattered in the soil, is like the gathering of the atoms of the dead. These examples are sufficient to remove that consideration of theirs.

The verse says:

"... Thus shall We bring forth the dead so that you might remember."

Death does not happen in the sense of perfect non-existence, but it is a change of state. The same as the dead land (in the winter) does not mean the lack of land.

Surah Al-'A'raf, Verse 58

وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ وَالَّذِي خَبَتْ لَا يَخْرُجُ إِلَّا نَكِدًا كَذَلِكَ نُصَرِّفُ
الْآيَاتِ لِقَوْمٍ يَشْكُرُونَ

58. "And the good land -its vegetation comes forth (in abundance) by the leave of its Lord while that which is bad springs up nothing but (something useless) scantily. Thus do We repeat the Signs for a people who give thanks."

The verses of the Qur'an are like the rains of mercy. When they are recited unto the receptive persons, they bring acknowledgement, love, faith and effort afterward. But they do not increase anything in the unbelievers save obstinacy and enmity. The Qur'an says:

"And we send down (stage by stage) of the Qur'an that which is a healing and a mercy to those who believe, but it adds not to the unjust but perdition."¹

Yet, it should be said that, the family nobility, is one of the factors of heritage and personality.

"And the good land -its vegetation comes forth (in abundance) ..."

For this reason, only the descent of the rain of mercy is not enough, but the fitness and eligibility of the place, and also the leave of Allah, are necessary.

"... by the leave of its Lord...."

The Qur'an is the source of guidance and statement for all, but only the pious ones, and those who are thankful, can enjoy its contents.

"... while that which is bad springs up nothing but (something useless) scantily. Thus do We repeat the Signs for a people who give thanks."

Note

1. Surah Al-'Isra', No.17, Verse 82

Section 8: The Ministry of Noah

Noah's exhortations to his people to serve Allah alone - The people belied him and were drowned,

Surah Al-'A'raf, Verses 59 - 60

لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ إِنِّي أَخَافُ
عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ
قَالَ الْمَلَأُ مِنْ قَوْمِهِ إِنَّا لَنَآكُ فِي ضَلَالٍ مُّبِينٍ

59. *"Indeed We sent Noah to his people, so he said: 'O my people! Serve Allah. You have no god other than Him. Verily I fear for you the chastisement of a grievous day.'"*

60. *"The chiefs of his people said: 'Verily we do see you in manifest error.'"*

The example of 'that which is bad springs up nothing', which was referred to in the previous verse, was the people of Noah, to whom whatever he (as) advised he got nothing.

The story of the people of Noah has been mentioned in the Qur'an in Suras: Al-'A'raf, As-Saffat, Al-'Isra', al-A'hzab, Yunus, Al-Mu'minun, Al-Ghamar, and Noah.

However, the beginning thing that prophets invite to, is the invitation to Unity and theology. This is in common for the believers in all Divine religions.

"Indeed We sent Noah to his people, so he said: 'O my people! Serve Allah you have no god other than Him. ...'"

Prophets are the true sympathizers of human beings. The verse continues the statement of Noah, saying:

"...Verily I fear for you the chastisement of a grievous day."

Anyhow, this fact should be pointed out that the invitation of Noah was worldly, since all the people of the world in that time were the people of Noah. Then when he cursed, all the disbelievers throughout the world were involved in his curse, and they were drowned entirely.

The Qur'an narrates the supplication of Noah, thus:

"And Noah said: My Lord! leave not upon the earth any dweller from among the unbelievers'." ¹

The opponents of prophets have always been some groups of notable ones among the chiefs of the rich whose dazzling glare has filled the eyes of people.

"The chiefs of his people said. ..."

To know prophets as the misguided ones is worse than to disbelieve in them. When the nature of some people is transformed, they consider a true guide as a misguided one.

Now, in twenty first century, the world of atheism imagine themselves as the ones of a sound and serene mind, while they introduce the adherents of divine religions and prophets as some reactionists and simple-minded people.

He who pursues the theical system and tries to root out the system of paganism, should expect to face with any slunder, accusation, and affront.

"... 'Verily we see you in manifest error'."

Surah Al-'A'raf, Verses 61 - 62

قَالَ يَا قَوْمِ لَيْسَ بِي ضَلَالَةٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ
أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأُنصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ

61. "He said: ' O' my people! There is no error in me, but I am a Messenger from the Lord of the worlds."

62. "I deliver to you the Messages of my Lord, and I advise you sincerely, and I know from Allah what you do not know."

In response to the affront and harshness of the opponents, Noah, with a calm, firm, and tender tone, said that not only he was not misguided, but also there was no sign of misguidance in him. He added that he was a messenger of Allah, the Lord of the worlds. The verse says:

"He said: 'O' my people! There is no error in me, but I am a Messenger from the Lord of the worlds."

This phrase is a hint to the fact that all the different gods they believed in were in vain.

The Lord of the whole people and the things of the world is Allah, the only One God, Who is the Creator of all of them.

Noah (as) continued saying that his aim was to perform the mission of his Lord perfectly and to convey His revealed Messages to them. The holy verse says:

"I deliver you the Messages of my Lord....."

He told the opponents that he would do his best for them in the path of benevolence.

"... and I advise you sincerely....."

Then, finally Noah added that:

".... and I know from Allah what you do not know."

This phrase may be a threat against their oppositions, indicating that he knew some painful punishments for the evil doers that they were not aware of yet. And also it points to the grace and mercy of Allah that if they paved the way of obedience he would know some blessings and rewards from him that they did not know, as well as the greatness and vastness of them.

Surah Al-'A'raf, Verse 63

أَوَعَجِبْتُمْ أَن جَاءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَى رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ وَلِتَتَّقُوا وَلَعَلَّكُمْ تُرْحَمُونَ

63. "What! do you wonder that an admonition has come to you from your Lord through a man from among you, that he might warn you so that you might keep from evil and so that (His) mercy may be shown to you?"

The Divine statement inquires:

"What! do you wonder that an admonition has come to you from your Lord through a man from among you, that he might warn you so that you might keep from evil and so that (His) mercy may be shown to you?"

The verse implies that you should not surprise that the Divine statement, the prophet hood and the messenger ship have been sent down upon a man who is from among yourselves in order that he warns you of the divine retribution if you do not believe.

When the verse implies that you should not surprise, it is for the reason that .if a person sincerely and sympathetically arises for the guidance and improvement of a community, it is not surprising.

The wonder is in this that people do not have pity on themselves, and they supply the means of their own wretchedness. Moreover, prophet hood is assigned for the interest of people. It adapts the wisdom and common good, and besides that intellect confirms it, too.

However, the purpose of coming Noah was that those people to avoid infidelity and sinning, so that they be shown mercy to.

Surah Al-'A'raf, Verse 64

فَكَذَّبُوهُ فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلِّ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ

64. "But they belied him, so We delivered him and those with him in the Ark, and We drowned those who belied Our Signs. Verily they were a blind people."

As a result of the very undue wonder, the people of Noah rejected him. Therefore, Allah delivered him and those believers who were in Noah's Ark from being drowned, and, thereafter, He drowned all those who belied Noah and the Divine revelations. They were some blind-hearted people, and they were misguided.

"But they belied him, so We delivered him and those with him in the Ark, and We drowned those who belied Our Signs. Verily they were a blind people."

The Arabic word / 'amin / is the plural form of / 'amy /. It is applied upon a person whose insight and innate vision are unable to do their functions.²

Notes

1. Surah Noah, No.71, Verse 26
2. Al-Mizan, the commentary

Section 9: The Ministry of Messenger of Hud

Messenger Hud only exhorting his people to serve only Allah and none - The people challenging Hud against the threats of the wrath of Allah - The punishment they suffered,

Surah Al-'A'raf, Verse 65

وَالِى عَادٍ أَخَاهُمْ هُودًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهِ غَيْرُهُ أَفَلَا تَتَّقُونَ

65. "And unto (the people on 'Ad (We sent) their brother Hud. He said: ' O' my people! Serve Allah (alone), you have no god other than Him, will you not keep from evil?"

This second story, the prophet hood of Hud has been told in this Surah. The detailed story of Prophet Hud has been referred to in Surah Ash-Shu'ara' and Surah Hud.

The people of 'Ad had been living in a zone in the south of Arabia by the name of Ahghaf. Physically they were very strong and, from the point of agriculture and raising cattle, they were a powerful people. This group of people was involved in idolatry and corruption.

Hud was one of the relatives of these people. He was appointed to prophet hood among them. He invited his people to Unity, as Noah did.

Explanations

1. Invitation to Unity is at the top of the mission of prophets.

"... He said: ' O' my people! Serve Allah (alone)...."

2. The most sympathetic and compassionate leaders unto people were the divine prophets.

"And unto (the people of) 'Ad (We sent) their brother Hud. ..."

3. Preachers should treat as a brother with people. They ought to love them.

"... (We sent) their brother Hud. ..."

4. The Wrath of Allah upon the former disbelievers should be taken as a warner by the later generations to be aware and to take example so that they be afraid of rejecting the Divine religion.

"... you have no god other than Him, will you not keep from evil?"

Surah Al-'A'raf, Verses 66 - 68

قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ إِنَّا لَنَآكَ فِي سَفَاهَةٍ وَإِنَّا لَتَظُنُّكَ مِنَ الْكََاذِبِينَ
قَالَ يَا قَوْمِ لَيْسَ بِي سَفَاهَةٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ
أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ

66. "The chiefs of those who disbelieved from among his people said: 'Verily we see you in folly, and verily we do think you to be of the liars'."

67. "He said: ' O' my people! There is no folly in me, but I am a Messenger from the Lord of the worlds '."

68. "I deliver to you the Messages of my Lord, and I am a faithful adviser for you."

A group of disbelieving people, or a party of the rich, told Hud that they had distinguished him as a foolish, ignorant, and silly person. They added that - they thought his words were thoroughly lies. The holy verse says:

"The chiefs of those who disbelieved from among his people said:

'Verily we see you in folly, and verily we do think you to be of the liars'."

In Answer to them, Hud said that they would be sure that he did not told them that matter foolishly. He added that he was a messenger from the side of the Lord of the worlds. The verse says:

"He said: 'O' my people! There is no folly in me, but I am a Messenger from the Lord of the worlds'."

Thus, the Lord, the Exalted, teaches us that no one should face the ignorant people with a disgrace word, nor the one should answer their unagreeable word with a disgrace statement. But, he should only negate whatever wrong they have attributed him with. The same as Hud did not say anything obscene to them in answer to that undue attribution.

Hud continued his statement and added that he was to deliver them the information that his Lord gave him, and he advised them not to abandon the obedience of Allah. He told them they should be certain that he (Hud) was faithful in conveying the message of Allah to them and he never told a lie, nor he changed anything. The verse says:

"I deliver to you the Messages of my Lord, and I am a faithful adviser for you."

Surah Al-'A'raf, Verse 69

أَوْعَيْبْتُمْ أَنْ جَاءَكُمْ مِنْ رَبِّكُمْ عَلَى رَجُلٍ مِّنْكُمْ لِيُنذِرَكُمْ وَأَذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِي الْخَلْقِ بَسْطَةً فَاذْكُرُوا آلَاءَ اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ

69. "What! do you wonder that an admonition has come to you from your Lord through a man from among you, that he might warn you? And remember when He made you successors after Noah's people, and increased you in stature. Therefore, remember the bounties of Allah so that you may be prosperous."

There is no wonder that the prophecy, or in other word, the miracle and revelation has allocated to a man who is from among themselves and has grown up with them, His aim is to threaten them not to do vice.

However, the Qur'an asks them why they wonder from the messenger ship of a man who is from among them, but they do not wonder, that they worship a stone. The verse says:

"What! do you wonder that an admonition has come to you from your Lord through a man from among you, that he might warn you?..."

Then, they should remember the favours of Allah and that, after the destruction of the people of Noah as a result of their committing sins, He, settled them on the earth and increased them in stature and strength.

".... And remember when He made you successors after Noah's people, and increased you in stature...."

When the servants of Allah do remember the bounties of Allah practically, they will consequently be prosperous both in this world and in the Hereafter.

".... Therefore, remember the bounties of Allah so that you may be prosperous."

Surah Al-'A'raf, Verse 70

قَالُوا أَجِئْتَنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ وَنَذَرَ مَا كَانَ يَعْبُدُ آبَاؤُنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ

70. "They said: 'Have you come to us that we should serve Allah alone and give up what our fathers used to serve? Then bring us what you promise us to, if you are of the truthful ones'."

The people of 'Ad told Hud whether he had come to them in order that he would make them worship Allah, the One, and restrain them from worshipping their gods which their ancestors had been worshipping.

They told him if he was truthful, that he was a messenger of Allah, he would bring upon them down the punishment he had threatened them to for worshipping idols. The verse says:

"They said: 'Have you come to us that we should serve Allah alone and give up what our fathers used to serve? Then bring us what you promise us to, if you are of the truthful ones'."

Surah Al-'A'raf, Verse 71

قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِّن رَّبِّكُمْ رِجْسٌ وَغَضَبٌ أَتُجَادِلُونَنِي فِي أَسْمَاءَ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا نَزَّلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِّنَ الْمُنْتَظِرِينَ

71. "He (Hud) said: "There have already fallen you punishment and wrath from your Lord. Do you dispute with me about names which you and your fathers have named (your idols), for which Allah has not sent any authority? Wait then, and verily I, also with you, will be of those who wait."

The verse begins thus:

"He (Hud) said: "There have already fallen you punishment and wrath from your Lord. ..."

In answer to them, Hud (as) said to them that the punishment was certain to be fallen on them. They had done something that they deserved the wrath of Allah. The Wrath of Allah is in the manner that He wills punishment or evil-doers.

The verse continues saying:

"... Do you dispute with me about names which you and your fathers have named (your idols), for which Allah has not sent any authority Wait then, and verily I, also with you, will be of those who wait."

Hud asked them whether they hostilely disputed with him about the idols that their fathers had invented and named them with divinity, while those idols had no attribute or sign of divinity and also there had come down no proof for their divinity from the side of Allah.

It is evident that such a great claim needed a sharp and firm proof that should be offered by them, not by Hud. He said that he should bring evidences that One God was their real deity, and that there is no god but He, from Whom Hud was sent as a messenger.

Some commentators have said that they had named each of their idols in a different form. Hud said that those names were from their own wishes.

Therefore, they must wait for the punishment that he (as) was waiting for, too.

Surah Al-'A'raf, Verse 72

فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ مِنَّا وَقَطَّعْنَا دَابِرَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَمَا كَانُوا مُؤْمِنِينَ

72. "So We delivered him and those who were with him by a mercy from Us, and We cut away the roots of those who belied Our Signs and were not believers."

The verse implies that Allah brought Hud and those who had believed from among the disbelievers and delivered them from His punishment by His mercy, and He involved those who rejected Allah's signs and did not believe in His messenger in chastisement so that He cut away the roots of them.

"So We delivered him and those with him by a mercy from Us and We cut away the roots of those belied Our signs and were not believers."

The occurrence of the phrase: "(They) were not believers" in the verse is with the purpose of showing that it was known from their status that they would not have believed if they had remained more.

It is understood from this verse that the people of Hud were caught by the punishment of Allah, and they were destroyed.

Section 10: The Ministries of Salih and Lut

Salih's exhortation to believe in an stick to Unity of Allah -The people disbelieved and got punished - Lut preached of life -He was rejected and the people were seized by a severe punishment.

Surah Al-'A'raf, Verse 73

وَالِى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ قَدْ جَاءَتْكُمْ بَيِّنَةٌ
مِّن رَّبِّكُمْ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ
عَذَابٌ أَلِيمٌ

73. "And unto (the people of) Thamud (We sent) their brother Salih. He said: 'O' my people! Serve Allah. You have no god other than Him. There has come to you a clear proof from your Lord. This is the she-camel of Allah, to be a sign for you. So leave her alone to graze in Allah's earth, and do not touch her with any harm, lest a painful chastisement will seize you."

In the Qur'an, there have been referred to the name of 'she-camel' seven times and to 'the people of Thamud' twenty six times. The story of the people of Thamud is mentioned in Suras: Ash-Shu'ara, Al -Qamar, Ash-Shams, and Hud. As the commentary book Al -Mizan denotes, the people of Thamud lived in Yemen.

The verse says:

"And unto (the people of) Thamud (We sent) their brother Salih. He said: 'O' my people! Serve Allah. You have no god other than Him. There has come to you a clear proof from your Lord. This is the she-camel of Allah, to be a sign for you. So leave her alone to graze in Allah's earth, and do not touch her with any harm, lest a painful chastisement will seize you."

There are some differences between the meaning of the Qur'anic term /bayyinah/ (divine proof, miracle) and the manner of extraordinary accomplishments of human beings, as follows:

A -A miracle needs practice, suggestion, and gaining.

B- Miracles are brought forth by some good and immaculate persons, but other accomplishments may be offered even by some inept persons.

C -The goal of miracles is guidance, while the aim of ordinary people may be ostentation, popularity, gaining wealth, and amusement.

D -The acts of prophets in miracles are accompanied with challenge. That is, they claim that others cannot do the like of them. But there is none of these signs in the act of outstanding intellectual figures, inventors, and the ascetics.

E -Prophets are in need of Divine miracles. Sometimes, miracles have been offered through the demand of people, such as: splitting of the moon, and the she-camel of Salih.

The style and the motto of prophets are the same. Monotheism .is the first invitation of prophets.

"... serve Allah. You have no god other than Him."

Prophets have come out from among people, and they treat like brothers with them.

Explanations

1. To whatever the grace and mercy of Allah reaches, it will obtain sanctity, (like the she-camel of Allah).
2. The retribution of sacrilege is the punishment of Allah. The verse says: **"... and do not touch her"**
3. A miracle should be perceptible for human beings in all levels, (like the she-camel which came out of a mountain).
4. The kind of people's demand sometimes concerns to the conditions of their system of thought, and the social and economical circumstances of them. (For example, if it happened to day, perhaps, they might demand that a satellite comes out from the mountain.)

Surah Al-'A'raf, Verse 74

وَاذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ عَادٍ وَبَوَّأَكُمْ فِي الْأَرْضِ تَتَّخِذُونَ مِنْ سُهُولِهَا قُصُورًا
وَتَنْجِتُونَ الْجِبَالَ بُيُوتًا فَادْكُرُوا آلَاءَ اللَّهِ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ

74. "And remember when He appointed you successors after 'Ad and settled you in the earth, you build castles on its plains and hew the mountains into houses. So remember Allah's bounties, and do not mischief in the earth, doing corruption."

In this verse, the Qur'an says:

"And remember when He appointed you successors after 'Ad and settled you in the earth..."

It means that, on one side, do not forget the abundant bounties of Allah, and, on the other side, be aware that there were some other rebellious nations before you, like the people of 'Ad, who were involved in the punishment of Allah and were destroyed as a result of their oppositions.

Then, the Qur'an emphasizes on some divine favors and possibilities of the people of Thumud. It says that they lived on a land where there were level plains with some suitable soil. They had built castles on its plains and had made houses inside the mountains for themselves. The verse adds:

"... you build castles on its plains and hew the mountains into houses....."

And, at the end of the verse, it admonishes them to remember all the blessings of Allah so that they do not make mischief in the earth and not to be ingratitude due to His bounties. The verse continues saying:

"... So remember Allah's bounties, and do not mischief in the earth, doing corruption."

Surah Al-'A'raf, Verses 75 - 76

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لِلَّذِينَ اسْتُضْعِفُوا لِمَنْ آمَنَ مِنْهُمْ أَتَعْلَمُونَ أَنَّ صَالِحًا
مُرْسَلٌ مِّن رَّبِّهِ قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ مُؤْمِنُونَ
قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي آمَنْتُمْ بِهِ كَافِرُونَ

75. "The chiefs of the arrogant among his people said to those who were considered weak -those of them who believed - 'Do you know that

Salih is sent by his Lord?' They said: 'Surely we believe in what he has been sent with'."

76. "Those who were arrogant said: 'We, indeed, disbelieve in that which you believe'."

We see again that the wealthy and notable group of those people, who had a good seeming outward but an evil inward, began to oppose with this great messenger of Allah. This group of notable arrogant persons from among the people of Salih told some believing oppressed ones of them asking whether they really knew that Salih was sent from the side of Allah to guide them.

"The chiefs of the arrogant among his people said to those who were considered weak -those of them who believed -'Do you know that Salih is sent by his Lord?' ..."

Then, before long, they faced with their decisive and sharp answer, which indicated of their firm and strong decision. Their answer was that they said not only they knew that Salih was sent by Allah, but also they believed in what he had been missioned for and had invited people to it. The verse says:

".... They said: 'Surely we believe in what he has been sent with'."

These proud arrogant chiefs did not cease their enmity and, in order to weaken the spiritual strength of the believers, they said to them that they did not believe in what the believers believed.

The verse says:

"Those who were arrogant said: 'We, indeed, disbelieve in that which you believe'."

Surah Al-'A'raf, Verse 77

فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَوْصِيائِهَا صَالِحًا بِمَا تَعِدُّنَا إِنَّ كُنْتَ مِنَ الْمُرْسَلِينَ

77. "So they hamstrung the She-camel and revolted against their Lord's commandment, and they said: ' O' Salih! bring us that you promise us to, if you are of the messengers '."

The arrogant wealthy persons among Salih's people became despair of weakening the foundations of the Faith of masses of people who were faithful. On the other side, they saw that, with the existence of the 'she-camel' that was counted as - Salih's miracle, their hostile plots were remained useless.

Then, they decided to destroy the 'She-camel'. Before anything else, they hamstrung her and, disobeying Allah's command, they killed her. The verse says:

"So they hamstrung the She-camel nd revolted against their Lord's commandment....."

They did not suffice to this vice, but they came to Salih and vividly told him to bring them Allah's punishment as soon as possible, if he was the messenger of Allah.

"... and they said: ' O' Salih! bring us that you promise us to, if you are of the messengers'."

This word, in fact, was making a kind of fight against Salih in order to weaken the spirit of both -Salih and the believers.

Surah Al-'A'raf, Verse 78

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَاثِمِينَ

78. "Then the earthquake seized them, so they became motionless bodies in their dwellings."

In this verse, the destruction of the people of Thamud is stated that it was done by earthquake. And, in Surah Fussilat. No.41. verse No.17, and Surah Ath- Thariyat. No. 51. verse 44 it is said that it was done by rumbling:

"... so the rumbling overtook them while they were yet looking on."

Rumbling destroyed them while they were gazing. Therefore, there was a combination of two retributions in one moment upon them.

The Arabic term /jaθim/ is applied for a person who has fallen on his knees and is not capable to stand up.

Thus, the Wrath of Allah (S.w.T.) befalls all of a sudden. Beware! The verse says:

"Then the earthquake seized them, so they became motionless bodies in their dwellings."

The promises of prophets are practically doable. So, take their warnings earnestly.

In the former verses, it was recited:

"... and do not touch her with any harm, lest a painful chastisement seizes you."¹

This 'earthquake' is the same 'painful chastisement'.

There are many earthquakes and natural terrible events which themselves are the punishment of Allah.

"Then the earthquake seized them....."

Surah Al-'A'raf, Verse 79

فَتَوَّأْنَهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رَسُولَ رَبِّي وَنَصَحْتُ لَكُمْ وَلَكِنْ لَا تُحِبُّونَ

79. "Then he turned away from them and said: 'O' my people! verily I have delivered to you the Message of my Lord, and advised you sincerely; but you do not like sincere advisers'."

The word of Salih to his people is probable to be fulfilled either before the descent of the chastisement in order to complete the argument, or after their destruction.

It can be in the same manner that the Messenger of Allah (S) also spoke to the dead bodies of disbelievers that were inside the Badr well. The audience asked him (S) whether they were alive, and the Prophet (S) said: "yes".

However, the mission of prophets is to convey the Divine message accompanied with sympathy and benevolence. It is not only a dry, bare communication, like the communication of regulations and circulars in formal offices.

"...and advise you sincerely; ..."

Allah's retributions are given after delivering the message and completing the argument.

"... verily I have delivered to you the Message of my Lord....."

By the way, we ought to like the advisers. He who dislikes those who work sympathetically, provides the means of the Wrath of Allah for himself.

"... and advised you sincerely; but you do not like sincere advisers '."

Surah Al-‘A’raf, Verses 80 - 81

وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ

إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّنْ دُونِ النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ

80. "And (We sent) Lut when he said to his people: 'What! Do you commit an indecency which none in the world has ever done before you? '

81. "Verily you come to men in lust instead of women! Nay, you are an extravagant people."

Prophet Lut (as) was from the family of Abraham (as). He was the only man who believed in him and migrated with him. Surah Al -' Ankabut No.29. Verse 26 says:

"And Lut believed in him ..."

Abraham (as) sent him to a zone where indecencies were circulated at that time.

It has been narrated that they committed the act of sodomy upon their guests so that people be afraid of being a guest. As the Qur'an points out, Prophet Lut suggested them to marry his daughters, but they did not accept.

There are some advantages in marriage that are absent in sodomy. A few of them are such as: 1) Affection, mercy, and intimate ease; 2) offspring; - forming a family organization; and 3) the subjects of humanity and naturalness existed in marriage.

Unfortunately, the world of the west has formally accepted the hideous act of sodomy, and in some European countries the action has become legal:

The Qur'anic phrase "their brother" has been used for Hud, Salih, and Shu'ayb (Jethro) (as), but it has not been applied for Lut . Perhaps, this difference is for the sake that Lut (as) migrated from another zone for divine messenger ship.

Explanations

1- A great part of Lut's preaching was upon the struggle against the indecencies and sexual prohibitions, since the most important problem of his society was indecency.

2- Idol worshippers had the pretext of the belief of their ancestors in idolatry, but followers of indecency had not this pretext, either. They themselves initiated this crime and sin. The verse says:

"And (We sent) Lut when he said to his people: 'What ! Do you commit an indecency which none in the world has ever done before you ' "

3- He who abandons the way of nature is counted as an extravagant person.

The verse says:

"Verily you come to men in lust instead of women! Nay, you are an extravagant people."

Surah Al-‘A’raf, Verse 82

وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ مِّنْ قَرْيَتِكُمْ إِنَّهُمْ أَنَاسٌ يَّتَطَهَّرُونَ

82. *"And the answer of his people was no other than that they said: 'Expel them from your town; verily they are a people (who seek) to purify (themselves) '."*

This verse contains a hint to the illogical obstinate answer of those people of Lut. It implies that they had no answer in response to the invitation of this benevolent and sympathetic prophet, save that they angrily ordered their men to expel Lut and his followers from their town. What was their fault? Their fault was that they were some pure people who did not use to commit sin.

Those people of Lut accused these pure believers that they not only did not have the same opinion of theirs, but also made trouble for them.

The verse says:

"And the answer of his people was no other than that they said: 'Expel them from your town; 'verily they are a people (who seek) to purify (themselves) '."

Explanations

1- Sinners are illogical.

"And the answer of his people was no other than that they said: 'Expel them from your town....."

2- Whenever corruption of a society increases, the purified and sincere persons will be deserted, and purity is counted a crime therein. It will be like the state that criminals maintain no right in the society for the pure ones.

"Expel them from your town....."

Thus, in the path of 'forbidding the wrong', we should be prepared to be banished, and for accepting other hardships.

3- At the same time when the people of Lut were accustomed to sins, they knew Lut and his followers as some purified persons.

Surah Al-'A'raf, Verse 83

فَأَنجَيْنَاهُ وَأَهْلَهُ إِلَّا رَأْتَهُ كَانَتْ مِنَ الْغَابِرِينَ

83. *"So We delivered him and his family, except his wife; she was of those who remained behind (in the ashes of punishment)."*

Regarding what was stated in the three above-mentioned holy verses, any just arbitrator can issue the command of condemnation of this mischievous nation.

That is why the Qur'an in this verse implies that since they did thus, Allah saved Lut and his true followers and his family, who were pious, except his wife, whom He left among the mischievous people, because, from the point of belief and creed, she was the same as the people of Lut were.

The verse says:

"So we delivered him and his family, except his wife; she was of those who remained behind (in the ashes of punishment)."

Surah Al-'A'raf, Verse 84

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ

84. "And We rained down on them a rain (of punishment). Consider then how the end of the guilty was!"

The destruction of the people of Lut was done by means of raining aerolites over them. They were some aerolites like clay that were marked with the Lord. Or, every stone was particularized to destroy a definite person. This meaning is taken from Surah Hud No.11. Verses 82-83 that say:

"... and rained down upon them stones, of what had been decreed, one after another." "Marked (for punishment) with your Lord ..."

The current verse itself is recited as follows:

"And We rained down on them a rain (of punishment). Consider then how the end of the guilty was! "

Besides committing sodomy, the people of Lut used to do some other indecencies. They used to gamble, to talk idle, to asperse, to throw stones at wayfarers, and to uncover the private parts before public eyes.²

Upon the philosophy of prohibition of sodomy, Imam Sadiq (as) has said: "Sodomy decreases the family affection between wife and husband and ceases generation. It destroys the natural sexual intercourse and brings up many other corruptions."³

In Islam, the retribution of homosexuality and sodomy is execution, whether for the active sodomy or the passive sodomy. As a tradition narrated from Imam Sadiq (as) denotes, at the moment of performing homosexuality the throne of Heaven shakes and on Resurrection Day its doer will be mustered in a state of major ritual impurity. The one will be involved in the Wrath of Allah and will abide in Hell.⁴

The Messenger of Allah (S) said that the curse of Allah will be upon those men who make themselves like women and go to sensual men.⁵

Explanation

The Wrath of Allah is not particular only to one group of criminals, but all criminals must be careful.

"... Consider then how the end of the guilty was! "

Notes

1. The current Surah, Verse 73.
2. Safinat-ul-Bihar, Vol. 2, P. 517
3. Was'a'il-ush-Shi'ah, Vol. 14, P. 252
4. Was'a'il-ush-Shi'ah, Vol. 14, P. 249
5. Was'a'il-ush-Shi'ah, Vol. 14, P. 255

Section 11: The Ministry of Shu 'ayb

Shu'ayb exhorts his people to believe in and stick to the Unity of Allah - His rejection and the punishment.

Surah Al-'A'raf, Verse 85

وَالِى مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ قَدْ جَاءَتْكُم بَيِّنَةٌ
مِّن رَّبِّكُمْ فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ
إِصْلَاحِهَا ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ

85. *"And (We sent) unto (the people of) Madyan their brother Shu'ayb. He said: 'O' my people! Serve Allah! You have no god other than Him. There has come to you a clear proof from your Lord. Therefore give full measure and weight and do not diminish to men their things, and do not make mischief in the earth after its improvement. This is better for you, if you are believers."*

Jethro's Messengership in Madyan

Jethro, whose genealogical tree, according to the history records, with several dynasties reaches Abraham, was missioned to go towards the inhabitants of Madyan. At that time, Madyan was one of the cities of Syria the people of which were mostly merchants.

Idolatry, short weighing, defraudation and falsification in social relationships were fully current among them. The explanation of the conflict and dispute between this great prophet (as) and the inhabitants of Madyan is stated in several Suras of the Qur'an, and in Surah Hud, No.11 and Surah Ash-Shu'ara, No.26, in particular.

In this current verse, the Qur'an says that Allah sent to the people of Madyan their brother Jethro.

The verse says:

"And (We sent) unto (the people of) Madyan their brother Shu'ayb. ..."

Then the verse adds that Shu'ayb, like all other prophets, began his invitation with the subject of Monotheism and, as the Qur'an remarks:

"... He said: 'O' my people! Serve Allah! You have no god other than Him. ..."

He emphasized that not only the mentioned ordinance was the command of wisdom, but also it was proved by the clear evidences that had come from their Lord for them. The verse says:

"... There has come to you a clear proof from your Lord. ..."

Next to the invitation to monotheism, he tried to struggle against their social, economical, and ethical corruptions.

At first, he restrained them from defraudation, falsification in social relationships which they were polluted with, and told them now that the path of Allah was revealed to them they should pay the right measure and weight so that the due things of people might not be diminished. The verse says:

"... Therefore give full measure and weight and do not diminish to men their things...."

Then, he points to one of other wrong actions of those people, and says:

"... and do not make mischief in the earth after its improvement. ..."

It is certain that none may make profit from making mischief, irrespective of ethical mischief, faithlessness, and insecurity. So, at the end of the verse, it adds:

"... This is better for you, if you are believers."

Surah Al-'A'raf, Verse 86

وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ وَتَصُدُّونَ عَنِ سَبِيلِ اللَّهِ مَنْ آمَنَ بِهِ وَتَبْغُوهَا عِوَجًا
وَاذْكُرُوا إِذْ كُنْتُمْ قَلِيلًا فَكَثَّرَكُمْ وَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ

86. "And do not sit in every path, threatening and hindering from the path of Allah those who believe in Him, desiring to make it crooked. And remember when you were few, then He multiplied you; and consider how the end of the mischief makers was."

In this verse, the fourth advice of Shu'ayb has been pointed out, where it says:

"And do not sit in every path, threatening and hindering from the path of Allah those who believe in Him, desiring to make it crooked. ..."

Then, at the end of the verse, the fifth advice of Jethro has been referred to. It reminds them the bounties of Allah in order to stimulate the feeling of gratitude and thanksgiving in them. The verse says:

"... And remember when you were few, then He multiplied you....."

It is understood from this phrase of the verse that, in most instances, multiplicity of persons can be the origin of power and greatness of the development of the society.

Finally, the Qur'an advises people to carefully observe the end of the mischief-mongers that how evil was their fate, and that they do not follow the way of makers of mischief.

"... and consider how the end of the mischief makers was."

Surah Al-'A'raf, Verse 87

وَإِنْ كَانَ طَائِفَةٌ مِّنْكُمْ آمَنُوا بِالَّذِي أُرْسِلْتُ بِهِ وَطَائِفَةٌ لَّمْ يُؤْمِنُوا فَاصْبِرُوا حَتَّى يَحْكُمَ اللَّهُ
بَيْنَنَا وَهُوَ خَيْرُ الْحَاكِمِينَ

87. "And if there is a party of you who believe in that with which I have been sent, and a party who do not believe, then wait with patience until Allah judges between us, and He is the best of the judges."

The opponents of Jethro scornfully asked him where the punishment of Allah was. On the other side, the adherents of the Faith were also waiting for the helps of Allah. The content of the verse is something in the middle, so that neither the disbelievers become proud nor the believers lose hope.

Thus, the history of the adherents of both right and wrong should be studied regarding the end of their fates.

However, in the school of thought and philosophy of prophets, the Faith in the goal and their way is important, not those persons themselves.

The verse says:

"And if there is a party of you who believe in that with which I have been sent, and a party who do not believe, then wait with patience until Allah judges between us, and He is the best of the judges."

The apparent seeming uniformity of the lives of this fleeting world of the disbelievers and believers should not disturb you. Do persevere, since the final judge is Allah (S.W.T.).

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