

SATAN

THE ACCURSED

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Salaamun 'Alaykum

Welcome to the Certificate Course – by **ZAHRA FOUNDATION**, Florida, USA - in SATAN – The Accursed.

The Course is divided into an Introductory Part, THIRTEEN parts (lectures, discussions, a brief commentary on the verses (in al-Qur'an) that contain Shaytan, Shayateen and Iblis. Commentaries and Discussions by great scholars on Chapter an-Nas and al-Falaq. Seeking protection from Shaytan, by different Shia Scholars.

Introduction, Goals and Objectives, Acknowledgments, AND Introductory files to the Course on SATAN – The Accursed Course is attached in MSWORD format. Please read carefully.

The Introductory Materials contain:

Prophet Yahya and Shaytan
Iblis, Shaytan - a General Outlook
Army of Shaytan
al-Taba Tabai on Shaytan
Dr. Bahmanpour on SHAYTAN
How Shaytan Nullifies Our Good Actions
Admonition from Iblis

- 1) The FIRST (of the THIRTEEN) part contains details and text on the following:

Seeking Protection from Shaytan – Imam Ali (AS), Imam Sajjad (AS), al-Shirazi, al-Haeri, al-Majlisi and al-Khumeini
 al-Khumeini on 4 Pillars and Disciplines of Seeking Protection from Shaytan

- 2) The SECOND (of the THIRTEEN) part contains details and text on the following:

Chapter an-Nas and al-Falaq – al-Kashani, at-Taba Tabai, al-Tabarsi and al-Tusi, Mir Ahmed Ali and Faqih Imani

- 3) The THIRD (of the THIRTEEN) part contains details and text on the following:

10 (1-10) Qur'anic Verses on Iblis – Faqih Imani, al-Taba Tabai and Mir Ahmed Ali

- 4) The FOURTH (of the THIRTEEN) part contains details and text on the following:

6 (11-16) Qur'anic Verses on Iblis – Faqih Imani, al-Taba Tabai and Mir Ahmed Ali

Several Scholars on IBLIS – al-Qummi, al-Tusi, al-Kashani and Tafsir al-Tibyan

- 5) The FIFTH (of the THIRTEEN) part contains details and text on the following:

10 (1-10) Qur'anic Verses on SHAYTAN – Faqih Imani, al-Taba Tabai and Mir Ahmed Ali

- 6) The SIXTH (of the THIRTEEN) part contains details and text on the following:

10 (11-20) Qur'anic Verses on SHAYTAN – Faqih Imani, al-Taba Tabai and Mir Ahmed Ali

- 7) The SEVENTH (of the THIRTEEN) part contains details and text on the following:

10 (21-30) Qur'anic Verses on SHAYTAN – Faqih Imani, al-Taba Tabai and Mir Ahmed Ali

- 8) The EIGHTH (of the THIRTEEN) part contains details and text on the following:

10 (31-40) Qur'anic Verses on SHAYTAN – Faqih Imani, al-Taba Tabai and Mir Ahmed Ali

- 9) The NINTH (of the THIRTEEN) part contains details and text on the following:

(41-50) Qur'anic Verses on SHAYTAN – Faqih Imani, al-Taba Tabai and Mir Ahmed Ali

- 10) The TENTH (of the THIRTEEN) part contains details and text on the following:

10 (51-60) Qur'anic Verses on SHAYTAN – Faqih Imani, al-Taba Tabai and Mir Ahmed Ali

- 11) The ELEVENTH (of the THIRTEEN) part contains details and text on the following:

10 (61-70) Qur'anic Verses on SHAYTAN & SHAYATEEN – Faqih Imani, al-Taba Tabai and Mir Ahmed Ali

- 12)12) The TWELFTH (of the THIRTEEN) part contains details and text on the following:

9 (71-79) Qur'anic Verses on SHAYTAN & SHAYATEEN – Faqih Imani, al-Taba Tabai and Mir Ahmed Ali

- 13) The LAST (of the THIRTEEN) part contains details and text on the following:

Lectures on SHAYTAN – *Mujahid Ali Sherrif*

INTRODUCTION

The Religion al-Islam emphasizes all Muslims, men and women, to learn about Shaytan as much as one can, and in the process, to increase faith about the Unity, Power and Dominance of The One Allah. There are many views on The Satan and and this course will take you through almost everything that is out there, and many texts have been translated from Arabic.

GOALS AND OBJECTIVES

The course is designed to please the Imam al-Mahdi (AS) of The Time, and so we can understand and appreciate the methods in which Shaytan misleads us and his trickeries.

ACKNOWLEDGMENTS

This entire course was developed, and is a result of reading and researching many books, and lectures by Dr. Bahmanpour, Mujahid Ali Sheriff. Zahra Foundation takes no credit towards the development of this course. The works of al-Majlisi, al-Haeri, Faqih Imani, al-Taba Tabai, al-Kashani, al-Tabarsi, Mir Ahmed Ali, and so forth, have all been instrumental towards the development of this course.

Together with the above, and as per the scholars of Islam, this kind of direct knowledge of Allah was only available through The Aimmah and may Allah bless all of them, and include us in these blessings.

IBLIS: THE ARCH-DECEIVER JINN

Being familiar with your enemy is the very first step in fighting him. How Iblis works, who works for him or with him, how he approaches humans, how to deal with his temptations and insinuations..., are all topics which should be on the top of everyone's list of priorities.

- Let us, first of all, explain the meaning of the word "Iblis". Like "Satan", it is an Arabic word. Consulting the famous lexicon Lisan al-Arab by Abu al-Fadl Jamal al-Din Muhammad ibn Mukarram ibn Manzour, we find the following on P. 29, Vol. 6 (Dar Sadir, Beirut, Lebanon, 1300 A.H./1883 A.D.):
- Root word: *balasa* or *ablasa* (both past tense verbs) from the mercy of Allah: he lost all hope for the mercy of Allah, and he regretted, hence Iblis, a name attached to Azazel (his original name).
- Azazel is the name of Iblis in the Old Testament. "Iblis" is a noun used as a descriptive adjective. Consulting a good English-English dictionary such as The Random House College Dictionary (Random House, Inc., New York, 1975) Azazel is described as "the scapegoat released on the [Jewish] Day of Atonement, or its destination, hell, "and as one of the "fallen angels."

"Satan" is an adjective used as a noun. Its Arabic origin is shaytan, someone irate, enraged, angry, furious, burning with the fire of wrath; shiyat means burning.

In Greek, his name is Phosphorus.

In Latin mythology, he is referred to as Lucifer, "the light-bearing." This same Latin word also describes planet Venus, the morning star.

In Isaiah 14:12, Lucifer is said to be king of Babylon. This must have been used metaphorically, for certainly most of Babylon's kings were devilish, very evil, proud and arrogant.

- Moreover, there is no such name among all those who ruled not only the city capital Babylon but all of the kingdom of Babylonia. Like the Pharaohs of Egypt, for many centuries contemporaries of the kings of Babylon, these kings demanded their subjects to worship them as their gods. The story of Prophet Abraham and Nemrud is an example.
- Azazel is mentioned in traditions transmitted by renown traditionalist such as Tawus al-Yamani (d. about 106 A.H./724 A.D.) and Mujahid ibn Jabr, Abu al-Hajjaj who both say that:

Before committing his sin, Iblis used to be one of the angels named Azazel. He was one of the residents of the earth, and he belonged to a group of angels known as the jinns. None among the angels was more diligent or more knowledgeable than him. When he disobeyed Allah, He caused him and made him a Satan and named him Iblis.

- According to Ibn Abbas and al-Masudi, before his fall, Iblis was beautiful, ennobled and honored, a ruler over the lower heavens and the earth, and one of the keepers of the janna, the earthly Paradise, temporary home of Adam and Eve.
- When he fell from grace, the Almighty cursed him, deformed him, and cast him away from His mercy. All of this is documented in al-Tabari's tafsir. All Iblis's offspring, therefore, are deformed and ugly, as a matter of fact, the ugliest of all jins. Had humans only seen them, they would have wondered how they ever listened to them and obeyed them.
- There is another theory as to how Iblis came to be mixed with the angels. It is recorded by Sayyid Ali ibn Tawus on p.33 of his book Sa'd al-Su'ood. He says that in the Tablets of prophet Enoch (Idris), there is a record of how the jinns were multiplying and how corrupt they were; so, Iblis pleaded to Allah to save him from them and to let him be in the company of the angels instead, and that Allah granted him his wish.
- Iblis's kunya is "Abu Murra."
- When the Meccans wanted to assassinate the Messenger of Allah in a plot very well documented in history books, a man named al-Shaykh al-Najdi appeared to them. He, in fact, was none other than Iblis. Iblis had simply taken the form of that man and came to the plotters with the suggestion to select one man from each of the Meccan tribes for the execution of their scheme so that Muhammad's blood would be lost among them and Banu Hashim, his clan, would simply be unable on its own to face all the other tribes combined. The kunya of that Najdi was "Abu Murra." Iblis, therefore, was named likewise.

- The jinns eat and drink, marry, and have their own social system. Some of them live for thousands of years, but there is no term set for Iblis and his offspring; he and they shall live till the Day of Judgment. Such respite granted to Iblis is referred to in verses such as these:

He (Iblis) said: *Lord! Grant me a respite till the time when they are raised (for judgment). He (Allah) said: So surely you are of the respited ones, till the period of the time made known.* (Qur'an, 15:36-38)

- This respite means an exemption from having to die, one that lasts till Israfil blows his trumpet for the second, not the first, time, with a time period of forty years between both blows.
- Some scholars, however, are of the view that this respite will terminate at the "minor qiyama", that is when Imam Mahdi (AS), the Awaited Savior, will reappear to put an end to all tyranny and mischief and to start a period of peace and tranquility never enjoyed before in the entire history of mankind.
- Naturally, such an enjoyment can never be complete without first putting an end to Iblis's mischief-making, and Allah knows best.

What did Iblis do before committing his disobedience?

Here is a tradition transmitted by Ibn Abbas that sheds light on this subject:

- The first to dwell on earth were the jinns.
- They caused corruption on it and shed blood, killing each other.
- Allah then sent Iblis to them with an army of angels to annihilate them.
- They were a tribal group called jinns.
- Iblis and the angels with him caused a bloodbath among them and eventually banished them to the islands in the oceans and to the mountains.
- His success caused him to be proud and haughty.
- He said, *I have done something nobody has ever done before.*
- Allah was aware of how Iblis felt, but the other angels who were in his company were not.

Jameel ibn Durraj once asked Imam Abu Abdillah al-Sadiq (AS) about Iblis, whether or not he was an angel. "He was not an angel," said the Imam (AS)," ... *he was from the jinns, and he was in the company of the angels. The angels regarded him as one of them, but Allah knew that he was not; so when He ordered him to bow down to Adam, he did what he did.*

- Iblis knew exactly what he was made of; he knew that unlike the angels who were created from light (noor), he, being a jinn, was created from fire; in the following Qur'anic verse, he admits this fact:

He (Allah) said: *What inspired you from making obeisance when I commanded you to? He (Iblis) said: I am better than him: You have created me of fire, while him have You created of dust.* (Qur'an 7:12)

The Almighty Himself, Creator of everyone and everything, tells us that Iblis was one of the jinns in many verses; here is one of them:

And when We said to the angels: Make obeisance to Adam, they made obeisance but Iblis (did not). He was of the jinns, so he transgressed the commandments of his Lord. (Qur'an, 18:50)

- This verse has confused some people: On one hand, the Almighty says that He addressed the angels, and Iblis was amongst those addressed; so, will that not make him one of them? Not necessarily according to the way Arabs use their language. On the other hand, the very same verse very clearly states that "he (Iblis) was of the jinns."

Ali ibn Ibrahim narrates a tradition traced to Imam Muhammad al-Baqir (AS) who quotes the Commander of the Faithful Imam Ali ibn Abu Talib (AS) stating the following:

- Seven thousand years passed since two species, the jinns and the nisnas, were on earth when Allah the Exalted wanted to create a new creation.
- He unveiled the curtains of the heavens and said to the angels: Look at the residents of the earth from among My creation; look at the jinns and the nisnas.
- When they saw all the sins they were doing, they deemed them monstrous and said: *Lord! You are the Exalted One, the Omnipotent, and there are Your weakling creatures being sustained by Your sustenance, yet they live in disobedience to you while You do not seek revenge for Yourself.*
- When He heard the angels say so, He said to them, *I am going to create a successor to them on earth who will be the hujja (argument or proof) on earth.*
- The angels then said, *Glory to You! Are you going to permit to live on it one who will cause corruption just as the jinns have done? Make a successor one of us, for we do not disobey You; rather, we always Praise, Glorify, and Sanctify You.*
- The most Exalted One said, *I know what you do not; I wish to create a creation Myself and to bring out of his offspring prophets and righteous servants as well as guided Imams who I shall appoint as successors (of one another) over My creation and on My earth, and I shall purge My earth from the nisnas and exile the tyrant ones from among the disobedient jinns and let them reside in the air and throughout the earth, and I shall create a curtain between the jinns and My creations.*
- The angels then said, *Lord! Do whatever You please.*
- Allah then distanced them from the Arsh (Throne) as far as the distance of five hundred years.
- They gathered around it and pointed at it with their fingers, whereupon the Lord looked mercifully at them and set up for them the ma'moor House and said to them: *Circle around it, leave the Throne alone,* so they circled it, and it is the House entered every day by seventy thousand angels who never return to it.
- Allah, therefore, made the ma'moor House for the repentance of the residents of the heavens, then He made the Ka'ba for the repentance of the residents of the earth.

Imam Ali (AS) has also said the following about Iblis as recorded in [Nahjul-Balagha](#):

Conceit overcame him, so he boasted of the superiority of his origin over Adam, and he became fanatical in his bias to his own. The enemy of Allah, therefore, is the leader of fanatics, the ancestor of the proud, the one who set the foundations of fanaticism. He argued with Allah with regard to His destiny, wearing outfit of arrogance, taking off the robe of humility. Do you not see how Allah, because of his pride, humiliated him and because of his arrogance abased him? He made him in the life of this world condemned, and

He prepared for him in the hereafter the fire. Had Allah desired to create Adam of light that snatches the eye-sight and dazzle the minds, and had He made his fragrance breathtaking, He would have just done that. And had He done so, all would have submitted to him, and it would have been easier for the angels to tolerate him.

But Allah, the most Exalted One, tries His creation with a little of what they do not know in order to thus test them, in order to rid them of pride, in order to distance them from conceit; so, you should learn a moral lesson from what Allah did to Iblis! He nullified all the good things he had done for such a very long time and all his endeavor, for he had adored Allah for six thousand years, whether they were years of this life's calculation or of that of the hereafter, all because of a moment's touch of pride!

Ali ibn Ibrahim, the renown mufassir, has said,

- Pride is the very first transgression whereby Allah was disobeyed by Iblis.
- Iblis said, *Lord! Exempt me from having to prostrate to Adam, and I (in return) shall worship You in such a way no angel near to You nor a sent messenger ever will.*
- Allah said, *I have no need for your worship. I wish to be adored as I wish, not as you.*
- But he refused to prostrate, whereupon Allah said to him, *Get out of it, for you are accursed.*
- Iblis said, *How so, Lord, while You are the Just One Who never oppresses? This means You will not reward me for all the good deeds I have done.*
- Allah said, *No, I will not, but ask me whatever you wish of the affairs of the life as rewards for your good deeds, and I shall grant it to you.*
- The first thing Iblis asked for was to remain alive till the Day of Judgment, and Allah, the most Exalted One, granted him his request.
- Then he asked Him to give authority over Adam's offspring, and He granted him this one too.
- Then he said, *Let me be as close to them as the blood in their veins,* and Allah said, *I grant you this one, too.*
- Then Iblis said, *No son is born for them except that two are born for my service, and I shall see them while they cannot see me, and I shall appear to them in any form I wish.* Allah said, *I grant it to you.*
- Then he said, *Lord! Grant me an increase!* Allah said, *I have made for you and your offspring a home in their [humans'] chests.*
- Iblis then said, *Lord! You have given me enough!*
- It was then that Iblis said, as verse 82 of Surat Saad (Qur'an, 38:82) and verse 17 of Surat al-A'raaf (Qur'an 7:17) tell us, *By Your Might, I will surely make them live an evil life, all of them, except Your servants among them, the purified ones,* (Qur'an 38:82-82), and, *As you have caused me to remain disappointed, I will certainly lie in ambush for them on Your Straight Path, then will I certainly come to them from before them, from behind them, from their right side, and from their left, and You shall not find most of them thankful.* (Qur'an, 7:16-17).

On rare occasions, however, Iblis offered sound advice to a select few, knowing that he by no means could fool them. He offered advice to Noah and Moses:

- When Nuh invoked his Lord to condemn his people and to inflict retribution upon them, Iblis came to him and said, *O Nuh! Remember me in three situations, for I am closer during them to any of the servants of Allah: Remember me when you are angry, and remember me when you have to arbitrate between two contenders, and remember me when you sit with a woman and nobody else is present with you.*
- When Nuh landed from the ark after the flood was over, Iblis came to him and said, *Nobody on the face of earth has done me a bigger favor than you! You invoked Allah against these sinners, so you relieved me from having to deal with them. Shall I, then, teach you two merits? Beware of envy, for it did to me what it did. And beware of avarice, for it did to Adam what it did.*
- One of the pieces of advice Iblis offered Prophet Musa was the following: *Whenever you contemplate upon offering charity, do it immediately, for whenever a servant of Allah contemplates upon paying something by way of charity, I, rather than any of my fellows, will keep him company in order to desist him from doing it.*

Who makes Iblis's job easier? As we have learned from the above, anger is on the top of the list, for when anger overtakes someone, the latter will be too weak to use common-sense, let alone wisdom. He will be rash and erratic. The Commander of the Faithful Imam Ali (AS) wrote a letter once to al-Harith al-Hamadani in which he said, *Beware of anger, for it is a great host of Iblis.*

Besides anger, women play a major role in assisting Iblis in carrying out his schemes, I mean when people are overcome by their carnal desires for women who are not lawful for them.

Iblis once said to Moses, *O Musa! You should never be in the company of a woman who is not permissible for you, for no man does so except that I, rather than any of my fellows, will keep him company.*

Definition of Iblis

In the Qur'an, the Devil has 2 names. Iblis, probably derived from the Greek diabolos & used always in the singular & as a personal name, usually in the context of his fall from grace.

Some scholars have argued that Shaytan, his other name which is Arabic & possibly derived from the roots 'to be far from' or 'born with anger,' may have been acquired as a result of his rebellion, while others argue that Iblis is used in context of the Devil's relationship to God, while Shaytan is used in relation to humans. Shaytan occurs much more frequently in the Qur'an than Iblis, usually in connection with the temptation & seduction of humans.

The Qur'an mentions the account of the fall of Iblis several times. When Allah created man, he told all spirits to bow before him. Iblis refused claiming he was better than humans because he was created out of fire instead of mud. Allah then cast him down for his pride. Allah then agrees to let Iblis tempt humanity until the last day when the dead are raised, but tells Iblis he will have no power over Allah, Himself, or any of Allah's servants.

Tricks of Satan

As for the tricks of Shaytan against you they are seven.

1. *He obstructs you from doing acts of obedience.* Repel him, if Allah protects you, by realizing that you are in need of these acts of obedience in order to gather provision from this life for the next life which will have no ending.
2. *He commands you to procrastinate in acts of obedience.* Repel him, if Allah protects you, by realizing that your appointed time is not in your hands and that you could die at any moment.
3. *He commands you to rush in acts of obedience by suggesting to you, "Hurry! In order that you can do so and so!"* Repel him, if Allah protects you, by realizing that few acts of obedience done with perfection is better than many done incompletely.
4. *He commands you to perfect your worship in order to be seen of men.* Repel him, if Allah protects you, by realizing that the sight of Allah is enough for you over the sight of men.
5. *He whispers arrogance and pride in your heart by saying, "Who is greater and more precise than your obedience?"* Repel him, if Allah protects you, by realizing that your acts of obedience to Allah is a blessing from Allah, not from yourself. If it were not for the bounty of Allah, you would not be able to establish any act of obedience, which are nothing next to the blessing of Allah Ta'ala.
6. This is the greatest of his tricks, he says to you, *Make strenuous effort in keeping your obedience of Allah secret. Soon He will make your acts manifest before the world!* Repel him, if Allah protects you, that you are a slave of Allah and that He alone is your Master. If He wills, He will manifest you and if He wills He will keep you concealed. If He wills, He will make you important and if He wills He will make you insignificant. That is for Him to decide, and you should not care whether He manifests your good deeds to people or not, because there is nothing in their hands worth seeking after.
7. He suggests in your heart, *There is no need for you to perform acts of obedience to Allah. Truly, if you were created and destined to be among the people of bliss, then there is no danger in you neglecting the acts of worship. And if you were created and destined to be among the people of wretchedness, then there is no benefit in doing them.* Repel him, if Allah protects you, that realizing that you are a slave. And that it is the duty of a slave to obey the commands as is the rights to slaveness (‘ubuudiyya).

LECTURE ON
SHAITAN
 Shaykh Bahmanpour

- We were talking about Shaitan and how it is possible that we worship him.
- It was mentioned in the verse in Surah Yasin.
- If you remember last week we mentioned that Shaitan is a general term - an attribute for an absolutely vicious creature, Insaan or Jinn or whatever.
- And of course there is the big Shaitan, Iblis who was ungrateful to Allah and was expelled and then he works in this world.

*Now, how does Shaitan work in this world in our hearts how does he work?
 How he spreads among us?*

- If you remember, Shaitan is a very busy person and does not have the time to come to all of us and allocate a lot of time for every one us so he should spread his words through some means and this means is his army.
- He has an army certainly.
- The army is mentioned in Surah Isra 62.

There is a conversation between Allah and Shaitan in this Surah and he says,

What do you say about this creature that you have honored above me, if you give me respite to the Day of resurrection, I will surely seize and mislead his offspring, all but a few.

The few that he knew he had no power over.

What do you say about this creature, was a suggestion to Allah by Shaitan, saying that you are wrong and if you give me respite till the Day of Resurrection you will see how I mislead them but a few.

Allah said, Go, and whoever follows you, surely, will be recompensed in Hell an ample recompense.

- *Any one of them that you can with your shirk, you can take them out of the right path and attack them with your foot soldiers; and your cavalry; and become their partner in their children and property; and give them promises.*
- And of course, he cannot promise humans but in deception.
- There are many concepts that if put here and if we ponder about them we will find out how Shaitan works and what are his capabilities.

First of all, it's only his voice.

- Only with your voice, not your hands or other means - and this is very important.
- He has no power over anyone but the power of deception.
- The voice in our hearts and our minds.
- And, that voice if heard, then of course he wins; if not heard, we defeat him.

Therefore this is why Allah says, *the deception of Shaitan is very weak*, he cannot do much work in your hearts; it is just a voice. If you listen to his voice, he is happy and you are waylaid, but if you do not he is defeated.

- He cannot use his hands and other means.

- He has foot soldiers and he has cavalry.
- He does not come to us himself - he sends his foot soldiers and they are us.
- We are his people who go to each other.
- And what he can do is that, he just suggests things in our hearts.
- Now, this is very important, and this is mentioned in many parts of the Qura'n that Shaitan works in our hearts - this way giving us promises.

In Surah Nisa 120 the type of work that Shaitan does is mentioned, *"He gives them false promises and stirs vain desires in them, but Shaitan promises nothing other than sheer desires."*

- Now what does this mean?
- Of course, you cannot be Shaitan in your hearts or soul but imagine if you ponder carefully.
- You cannot be Shaitan, because he is of the other kind, and that other kind is such that they can see us but we don't see him.

Surah A'raf says, *"They see us but we do not see them."*

- So, they come to our minds and give us ideas.
- We have the power of contemplation; but they use our contemplation to create desire.

E.g. If you contemplate that "If I was a chief? Then the idea comes "what could I do?" I could have any car and woman for wife, etc. This becomes the origin for our decisions. They cannot command us but only create desire and this is how we join them. But, if we just think for a second that "I am going to die soon," then all the work of the Shaitan will unravel.

- The reason the intellect becomes ineffective is because we listen to his suggestion.
- There are many things like the desire of becoming powerful over others.
- Why?
- These are the types of deception that he creates and are a part of his suggestion.
- These are desires spread by us too when we admonish our children about values or when we advise our friends of how to go about their business and life.
- It is very much like the work of Shaitan.
- It is all based on the idea that worldly things are very important and one has to make all the efforts to achieve them.

Like a friend may come and say, of course there is the hereafter - by God - but the present too is very important. You have to get subsistence for your children and it is a most important thing.

- Now this is an evil suggestion given by the likes of us who are his foot soldiers.
- The realization of what Allah says, you will see that some people are never attracted by these idle ideas and they are more inclined towards the hereafter.
- His success is make you forget the hereafter and then you become defenseless and then these aspirations will come to your minds.

What are his promises?

Again, from Quran in Surah Baqarah, *Shaitan promises you and induces you indecent acts but God promises you forgiveness of your sins and a good hereafter.*

It is not only Shaitan, but also Allah is working in our minds. And it depends to whom we submit - we join that party. So not only Shaitan who has this power but Allah too enters our hearts.

Now, how does Shaitan come into your hearts?

- He comes to us to tell us that we have to work hard to attain our desires, and so he tells us about the dos and the don'ts.
- He stops us from charity by saying that we should look after our children and then give charity - so he stops us from charity.
- If he sees you worshipping, he will tell you to pray, but first get sustenance for your children. He talks about your children and you.

Muaviya really annihilated himself to give the rule to the Banu Umayya in a heredity fashion. But why did he do that? Because Shaitan convinced him that he must first think of his children and how they could rule after him. So he followed him.

In Surah Ibrahim verse 22 is the confession of the Shaitan and he says, *Verily God promised you the promise of truth and I promised but failed to keep them. I had no authority over you except that I called you and you responded to me, so do not blame but blame yourselves. I cannot be your helper nor can you be mine. Verily I disbelieved you making me partner of God. Surely for the unjust ones there is painful chastisement.*

This is, after the life of everything had ended and human beings accused Shaitan of betrayal.

- He knows that the punishment cannot be increased.
- He did not use his hands to force anyone physically.
- He just called and humans followed and it is entirely their fault.
- We have resigned ourselves.
- We have aspirations but he comes and embellishes and decorates our desires.
- This makes us think that what he suggests is the only goal of human life and we do not think of the values of Qura'n like the value that every individual should realize what he wants and this is what the modern society today is striving for.

Thinkers say that today's society should help the aspiration of the socio-political and others. We should have the freedom to achieve our sexual desires, our desires of power and money etc. People are now fighting that every individual should get what he wants so long as it does not interfere with other people. This is the declaration in the charters of human rights.

Isn't the modern society working for Shaitan?

- But you may say that all desires do not come from Shaitan and yes, some desires are lawful and some are not but this gives access to unbridled desires.
- Yes, it curbs the society's interference into the human desires.
- In this way it gives fuel to the fire that Shaitan has lit about human desires.

- It is inherent in the declaration of human rights.

If we work in this way - I don't know whether you agree with or not – but human beings become the soldiers of Shaitan and some religious people are inadvertently drawn in to this. Shaitan appoints one Shaitan to a person. Many different species of these desires are suggested by Shaitan and these people who are there to guide us fail to realize this.

Once he finds that you work well for him, then you are a very valuable foot soldier. Then Allah will appoint a guard for you and place a barrier between you, and the Shaitan can come and join your company in every moment of your life.

In Surah Fussilat 25, And we have appointed for them intimate companions who have made fair seeming to them, what was before them and what was behind them. And the Word is justified against those who were among the previous generations of the Jinns and men that had passed away before them. Indeed they were the losers.

These intimate companions have been explained better in Surah Zukhruf verse 36 that says, *And whosoever turns away from the remembrance of the Most Beneficent, we appoint for him Shaitan to be a Qarin, an intimate companion for him.*

Now as I said, they have no physical power to do anything but whatever we comply, they decorate it to tell us that this is the only path to follow.

They think they are guided, the intellectual who knows and not others and find themselves superior, and they do not know that whatever comes from Shaitan is like a virus.

We are somehow captured by Shaitan or Jinn who tell us what to do all the time - this is of course are true. Ibrahim, said, *I feel that punishment from Allah will come to you if you worship the idols, and Shaitan will come and overwhelm you and be with you always. You will then become a party of the Shaitan and you will among the losers on the Day of Judgment.*

Surah Maryam says, *they drive them, they force them forward towards evil.* Allah too will drive them like He says in verse 84 of Surah Maryam, *And We shall drive the Mujrimin, disbelievers in the Oneness of Allah to Hell, in a thirsty state.*

Shaitan drives them like one drives a horse with a whip. The only thing Shaitan does is contemplation, desires and instigation - *and whenever we want to start something we start with cursing him.* He is persistent, and we are at his mercy all the time. If we believe in all the times he has mislead us, then appoints one from his cavalry to be our leader, and then receive the punishment to go to Hell.

Of course, Shaitan and the sinners will quarrel in front of God. And when Allah asks them why did you sin, Shaitan will answer that the human has done every thing of his own accord. And then God tells them not to quarrel in front of him when the human tries to answer and says they were both given the promises but now they will not be repeated and they will be dealt according to the punishment already foretold. They will go Hell as promised. This is one of the most severe punishments that any one can receive.

Shaitan can never inspire a good cause and if some one comes with a good cause you may be assured that it is not from Shaitan.

The Surah Shura verse 210 says, *It is not the Shaitan that has revealed the Qura'n. Neither will it suit them nor can they produce it. Verily they have been removed far from hearing it.*

But whatever comes from Shaitan is indecent.

This was to refute the claim that the disbelieving Arabs had put after hearing the verses of the book. Since it is not written by man, then it is the work of a Jinn or Shaitan. The disbelievers and Shaitan are two people who hate each other but will have to dwell together. We will be accused of having made the Shaitan powerful.

We should note that if we hear and follow the words of God that have been brought by the angels, we can never be tempted and misled, and we can remain safe from Hell.

Shaitan homes in when he finds some evil intentions in our hearts. If some one sees a ten-pound note on the pavement and then hesitates to pick it up it is the Shaitan who makes him take it by driving him to do this. The evil intention comes from us and Shaitan only cements it.

The story of Adam and Eve also tells us that the origin of foul deeds come from us. If you remember Shaitan told Adam that the tree was the tree of knowledge and he could eat from it. But the desire to eat from that tree was already there in Adam.

In our day to day life we can be guided by the verses at the end of Surah A'raf that say,

If an enticement comes to you, seek refuge with God; indeed He is all hearing, all knowing.

Verily those who guard when afflicted with an evil thought from Shaitan, become mindful, then lo they see aright.

Their brethren drag them deeper into error, so they do not halt their efforts.

When Qura'n is recited to you, listen to it and be attentive, perchance you may receive His mercy.

Allamah Taba Tabai on

SHAYTAN

Ali bin Ibrahim has been quoted by al-Kafi narrating about Imam Jafar Sadiq having said,

Jibril came to Adam when he had left Paradise and said,

O Adam, did not God create you with His very hands and did He not instill in you the special soul? Did He not ask the angels to prostrate before you? Did He not give you the hand of His chosen maid in Marriage and did He not permit you both to stay in Paradise allowing you to eat all that there was - but personally asked you not to eat or go near that particular tree - but you did eat and disobeyed God?

Adam answered, *O Jibril, Satan swore on God that he was my well wisher and I could never ever dream that someone could swear falsely in the name of God.*

Tafsir Qummi has quoted Imam Jafar Sadiq as saying,

- Satan said, O Lord You are never unjust so how will the rewards for my good deeds be obliterated?
- God answered, No for you will be granted your wish that you may desire on this earth.

The first desire of Satan was to live up to the Judgment Day and God said, "granted".

Satan's next wish was to have complete power over the sons of Adam and God said, " I grant you the power to overwhelm."

Satan asked that he be allowed to infiltrate the blood veins in mankind and God said, " I allow you to infiltrate."

- Satan said that he should be granted two children for every child born to mankind and that he may have the power to see mankind but not vice versa.
- And that he may take any form to manifest himself before them; God said, " Granted".
- Satan then asked God for further grants and God said, " I have let their hearts be your abode."
- Satan then said, *It is sufficient. By your glory I will lure them all away excepting those who are pious and sincere.*

The meaning of this tradition has been discussed earlier and Satan's words, " that I may take the form of any creation I please" means nothing more than that he can influence the thoughts of mankind. He can manifest himself in any form he pleases for the humans but he has no power to change his own form of existence.

Some scholars have concurred that Satan and his progeny are from amongst the Jinns and Jinns have a non-material existence. They can shape their appearance in any material form like dogs, etc. The angels too are non-material beings and can change their form of appearance but cannot appear as dogs and pigs. According to the scholars the existence of these two creations are specific and cannot be proven through intelligence. The concurrence of the scholars is no proof of their statement.

There is problem of numbers about the progeny of Satan though they have multiplied through his existence. How? Has he multiplied in the natural form that we humans do or does he resort to some other method? We do not have information hence we cannot be certain about his method of reproduction.

There are a few traditions that say that Satan copulates with his own soul, lays eggs, and hatches them or that his genital organ is between his two thighs just as in the humans and so they are able to copulate. He has ten children every day and they are males or they may be of both sexes whose intercourse produces further children. But these are conjectures that cannot be proven. There are some unconvincing traditions. There may be more information in the verse that are yet to be explained or deciphered but till date nothing so concrete has been explained and nothing is complimented by the verses of the Qur'an.

al-Kafi has recorded the words of Imam Jafar Sadiq as narrated by Ali bin Ibrahim, Ibn Abi Umair, and Hammad, that the Imam said,

Every heart has two sections out of which is one is for purity and piety and the other is for Satan and his allurements. He orders them to evil while the angel stops them from obeying (Satan). This is the meaning of God's words. Satan had said, " I will lure them from the right and from the left and from above and below and from in front and from the back."

Biharul-Anwar records a traditions of the Messenger in which he has said,

Surely the Satan flows freely with the blood in mankind.

Sahih Muslim records it this way,

The Messenger said, *Every man has a Jinn for companion*, so someone asked *what about you O Messenger?* and he answered, *And for me, but God helped me by making the Jinn a Muslim and he advises me nothing but goodness.*

Tafsir Ayyashi quotes Jameel bin Daraj narrating the words of Imam Jafar Sadiq when he was asked about Satan whether he was one among the angels or used to receive the orders from heaven, *He was not from among the angels but the angels considered him as one of their own. God knew that he was not from among them, nor does he get his orders from the heavens, nor did he attain any prominence.*

Then Tabari came and said that how come Satan was not from among the angels though God has said about the angels, *They all prostrated before Adam excepting Satan.*

Hazrat then recited the words of God *O you believers, believe!* and this was said when the Muminin were not present so the Imam asked, *Does this include the hypocrites who accept Islam superfluously?*

The tradition itself denies that Satan was from among the angels though he lived on the 5th heaven and was one its keepers. We should also remember that there are various accounts from both the Sunni and Shia sects about the powers of Satan. They are of two kinds.

One in which the powers and deeds of Satan have been explained and secondly some in which commentaries have been added.

In the first kind, we have the tradition from Hazrat Ali saying.

Do not keep meat cloth in the house because it is the center for Satan, and do not keep mud or filth behind doors. That is the refuge of Satan.

Usul Kafi has quoted Hazrat Ali as saying,

The cobwebs in your house are the abodes of Satan.

The Books further quotes him as saying,

Do not drink water while standing and do not dirty the drinking water with your saliva. Do not sit on graves nor stay alone in the house. Do not wear just one shoe and walk because in such conditions Satan comes very close to you.

Imam Jafar Sadiq has been quoted by the same book

Satan flees when you speak about God. If a person does not take the name of God before copulation then Satan inserts his own phallus too and both the person and Satan do the copulation, though the semen belongs to the man.

A tradition says,

He who sleeps intoxicated is akin to the wife of Satan and spends the night like her.

The Compiler's words:

Verse 90 of Surah Maidah clearly defines this subject by saying, *Intoxicants, gambling, divination by seeking a decision through arrows are an abomination of Satan's handiwork.*

In another instance recorded in al-Kafi Imam Baqir is reported to have said,

Surely anger is the oven of Satan that flares in the breasts of Adam's progeny.

The Holy Messenger is reported to have said,

Indeed Satan circulates in the blood of Adam's progeny, so restrict his passage with frugality and hunger.

In the book al Mahasin Imam Ridha has been recorded to quote Hazrat Ali,

His (Satan's) antimony is sleep, his powder is anger and taste is Lies.

Admonition from Iblis

The Prophet, peace be upon him and his progeny said:

Once, when Musa b. Imran, peace be upon him, was seated, Iblis approached him, with a hooded cloak of motley colours. As he came nearer, he removed the cloak and greeted Musa. Musa said - Who are you? He said:

I am Iblis.

Musa said - May Allah not bring your abode closer (to anyone)! Why have you come? He said: I have come to greet you for the status that you have before Allah, Most High. So Musa said -

And what about this cloak? He said: With that, I hijack the hearts of the people!

Then Musa asked him - *Tell me about the sin which when Adam's son commits it, you overpower him and get the better of him? He said: When he becomes conceited, and regards his good deeds as too many; and when his own sins seem small to him.*

Then he told Musa: *I give you three advices:*

- Musa, never be alone with a stranger woman, or allow her to be with you in privacy, for either of you do not meet the other without me being in your company, without my other colleagues!
- And be careful when you give a covenant or pledge to Allah! (Fulfil it immediately). For whenever a man pledges a vow or a covenant with Allah, I intervene between him and its fulfillment - without my colleagues!
- And when you intend giving a charity, give it soon, for when a servant of Allah intends giving alms, I alone, without my colleagues, sit in between his intention and the charity, preventing it!

Then Iblis turned away saying: *O, what a shame, what a grief! I have taught Musa (a secret) which he will impart to the sons of Adam!*
ARMY OF SHAYTAN

O Ali . . . your enemies are the army of Satan

The Prophet, peace be upon him and his progeny said:

- Ali! With you (all) has Allah begun this matter (i.e. Imamah) and with you (all) shall He end it.
- So remain patient, for the good end is for those who guard against evil, fearing Allah.
- You are the army of Allah, and
- your enemies are the army of Satan.
- Blessed is he who obeys you and
- woe unto those who oppose you.
- You are the divine authority over His creation and
- the strong rope (of Allah).
- Whoever adheres to it finds true guidance, and
- whoever discards it, goes astray.
- I beseech Allah to grant you Paradise;
- no one precedes you in your absolute obedience to Allah, and therefore, you are worthier for it.

Prophet YAHYA (AS)
AND SHAYTAN

In Majalis Ibn Sheikh Imam Ridha is recorded as quoting his ancestors by saying,

- Satan used to approach the Prophets after Adam till God ordained Hazrat Isa.
- He used to talk to and question them.
- He liked Hazrat Yahya bin Zakaria the most who asked him, O Satan I need you for something.
- Satan replied, Your station is so prominent that you are oblivious of needs. You may ask whatever you want because I will never oppose your wish.
- Hazrat Yahya said, O Satan you tell me how you trap Adam's progeny
- Satan answered, Through love and friendship.
- He then promised to return the next day.
- The next day Hazrat Yahya waited for him after securing the doors tightly.
- *When Satan arrived his face was like that of a monkey, his body was that of a pig and his eyes were vertical in structure. His teeth and mouth were joined together; he had no chin and no beard. He had four hands two on the chest and two on the shoulders and his fingers were reversed. He was wearing a robe and his loin was tightly girdled with a cloth that was multi colored. He had a large bell in his hands and an egg on his head crowned with a metal dog.*
- Hazrat Yahya hesitated but asked him, *What is this that is tied to your midriff?* Satan replied: *This is sorcery that I have beautified for them.*
- Hazrat Yahya asked him about the multi colored threads and he said, *These are the fashion of women that will always be popularized among them, though ultimately it will put them to trial.*
- Hazrat Yahya asked him about the bell and he said, *This contains all kinds of musical instruments, which impassion men drink and make merry. I use them. Hearing these sounds, some refrain from dancing while others dance wildly and tear their clothes.*
- Hazrat Yahya asked him, *What soothes your eyes?* He answered, *Women are my instruments in trapping men, for they gather in the assemblies of righteous people and I approach them, for they gladden my heart.*
- Hazrat Yahya asked him about the egg on his head and he said, *I refrain from going to the assemblies of the righteous because of it.*
- Hazrat Yahya asked him, *Why this iron inside the egg?* He answered, *I perturb the believers' hearts through it.*
- Yahya asked him if he ever was successful against him and Satan answered, *No, but you have a virtue, and that is you eat healthily after a day's fasting and this prevents you from saying your prayer immediately after eating.*

Hazrat Yahya then swore that he would never satiate himself till he meets God. Satan left him and never returned.

HOW SHAYTAN NULLIFIES OUR GOOD ACTIONS**IKHLAS** - Al-Khumeini (AR)

With my isnad reaching back to the venerable and trustworthy shaykh Muhammad ibn Ya'qub al-Kulayni - may God sanctify his spirit - from Ali ibn Ibrahim, from his father, from al-Qasim ibn Muhammad, from al-Minqari, from Sufyan ibn Uyaynah, from Abu Abd Allah (A), who, explaining the utterance of God Almighty, "That He might try you (to see) which of you is fairest in works." (67:2) said:

It does not mean one of you whose deeds are more numerous, but one who is more rightful in his conduct, and this rightness is nothing but the fear of God and sincerity of intention (*niyyah*) and fear.

Then he (A) added:

To persevere in an action until it becomes sincere is more difficult than (performing) the action itself, and sincerity of action lies in this that you should not desire anyone to praise you for it except God Almighty, and intention supersedes action. Lo, verily, intention is action itself.

Then he recited the Qur'anic verse, "Say, everyone acts in accordance with his character (*shakilatih*)"(17:84) adding,

That (*shakilah*) means *niyyah*. [1]

Exposition:

- *Bala'* (mentioned in verse 67: 2) means 'test' and 'examination' as pointed out by *al-Sihah*:

بَلَوْتُهُ بَلْوًا : جَرَّبْتُهُ وَاجْتَبَرْتُهُ ، وَبَلَاهُ اللهُ بَلَاءً وَأَبْلَاهُ إِبْلَاءً حَسَنًا وَابْتَلَاهُ أَيَّ اجْتَبَرَهُ .

- '*Balawtuhu balwan*' means 'I tested him', 'I examined him', and '*balahu Allah bala'an*', or '*ablahu ibla'an hasanan*' or '*ibtaluhu*' means 'He (God) tested him.'
- '*Ayyukum*' is the second object (*maf'ul duwwom*) for *li yabluwakum*, with the sense of knowing being implicit in it, according to al-Majlisi. But this does not seem to fit, because the interrogative pronoun *ayy* makes the verb conditional on action (*amal*).
- That which is correct is that **إِيْتِمُّكُمْ أَحْسَنُ عَمَلًا** is a nominal sentence (*jumleh-ye muftada wa khabar*) and is the object of the verb *balwa*. If *ayy* is taken to be relative pronoun (*mawsulah*), there is a sense for the statement of al-Majlisi, may God's mercy be upon him. But its interrogative character is more evident.
- *Sawab* is the opposite of *khata'* (error), as mentioned by al Jawhari. The second '*khashyah*' (fear) does not appear in some manuscripts, as mentioned by al-Majlisi, and should it be there, there are several probable interpretations for it, the more evident of which is that the *waw* here is in the sense of *ma`a* (with).

And this phrase is narrated in the *Asrar al-salat* of al-Shahid al-Thani, may God's mercy be upon him **النِّيَّةُ الصَّادِقَةُ الْعَسَنَةُ** ('sincere and fair intention'; instead of **النِّيَّةُ الصَّادِقَةُ وَالْعَسَنَةُ**).

- *Ibqa' 'ala al-'amal* means observance of action and exercising care over it, as pointed out by al-Jawhari, who says:

أَبْقَيْتُ عَلَى فُلَانٍ إِذَا ارْعَيْتُ عَلَيْهِ وَرَحِمْتُهُ .

- *Shakilah* has (also) the sense of *tariqah* (way), *shakl* (shape), and *nahiyah* (region), as mentioned in *al-Qamus* and *al-Sihah*. *Al-Qamus* states:

السَّاكِلَةُ : الشَّكْلُ وَالتَّاجِيَةُ وَالتَّبِيَةُ وَالْقَرْيَةُ .

- We will, God willing, explain that which needs explanation in this noble hadith in course of a few sections.

The Meaning of `Test' in Relation to God:

The clause, "That He might try you..." (quoted in the tradition) refers to the utterance of God Almighty:

بَنَرَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾ الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا...

Blessed is He in Whose hand is the Kingdom and Who is powerful over everything, Who created death and life, that He might try you which of you is fairest in works. (67: 1-2)

- The *muhaqqiq* al-Majlisi, may God sanctify his soul, says:

This noble verse (which refers to the `creation' of death) indicates that death is something which has being, and means either death as something that happens to life or essential non-existence.

- The meaning of the noble verse indicates a sense in which creation relates to it (death) as a substance; it does not indicate a sense in which the relation is accidental, as pointed out by the *muhaqqiqun*.
- And, the possible sense of death as essential non-existence does not apply here, for ascription of being to something essentially non-existent involves a contradiction, with the further observation that to ascribe the sense of essential non-existence to death does not appear in itself to be something correct.
- However, that which is correct is that `death' means transference from the apparent corporeal realm (*nash'eh-ye zahereh-ye mulkiyyeh*) to the hidden higher realm (*nash'eh-ye bateneh-ye malakutiyyeh*).
- Or `death' means the second life in *malakut* (the realm higher to that of physical nature) following the first life in the realm of *mulk* (physical nature).

- Both of these senses involve being, or rather refer to a mode of being more complete than that of *mulk*.
- This is because life in the world or physical nature is adulterated with lifeless physical materials and their life is an ephemeral accident, as opposed to the substantial (i.e. inherent in substance) life of the realm of *malakut* where the souls obtain independence (from all elements of lifelessness that characterize the physical world).
- That realm is the realm of life, life being its essential quality, and the non-corporeal bodies of *Barzakh* (*abdan-e mithaliye barzakhi*) have their existential dependence on the souls, as has been demonstrated in the place proper to it.
- Moreover, the life of *malakut* - which is expressed by 'death' (*al-mawt*, in the verse) in order not to weigh heavily on the ears of the listeners - does relate to creation and is under the power of the Sacred Essence.
- The meaning of 'trial' and 'test' and the character of their ascription to God, the Exalted and the Glorious, was mentioned during the earlier exposition of some traditions. It was explained that ignorance (implicit in the meaning of 'trial' and 'test') cannot be ascribed to the Sacred Essence, and there is no need of interpretations and studied explanations in this regard. Here we shall briefly explain this issue.
- At the beginning of their creation, the human souls are nothing but pure potentialities and are devoid of every kind of actuality inclining either toward felicity or wretchedness.
- It is only after their coming into the ambit of physical, substantial motion and voluntary actuality that the potentialities and capacities change into actualities and distinctions.
- Hence the difference between the felicitous and the wretched, the fat and the lean, comes into existence in corporeal life (*hayat-e mulki*), and the purpose of the creation of life is the distinction and examination of the souls.
- Thus, the relation of trial and creation becomes clear.
- As to the creation of death, it has also a role in these distinctions, or rather it is the last link in the causative process (of the emergence of distinctions in the realm of actuality).
- For the criterion in the realm of actuality is the ultimate forms with which man makes the migration (from *mulk* to *malakut*); also, the criterion in the distinctions is the other-worldly *malakuti* forms that are acquired through the substantial and voluntary movements of the corporeal world.
- This also makes clear the relation of testing and trial to creation of death and life, without involving any ignorance (on the part of God).
- An exposition of this issue elaborate enough to dispel all the doubts surrounding it depends on a discussion of God's essential knowledge prior to creation (*'ilm-e dhati qabl al-ijad*) and His actual knowledge accompanying creation (*'ilm-e fi'lli ma'a al-ijad*), which is outside the scope of this exposition.
- And the Divine utterance, "(that He might see) which one of you is fairest in action," as well as the trial relating to the more righteous of deeds, relate to the above-mentioned matter, and hence the noble tradition. This is because the relative fairness of deeds has been interpreted as their relative rightness, which in turn is made to depend on fear and sincerity of intention.
- These are the inward forms of the soul, which make up the real distinctive features of the souls or are the manifestations of the hidden distinctions among the essences.
- And because of the fact that outward action affects the heart and the inward self, these distinctions are also brought about by deeds.
- Hence, the testing of deeds is also the testing of the essences.

- And if the noble verse were interpreted in accordance with its apparent sense and in independence of the exposition of the Imam (A), even then the testing will have the above-mentioned sense, because the life in the present world and the creation of life and death by itself results in the distinctions that characterize good and evil acts.
- As to the creation of life, its significance is clear, and as to death, its significance in this relation also becomes clear when we know the ephemeral nature of worldly life and the necessity of transition from this transitory life which is, of course, accompanied with distinctions arising from distinctions of deeds.

Fear, Sincere Intention and Rightness of Action:

You should know that in this noble tradition the rightness and goodness of action is made to depend on two sublime bases, which also constitute the criteria of their perfection and wholeness.

One of these is the **fear and awe of God Almighty** and the other is the **sincerity of intention and purity of purpose**. Now we have to explain the relation between these two principles and the perfection of action and its rightness and rectitude.

- The fear and awe of God Almighty leads to the *taqwa* and piety of the souls and these result in greater effectiveness of deeds.
- To elaborate, as mentioned in the course of the exposition of earlier traditions, every act, good or evil, has an effect upon the soul.
- Now, if the act is of the category of acts of devotion and worship, its effect is that of making the physical faculties subservient to the intellectual faculties, making the *malakuti* aspect of the self-dominant over its *mulki* aspect. As a result of it, physical nature is made subject to spirituality, until the soul reaches the stage of spiritual emotion and attains its essential goal.
- Every act that increases this effect and discharges this service in a better way is more rightful and more effective in attaining the essential goal.
- Also, everything that has a role in this effectiveness has also a role in the rightness of action.
- Largely, this is also the criterion of relative merit in acts and the famous following tradition also refers to this point:

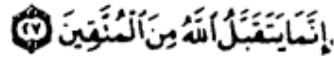
أَفْضَلُ الْأَعْمَالِ أَحْمَرُهَا .

The best of deeds is the most difficult of them. [2]

- These preliminaries show that *taqwa* purifies the souls from contaminations and obfuscations.
- And, obviously, if the tablet of the soul is free of the coverings of sins and clear of the obfuscations caused by them, the good actions are more effective-upon it and more conducive to the realization of the goal.
- Thus, better fulfilling the great secret purpose of devotional rites, which is the **taming of corporeal nature, subjugation of *mulk* to *malakut*, and strengthening of the soul's active will power (*iradeh-ye fa`ileh-ye nafs*)**.

- Hence the fear of God, which has a thorough influence on the soul's *taqwa*, is one of the major agents of spiritual reform with an effective role in the rectitude of action and its beauty and perfection.

This is because *taqwa*, besides being one of the reforming agents of the soul, also affects the influence of inward and outward human actions and is the cause of their acceptability, as declared by God Almighty:



Verily God accepts only from the God-fearing. (5:27)

The second major factor in the rightness and perfection of actions which, in fact, is tantamount to their efficient force (in the same way as the awe and *taqwa* acquired from them is equivalent to the condition of their effectiveness and which, in fact, purify the receptor and remove the impediments).

It is **sincere intention and pure purpose** on which *depend the perfection and defectiveness of 'ibadat (worships) and their validity and invalidity.*

- As much as the *'ibadat* are free from association with non-God and from adulteration of intention, to the same extent they are sincere and perfect.
- And, nothing is as important in *'ibadat* as intention and its purity, for the **relationship of intention to 'ibadah is like that of the soul to the body and the spirit to the corporeal frame.**
- In the same way as their physical form originates in the physical aspect of the self and its body, intention and their spirit originate from the self's inward aspect and the heart.
- No worship is acceptable to God Almighty without sincere intention and unless it is free from the outward *mulki riya'* (a kind of *riya'* which the *fuqaha'*, may God be pleased with them, have mentioned) and *shirk*, which invalidate and nullify the outward parts (of an *ibadah*).
- And, unless it is free from inward *shirk*, in whose presence although an *'ibadah* may be correct from the exoteric aspect of the *Shari'ah* and *fiqhi* ordinances, it is not valid and acceptable to God Almighty from the esoteric aspect and from the viewpoint of the reality and secrets of worship.
- Hence there is no necessary relation between the (legal) validity of *'ibadah* and its acceptability, a point which has often been mentioned in the traditions.

An exhaustive definition of *'shirk* in *'ibadah* that encompasses all its levels is *the inclusion of the good pleasure and satisfaction of anyone other than God, whether it is one's own self or someone else.*

If it is for someone else's satisfaction and for other people, it is outward shirk and fiqhi riya.

If it is for one's own satisfaction (rida), it is hidden and inward shirk; this also invalidates the 'ibadah in view of the 'urafa' and makes it unacceptable to God.

- Examples of it are offering the nightly prayer for increase in one's livelihood, giving *sadaqah* for safety from afflictions, or giving *zakat* for increase in one's wealth; that is, when one does these things for God Almighty in order to seek these things from His grace.

Although those 'ibadat are valid, and one who performs them is considered to have performed his duty and fulfilled the requirements of the Shari'ah, they do not amount to the worship of God Almighty, nor are they characterized with sincerity of intention and purity of purpose.

Rather, this kind of 'ibadat are aimed to achieve mundane purposes and to seek the objects of carnal, mundane desires. Hence the acts of such a person are not rightful.

- Similarly, if *'ibadah* is for the sake of the fear of hell and yearning for paradise, it is not sincerely for God and is devoid of sincere intention.
- Rather, it may be said that such acts of worship are purely for the sake of Satan and the carnal self.
- The good pleasure of God does not enter the intentions of a person performing such a kind of *ibadah* in order to be considered even *shirk*.
- Rather he has worshipped solely the great idol, the mother of all idols, the idol of one's carnal desire.
- However, God Almighty has accepted this kind of *ibadah* from us out of His expansive mercy and on account of our weakness, by allowing a degree of leniency; that is, He has bestowed upon it certain effects and attached certain favours to it so that if man should fulfill the outward conditions of its acceptance; and perform it with the presence of the heart, all those effects will follow and all the related promises of reward shall be carried out.
- Such is the condition of the *'ibadat* of the slaves and mercenaries.
- But as to the *'ibadah* of free men (*ahrar*), performed for the love of God Almighty and to seek the attention given by that Sacred Essence to Its worshippers, the motive of fear of hell and yearning for paradise being absent in it, *it is the first station of the awliya' and ahrar.*
- There are other stations and degrees for them which escape description and lie outside the scope of this discourse. As long as the soul's attention is fixed on worship, worshipper and the worshipped one, worship is not sincere.

The heart must be vacated of every other thing and there should be nothing in it except God in order for worship to be sincere, as mentioned in a noble tradition of *al-Kafi*

فَالْ : « سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّوَجَلَّ «إِلَّا مَنْ أُنِيَ اللَّهُ بِقَلْبٍ سَلِيمٍ .» قَالَ : الْقَلْبُ السَّلِيمُ
السَّادِي بَلَقِي رَبَّهُ وَلَيْسَ فِيهِ أَحَدٌ سِوَاهُ قَالَ : وَكُلُّ قَلْبٍ فِيهِ شِرْكٌ أَوْ شَيْءٌ فَهُوَ سَاقِطٌ وَإِنَّمَا
أَرَادَ بِالزُّهْدِ فِي الدُّنْيَا لِيُفْرَغَ قُلُوبُهُمْ لِلْآخِرَةِ .» .

Sufyan ibn Uyaynah (the narrator of the earlier tradition) says, "I asked al-Imam al-Sadiq (A) about the utterance of God, the Exalted and the Glorious, in regard to the Day of Resurrection, '(The day when neither wealth nor sons shall profit) except he who comes with a pure heart?' (26: 88-89). The Imam (A) replied, '

A pure heart is one that meets its Lord in a state in which there is none in it except Him.

Then he (A) added:

Every heart in which there is shirk or doubt shall fail. Indeed, He has meant by it (the purity of heart) nothing except *zuhd* in regard to the world so that their hearts may be made ready for the Hereafter. [3]

- Of course, the heart which is occupied with non-God and contaminated with doubt and *shirk* - whether of the manifest (*jali*) or the concealed (*khafi*) kind - has no credibility in the sacred presence of the Lord.
- To the concealed kind of *shirk* pertains reliance on means and dependence on anything other than God.
- It is even mentioned in tradition that changing the position of one's ring in order to remind one of something is also concealed *shirk*. [4] To allow other-than-God to enter the heart is considered concealed *shirk*, and sincerity of intention (*ikhlas-e niyyat*) is expulsion of other-than God from His sacred abode (i.e. the heart).
- Similarly, there are various degrees of doubt (*shakk*), some of which should be reckoned as manifest and some as concealed, which are caused by the weakness of conviction and feebleness of faith.
- Similarly, hesitation in matters is also on account of doubt.
- Of the stages of concealed doubt is changeability and absence of stability in *tawhid*. Therefore, true *tawhid* means the dropping of relations, limits and pluralities, even the pluralities relating to the Names and Attributes, and fixation in it is purity from doubt. The purity of heart means absolute freedom from *shirk* and doubt.
- In the tradition, the phrase "He has meant by it nothing except *zuhd*... " is a reference to the fact that the ultimate goal of *zuhd* is that the heart should gradually become detached from the world and loathful toward it, with its attention turned to the real goal and the true object of all yearning.
- From the beginning part of the tradition, it appears that the meaning of 'Hereafter' is the ultimate limit of the circle of existence and the ultimate destination.
- This is what 'Hereafter' means in its absolute sense.
- Accordingly, the world constitutes the complete circle of manifestation, and *zuhd* in regard to it necessarily entails purifying the heart of other-than-God.
- Hence even one who has other-than-God in his heart and is attached to others - whether they be corporeal, *mulki* matters, or spiritual ones relating to hereafterly forms, excellences and degrees, and everything other than God - is a man of the world, not *zahid* in regard to it,
- He is deprived from the true Hereafter and the paradise of Divine communion, which is the highest of the levels of paradise. Although he may possess other degrees of spiritual excellences and attain to the sublime levels of paradise in the same way as the people of the world differ in regard to possession of worldly wealth and status but whose stations are far remote from those of the men of God.

The Definition of *Ikhlas*:

You should know that various definitions have been suggested for *ikhlas*, to some of which that are prevalent among the people of the mystic path we shall briefly refer here. The honourable `arif and the wise wayfarer, Khwajah Abd Allah al-Ansari, *quddisa sirruh*, says:

الإخلاصُ تصفيةُ العملِ من كلِّ شوب

Ikhlas means purging action of all impurities.

And the impurity mentioned here is a general one, *including both that which arises from the desire to please oneself and other creatures.*

It is narrated from the great Shaykh Baha'i that the people of the heart have offered various definitions for it:

قيل: تنزیه العملِ أنْ یكونَ لِغیرِ اللهِ فیهِ نصیبٌ .

It has been said:

(*Ikhlas* means) keeping action free from other-than-God having a role in it.

This definition is close to the former one.

وقیل: أنْ لا یُريدَ عامِلُهُ عَوضاً فی الدَّارِینِ .

And it has been said:

(*Ikhlas* means) that the performer of an action should not desire any reward for it in the world and the Hereafter.

- And it has been narrated from the author of *Ghara'ib al-bayan* that the *mukhlisun* are

those who worship God in such a way that they don't see themselves in service nor do they take notice of the world or its people,

nor transcend the bounds of servitude in their vision of Lordship.

- Hence when the devotee foregoes all gains and stakes in everything from the earth to the Throne (*'arsh*), he comes to traverse the path of *din*, which is the path of service and devotion on which the soul does not take any notice of the events on account of its vision of the beauty of the Lord.

This is the *Din* that God Almighty has chosen for Himself and cleared it from the taint of association with other-than-God, and He has said:

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ ...

Lo, to God belongs sincere allegiance (al-din al-khalis). (39:3)

- And 'sincere religion' is the light of pre-eternity (*qidam*) that appears after the disappearance of contingency (*huduth*) in the wilderness of resplendent glory and monism.
- It is as if God Almighty has invited His servants by indicating and signalling to them that they should purify their souls from others and make them turn exclusively towards Him.

And it has been narrated from al-Shaykh al-Muhaqqiq Muhyi al-Din al-Arabi that he said:

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ عَنْ شَوْبِ الْغَيْرِ وَالْأَنَانِيَّةِ ، لِأَنَّكَ لِفَنَائِكَ فِيهِ بِالْكُلِّيَّةِ فَلَا ذَاتَ لَكَ وَلَا صِفَةَ وَلَا فِعْلَ وَلَا دِينَ وَإِلَّا لَمَا خَلَصَ الدِّينُ بِالْحَقِيقَةِ فَلَا يَكُونُ لِلَّهِ .

Lo, to God belongs sincere allegiance, free from the taints of otherness and egoism. And that your extinction in Him should be total, the Essence; the Attributes, the Acts and the din should cease to be relevant for you. Lo, until the allegiance is not purified by Reality, it will not belong to God.

- Until the traces of servitude (*'ubudiyyah*), otherness (*ghayriyyah*) and egoism (*ananiyyah*) remain, and as long as there is a worshipper and the worshipped one, worship, sincerity and din, there remain the taints of otherness and egoism, and this is regarded as *shirk* by the 'urafa'.
- The worship of the sincere ones is the imprint of the manifestations (*tajalliyat*) of the Beloved and nothing passes through their hearts except the Essence of the One God.
- And although the horizons of possibility (*imkan*) and necessity (*wujub*) have been joined for them and they have attained proximity to the Essence (*tadalli-ye dhati*) and absolute nearness to the Real (*dunuww-e mutlaq-e haqiqi*) and the traces of otherness have been completely wiped out, they still perform the duties of servanthood.
- And their servitude is not through reflection and thought, but through manifestation - a point indicated by the prayer of the Messenger of Allah, may Allah's peace and benedictions be upon him and his progeny, on the night of his heavenly ascent (*mi'raj*).

***Ikhlas* is Subsequent to Action:**

You should know that, that which is said in the noble tradition, that

الإبقاء على العمل حتى يخلص أشد من العمل .

To persevere in an action until it becomes sincere is more difficult than the action itself,

is meant to encourage man to exercise care and diligence in that which he does, both at the time of its performance, and after it.

- For it sometimes happens that man carries out an action faultlessly and without any shortcoming and performs it without *riya'* or *`ujb*; but after the action he becomes afflicted with *riya'* through mentioning it, as pointed out in the following noble hadith of al-Kafi:

عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ : الإِبْقَاءُ عَلَى الْعَمَلِ أَشَدُّ مِنَ الْعَمَلِ . قِيلَ : وَمَا الإِبْقَاءُ عَلَى الْعَمَلِ ؟ قَالَ : يَصِلُ الرَّجُلُ بِصَلَاةٍ وَنُفِيقٌ نَفَقَهُ لِلَّهِ وَحَدُّهُ لَا شَرِيكَ لَهُ فَتُكْتَبُ لَهُ سِرًّا ثُمَّ يَذْكُرُهَا فَتَمْحَى فَتُكْتَبُ لَهُ عَلَانِيَةً ثُمَّ يَذْكُرُهَا فَتَمْحَى فَتُكْتَبُ لَهُ رِيَاءً .

Al-Imam al-Baqir (A) said:

Perseverance in an action is more difficult than the act itself.

He was asked, "what is meant by perseverance in action?" He replied,

A man does some kindness to a relative or expends something for the sake of God, Who is One and has no partner. Thereupon the reward of a good deed performed secretly is written for him. Later, he mentions it to someone and that which was written earlier is wiped out and instead the reward of a good deed performed openly is written for him. Later, when he makes a mention of it again, the vice of *riya'* is written for him (instead of the reward written earlier). [5]

- Man is never secure from the evil of Satan and his self until the end of his life.
- He must not imagine that once he has performed an act solely for the sake of God, without desire for the good pleasure of creatures having played any role in it, the purity of his act shall remain secure from the evil of the vicious self.
- Should he fail to exercise care and vigilance, the self may prompt him to make a mention of it or, as sometimes happens, to express it in the way of a subtle hint.

For instance, wishing to impress people about his nightly prayers, the subtle machinations of the self may prompt him to pass a hint by speaking about the good or bad weather conditions at daybreak or about supplications or the call for prayer, thus making his acts invalid and unworthy.

- Man must keep a watch over himself, like a physician or nurse, and not let the rebellious self get out of control; for a moment of neglect may give it the opportunity to break its reins and lead man into ignominy and perdition. Hence in all conditions he must take refuge in God Almighty from the evil of Satan and the carnal self:

... إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي ...

Surely the self of man incites to evil - except in as much as my Lord had mercy.
(12:53)

- And it should be known to you that purification of intention from all levels of *shirk*, *riya'* and other things, constant vigilance over it, and its perseverance in purity make up a greatly difficult as well as an important task.
- Rather, some degrees of it are not attainable by anyone except the sincere *awliya'* of Allah.
- This is because intention is the efficient motive of action and is subject to other goals. These goals are in turn subject to the spiritual traits that make up man's inward essence and spiritual character.
- If someone possesses the love of office and position and this love becomes part of his spiritual makeup and character, the end of his desires is to reach that goal and the actions that originate from him are subject to that goal; his motive being the same sought-after object of his spirit, the actions that originate from him are directed to reaching the goal sought.
- As long as this love remains in his heart, his acts cannot be sincere, and one whose spiritual character and make-up are characterized by self-love and egoism his ultimate goal and end is attainment of selfish satisfactions.
- These are also the motive of his acts, regardless of whether his acts are directed to mundane goals or such otherworldly ends as the houris, palaces, gardens and bounties of the next life.
- Rather, as long as egoism, self-seeking and egotism are there, even if he takes a step for the acquisition of mystic knowledge and spiritual excellences, these are sought for selfish ends, self-seeking, not God-seeking, being their aim.
- And it is obvious that self-seeking and God-seeking cannot go together.
- Rather, if God is sought for the sake of the self, the ultimate end and goal is the self and the ego.
- Thus it is evident that the absolute purification of intention from *shirk* is a great task that cannot be achieved by every one, and the defectiveness and excellence of deeds is subject to the defectiveness and perfection of intentions, for intention is the efficient and *malakuti* form of action, as hinted above.

The noble tradition also refers to this point where it says:

وَالنِّيَّةُ أَفْضَلُ مِنَ الْعَمَلِ إِلَّا وَإِنَّ النِّيَّةَ هِيَ الْعَمَلُ .

And intention is superior to action, or, rather,
intention is the complete reality of act itself.

- And there is no exaggeration involved in this, as some have suggested; rather, it is based on fact, for intention is the complete form of action and its essence itself, the wholesomeness and corruption, the excellence and defectiveness of acts depending upon it.
- Accordingly, a single act may, on account of the intention that underlies it, at times imply respect and at times insult. Sometimes it may be perfect and sometimes defective. Sometimes it may belong to the highest level of spiritual sublimity, possessing a beautiful, blessed form. Sometimes it may

belong to the lower spiritual realm and possess a frightful and odious form.

The apparent form of the salat of Ali ibn Abi Talib, upon whom be peace, does not differ outwardly in regard to its elements and conditions from that of a certain hypocrite; but whereas for the former it is a means of spiritual ascent toward God (mi'raj ila Allah) and has the highest spiritual form, for the latter it is a means of descent to hell and its spiritual form is incomparably black due to the intensity of darkness.

Because of a few loaves of bread of barley given away by the House of Inerrancy (i.e. The Prophet's Ahl al-Bayt) (A) for the sake of God, God Almighty sent down several verses in their praise. An ignorant person may be led to think that two or three days of hunger and giving away one's food to the poor is a matter of importance, whereas such kind of acts may be performed by anybody and are of not much consequence.

Their significance lies in the purity of their (i.e. the Ahl al-Bayt's) purpose and the sincerity of their intention. It is the power and elegance of the spirit of their action, coming forth from their pure hearts, that gives their action so much significance.

The outward appearance of the Noble Prophet (S) was not much different from that of other people. Hence often when he (S) was sitting with a group of people and some strangers from among the Arab bedouins came to meet him (S), they would ask, "Which one of you is the Messenger?" That which distinguished the Messenger (S) from others is the power and elegance of the spirit of that Master, not his blessed body or his noble frame.

- In the rational sciences it is demonstrated that a thing's thingness depends on its form, not on its matter. Rather, a definition based on species is exhaustive, and it is defective when based on genus and species, because intermingling with that which is strange and foreign to a thing is inimical to its reality, definition, and wholeness, and matter and genus are foreign and strange to its reality, which lies in its form, actuality, and species.
- Hence the total reality of acts is that of their forms and their *malakuti* dimension, represented by intention.
- This discussion shows that, that which al-Imam al-Sadiq (A) says in this noble tradition is,
- firstly, in view of the form of action and its matter. What he says is that their formal aspect supercedes their material aspect and that, therefore, intention supersedes action, in the same way as spirit is superior to body. And this does not necessitate the validity of an act devoid of intention and the possibility of a body devoid of spirit.
- Rather, it is the association of intention with action and the attachment of spirit to body that makes action and body what they are.
- These two are compounds of intention and action, body and spirit and the formal, *malakuti* aspect of each is superior to its material, *mulki* aspect. And this is the meaning of the famous tradition:

نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ .

The intention of the man of faith is better than his act. [6]

- Secondly, that which the Imam (A) says is in view of the dissolution of action in intention, of the *mulk* in the *malakut*, and manifestation (*mazhar*) in the manifest (*zahir*).
- Hence he (A) states:

أَلَا وَإِنَّ النِّيَّةَ هِيَ الْعَمَلُ .

Lo, verily intention is act itself.

- Apart from intention there is nothing that is involved, and the totality of act is merged in intention; *action has no independent reality of its own*. Thereafter, he (A) cites the utterance of God Almighty as witness:

قُلْ كُلٌّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِ... .

Say: 'Everyone acts according to his character' (*shakilatih*)(17:84)

- Acts are subservient to the soul's character (*shakilah*) and although the soul's character is constituted by its inward form and the traits (*malakat*) inherent in it, intentions constitute its outward character.
- It may be said that spiritual traits constitute the soul's primary character and intentions, to which actions are subservient, makeup its secondary character. Hence the statement of the Imam (A) that *shakilah* is *niyyah*.

This shows that the way to the purification of action from all kinds of shirk, riya', etc., is only through the reform of the soul and its malakat, for it is the fountainhead of all the reforms and the source of all the excellences and degrees of perfection.

Hence if man expels the love of the world from his heart by means of austerities and exercises based on knowledge and action, the world will cease to be his ultimate goal and his acts will be purged of the biggest shirk, which is the desire to attract the attention of the world's people and to attain respect in their eyes.

When that happens, he will be the same in solitude and company, inwardly and outwardly.

To the extent that he succeeds in purging his heart of self-love, through spiritual austerities, the love of God shall enter it to the same extent and it shall also be purified of latent shirk.

*And as long as self-love remains in the heart and man remains in the oppressive habitat of the self, he is not a wayfarer toward God (*musafir ila Allah*); rather, he is one of those who cling to the earth (*mukhalladun ila al-'ard*).*

The first step in the journey toward God is abandonment of self-love and crushing the head of egoism under one's foot.

And there are some who say that one of the meanings of the noble verse:

... وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ، ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ ...

Whoso goes forth from his house an emigrant to God and His Messenger, and then death overtakes him, his wage will have fallen on God ..., (4:100)

is that if someone leaves the habitat of the self to migrate to God and sets out on a spiritual journey, and thereafter he encounters complete annihilation (fana'-e tamm), his reward lies with God, the Exalted.

And it is obvious that such a wayfarer deserves no reward except the vision (mushahahadah) of that Sacred Essence and entry into His court. These words express their sentiments:

در ضمیر ما نمی گنجد به غیر دوست کس هر دو عالم را به دشمن ده که ما را دوست بس

None except the Beloved has a place in our heart,

Give both the worlds to the enemy, for the Beloved suffices us.

- [1]. Al-Kulayni, *al-Kafi*, ii, kitab al- iman wa al-kufr, bab al-'ikhlas, hadith No.4.
- [2]. Ibn al-'Athir, *al-Nihayah*, i, 440.
- [3]. Al-Kulayni, *op. cit.*, hadith No. 5.
- [4]. The tradition appears in *Wasa'il al-Shi'ah*, in the chapter on the ahkam of dressing (ahkam al-malabis).
- [5]. Al -Kulayni *at-Kafi*, kitab al-'iman wa al-kufr, bab al-riya', hadith No. 16.
- [6]. *Ibid.*, bab al-niyah, hadith No.2.

Ayatullah Ruhullah al-Khumeini on

SEEKING THE PROTECTION OF ALLAH FROM SHAYTAN

Through my continuous chain of transmitters reaching up to the shaykh of the traditionists and the best of them, Muhammad ibn Ya'qub al-Kulayni-may God, the Exalted, have mercy upon him-who reports from Muhammad ibn Yahya, from Ahmad ibn Muhammad, from Ibn Mahbub, from Abd Allah ibn Sinan, who said: "I mentioned to Abu Abd Allah-may peace be upon him-a man who was troubled by *waswas* in his wudhu, and salat, adding that he is a man of intelligence. Thereupon Abu Abd Allah-may peace be upon him-said:

What kind of intelligence has he, when he obeys Satan?

I said; *How does he obey Satan?* The Imam replied:

Ask him regarding its cause and he will tell you that it is a work of Satan.

- You should know that *waswasah* (or *waswas*, pl. *wasawis*; means satanic insinuations, obsessions and suggestions), doubt, lapse of faith, shirk and the like pertain to satanic insinuation and devilish promptings, which Satan puts into the hearts of people.
- (After Satan has over-powered a person) All one's spiritual and bodily conduct becomes satanic in character, as is the case with *waswas*, doubt, uncertainty, unfounded thoughts and hallucinations. As the will in its bodily activity becomes attuned to them, bodily actions too assume the character of the inward forms; for one's acts are the image of one's will, which in turn is the image of one's thoughts. which are a reflection of the heart's orientation. Hence, when the heart be oriented toward the satanic realm, the suggestions it receives are of a satanic character, involving compound ignorance. As a result, *waswas*, doubt and ambiguities emerge from the inner core of one's being and pervade to the domain of the body.

Al-Ayyashi reports with his chain of transmission from Aban ibn Taghlib from Ja'far ibn Muhammad-may peace be upon the two of them-that he said:

The Messenger of Allah-may Allah's benedictions be upon him and his family-said; There is no believer whose heart does not have two ears: an angel whispers into one of them and into the other the Slinking Whisperer (*al-waswas al-khannas*). God confirms the believer with the means of the angel and that is what is meant by this statement of His, Subhanahu: And He confirms them with a spirit from Him. (58:22)

This is another tradition from Majma al-Bahrayn; He (i.e. the Prophet) said:

Satan lays his snout, which is like the snout of a pig, on the heart of the son of Adam, and instigates him to turn towards the world (*dunya*) and that which God has not made lawful. But when he remembers God, Satan slinks away.

For instance, it has been mentioned in mutawatir traditions of the Ahl al-Bayt-may peace be upon them-that the wudhu of the Messenger of God-may God's benedictions be upon him and his Household-consisted of single washings (of the face and the forearms). It is an established fact in fiqh that it is sufficient to wash the face, the right and the left hand each with-a single *ghurfah* (handful) of water. There is however disagreement among the legists concerning the permissibility of using a second *ghurfah*.

In this case, the ignorant man afflicted with *waswas* washes the parts ten times during wudhu, every time drawing water over the whole part washed most meticulously, or rather he first wets the whole part so well that water spreads thoroughly and a valid washing is achieved, and then repeats this action again and again.

On what criterion is his action based? To which tradition and to what fatwa of a jurist does it conform?

Such a wretch may offer invalid salat with such a wudhu for twenty years and consider himself to have appeared to be most pious and pure in the eyes of the people. While Satan goes on playing with him and his carnal self goes on deceiving him, he finds fault with others and considers himself to be in the right.

- Should something that is opposed to mutawatir explicit dicta (nass) and consensus of the ulama be considered as perfect personal purity and piety or a work of Satan?
- If it is something that is inspired by utmost God-fearing and caution in religion, why is it that most of those obsessed by waswas and given to ignorant sanctimony do not exercise caution in matters where caution is necessary or preferable? Have you seen any waswasi who has waswas in dubious matters of a financial character? Has anyone ever come across someone affected with waswas who pays khums five times instead of once, or goes to Hajj several times instead of once? Or one who refrains from food of a doubtful character? Why is it that the rule of asalat al-hilliyyah applies in such cases whereas the rule of asalat al-taharah does not hold good even in a matter related to taharah itself? That, although in regard to things that are lawful there is greater reason to exercise abstinence in a doubtful matter as indicated by some noble traditions, like the hadith al-tathlih whereas the case is quite the opposite in matters of taharah.
- One of the Infallible Imams (AS) used to sprinkle water with his blessed hand on his blessed thighs at the time of answering the call of nature so that any trace of splashing that might occur would not be visible. Yet this poor fellow, who considers himself a follower of this Infallible Imam and follows him in the precepts of his religion, does not abstain from anything in matters involving wealth and its consumption. He eats his food (without any qualms about its lawfulness) by relying on the principle of asalat al-taharah and having eaten cleanses his mouth and hands. While eating, his justification is asalat al-taharah, but after eating he declares that everything is ritually unclean (najis).
- Should he, in his fancy; count himself among the learned, he would say that I want to offer salat with real taharah, whereas the advantage of salat with real taharah is something that remains unknown and the fuqaha-may God be pleased with them-do not know of it. Such a person should be asked, if you are so keen about real taharah, then why aren't you as keen about real hilliyyah (lawfulness)?
- Even if, supposedly, he were keen to achieve real taharah, what purpose is served by his washing ten times with kurr or jari water? (Although to obtain taharah it is sufficient to wash once with jari water and once with kurr water when the contamination is due to urine and certain other impurities. Even when it is due to urine, it is sufficient, in accordance with the mashhur opinion, to wash once with kurr water, and washing twice is considered sufficient by consensus.
- These several washings are inspired by none other than the deceptive Satan and the tricky self which make an inconsequential matter appear as an asset to the sanctimonious.
- Should this matter be regarded as a result of Satanic insinuation and the work of the accursed Iblis who has put his reins on this wretch and concealed an obvious necessity from him, involving him in many muharramat such as breaking the salat, neglecting it, and allowing its time to elapse, or as something that is inspired by inner purity, sanctity and God-fearing?
- Worse and more shameful than this is the waswasah of some in regard to niyyah and takbirat al-ihram, for therein they commit several muharramat while they consider themselves to be among the pious and this act as

bringing them some kind of merit. Niyah (intention) in something without which man cannot perform any of his voluntary acts and it is something which necessarily accompanies all voluntary actions.

- Another kind of waswas has to do with the refusal to join the congregation prayer led by someone who is just in accordance with nass and fatwa due to the righteousness of his outward conduct and his dutifulness in regard to the Shari`ah, whereas only God knows his inner character, regarding which it is neither necessary nor permissible to investigate. Notwithstanding it, since the person afflicted with waswas has his reins controlled by Satan, he draws himself away from the jama'at of Muslims and prays individually in a corner of the mosque. He offers such justifications as, 'I have qualms' and 'It does not satisfy me' and so on, while he himself has no qualms about leading others in prayer, despite the fact that the job of imamate is more difficult and is more open to qualms. However, he does not have any doubts or qualms here because that is in agreement with his self-seeking motives.
- Of the forms of waswas that is more prevalent is the one that relates to qira'ah in prayer, wherein due to repetitive and excessive effort in gutturalization the sounds of letters often violates the rules of correct recitation or the shape of the word is totally changed. For instance, the word, dallin is pronounced by some in such a way that the dad sounds like qaf. The guttural ha' of rahman, rahim and other words is turned around in the throat in such a manner that a strange sound is produced and the letters of a word are so separated from one another that the very form, and root of the word is totally altered and distorted out of its original shape.
- Ultimately, all the spiritual aspects and divine secrets of salat, which is the spiritual ascension (me'raj) of the faithful, the agent of nearness (to God) for the pious, and the pillar of the faith, are neglected, with all attention given to the 'niceties' of recitation.
- And yet despite it all, the pronunciation of words is so corrupted that the recitation fails to meet the literal dicta of the Shari'ah. In view of this, should this (perverse obsession with qira'ah) be considered as satanic waswas or as a divine inspiration on the part of the sanctimonious person afflicted with waswas?
- Despite all these traditions relating to the presence of attention and attentiveness of the heart during worship, all that this poor fellow has understood concerning the theory and practice of the presence of heart is either to be obsessed with waswas concerning niyyah or and to twist to extend inordinately the long vowel (madd) of his mouth, eyes and other facial features while vocalizing words.
- At times waswasah is originated or heightened in one because other ignorant persons like himself consider it as one of his virtues.
- For instance, they extol his piety, religiosity and sacred character by remarking that, this person is so religious and pious that he is given to waswas, although waswas has not only no relation to religiosity but is contrary to it and is due to ignorance and absence of understanding. But since they do not tell him the truth and do not regard him with repulsion and disapprobation, but on the contrary praise and extol him, he pursues this vicious conduct to its extreme, making himself a plaything in the hands of Satan and his task force and banishing himself from the sacred company of those near to God.

And therefore, my dear, now that it is known through reason and tradition that these are satanic waswas and that these obsessions are a handiwork of Iblis that invalidate our works and turn our hearts away from God, the Exalted. Beware of them, for this waswas may not remain confined to your acts and may affect your belief and creed and thus expel you from the religion of God.

By making you uncertain in your faith in God and Resurrection it may lead you into everlasting wretchedness. Since Satan cannot mislead the like of you into immoral and profane conduct, he approaches you by the way of worship and rites.

First he makes your works and deeds, which should be a means of attaining divine nearness and of ascending into the proximity of God, the Exalted, to go waste and become invalid, and turns them into a means of remoteness from the proximity of the Sacred Lord, the All-Glorious, and of nearness to Iblis and his troops. Ultimately, it is feared, he may make a plaything of your beliefs. Hence, take steps for its remedy by all means and through any kind of exercise that may be necessary.

- You should know that this malady of the heart, which like other diseases of the heart can lead man to everlasting perdition and endless wretchedness, can be cured very easily and simply by the means of beneficial knowledge and action. But first one must know himself to be sick, for only then can he take a step to cure his illness. But the difficulty is that Satan has so driven home his arguments that he does not consider himself to be sick. Rather, he considers others to be wayward and negligent of their religion.
- As to the theory of remedy, it lies in contemplating about these matters as mentioned. It is good for a human being that his acts and deeds be based on reflection and thought. He should think about an action that he wishes to perform for the pleasure of God, the Exalted, as to from where and from whom he has derived its details. It is known that the common people learn them from the fuqaha and their maraji taqlid (authorities on Law), who derive the manner of performing an act from the Book and the Sunnah by the means of ijtihad.
- Now when we refer to the works of the fuqaha, we find that they repudiate the conduct of one obsessed with waswas and consider some of his acts as invalid. When we refer to the noble traditions and the Book of God, we see that his conduct is ascribed to Satan and the perpetrator is considered to be devoid of intelligence. Hence when the case is such, an intelligent person should reflect and think for a while if Satan has not taken control of his mind. Then he must commit himself to setting aside this kind of conduct and correct it, for therein lies God's good pleasure.
- Whenever someone finds a trace of this obsession in himself, he should turn to other ordinary people or question the `ulama and fuqaha about his own conduct to see whether he is suffering from waswas or not. That is because most of the time the one suffering from waswas is unaware of his own condition and considers himself as quite balanced and others as negligent.
- But if he should do some reflection he would find that this belief too is a satanic suggestion, for when he sees that the practice of the ulama and the great scholars in whose knowledge and practice he has faith, or rather that of the legal authorities (maraji' taqlid) from whom all Muslims derive the issues of halal and haram, is contrary to his own practice - he cannot say that the entire class of ulama, the leaders of the faith and its adherents are not committed to the religion of God and it is only the waswasi person who is committed to piety.

- After that he has come to know in theory that he is ill, it is necessary to take remedial action. The main point that relates to action is that he should not pay attention to the satanic waswasa and the whims that it insinuates.
- For instance, if he is suffering from waswas in the matter of wudhu, he should make use of a single handful of water despite Satan's protestation. His Satan may say that this act is not valid. To this he should reply by saying that - If my act is not valid, then the practice of the Messenger of God (S) and the Pure Imams (AS), as well as that of all the fuqaha was invalid too. The Messenger of God (S) and the Imams (A) performed wudhu for nearly three hundred years and the manner in which they performed it was like this according to mutawatir traditions. So if their wudhu was invalid, let mine also be such.
- If you are muqallid of a mujtahid, you may tell Satan - I am acting in accordance with the ruling of a mujtahid. If my wudhu is invalid, God shall not consider me responsible, and He has no incriminating grounds (hujjah) against me.
- Should the accursed one cast doubt concerning the ruling of the mujtahid, saying that he did not give such a ruling, fetch his book, which is accessible, open it and show it to him. If you ignore his insinuations several times and act contrary to his suggestions, he would take his hands off you in desperation, and it is hoped that you will obtain a definite cure of your illness, as mentioned in some noble traditions:

In al-Kafi (al-Kulayni reports) with his isnad from Zurarah and Abu Basir that they said:

We asked him (i.e. al-Imam al-Baqir or al-Imam al-Sadiq-may peace be upon them) about a man who had frequent doubts in his salat, to the extent that he wouldn't know how much he has offered and how much remain to be offered. He said; *He should repeat (the salat)*. We said to him; *That happens to him a lot and wherever he repeats his doubt also recur*. The Imam said; *(In that case) he should ignore his doubt*.

Then he added; *Don't let the Evil One get accustomed to haunting you by tempting him by breaking the salat. For Satan is wicked and gets accustomed to that which he is allowed to get used to. So when one of you does not pay attention to his doubt and does not break his salat frequently, and this is done a number of times, the doubt will not recur to him*.

Zurarah says; Then the Imam added; *The Evil One wants to be obeyed, and when he is disobeyed he will not return to any of you*.

(Al-Kulayni) reports with his isnad from Abu Ja'far-may peace be upon him-that he said - *When sahw (i.e. forgetfulness, absent-mindedness, lapse of attention) occurs often to you during salat, disregard it, for that will make Satan leave you. Indeed sahw is due to Satan*.

- Certainly, when you oppose his insinuations and do not pay attention to them, Satan will give up his hopes and the state of steadiness and certitude will return to your soul. But while you oppose him you must tearfully beseech God, the Exalted, and seek the refuge of His Sacred Essence from the evil of the Accursed One and from the evil of the carnal self. Of course, He shall help you. In the following tradition of al-Kafi too, we have been commanded to seek God's help against the evil of Satan:

Al-Imam al-Sadiq-may peace be upon him-said:

A man came to the Messenger of Allah (S) and said;
O Messenger of Allah, I complain to you concerning the waswasah that so troubles me during salat that I don't know how much of my prayer I have offered.
The Prophet said to him,

When you enter your salat, strike your left thigh with the forefinger of your right hand, then say: *In the Name of God and by God, I put my trust in God, I seek refuge in God, the All-hearing, the All-knowing from Satan, the Stoned One.*

You will exorcize him and drive him away.

And all praise is God's, firstly and lastly, outwardly and inwardly, and may benedictions and peace be upon Muhammad and the Pure Ones of his progeny.

**Allamah Majlisi on
SEEKING THE PROTECTION OF ALLAH FROM SHAYTAN**

- According to an authentic tradition of Imam al-Sadiq, there are three fathers; the first is Adam the progenitor of the believers, second is Jaan the progenitor of Jinn and third is Satan the progenitor of infidels. The progeny of Satan is not created through pregnancy. It multiplies through eggs and chicks that are hatched. All of them are males. They have no females.
- It is narrated from the Holy Prophet that the following five are the worst of the creatures: Satan, Qabil, the Pharaoh, the man who deviated the Israelites from their religion and a person from this Ummah to whom the people will pledge allegiance in his Kufr (disbelief) – that is Muawiyah.
- Another narration mentions the king of Rome inquiring from Imam al-Hasan ibn Ali about the seven creatures who were not delivered from womb. He replied:

They are Adam, Hawwa, the ram of Ibrahim, the she-camel of Hili, the serpent that invited Satan to misguide Adam in the Garden, the two crows that Allah sent to teach the method of burial of Habil (Abel) after he had been murdered by his brother Qabil (Cain), and finally Satan, may Allah curse him.

You should take a lesson from what Allah did with Satan; namely, He nullified his great acts and extensive efforts on account of the vanity of one moment, although Satan had worshipped Allah for six thousand years—whether by the reckoning of this world or of the next world is not known.

Who now can remain safe from Allah after Satan by committing a similar disobedience? None at all. Allah, the Glorified, cannot let a human being enter Paradise if he does the same thing for which Allah turned out from it an angel. His command for the inhabitants in the sky and of the earth is the same. There is no friendship between Allah and any individual out of His creation so as to give him license for an undesirable thing, which He has held unlawful for all the worlds.

Therefore, you should fear lest Satan infects you with his disease, or leads you astray through his call, or marches on you with his horsemen and footmen, because, by my life, he has put the arrow in the bow for you, has stretched the bow strongly, and has aimed at you from a nearby position.

- Imam Ja'far al-Sadiq says:

When Allah informed that He was about to appoint a Caliph on the earth, the Angels were distraught. They implored Him to take one of them as His Caliph on the earth. But Allah did not heed their advice. The Angels thought that they were being subjected to some Divine punishment. So they took refuge toward the Holy Throne and began to encircle it. The Almighty ordered them to circumambulate around the al-Bayt al-Ma'mur whose roof is of Crimson Ruby and pillars of Emeralds.

Every day 70,000 Angels enter this house and shall not enter it (again) until the appointed day and hour. The appointed hour is the blowing of the trumpet and the Satan would die between the two trumpets.

- According to reliable sources Imam Ja'far al-Sadiq said that Satan became worried and agitated in four ways:

When Allah cursed him, when he was expelled from the heavens, when Prophet Muhammad was commissioned by Allah and when the Holy Qur'an was revealed. He cried out loudly on all these occasions. But he became very happy when Adam tasted the fruit from that special tree and was driven out from heaven.

- It is narrated from the Holy Prophet that Satan was the inventor of singing and musical instruments. When Adam ate from the prohibited tree, Satan started singing. When Allah sent Adam from heaven to earth, he started singing songs of the camel driver. When he was himself expelled to the Earth, he remembered the bounties of heaven and sang dirges.
- Prophet Nuh (AS) asked him in what way he wished to repay the favor. Satan said:

Remember there are three situations when I find it very easy to gain control over a person, one: when he is angry, secondly, when there is arbitration between two parties and thirdly when a servant is alone with a woman.

- It is quoted from Imam Ja'far al-Sadiq that the first catapult to be constructed was that for Ibrahim. It was built in al-Kufah on the bank of river Kusaar, in the village of Qantana. Satan was the architect of the said catapult. And when Ibrahim was put upon it Archangel Gabriel came to him said: Peace be upon you and the Mercy of Allah, O Ibrahim. Do you have any wishes? Ibrahim declined and the Almighty ordered the fire to cool down.

**Ayatullah Sayyid Dastghaib al-Shirazi on
SEEKING THE PROTECTION OF ALLAH FROM SHAYTAN**

- The topic that has received the maximum attention in the Holy Qur'an and the traditions of the Prophet (S) and his Vicegerents (AS) is Ista-aaza or seeking Allah's help to protect one against the maneuverings of the Satan.
- This is done by saying the words *AUDHU BILLAHI MINASSH SHAYTANIR RAJIM*. But it is necessary that one should seek this protection from the depths of one's heart. That is true Ista-aaza.
- To highlight the importance of Ista-aaza, Allah says in the Holy Book:

When you commence reciting the Qur'an, seek protection from Allah against the accursed Satan.

- In any prayer, Ista-aaza after Takbiratul Ihram is recommended. Therefore, Ista-aaza is one of the most important aspects of prayer that has to be performed in the truest sense, and implicitly, that Allah's protection from the accursed Satan is assured.
- In every situation, however lowly and futile, or elevated and likeable, one should seek protection from the Satan – before entering the mosque, before wearing clothes and before eating.

One pious person said that he noticed Satan, in apocalyptic revelation, standing at the threshold of the mosque. He asked him; *O accursed one! What are you doing here?* The Satan replied; *Some of my associates have been missed in these environs and I am waiting for them!*

The pious person understood that they must be intelligent persons who have gone into the mosque and the accursed Satan was unable to follow them inside. They must have taken care to say the Ista-aaza before entering the mosque.

- Ista-aaza is absolutely essential when one is going out of the residence. At that time Satan awaits for the person outside.

In the Holy Qur'an it is said with great emphasis that:

Shaytan and his group watch your actions intently and you remain oblivious of their activity. You must consider him (the Satan) your enemy because We have made the satans the friend of the faithless.)

Allah has ordered the Prophet (S):

Say O Prophet! O Allah! I seek your protection from the fears of the satans and their dominance on my heart and spirit.

- Therefore when the enemy is so powerful and strong, we should not be complacent and unmindful of him.

- We should gather all our faculties and plan to save ourselves by seeking the Protection of Allah. Otherwise, one would find to his surprise that the place where he was prostrating himself for long was, in fact, the Satan's abode and in his ignorance he thought that he was prostrating to god.
- When, in such a situation, he uttered: O god! In actual fact he had been submitting himself to Satan!
- When a person is alone with a strange and young woman, it is imperative that he seeks Allah's protection from Satan (Ista-aaza) because in such a situation the accursed Satan makes his utmost effort to lead the person astray.
- When a person is in a frenzy of anger, his blood boils and the Satan dominates him with full force.
- The Satan says; *The frenzy of anger in a man for me is like a ball in a child's hand!* You must have seen that a child throws the ball whichever way he wants, wherever he wants! In the same Satan overpowers men in the frenzy of anger and makes them commit taboo (haram) acts. There is no wonder if Satan makes persons commit acts of kufr (infidelity) in a frenzy of anger! Only those lucky persons escape from such situations who have Allah's particular Blessing because they say the Ista-aaza in such situations.
- In certain circumstances the efforts of the satanic forces are redoubled. These situations are when one delivers justice, when one is alone with a young strange woman and at the moment when a person is in a rage of anger. As illustrated in the previous talk, Satan tries all the subterfuges to destroy the human being.

Satan makes the best efforts to nullify three actions. They are:

- Ahad : Promises or resolutions,
- Nazr : Or offerings,
- Sadaqa : Or charity.
- When a person resolves to Allah for performing a certain act and to give a nazr (offering) after its fulfillment in accordance with the norms of fiqh, the Satan tries all the subterfuges at his command to prevent him from offering the promised nazr!
- Similarly when one wants to give a sadaqa in Allah's way, Satan tries his level best to prevent the person from giving it. It has been oft recorded that when a person puts his hand in his pocket then Satan, and his numerous retainers, cling to the person's hand and put all sorts of fears in his mind. As the Holy Qur'an warns:

The Satan threatens you with poverty and enjoins on you sordidness.

- Reward for the good turn. To achieve this end, Satan would use all his skills to persuade the person to publicly brag about his charitable act. For example, Satan will put in the mind of the person to tell to the beneficiary of the charity; *It was I who came to your rescue in time of need!* None else would have helped you!' Or Satan would make him belittle the receiver of the charity by saying; *Take this money now. But please don't come to me for help again!* Therefore, Allah categorically says in the Holy Quran:

Render not your charities worthless by obligation and injuries (laid on them).

- In all commentaries, and particularly in Majma al Bayan, it is narrated from the Holy Prophet (S) that Satan always has an eye on the heart of a mumin (believer). When he finds the person busy in prayer, he flees. The Prophet (S) has said:

Satan has put a halter on the hearts of men. But when man remembers Allah, Satan escapes from him. When a person ignores remembrance of Allah, Satan would swallow his heart. Satan plans to swallow the heart of a mumin. But when the mumin remembers Allah, Satan runs away from him.

- Although man is mad of the four elements---- fire, water, soil and air---- but the content of soil is prominent in his make-up. This gives volume and weight to the human body. Therefore the power of comprehension and action in a human being are limited.
- Contrary to this, Satan is made of fire, with the fire and air being predominant components in his make-up. Therefore, Satan is absolutely rare (lateef) and light and, therefore, has a very wide range of actions and mobility in his control.
- Man thinks that he has great faculties at his command, but Satan has such incredible capabilities that he can become so small as to easily pass through a tiny crevice. He can also become so huge as to entirely encompass a vast place!
- The distances that a man can travel over a month with difficulty, Satan can traverse in the time taken to blink the eyes once! The heavy weights that man is incapable of lifting, Satan can lift effortlessly!
- There is an objection that if Satan exists, then why men are unable to see him? This is an invalid objection. Human eyes cannot see rare things. They can only visualize things that have volume. Can we see the air that is absolutely rare. Can we see the waves of the wind, although we feel them blowing. The human eye is made of soil and it can only see the voluminous things. Therefore the Holy Qur'an says:

He and his troops look at you from such a place where you cannot see them.

- Yes! At certain times the satans can make themselves visible to people. Many prophets such as Hazrat Nuh (AS), Hazrat Yahya (AS), Hazrat Muammad (S) and many men of high piety have seen Satan and even now some pious persons must be there who have this experience.
- The creation of Satan (and his ilk) is to test the felicity of the human beings. When men ward away the subterfuges of Satan, they ear a place in the Heaven and those who are misled by him, will be Hell bound!
- Allah has ordered men to do charity. Satan asked people not to do charity lest their horde of wealth diminishes! Those who have wisdom and strong faith snub Satan and tell him, Allah says:

Whatever you spend, We shall replenish. We are the Best of Providers.

- If you are steadfast in determination and patience like a mountain, then wisdom and knowledge will take you to such a place that it becomes evident if youwere irresolute, the Satanic fears would sway your feet! It is the existence of Satan that proves the felicity of men of piety and wisdom who are steadfast despite all the stratagems of the accursed one!

- Definitely, the purpose of the creation of Satan is to test the human beings as to their determination to be steadfast on the right path. Those who are fickle minded and susceptible to be led astray by Satan are also tested by Satan! Thus Allah gets a proof of who is mumin (pious) and who is fajir (hypocrite.)
- Satan can never force anyone to do misdeeds. He has no such faculties. He can only operate through creating doubts in the minds of persons and tempting them to go astray with his subterfuges. Satan says (in al-Qur'an):

I have no suzerainty over you!

- The Satan's job is only to create doubts and fears in the human mind. If a person goes to the mosque, it is with his own conviction and decision. When he goes to the cinema theatre, it is his own choice and decision. It is the fault of the man who is tempted by Satan to make decisions that make him a sinner. On the Day of Judgement when people surround Satan and blame him for leading them astray, he will give a simple and clear reply that he did not drag them into the Hell. They had themselves decided to act the way they did! Satan would then ask men to curse themselves rather than cursing him!

I had no authority over you except I called you and you responded unto me: so blame me not, but (rather) blame yourselves.

And you say ` O my Lord! I seek refuge unto You from the (evil) prompting of the satans' ` I seek refuge unto You O my Lord! From their access to Me.'

- The human being wishes to achieve nearness to the Creator through prayer. But Satan tries with all his faculties and stratagems to create hurdles in the way of the person's progress towards the goal. This he does to satisfy his instinct of jealousy.
- Satan is such an accursed creature that if he is unable to cause major impediments to the efforts of the person, he will satisfy himself even with small disturbances to the man. For example, if Satan is unable to turn a person into an infidel or hypocrite, he will satisfy himself with making the person commit lesser sins.

It is narrated that when Satan was ordered out of the Heaven, he submitted to Allah in the following manner:

O Allah! What has happened to my supplications offered over a long span of seven thousand years?

Allah replied:

We shall reward you what you ask for as a compensation for your prayers.

Satan said:

O Allah! Give me respite till the Day of Judgement.

Allah replied:

You are given the respite!

Satan said:

My second wish is that I am given the faculty to create doubts and fears in the hearts of the human beings.

This wish of Satan too was also granted. In granting this wish Allah had a strategy in view. Hazrat Adam (AS) beseeched Allah thus:

O Creator! You have not only provided respite to this formidable enemy of my progeny till the Day of Judgement, you have also given him faculty to cause fears and temptations in the hearts of poor progeny! They will be helpless at the mercy of Satan!

Allah said:

O Adam (AS)! Don't be disturbed! With every Satan there will be an angel created by us. These angels will help your progeny to guard against the trap set by Satan.

- Whenever Satan creates doubts in the hearts of men, the angels inspire virtue in their heart. Satan says; *Don't go to the mosque!* The angel encourages the person to go there. Satan encourages the person to commit certain sins that he can make reparation later on. The angel says that the person might die before he expresses his repentance for the sins. And even if he expresses repentance there is no guarantee of acceptance by Allah.
- Give attention to your own hearts! Whether there are thoughts of good or of evil in your heart, you will always have doubts about these thoughts! When Satan upbraids you to commit a sinful act, the angels guide you against it. If Satan tries to prevent you from doing a good turn, the angels encourage you to go ahead with it.
- Allah has categorically said in the Holy Quran:

Allah is never unjust with men. It is the men who do injustice to themselves.

Allah has further said:

If We had imposed Iblees over your progeny and have given him respite till the Day of Reckoning, we have kept the doors of repentance open for you progeny too. If men are caught in the web of the accursed Satan, they can express repentance like their ancestor, Adam (AS) and seek forgiveness from Allah. Remember that Adam (AS) after doing repentance reached the august status of Prophet-hood and was one of the choicest of Allah. Allah says:

Repentant men too can achieve the status of tawwabeen (penitents) and become the dear ones of Allah.

Allah, as such says:

Allah likes the penitents

- All the people of the previous epochs had the doors of repentance open for them. But the conditions for acceptance of their penitence were very severe. It is the felicity of the presence of the Last of Prophet (S) that his people, who are called the *Ummat-e-Marhua*, have a very wide door for repentance available to them. This concession is because their Prophet (AS) is *Rahmat-lil-Aalameen* (the Blessing for All the Worlds) and Tauba, and its acceptance, too is one of the aspects of blessing.

Bihar al-Anwar, volume three, quotes a tradition of the Prophet of Islam (S):

Every person who repents for his past sins one year before his death, will be pardoned.

Then said:

One year is too long a period. If a person repents for his sins a month before his death, he may be pardoned.

The Prophet (S) further added:

One month too is rather a long period. If the person repents a day prior to his death, his sins might be pardoned.

The Prophet (S) then said:

A day too is a long time. If the person repents at the moment of death, in the Barzakh (the interregnum) or before Izrail (Angel of Death (AS) looks into his eyes, the person might be pardoned by Allah.

There are three ways the Ista-aaza is done:

1. There are persons who neither have the right spirit of doing Ista-aaza nor are they aware of the meaning of the words of Ista-aaza. But, all the same, as a force of habit, they utter the words: *AUDHU BILLAHI MINASSH SHAYTANIR RAJIM*. Unless the Ista-aaza comes with feelings, understanding and from the heart, it becomes a satanic joke!
2. There are persons who know the meanings and purport of the words of Ista-aaza and are capable of saying them properly, but they haven't the right feelings in their heart and also their actions are in obedience of Satan. Such Ista-aaza will be for Satan rather than a submission to Allah for His protection against Satan!
3. There is a third group of persons who say the words of Ista-aaza from the depths of their hearts and are fully aware of their meaning, purport and spirit. These persons will be fully aware of the Greatness and Omnipotence of Allah. The Ista-aaza of these persons will always get the accepted by Allah.

A disciple of Sheikh Ansari has said that when he was studying under him, one night he saw the accursed Satan in a dream. Satan was carrying some bridles in his hand. He asked Satan; *Why are you holding these bridles in your hand?* He replied; *I put them in the necks of people and drag them!*

Yesterday I put a bridle around the neck of one Sheikh Murtada Ansari and dragged him out of his house into the lane. But he escaped from me from the middle of the lane and returned home!

When he awoke in the morning, he went to the Sheikh and related to him the dream. The Sheik said:

Satan has told you the truth. The accursed one did try to tempt me with his glib talk. In fact, at home we needed certain things and I had no money handy at the time. I thought that from the Sahm-e-Imam I had with me a copy of the Holy Qur'an. I thought that I would sell it and use the money for my need as a loan to be reimbursed later. I took the copy of the Qur'an and went into the lane. While buying my needs a thought came to me why I was doing such a thing. I felt penitent, returned home and put back the copy of the Qur'an in its original place.

This incidence is quoted from the biography of the Sheikh – Seerat-wa-Shaqsiat Sheikh Ansari - pages 88-89). Qur'an:

Verily those who guard (themselves against evil) when an evil thought from the Satan afflicteth them, they become mindful (of God and get awakened) then lo! They are forthright.

When we consider carefully the spirit of Ista-aaza, we find that it has five welldefined aspects:

1. Taqwa or piety.
2. Tadhakkar or remembrance of Allah.
3. Tawakkal or trust in Allah.
4. Ikhlas or sincerity.
5. Aajizi or humility towards Allah.

- When all these five aspects are practiced by a person, his Ista-aaza will be accepted by Allah. Then, the accursed Satan will remain a long distance away from the person whether he says: *AUDHU BILLAHI MINASSH SHAYTANIR RAJIM* or not. In other words, when Satan comes to a mumin he becomes scared of man as an ordinary human being gets scared of the company of Jinns.

Qur'an:

When the men of piety have any fear from Satan, then they busy themselves in prayer and they instantaneously get enlightened.

- Therefore, the very first condition for keeping oneself safe from form Satan is to become pious. Those who adopted piety, busy themselves in prayer whenever they fear Satan in their hearts. They get enlightened that Satan created the fears. They also realize that because of their prayer Satan had fled and that they are in the protection of Allah. The ayat mentioned above is a pointer to the believers towards adoption of piety and remembrance of Allah.

Qur'an:

While reciting the Qur'an seek Allah's protection from the accursed Satan. O believers! On those who trust (tawakkal) in Allah, Satan has no influence or control.

- One who has trust in Allah , Shaitan will have no control on him. Satan can influence only those who who don't trust on Allah and all their confidence is on material and worldly aspects of their lives. If the same person has trust on Allah, then Satan becomes helpless in his maneuvers.
- When a person doesn't trust Allah from the depths of his heart, then all his pleadings for protection will be of no avail. According to the verse quoted above, Satan would gain ascendancy over him. In the later verse of the Qur'an there is a reference towards this aspect:

Verily, his authority is only over those who befriend him and those who associate others with Him.

- One who has forgotten the Munificent Allah and befriended Satan, he has no concern for Ista-aaza or seeking protection from Satan.
- Another important aspect of Ista-aaza is sincerity. This saying of Satan is recorded in the Holy Qur'an:

By Your Honor O Sustainer! Excepting your sincere creatures, I shall tempt (lead astray) everyone else.

- A woman who can come to the bazaar wearing indecent dress is satanic from head to toe! And the man who chaperons such a woman in public can never escape from the attention of Satan. It goes to prove that one who doesn't save himself from the illegitimate (Haram) can never prevent himself from the influence of Satan. If a person dwells in a usurped house, he cannot escape from the Satan unless he quits the occupation of that house. If a person is in habit of doing taboo things, he cannot do Ista-aaza.
- As long as even one morsel of haram (unlawful) food is in the body of a person, he is himself like the Satan. Beating drums seeking protection from Satan is his hypocrisy. As long as he is not able to shake away the influence of Satan from his person, all his prayers are mere pretences.
- About *Rizq-e-Halal* (legitimate food) there are several traditions of Ahlul-Bayt (AS). *Rizq-e-Halal* is like a seed on which the quality of the plant will depend. Care must be exercised and good seed to ensure the health and sturdiness of the tree.

Allah says in the Holy Qur'an:

O people! Eat pure and halal food and don't tread the footprints of Satan.

- When one has doubt about the food being halal, he should rather abstain from eating it. Avoid using haram food and clothes. The use of these will have such deleterious effect on the person that he becomes the victim of fears and doubts.
- The foods we consume take us to darkness. There is no light in them that can give nourishment to our spirits. Our tongues too are influenced by these foods that we utter falsehoods and abusive language. We indulge in misguiding games and play. Backbiting has become our habit. All our limbs and organs have been exposed to the effects of haram and unsavory (makrooh) foods. The body has therefore become insensitive to the instinct of remembrance of Allah. The limbs and organs have thus turned into the playthings of Satan.
- One type of haram food is najis (impure) food. If impure food goes down the throat, Satan will transmit his effect throughout the body.
- Even babes in arms should not be fed with najis food. One should not think that a child is innocent and free from the incidence of the rules of Shariah.
- Remember, the adults are bound with the requirements of the Shariah and it is their duty to take care to nourish their children with pure food. When a child is brought up on najis food, he will develop negative and un-Islamic tendencies as he grows up. It is to be borne in minds that only animals can take Najis food.
- The occasion when one is required to abstain even from Halal food is when he is fully satiated and can eat no more at that moment. Over-eating is a taboo and a satanic trait.
- Syed Taoos has recommended application of this verse to all foods, although the verse pertains only to animal foods. Syed Taoos says; *All the edibles that are prepared without taking the name of Allah before commencing the preparation, I don't partake of! How can a mumin eat the bread that has been cooked by the baker without taking the name of Allah.*

Qur'an:

Verily those who guard (themselves against evil) when an evil thought from the Satan afflicts them, they become mindful (of God and get awakened) then lo! They see (aright).

- The people who are in the process of escaping from sinful acts, and Satan tries to overwhelm them, they instantaneously busy themselves in the remembrance of Allah. With the felicity (baraka) of this act, the curtains of thoughtlessness are raised from their eyes and they comprehend the evil schemes of Satan very clearly. Thus they are able to save themselves from the evil bait of Satan.

- We have mentioned that piety is a very important tool concerning our food habits. Our food, or nutrition, is like the seed of plants. The type of food one takes nourishes good or satanic tendencies in a person. If the seed is satanic, then the body acquires evil tendencies. If a haram morsel goes down the throat, then the control over the body will come into the hands of Satan. Till the time that morsel remains in the body, Satan too will occupy it.
- He is your enemy from the beginning. You too should reciprocate with enmity. Don't befriend him. But if you commit sins, it will be obedience to your enemy, the Satan. And obedience is a component of friendship. Always beware that your treacherous enemy is keeping an eye on you. No man is safe from him for a single moment. If you think that you are safe from him, it is nothing but complaisance.
- Someone asked a pious scholar whether it is mentioned in any traditions about Satan sleeping and taking rest. The learned scholar smiled and gave a very interesting reply; *If that accursed creature ever slept, I would have some respite!*
- When you sleep, the accursed Satan is fully awake. He never sleeps. He always guards over men and looks for opportunities to bring harm them.

He, and his retainers, watch over you from such a place that they can see you and you can't see them.

When the enemy is so powerful and stealthy and can attack through hidden means, it becomes our duty to become fully armed and fortified against Satan. When the enemy is looking for your slightest fault or negligence, then you too must guard against him fully armed. The ammunition for men against Satan is taqwa or piety. Adopt piety to meet the onslaughts of Iblis!

- Offering non-obligatory prayers, to the best of one's physical capabilities, is very effective for warding off the enemy, Satan. Similarly, abstaining from doing or using things, although permissible but not desirable, is very useful. *Tark-e-Ghaflat* or avoidance of carelessness too might help.
- The initial attempts of Satan will be to tempt the mumin to commit unsavory things (makruhat). Then he will open the way of the minor sins (Gunahan-e -Saghira) to the person. He puts into the mind of the person that the sins he was committing were very trivial and thus encourages him to inadvertently commit major sins (Gunahan-e-Kabira).
- He attacks the mumin's faith and puts him in severe doubts and fears. Thus Satan makes him his helpless prey. He doesn't keep the person capable of comprehending that he is the victim of Satan's plot. Only the people of taqwa (piety), with their effective defences, can save themselves from the maneuvers of Satan. The poor ignorant person cannot meet the onslaught of Satan.
- Of several non-obligatory things that can come to the aid of a mumin is to always maintain the state of wudhu. The Prophet of Islam (AS) says; *Wudhu is the weapon of a mumin!* It is the duty of a mumin to confront the satans that he is in mortal combat with them. Therefore, he must always be clean and with valid wudhu.

- A person should always be with wudhu, and if some time has passed after performing the ablution, he should renew it as a measure of carefulness that it might have gone void without the person noticing it. It is said; *Wudhu is a noor or light and performing a wudhu over another is a bigger light.* This is the light that dispels the darkness created by Satan in the hearts of the persons.
- In the armory of a mumin there are certain arms about which the Prophet (S) has made a particular mention. The Prophet (S) said; *Fasts of a mumin blacken the face of Satan. Sadaqa or charity breaks the backbone of Satan. Istaghfar—entreaty with Allah for mercy—will cut the Satan's vein of life, and love of Allah and good deeds of the person uproot Satan.* Safinat al-Bihar, vol 2, page 62
- When you fast the face of Satan, your enemy, will be blackened. If the curtains are raised from your eyes, you will notice that Satan's face has turned black on account of your fasts. But Satan is not so weak and emaciated that only by fasting you get his face blackened and with a strike of charity you shatter his backbone.
- You have to perform every action with absolute sincerity that they pass through the seven curtains and break Satan's backbone and destroy him. Now let us talk about Sadaqa or charity. According to what the Prophet (S) has said, it does break the backbone of Satan. But there is a condition that your charity should be acceptable to Allah.

It is narrated in Anwar Jazairi that once during an acute famine a preacher was speaking from the pulpit in a mosque. He said; *If someone wants to give sadaqa, seventy satans cling to his hand and try to prevent him from doing the good turn.*

One believer who was seated very near the foot of the pulpit told to his friends with surprise; *What has Satan to do with sadaqa? I have some wheat at home. I shall go home just now and bring it to the mosque to give away in charity. I shall see how the satans prevent me from doing it!*

The man got up and went home. On reaching home, when his wife became aware of his intention, she shouted at him; *In these days of acute famine you have no care of your wife and children! Perhaps the famine conditions might prolong and we might all die of starvation because of shortage of wheat.* Therefore, getting engulfed with doubts the mumin returned to the mosque empty handed.

The friends asked him; What has happened. You have returned from home without the wheat? Alas! The seventy satans had clung to your hands and prevented you from doing the sadaqa. The man said; *I didn't see the satans, but definitely I have seen their mother who came in the way of my doing the good deed!*

- Two more weapons that, according to the Prophet of Allah (S), are most effective in defeating Satan are: Sincere obedience of Allah and steadfastness in doing good deeds.
- Al-Sajjad (AS) says in one of his supplications:

O Allah! I seek you protection from my enemy! O Master of the House! The ferocious dog is attacking me. Come to my rescue and save me from the harm that it can cause to me!

In Madinat al-Muajiz it is said that the fourth Imam al-Sajjad (AS) was busy one day in his prayer. Iblis wanted to cause disturbance to the Imam's concentration. He ordered one of his retainers to disrupt the Imam's concentration by causing him bodily harm. The narrator says that the accursed satan came to the Imam in the shape of a big python. We have already mentioned earlier that satans have the faculty to appear in any shape and form they wish to.

Anyway, he went near the Imam (AS) who was fully absorbed in his prayer. The accursed creature bit one of the toes of the Imam (AS). But the pain of the bite was not felt by the Imam (AS) nor was his concentration disturbed an iota. At that moment a loud sound of Allah's anger was heard and the accursed creature was punished. Then the Herald said; *Anta Zain al-Aabedeen-verily you are the adornment of the pious ones and the source of pride for them.*

It is narrated from the Prophet of Allah that the bazaar is the play ground of Satan:

The worst part of the earth is the bazaar. This is the play ground of Satan where he hosts his standard in the mornings and places his chair, and spreads his chess-board. He cheats in the weighing and measuring of things. He sells away adulterated things.

(Safinat al-Bihar, Vol 1, Page 8)

This is the reason that the Infallible Imams have exhorted people not to linger for long in the bazaars. They say that bazaar is a place only for negotiations and making deals. It is not proper for people with learning to associate themselves with the bazaar.

Being the first to enter a bazaar and emerging from it the last of all is an undesirable act because in this period Satan will be the companion of the person.

It has been narrated in the traditions that Hazrat Amir al-Mu'mineen (AS) found Abdur Rahman Ibn-e-Muljim, the accursed, gallivanting in the bazar on 18th Ramadan. The Imam (AS) inquired as to what he was doing there? He said; *I am going round the bazaar!* The Imam (AS) said:

The bazaar is the place for Satan.

Aimlessly loitering in the bazaar motivates a person to indulge in undesirable activities. Even today loafing in the bazaar is not considered a good activity. If you wish to be a man of piety you have to tread carefully in the bazaar, as does a person on a road full of thorns.

- One person quotes from Imam Ja'far as-Sadiq (AS). He says; I asked the Imam (AS) that I have business transactions with a woman and I have to, perforce, negotiate with her face to face. Is my looking at her face legitimate or not? The Imam replied; *Attiq Allah! Keep Allah's fear in your heart and exercise care!*
- Women are the most formidable traps of Satan. The only exceptions are those women who have confronted and fought with Satan all their lives. It takes some time for Satan to snare men out of the right path. But women is more vulnerable and aid and abet the involvement of men too. Have you not heard that Satan was not able to tempt Adam (AS) with all his

stratagems. Then he turned his attention towards Hazrat Hawwa (AS) and succeeded in making both of them to do the forbidden. It is narrated that Satan said to Hazrat Yahya (AS):

Whenever I fail in trapping anyone, I use women to fulfill my plans!

- This doesn't mean that men should totally shun the company of women. But care must be exercised because nearness to women is one of the traps that are used by Satan. You must have observed that a single word from a woman can drastically change the thinking of a man! Can render the person emotional and turn him inadvertently towards many sinful acts.

One imposter, whose name was Bars-isa, always used to make the pretense of prayer and lived in seclusion. People used to say that his prayers would help in the fulfillment of their wishes.

The daughter of the king of the time once fell seriously ill. All treatments proved futile. In the end it was thought that the only way for curing her of the illness was the prayer of Bars-isa. But the hermit refused to come out of his seclusion to the city or the palace of the king. In the end they reluctantly took the sick princess to his hermitage. They left her alone with the hermit. If this unfortunate hermit was a true man of piety he would have objected to the leaving of the young princess alone with him. But he fell in the trap of Satan.

He looked at the girl and was attracted by her beauty. He had not experienced such a situation throughout his life. He could not control his base instinct and raped the girl. But Satan didn't stop at this. He put doubts in the heart of Bars-isa that when people learn of his foul act they would lynch him. To save himself from death he thought of killing the girl and burying her. He also thought that if inquiries are made about the girl, he would say that he didn't know where she had gone.

With these doubts and fears in his mind, Bars-isa killed the princess while she was asleep. Then he dug up a trench and buried her. It is narrated that Satan came in human form to the persons who were searching for the princess and said; *I know where the girl is!* He then guided them to the place where the grave was. The angry team demolished Bars-isa's hermitage and dragged him to the court of the king. People started spitting on his face.

The king ordered him to be hanged. In the olden days the hanging of criminals was not such an easy and fast process as it is now. It was a prolonged and torturous procedure. When Bars-isa was about to die Satan came to him and said; *Even now if you prostrate to me, I shall save you!* To save himself from death, Bars-isa agreed to prostrate to Satan. In his last breaths Satan tempted Bars-isa to commit a major sin and earn a place for himself in the fiery Hell.

- A heart that has not experienced piety, believe me, is the abode of Satan. Satan doesn't relinquish such a heart easily.
- A heart without piety is the heart that doesn't remember Allah. It is in fact crowded with worldly desires like greed, selfishness and Satanic fears. Such hearts are the repositories of wishes for the worldly glitter and show. These hearts are also the shelter for Satan and the sources of his evil designs. Unless the heart cures itself of these satanic instincts and withdraws from supporting and advancing Satan's foul schemes, it is impossible that the environment for Ista-aaza takes shape in it.

You might have experienced that a hungry dog will not leave your side if you are having with you some tasty food. However much you try to chase away the dog, it will return to you. Even if you pick up a stick to chase it away, it will stubbornly stay on. If you don't have any food with you, and a dog chances to come near you, then it will run away if you chase but once. The reason for this lack of interest is that the dogs have a very strong sense of smell and they would know where there is a bone for them!

- Your heart is under the observation of Satan. If he feels that there is food for him in your heart that it has craving for worldly riches and pomp, then certainly it is the ideal place for him to entrench himself in. If he notices that your heart is having so much avarice that even after acquiring a lot it has craving for more and is envious of others, then he is very pleased to dwell therein.

It is narrated that once Satan came to the presence of Hazrat Yahya (AS). Prophet Yahya (AS) asked him about his treatment of Adam (AS)'s progeny. He replied that men are divided into three groups.

The first group consists of the revered persons who are always out of his reach. These are the Prophets (AS) and the Infallible.

Then Satan said that the second group consists of the people over whom he can have his sway. But with penitence they nullify his maneuvers.

The third group of people is of those in whose hearts he, Satan, lives. These form the vast majority of people. O believers! Do such acts that Satan is unable to find an entry into your hearts! Otherwise, mere utterance of the words of Ista-aaza will not be of any use.

- There are four things that prevent the light entering the heart and as long as we don't guard against these four things, darkness will prevail on our hearts. *The very first thing that must be avoided is impurity of the body. The second important thing is that we should refrain from disobedience to Allah. The third is to guard against the fears and doubts created by Satan. The last, but not the least, is abstaining from bad manners that can turn a man into animal.* As long as a heart remains under the spell of bad manners, it will not understand the spirit of Ista-aaza.

It is narrated that when the following verse was revealed:

Allah forgives those who repent after committing sins.

Satan cried out and his retainer assembled around him and asked; What has happened? Why are you shouting? The accursed one said:

Why shouldn't I shout and cry! We work so hard to make a man commit sins. And he expresses penitence that renders our efforts null and void!

- Satan strives hard to find a place in the heart of a believer. It is narrated that even if a believer escapes unscathed from the trap of Satan because of his good deeds ninety nine times, he might become the victim on the hundredth attempt!
- It is quite possible that the instigation for the good deeds ninety nine times too was by Satan only to make the person complacent that he fell into the trap on the hundredth attempt! Thus Satan derives satisfaction from destroying in one stroke the effects of the good actions of the person spread over long period. The dividing line between the good and the evil is very narrow and one must take great care not to falter towards evil. Therefore the Imams (AS) supplicate to Allah thus; *O sustainer, give me vision in the matter of Faith! That during performance of good deeds Satan doesn't involve me in fears and misapprehensions and thus push me into the morass of evil.*

It is mentioned in Bihar al-Anwar from Usul al-Kafi that Imam Ja'far as-Sadiq (AS) narrated about a person, in the olden times, who kept himself busy in prayer and supplication to Allah. He was so deeply engrossed in prayer that Satan, despite all the efforts, was unable to disrupt this activity. Upset at his failure, Satan called a meeting of his retainers to devise ways and means of achieving his desire. He said:

I have not succeeded tempting the pious person despite all my efforts. Can you think of a stratagem to unnerve him!

One of his disciples said; *By creating evil desires in his mind I shall motivate him to commit adultery.* Satan replied; *There is no use. The desire for women has been extinguished from his heart.*

Another disciple said; *I shall tempt him with delicacies and drinks that he gets destroyed consuming haram food and alcohol.* Satan said; *No use! After years of penance he has lost palate for good food.*

A third retainer said; *Perhaps he can be tricked through the way of prayer which is his favorite activity!* Satan said; *Yes. We might succeed this way.*

Anyway, the result of this confabulation was that Satan himself took the responsibility to do the job. He adopted the garb of a human being, suspended himself in the atmosphere sitting on a prayer mat and pretended to be busy in prayer.

When the pious person saw this, he went to inquire of Satan about the prayer that he performed to get the faculty of suspending himself in the atmosphere. But Satan appeared so intently engrossed in prayer that even after repeated calls he did not give any attention to the pious person. Fed up of waiting, the person asked Satan to respond to him under an oath. Satan took a respite from his pretended prayer. The pious person asked; *What great task you have performed that you are at such an elevated place?*

He replied:

I have achieved this status through commitment of a sin. After committing the sin I have repented and done penance. Even now I continue to be penitent. With my worship I am growing stronger by day. If you desire to achieve the same status you too must commit adultery and then busy yourself in penitence.

The pious man said; *Neither do I know the way of doing adultery nor have I money for the purpose.* Satan gave him two Dirhams and explained the way to the house of a woman of ill repute.

The pious person entered the town and inquired from the people about the exact location of the woman's house. People thought that he was intending to visit her to sermon the woman to give up her foul ways. The man went to the woman and gave her the money and demanded to do adultery with her. At this point Allah's help came to his rescue that the woman thought of preventing him from committing the sinful act. The woman saw piety written large on the face of the person and that he was not habituated of going to such houses of ill repute.

She asked him; *How have you come here?* The man replied; *This is not your concern. I have given you the money and you must comply.* The woman said; *As long as I don't know the real reason of your coming here, I shall not submit to you.*

Alas, the pious man yielded and told the entire story to her.

The woman said; *I might be losing custom by dissuading you from your resolve, but I am sure it was only Satan who has sent you here.* The man said; *You are wrong because he has assured me that I shall be able to get the same status as enjoyed by him if I commit the sin of adultery.* The woman said; *Don't be foolish! How are you sure that after committing adultery you will ever get a chance to be penitent and your penitence will get accepted? Believe me! You are under the spell of Satan's temptation.*

When the pious person was persistent, the woman said; *I am ready to yield to you. But go back to the place once and see if the person is still busy in prayer suspended in the atmosphere. If you find him there, then you can come back to me. But if he is not there, then you must believe that it was Satan who wants to deter you from the path of piety.*

When the pious person reached the place, he found no trace of Satan there. Then it dawned on him that the woman had saved him from falling into the abyss of sin. He offered a sincere prayer for the fallen woman.

It has been said in the tradition that when the woman died, a revelation came to the Prophet (S) of the time that he should join her funeral procession. The Prophet (S) protested to Allah that she was a fallen woman. The reply was; *Yes! But she was responsible for sending back to Us a pious person who was running away from piety under the deceit of Satan!*

- Sermons and moralizing are very valuable. Every effort must be made to dissuade persons from committing sins. Motivate them to be penitent. Allah will reward them as well as those who make effort to reform such persons. It is a matter of great surprise that when we look at the temptations of Satan and our moral weaknesses, we fail to understand what will be our end! Will we be able to reach Him? We only need Allah's Mercy and Munificence for our deliverance.

It is narrated that Satan came to Hazrat Isa (AS) when he was standing on the peak of a hill. He addressed The Prophet (AS) saying; *O Spirit of Allah! If you fall from this peak, can Allah save your life!* He replied; *I can tell you with my vision and Understanding that Allah would most certainly save me.* Satan added; *If you are so certain, dive down from here that He saves you!*

Hazrat Isa (AS) understood that Satan was up to his tricks. Therefore he said; *O accursed one! Do you intend to put Allah to test! My Faith is strong. Allah is Omnipotent and has control over every thing. You have come here with the purpose of testing whether saving me is possible or not.*

Hazrat also added;

My Creator has commanded me not to do such things. Purposely falling from the top of the hill will be an attempt at suicide that is haram. If one falls from the hill accidentally, and Allah wishes him to live on, then He will save him!

It is narrated that once Satan came to Hazrat Isa (AS) and said; *O Spirit of Allah! You are yourself the Omnipotent and Omniscient God.* Hazrat Isa (AS) reprimanded him for this talk and said; *I am Allah's creation and slave on whose prayer He brings back the dead to life!*

When Hazrat Isa (AS) tried to remove doubts of Satan in this manner, he ran away from there crying. Satan puts such doubts and fears in the minds of the pious persons. But they understand his tricks with the light of piety that they are only satanic doubts.

- For example; sometimes he puts a doubt in the heart of a believer that a particular person, despite being young and strong, has resorted to begging. Why has he turned a beggar? Satan's purpose of creating such doubts is to create apprehensions in the minds of believers about the will of Allah. But if the person is a believer aware of Allah's Greatness he will say; *Astaghfirullah! How can I dare to question the Will of Allah? My Faith is that His acts are all replete with wisdom beyond our comprehension.*
- Every pious person strives to perform good deeds and Satan tries his best to dissuade him from doing so. If a person performs a good deed, Satan tries to neutralize its good effects through his tricks. For example; he will encourage the person to express pride after doing some good turn. Satan is thus the sworn enemy of all good deeds.
- When a believer suddenly gets the thought of crime in his mind, the Satan and his retainers make their maximum efforts to make the person put his thought to action. But in that moment the pious person remembers Allah and he abandons the thought of committing the sin. The second aspect of Ista-aaza is Tadhakkar, the remembrance and talk about Allah. A person who acquires Taqwa or piety becomes free of the domination of Satan. As long as the influence of Satan on the person persists, he remains incapable of effective Ista-aaza.

Qur'an:

Did I not enjoin on you O' children of Adam! That you should not worship Satan for he is your open enemy. And yet he has led astray a great multitude of you. Did you not then understand.

- At another place in the Holy Qur'an it is said that Allah has decided that those who follow Satan, Satan will push them into the abyss of darkness and take them into the blistering Fires of Hell. When a person adopts satanic thoughts and considers the temptations of Iblees worth pursuing, then Allah closes all the avenues of salvation for him and consigns him to the Hell.
- It is very necessary that one's own conscience becomes his warner. In the Islamic Shariah it has been very strongly prescribed to visit the graves, particularly those of one's parents. Why this exhortation? This is because one recitation al-Fateha at the graveside of his parents will result in rewards for them. He should give sadaqa (alms) for the propitiation of their souls. The Prophet of Islam (S) has asked people to visit the grave of their parents that it is the place from where prayers made by them will be answered.
- The biggest benefit of visiting the graves of the parents is that it will make the person aware of the fact if the parent is not there with him, he too will have to follow suit some time in the future. This will give him the realization that he should not be attracted much to the transient world. He will then learn to dispel the satanic fears and apprehensions. He will start remembering Allah and think of the Day of Judgement!
- The topic of Tawakkal is one of the most important of the aspects of the Religion of Islam because the essential part of monotheism is absolute trust in Allah. In other words a Muslim is one who seeks succor only from Allah for deriving benefits and warding off of losses. In fact this is the meaning and purport of *la ilaha illa Allah wa la haula wa la quwwata illa billa al ali al adheem*.
- *Hauqala* or saying *la haula wa la quwatta illa billah* is the key to the Heaven and the practical expression of monotheism by the believer. Thus it is the expression by the person that he is not an independent entity who has to depend on Allah's Wish in all matters. It is his duty to believe in the *musab a bab asbaab* (the doer of things), that is Allah, the Creator of the Existence.
- He should realize and believe in the fact that with the utterance of a single word, "Kun", became the cause of creation of the creatures in the Universe. He should also have belief in the fact that the very existence of the universe is the miraculous phenomenon of the *Musab ba bab Haqeeqi* or the real doer of things and the absolute Creator, that is Allah and not something that evolved by itself.
- Man must strive to achieve objectives but he must leave the success or failure of his efforts to *Musab ba bab Asbaab*. The source of strength for the worldly gains or losses and the Rewards in the Hereafter for the person should be the absolute trust in Allah. His faith about the worldly affairs should be that if Allah Wished he would certainly be successful in his efforts. About the Rewards of the Hereafter, he should always remember that he has to abide by Allah's Commands implicitly and trust in His beneficence.

- It has been narrated that when a person stirs out of his house in the morning, the satans will be waiting for him at the threshold. But when he steps out of the house and says, "Aamantu billahi tawakkaltu al Allah— have faith only on You and only on Your trust I go to transact my worldly affairs." Then the satans will slink away.
- These words can be said in any language, it doesn't matter. The words are a support for the heart and surety for the life of the person. It is a fact that if you trust your Wakil, He is Omnipotent and can keep away from you all difficulties and hardships. He will help you get all the profits that He deems are legitimate. There is none more generous and powerful than Allah.

SOME DISCIPLINES OF ISTI`ADHAH

Al-Khumeini (AR)

Allah, the Exalted, says: *"And when you recite the Qur'an take refuge in Allah from the outcast Satan. He has no authority over those who believe and on their Lord rely. His authority is only over those who befriend him and those who associate partner with Him."* [361]

- Among the important disciplines of recitation, especially the recitation in the salat, which is a spiritual journey to Allah, the real ascension and the ladder to reach the people of Allah, is the isti`adhah - *seeking refuge in Allah, from the outcast Satan, who is the thorn of the road to knowledge, and blocks the way of the salik's travel to Allah.*
- As Allah, the Exalted, says through him, in the blessed surah of al-`Araf: "He said: `As You have led me astray, I shall lurk in ambush for them on Your straight path." [362]
- He has sworn to lurk for the sons of Adam on the straight path to prevent them from entering it.
- So, the salat, which is the straight path of humanity and the ascension for reaching Allah, cannot take place without isti`adhah from this brig and, without taking refuge in the fortified fort of Divinity from his evil, there can be no security.
- This isti'adhah, this taking of refuge, cannot be implemented with empty utterances, a lifeless form or a world with no Hereafter.

It is observed that there were people who did utter these words for forty or fifty years, yet they were not saved from the evil of this bandit, and, actually, in their conducts and acts, and even in their beliefs they followed Satan and imitated him.

- Had we really taken refuge from the evils of this wicked one, the Sacred Essence of Allah, the Exalted, Who is the Absolute Gracious, the Omnipotent, the All-Merciful, the All-knowing and Generous, would have granted us His protection, and our faith, moralities and deeds would have been amended.
- So, we must know that our being left behind the travelers on the road to Allah is due to Satan's temptations and because we have fallen under his control owing to our own shortcomings and inefficiency in applying the spiritual disciplines and acquiring the required conditions of the heart.
- So, it is because of this that we get nothing of the spiritual results and the external and internal effects of our invocations, supplications and worships. From the noble ayahs of the Qur'an and the noble hadiths of the infallible Imams (SA) many disciplines can be discovered. But to count them all would need a complete scrutinizing research, which prolongs the discussion. It suffices us to mention only a few of them.
- One of the important disciplines of isti`adhah is "sincerity", as Allah the Exalted, quotes Satan to have said: "By your Might I will tempt them all, except Your sincere servants from among them" [363]
- This "sincerity", as is clear from this noble ayah, is something higher than the practical sincerity, whether by the heart or by the limbs, because, it is in the objective case [in its Arabic form = mukhlasin].
- Had it been for sincerity in action, it should have been in the nominative case.
- Therefore, this sincerity is intended to denote the purification of the human personality with all the visible and invisible affairs, of whose emissions is the practical sincerity. Although, at the beginning of the suluk, this fact and divine grace would not easily take place except by difficult practical austerities, especially the cordial ones, which are its origin, as is referred to in the well-known hadith:

- " The one who keeps being sincere to Allah for forty mornings, fountains of wisdom will flow from his heart to his tongue." [364]

So, whoever could sincerely devote himself to Allah for forty mornings-which is the period of fermenting [takhmir] the clay [tinat] of which Adam was created,

the connection between these two is well-known to the people of knowledge and of heart-

and dedicate his cordial and formal acts sincerely to Allah, his heart will become godly, and the godly heart produces nothing other than fountains of wisdom.

Then, his tongue, which is the greatest interpreter of the heart, will speak wisdom.

- So, at the beginning, sincerity of the act leads to the purification of the heart, and when the heart becomes purified, the lights of Majesty and Beauty-which are deposited by divine fermentation [takhmir] in the human clay-are reflected in the mirror of the heart and become manifest there, and from the inmost of the heart they appear on the external body.
- In short, the sincerity, which frees one from the Satanic authority is devoting the identity of the soul [ruh] and the innermost of the heart to Allah, the Exalted.
- It is a reference to this that Imam Ali (AS), in his Sha`baniyah Supplication, says: "O Allah, grant me complete devotion to you." [365]
- When the heart reaches this stage of sincerity and it is cut off other than Allah, and in the kingdom of his existence there is no admission to other than Allah, Satan-who approaches man by other than Allah's way-will have no power over him.
- Allah will admit him into His shelter, and he will be placed in the fortified fortress of divinity, as He says: "The word of `there is no god but Allah' is My fort, so whoever enters My fort is safe from My torture". [366]
- Entering the fort of "there is no god but Allah" is of several degrees. Likewise, being safe from the torture is also of several degrees.
- So, the one who, externally, internally, cordially and formally, is admitted to Allah's fortress and under His protection, will be safe from all degrees of torture, including being veiled off Allah's Beauty and being separated from meeting the Beloved, the Most High and Almighty-which veiledness and separation are at the top of the tortures.
- Imam Ali (AS), in the "Kumail Invocation", says: "Suppose that I can patiently bear Your torment, how can I patiently bear separation from You?"
- Our hand is short of that. The one who could reach that stage would be a real servant of Allah, under the vaults [domes] of divinity, and Allah, the Exalted, would manage his kingdom, getting him out of the Taghut's patronage.
- This is the dearest state for the men of Allah and the most special degree for the pure, and the others have no share of it.
- It is most likely that the owners of hard hearts among the deniers and of stiff souls among the obstinate, who are far away from such a state, deny it altogether and regard any talk about it to be false and in vain.

Or they rather take such affairs, which are the delight of the holy men [auliya'], and which are frequently mentioned by the Book and the Sunnah, to be - God forbid! - of the fabrications of the sufists and false rumours of the literalists.

- We, by referring to these states, which are, in fact, the states of the perfect ones, do not claim to have a share of them or look at them covetously. But, we do so because to deny them is not agreeable to us. We also believe that mentioning the holy men [auliya'] and their positions is effective in purging, saving and reforming the hearts, because good mention of the people of guardianship and knowledge causes affection, familiarity and close connection.
- Such connection leads to mutual attraction [tajadhub], which, in its turn leads to co-intercession [tashafu] , whose outward is getting out of the darkness of ignorance to the lights of guidance and knowledge.
- Its inward is the intercession in the Hereafter, because the intercession of the intercessors would not happen without close connection and inward co-attraction [tajadhub], since it would not be based on guess and batil [falsehood].

However, despite the fact that this stage is not but for the perfect ones among the holy men [auliya] and the chosen ones [asfiya'] (AS), and that the perfect state of this stage is, in the origin [bil'isalah], exclusively for the Seal of the Prophets (SA), the luminous and pure Ahmadian single [ahadi-i ahmadi], Muhammadan collective [jam -i muhammadi] heart, and subordinatively [bittaba iyah], it is for the perfect and pure ones of the Ahlul Bayt -

- Yet the believers and the sincere ones are not to give up hoping for some of its degrees, and to be satisfied with formal and practical sincerity, and the external and juristic purity.
- Because, stopping in the stations, is one of the masterpieces of Iblis who is sitting at the entrance of the path of man and humanity, trying every possible means to prevent him from ascending to perfections and reaching higher stages.
- So, one has to double his vigilance and strengthen his will, so that this divine light and grace may move from the outside to the inside, and from the visible to the invisible.
- The more stages of sincerity one passes, the better he will be stationed under Allah's protection, and the truth of isti'adhah will be implemented, and the hands of the devilish Satan will be short of reaching him.

Hence,

if you have devoted the visible human form exclusively to Allah, and if you placed the external mundane armies of the soul, which are the powers dispersed in the kingdom of the body, under the shelter of Allah, and if you purified the seven earthly realms, which are: the eye, the ear, the tongue, the stomach, the sex, the hand and the leg, from the impurities of disobedience and placed them at the disposal of Allah's angels, who are the divine armies, these realms would gradually become divine and under the command of Allah, until they also become Allah's angels, or get like Allah's angels "Who do not disobey Allah in what He commands them, and do as they are commanded." [367]

- Hence, the first degree of isti'adhah takes place, and Satan and his soldiers leave the external kingdom and turn to the inside, assaulting the invisible powers of the soul.

- Thus, the salik's task becomes harder and his suluk stricter. So, his steps should be stronger, and his watchfulness more perfect. He is to take refuge in Allah, the Exalted, from the spiritual destructions, such as self-conceit, hypocrisy, arrogance, pride and the like, and to gradually start purifying his inside from the moral opacities and internal impurities.

In this stage, or rather in all stages, he is to be attentive to Allah's Unity of Acts, and to remind his heart of this divine grace and heavenly table [ma'idah], which are of the important matters of suluk and of the pillars of `uruj.

He is also to make his heart taste the fact that Allah, the Exalted, is the owner of the heavens, the earth, the inside, the outside, the visible and the invisible, so that the heart may get accustomed to His Unity in diety and deny any association in management [tasarruf] and be divinely concocted and theistically educated.

- In this state the heart will find no asylum, refuge, sanctuary and help except with Allah alone, and, consequently and actually, he will seek refuge with Allah, the Sanctified State of Divinity.
- Unless he cuts off his heart from the others' management, and closes his eye of greed to other creatures, he cannot truthfully turn to get his refuge with Allah, and his claim will be a false one, and according to the method of he people of knowledge he will be regarded among the hypocrites, and ascribed to deceit and treason.
- In this fearful valley [wadi] and dangerous deep ocean, if one takes advantage of the sayings of a godly wiseman or a luminous gnostic, whose string of knowledge is connected to the perfect friends of Allah, concerning the Three Unities, it will be a good help to the inner heart.
- But the condition for taking that advantage is that he should do it regarding it as an ayah, a sign and suluk to Allah, for otherwise it would become a thorn on the road and a veil covering the face of the Beloved.
- The Messenger of Allah (SA), as it is stated in the noble al-Kafi, calls this knowledge an " indisputable ayah" [ayat-imuhkam]. [368]
- Generally speaking, when the root of Allah's Unity of Acts is strongly implanted in the heart, and irrigated with the water of knowledge accompanied with nice deeds, which knock at the heart's door, its fruit will be remembering the state of divinity, and the heart will gradually become pure and ready for receiving actual manifestation.
- When the house is free from the traitor, and the nest from the alien, the Owner of the house controls it and Allah's guarding hand brings the invisible and visible powers of the kingdom of the inside and the heart and of the outside kingdom of the body under its rule and authority.
- And the Satans are completely expelled from this stage, too, and the internal kingdom returns to its independence, which is being under Allah's shelter. This is the second degree of the divine grace, the isti'adhah.

After this stage come other stages, such as, the isti`adhah of the spirit and the isti'adhah of the secret, which are out of the scope of these pages. Even what was said was of the overflowing of this servant's pen, or it was written at the command of the pen of the Lord, Most High and Almighty, and to Him is the refuge.

- Another discipline and condition of isti'adhah is that which is referred to in the ayah stated at the beginning of this chapter, i.e. "faith" [iman], which is other than knowledge, even though it is proved by means of philosophic proofs: "The legs of the argumentatives are of wood". [369]
- Faith is a matter of the heart, and happens through intense remembrance, contemplation, intimacy and privacy with Allah.

- Despite the fact that Satan had knowledge about the Beginning and the Return, as the Qur'an says, he is counted with the disbelievers.
- If faith was this argumentative knowledge, those who possess this knowledge must be away from the intrusion of Satan, and the light of guidance of the Qur'an would illuminate their inside, whereas we notice that, despite such marks, there is no sign of faith.
- So, if we want to be out of Satan's control, and be under the protection of Allah, the Exalted, we must, by intense cordial austerity and continual, or frequent, proximity and privacy, bring the facts of faith to the heart in order to let it be divine.
- Then, having been so, it will be free from Satan's control, as Allah, the Exalted, says: "Allah is the Guardian of those who believe. He brings them out of darkness into the light." [370]
- So, the believers, whom Allah, the Exalted is the manager, the guardian of their inside and outside, their secret and their publicity, are free from Satan's control and enter into the Beneficent's kingdom.

He brings them out of all degrees of darkness to the absolute light: from the darkness of disobedience and insolence, the darkness of the dirty moral impurities, the darkness of ignorance, disbelief, polytheism, self-deceit, selfishness and self-admiration,

to the light of obedience and worship, the light of virtuous characters, the light of knowledge, perfection, faith, monotheism, godliness, piety and friendship with Allah.

- Another one of its disciplines is "reliance" [tawakkul] on Allah, which is also part of faith and of the real lights of the grace of faith.

It means entrusting the affairs to Allah, which results from the heart's belief in the Unity of Acts, whose details are out of the capacity of this book.

When the salik servant finds no refuge and no shelter other than Allah, and believes that the management of the affairs is exclusively confined to His Sacred Essence, a certain condition of devotion, refuge and trust show up in his heart, and his istiadhah becomes real.

- So, as he truthfully takes refuge in the strong fortress of the Lordship and divinity, He shall certainly protect him with His most spacious and generous mercy, for He is the possessor of great favour!

Completion and Conclusion

- We noted in this chapter that the truth of the istiadhah is a mood or state of mind which is created by a complete evident knowledge of Allah's Unity of Acts, and by believing in that Unity.
- That is, after he understood, by way of explicit and strong intellectual proofs and traditional evidences, quoted from the Qur'anic texts, and through the signs and the wonders of the Divine Book and noble hadiths, that the Power of Creation and independence of effectiveness, or rather, the very origin of effect, is exclusively confined to the Sacred Divine Essence.
- Other beings have no share of it, as is proved in its stance, he should convince his heart of it, and, with the pen of intellect, he should write on the page of his heart the truth of "There is no god but Allah, and there is no effector [mu'aththir] in the [world of] existence except Allah".
- When the heart takes in this grace of faith and proved fact, there appears in it a state of devotion and exclusivity [to Allah].

- Believing that Satan is the highway robber of humanity and its strong enemy, there appears in his heart an apprehensiveness, which is the reality of the isti`adhah.
- And, as the tongue is the spokesman of the heart, it translates that state of apprehensiveness, with complete need and necessity in words: "I take refuge in Allah from the accursed Satan," which it utters truthfully.
- If there were no effects of these facts in the heart, and it was under the control of Satan, as well as the other parts of one's existing kingdom, the isti'adhah also takes place, but with the management of Satan.
- And verbally he does say "I take refuge in Allah from Satan", but in fact, as it is an act of Satan himself, it is actually taking refuge in Satan from Allah, and the isti'adhah performs its counter function, and Satan mocks at the one who utters the isti'adhah - a mockery whose result is known only after removing the cover and pushing aside the curtain of nature.
- Such a person, whose isti'adhah is merely verbal, is like the one who wants to take refuge from an endless hostile army in a strong fortress, but instead, he heads to the enemy turning away from the fortress, while he continues saying: "I take refuge in this fortress from the evil of the enemy."
- Such a person, besides being inflicted with the evil of the enemy, becomes subject to the enemy's mockery, too.

Notes:

[361]. Surah an-Nahl: 98-100.

[362]. Surah al-A'raf: 16.

[363]. Surah Sad: 82-83.

[364]. Biharul Anwar, vol. 67, p. 242, "Book of Faith and Disbelief", ch. on "Sincerity", hadith 10, quoted from `Uyunu Akhbarir-Ridha, vol. 2, p. 69 (with a slight difference). The same subject is referred to in the latter book, p. 249, hadith 25.

[365]. Biharul Anwar, vol. 91, p. 99.

[366]. At-Tauhid p. 25. Biharul Anwar, vol. 3, p. 13, and vol. 90, p. 192.

[367]. Surah at-Tahrim: 6.

[368]. "Knowledge is of three kinds: an indisputable ayah, a fair obligation and a current tradition." Usulul Kafi, vol. 1, p. 37, "Book of the Merit of Knowledge", ch. on "The Description of Knowledge and its Merits", hadith 1.

[369]. The legs of the argumentatives are of wood, Wooden legs are quite shaky. (By Maulawi)

[370]. Surah al-Baqarah: 257.

ON THE FOUR PILLARS OF ISTI'ADHAAH

Al-Khumeini (AR)

*One: al-must'idh [the one who seeks refuge]**Two: al-musta`adhu minhu [that from which refuge is sought]**Three: al-musta`adhu bihi [the one with whom refuge is sought]**Four: al-musta`adhu lahu [that for which refuge is sought]*

You should know that there are so much detailed explanations for these pillars which are out of our intention. Yet, we are satisfied to mention a summary of them:

- The first pillar is concerning al-musta idh. It is a humanistic truth from the very first stage of the suluk to Allah till the final end of self-annihilation [fans'-i dhati]. *"When the absolute annihilation was complete, the Satan would perish and the isti`adhah would take place."*
- To expand on this summary we may say that as long as man is dwelling in the abode of the self and nature, and has not yet started his spiritual journey and suluk to Allah, and is still under Satan's control in all degrees and affairs, he has not yet understood the truth of isti`adhah.
- And the mere utterances of his tongue are useless, or rather they fix and strengthen the Satanic authority, unless Allah, the Exalted, grants him His favour.
- When he gets engaged in his journey and suluk to Allah and starts his spiritual travel, what hinders him on the road and thorns his way, as long as he is continuing his journey and suluk, is his own Satan.
- This issue, whether of the Satanic spiritual forces, or of the jinn or ins, for when the jinn and ins become thorns of the road, they will, actually, be the assistants of Satan and act to his command.

Allah, the Exalted, refers to this in the blessed surah of an-Nas: "... from the evil of the slinking whisperer, who whispers in the breasts of men, from among the jinn and men."

- If the Satan is from the jinn, it is understood from the noble ayah that the slinking whisperer, i.e. Satan, is originally [bil'isalah] a jinn and subordinatively [bittaba'iyah] an ins.
- But if Satan is another reality resembling the jinn, it appears from the noble ayah that these two species, i.e. the jinn and the ins, are also Satanic similitudes [tamaththulat] and his manifestations.
- In another ayah it is said: "... the Satans of ins and jinn". [371] In this blessed Surah the pillars of isti'adhah are mentioned, as we stated before and as it is clear.
- In a word, before starting the journey to Allah, man is not a musta`idh.
- When the gnostic [`arif] comes to the end of the journey, and there remains no trace, at all, of the remnants of servitude. And, he reaches the stage of the absolute personal annihilation [fana'-i dhati], there will remain no trace of the isti'adhah, musta`adhun minhu and mustaidh, and in his heart there will be nothing except Allah and His Divine Sovereignty, and he will be unaware of himself and his heart, and "I take refuge in You" [372] is also out of this state.
- When there is a state of wakefulness [sahw], intimacy and return, there still is a trace of isti'adhah, but not the isti`adhah of a salik. For this reason, the Final Messenger of Allah (SA) is also ordered to do the isti'adhah, as Allah, the Exalted, says:

"Say: I take refuge in the Lord of daybreak" [373], and

"Say: I take refuge in the Lord of men," [374] and

"Say: My Lord! I take refuge in You from the evil suggestions of the Satans, and I take refuge in You, O my Lord! from their presence." [375]

- So, man in two states is not *musta`idh*: One is before starting the *suluk*, which is the state of being completely veiled, at the Satan's disposal and under his control. The other is when the *suluk* comes to the end, which is the absolute annihilation, in which there is no trace of the *musta`idh*, *musta`adhun minhu*, *musta`adhun lahu* or *isti`adhah*.
- In two states he is a *musta`idh*: One is in his *suluk* to Allah, in which he takes refuge from the thorns of the road of attainment [*wusul*] that are sitting on the straight path, as Satan says in the Qur'an: "As You have led me astray, I shall lurk in ambush for them on Your straight path" [376]. The other is when he is wakeful and returning from the absolute annihilation, in which he does the *isti`adhah* [takes refuge] from the colouring seclusions [*ihitjabat*] and others.
 - *The second pillar is concerning al-musta`adhu minhu, which is the accursed Iblis, the outcast Satan, who prevents man from attaining to his goal and implementing his objective, by means of his diverse snares.*
- Some great men of the people of knowledge say that Satan, in his reality, is the entire world in its aspect of being other than Allah. The writer does not agree with this, because this aspect of being other than Allah, which is a fancied form that has no truth and is void of any sort of realization [*tahaqquq*] and reality, is but one of Iblis's snares in which he gets man engaged.
- It may be a reference to the point which is said in the ayah: "Rivalry in worldly increase distracts you, until you come to the graves." [377] Or else, Iblis himself is a reality with an abstract ideal, and the reality of universal Iblis, the head of all Iblises, is the universal fancy [*wahmul kul*], as the universal abstract intellectual fact, the first man [Adam], is the universal intellect [*`aqlul kul*].
- The individual worldly fancies are of the affairs [*shu'un*] and manifestations [*mazahir*] of the universal Iblis, as the individual intellects are of the affairs [*shu'un*] and manifestations [*mazahir*] of the universal intellect [*`aql-i kulli*]. A detailed explanation of this subject is out of the capacity of this thesis.
- In a word, what becomes a hindrance and a thorn on the road of the divine *suluk* to Allah is Satan or his manifestations, whose acts are also of Satan's.
- And what, of the states of the invisible and visible worlds and of the happenings [*`awarid*] that happen to the soul, and of its different states, becomes a veil on the face of the Beloved [*janan*].
- Whether of the mundane terrestrial worlds, such as poverty, and richness, soundness and illness, ability and disability, knowledge and ignorance, plagues and defects, etc.

- Or of the invisible, abstract and ideal worlds, such as paradise and hell, and relevant knowledge, even the argumentative intellectual sciences which belong to tauhid and glorifying Allah ...
- All of them are of Iblis's snares by which he diverts man from Allah and from having intimacy and privacy with Him.
- Even diversion through moral [ma`nawi] states and standing [wuquf] in spiritual stages, whose outside is to stand at the path of humanity, and whose inside is to stand at the path of Allah. This, is the spiritual bridge of the hell of separation and parting, and which ends in the paradise of meeting. This bridge, which is especially for a small group of the people of knowledge and of heart-are also of the big snares of the chief Iblis, from which one must seek refuge in the Sacred Essence of Allah, the Exalted.

In short, whatever diverts you from Allah and secludes you from the Beautiful Beauty of the Beloved, the Glorified, is your Satan, be it in the form of an ins or a jinn.

And whatever is used to prevent you from that goal is of Satan's snares, be it of the kinds of positions and ranks or of the types of sciences and perfections, or professions and industries, or luxury and comfort, or hardship and humility, or anything else.

These are of the dispraised worldly matters.

- In other words, when the heart loves something other than Allah, that will be its world, and that is disapproved.
- It is a Satanic snare from which one should take refuge in Allah.

It is quite likely the point to which the Messenger of Allah (SA) referred by his invocation: *"I take refuge with Allah's generous face, and with His words, which no pious or impious can pass, from the evil of what descends from the heaven and ascends to it, from the evil of what enters into the earth and what comes out of it, from the evil of the troubles of the night and the day, and from the evil of the knockers at the night and day, except the knocker who brings good."* [378]

- *Taking refuge with Allah's face and Allah's words means being drowned in the sea of Beauty and Majesty, and whatever keeps man off it is of the evils and belongs to the world of Satan and his tricks, from which one must take refuge with Allah's face, be it of the perfect heavenly truths or of the earthly imperfect ones. Unless, it is the knocker that brings good-the divine knocker who invites to Absolute Good, that is, Allah, the Exalted.*

□ The third pillar is concerning al-musta`adhu bihi.

- Know that the truth of isti'adhah is implemented in the salik to Allah, and attained to through the travel and suluk to Allah. That is, isti'adhah belongs to the salik during the stages of the suluk.
- Therefore, the truths of isti`adhah, mustaidh, musta`adhun minhu and musta`adhun bihi differ according to the degrees and the stages of the travelers to Allah.
- A reference to this is probably in the noble surah of an-Nas: *"Say: I seek refuge in the Lord of men, the King of men, the God of men."*

- From the beginning of the suluk till the limits of the state of the heart, the salik takes refuge with the state of the Lordship: It is possible that this Lordship is the Lordship of Act, so as to conform to *"I take refuge with the complete words of Allah" [319]*
- *And, when the journey of the salik ends in the state of the heart, the state of the divine sovereignty appears in the heart. In this case he takes refuge in the state of "The King of men" from the evils of Iblis's cordial intrusion and his despotic inner authority, as he took refuge, in the first state, from the evils of Satan's breast intrusion.*

As it is said: *"... who whispers in the breasts of men" although the "whispering" in the hearts and the spirits is also by the "slinking" Satan.*

- Perhaps this is because it is in the instance of a general introduction and on the basis of an apparent attribute that suits every body.

When the salik passes the state of the heart to the state of the spirit, which is of the divine "blowing", and whose connection to Allah is closer than that of the sunlight to the sun, in this stage anxiety, passion, attraction, ardent love, and eagerness, begin to appear, and in it he takes refuge in the "God of men."

- And when he advances higher than this stage and has before his eyes the Essence without a mirror for the affairs [shu'un], in other words, when he reaches the state of the secret, he will be suited to say: *"I take refuge from You in You". [380] There are, in this respect, other details which do not suit this essay.*
- *However, you may know that to take refuge in Allah's Name suits all stages because of its comprehensiveness, as, in fact, it is an absolute isti'adhah, while other isti'adhahs are limited ones.*
 - The fourth pillar is concerning al-musta`adhu lahu, i.e. the aim of the isti`adhah.
- *You may know that what is required essentially [bidhdhat] by the musta`idh person is of the kinds of perfection, happiness and good, which differ in accordance with the degrees and ranks of the saliks.*
- As long as the salik is still within the frame of the soul and the veil of nature, the aim of his journey is to attain to self-perfections and the low natural kinds of happiness.
- This belongs to the early stages of the suluk.
- Getting out of the soul's confinement, and having acquired a taste of spiritual states and abstract perfections, his goal will be higher and his aim more perfect.
- He will neglect all personal positions; and his objective will be attaining to cordial perfections and internal happiness.

Then, turning the rein of the travel away from this state, and reaching at the door of the house of the spiritual secret, the beginnings of the divine manifestations start appearing in his inside, and the tongue of his inside, at the beginning says: "I direct my face towards Allah's face", and later on: "I direct my face towards Allah's Names or towards Allah," and after that: "I direct my face to Him". Perhaps "I direct my face to the One Who created the heavens and the earth" [381] is related to the first stage because of the creatorship [fatiriyat].

- In a word, whichever the salik's stage, his real objective is to attain to essential perfection and happiness.
- But as with happiness and perfection, in any given stage, there is a Satan with a snare of his snares to prevent him from reaching his objective.

- The salik will have to take refuge in Allah from that Satan and his evils and tricks, in order to get to his original aim and essential objective.
- So, the salik's objective of the isti`adhah is, in fact, obtaining the looked-for perfection and wanted happiness.
- The aim of the aims, and the final want, is Allah, the Glorified, the Almighty.
- In this stage, or after it, everything vanishes except Allah, the Exalted, and the isti`adhah [taking refuge] from Satan will be a consequent and done in full wakefulness. Praise is Allah's at the beginning and at the end.

Notes:

[371]. Surah al-An`am: 112..

[372]. An extract from an invocation of the prophet (SA) during his Salat. Furu`ul Kafz, vol. 3, p. 324. Misbahul Mutahajjid wa Silahul Muta`abbid, p. 308.

[373]. Surah al-Falaq: 1.

[374]. Surah an-Nas: 1.

[375]. Surah al-Mu'minun: 97 and 98.

[376]. Surah al-A'raf: 16.

[377]. Surah at-Takathur: 1 and 2.

[378]. Biharul Anwar, vol. 91, p. 215.

[379]. Iqbalul A mal, p. 640, the invocation recited on the first day of the month of Rajab.

[380]. Extracted from an invocation by the Prophet (SA) during his Salat. Furu ul Kafi, vol. 3, p. 324. Misbahul Mutahajjid wa Silahul Muta`abbid, p. 308.

[381]. Surah al-An'am: 79.

**Shaikh Fadh'lullah Haeri on
SEEKING THE PROTECTION OF ALLAH FROM SHAYTAN**

There is a great deal written about the word *waswas* which are subtle whisperings in one's innermost that incite one to evil. In one reference ten meanings are given for al-waswasah, denoting ten different attributes of the whisperer. If we overcome them we will understand the shirk of *waswas*, and we will be able to truly take refuge from it.

Waswas is an onomatopoeic word imitative of the sound of whispering. Whispering is one of the actions which, in our din and in our adab, is very much repudiated, because something worth saying should be shared by saying it out loud.

Khannas is an epithet of shaytan, and means "slinking away," specifically, when the Name of Allah is mentioned.

There are sources or rivers which feed the *waswas*. Just as the Garden has underground rivers which feed it, so too has the *waswas*.

- One of these rivers is *hirs* (greed or covetousness). That river can be fought, blocked, and dammed by *tawakkul wa qana* (trustful dependence (on Allah) and contentment).
- Another river is *amal*, which means "expectation." This river, too, can be dammed by constant remembrance, *dhikr*. Our hope for things of this world can be stopped by remembering that each breath may be our last. This remembrance will cut the flow of that river which feeds the whisperer who pours distracting suggestions into our ears.
- The third river is *shahawat ad-dunya* or "worldly desires." These desires can be killed by remembering that the *ni'am* (favors, bounties) will all eventually leave us, and that the *hisab* (account) will have to be made by us. We will have to account for the way in which we spent the bounty and goodness that was given to us. It will be a lengthy account - we are told 50 thousand years - in which every minute detail will be reviewed and examined, and in which even something as seemingly minor as a twitch can be a witness for or against us.
- The fourth river, or source, of *waswas* is *tahsil*, meaning "acquisition." This river can be stopped by seeing the justice of each person's situation. What a person reaps arises from the justice of his own situation, and we cannot alter it.
- The fifth river is *bala'*, "affliction." The flow of this can be stemmed by not looking at the affliction in a situation, but rather by seeing the bestowal of the good in it.
- The sixth river is *kibr*, or "pride," which can be fought by humility. Whenever *kibr* rises up in us, we should immediately call upon the humility within ourselves, so that we break its effect on us.
- The seventh river is *tahqir*, that which entices us to belittle the honorable position of the believers, as well as anything that the believer possesses, anything that is in his domain, and that which is *halal* (permitted) for him and *haram* (forbidden) for others. This river can be stopped by considering their honor to be great and by respecting it.
- The eighth source of *waswas* is the love of *dunya* (this world), including the desire to be acknowledged and admired by others. This love and desire can be undone by bringing oneself to the state of abasement.

- The ninth source of waswas which encourages shaytan is separation and stinginess (*bukhl*). This can be fought by generosity. *Sakha'* means "giving according to what the occasion demands;" *jud* means "giving without being asked;" and *karam* is "giving whatever has been asked." These three are attributes of Allah. The fourth is *ithar*, "giving what one needs oneself," and this is an attribute which only man can have. Allah cannot have this attribute, for Allah has no need whatsoever of anything. Thus, we can take on this final attribute, which is a great aid for our inner, upward mobility toward that noble state which befits the *khalifah*, or viceregent, of Allah.

**Imam Ali (AS) on
SEEKING THE PROTECTION OF ALLAH FROM SHAYTAN**

Hazrat Ali (AS) says in the Sermon of Qazaa in the Nahjul-Balagha:

O people! Satan has rendered himself accursed because of his jealousy. Beware, you too might get involved in jealousy meet the same fate as Satan. Allah banished Satan from the Heaven because of his jealousy. He earned the displeasure and ire of Allah because of his pride and jealousy. How will you expect to achieve Heaven if you too are proud and jealous! When the mentor of the angels, Iblis, was sent out of the Heaven because of his pride and jealousy, how can ordinary mortals like you dream of entering the Heaven if they practice these undesirable traits.

Satan was busy supplicating to Allah for long years but for one act of pride he earned the displeasure of Allah to be banished from the Heaven for all time. It must be remembered, therefore, that pride and greatness is only for Allah! Allah says, 'Magnificence and Greatness only suit Me! You humans! What use your bragging? Conceit and pride are not your raiment. Talking big doesn't suit you. All men in the eyes of Allah are beggars and needy. Allah says,

Worship Me that there is no god other than Me!

If man becomes proud and conceited, he will become a partner of Satan!

I enjoin upon you fear of Alláh Who has left no excuse against what He has warned, has exhausted argument (of guidance) about the (right) path He has shown. He has warned you of the enemy that steals into hearts and stealthily speaks into ears, and thereby misguides and brings about destruction, makes (false) promises and keeps under wrong impression, he represents evil sins in attractive shape, and shows as light even serious crimes. When he has deceived his comrades and exhausted the pledge he begins to find fault with what he presented as good, and considers serious what he had shown as light, and threatens from what he had shown as safe.

Therefore, you should fear lest Satan infects you with his disease, or leads you astray through his call, or marches on you with his horsemen and footmen, because, by my life, he has put the arrow in the bow for you, has stretched the bow strongly, and has aimed at you from a nearby position, and:

He (Satan) said:

My Lord! because Thou hast left me to stray, certainly will I adorn unto them the path of error, and certainly will I cause them all to go astray. (Qur'an, 15:39)

Although he (Satan) had said so only by guessing about the unknown future and by wrong conjecturing, yet the sons of vanity, the brothers of haughtiness and the horsemen of pride and intolerance proved him to be true, so much so that when disobedient persons from among you bowed before him, and his greed about you gained strength; and what was a hidden secret turned into a clear fact, he spread his full control over you and marched with his forces towards you.

Then they pushed you into the hollows of disgrace, threw you into the whirlpools of slaughter, and trampled you, wounding you by striking your eyes with spears, cutting your throats, tearing your nostrils, breaking your limbs and taking you in ropes of control towards the fire already prepared. In this way he became more harmful to your religion and a greater kindler of flames (of mischief) about your worldly matters than the enemies against whom you showed open opposition and against whom you marched your forces.

You should therefore spend all your force against him, and all your efforts against him, because, by Allah, he boasted over your (i.e., Adam's) origin, questioned your position and spoke lightly of your lineage. He advanced on you with his army, and brought his footmen towards your path. They are chasing you from every place, and they are hitting you at every finger joint. You are not able to defend by any means, nor can you repulse them by any determination. You are in the thick of disgrace, the ring of straitness, the field of death and the way of distress.

You should therefore put out the fires of haughtiness and the flames of intolerance that are hidden in your hearts. This vanity can exist in a Muslim only by the machinations of Satan, his haughtiness, mischief and whisperings. Make up your mind to have humility over your heads, to trample self-pride under your feet and to cast off vanity from your necks. Adopt humility as the weapon between you and your enemy, Satan and his forces. He certainly has, from every people, fighters, helpers, footmen and horsemen. Do not be like him who feigned superiority over the son of his own mother without any distinction given to him by Allah except the feeling of envy which his feeling of greatness created in him and the fire of anger that vanity kindled in his heart. Satan blew into his nose his own vanity, after which Allah gave him remorse and made him responsible for the sins of all killers up to the Day of Judgement.

Imam Zainul 'Aabidin (AS) on
SEEKING THE PROTECTION OF ALLAH FROM SHAYTAN

His Supplication Against Satan

His Supplication when he Mentioned Satan and Sought Refuge from him and from his Enmity and Trickery

1 O God,
we seek refuge in Thee
from the instigations of the accursed Satan,
his trickery, and his traps,
from trust in his false hopes, his promises,
his delusions, and his snares,

2 And lest he should make himself crave
to lead us away from Thy obedience
and to degrade us through our disobeying Thee,
and lest what he has shown us as beautiful be beautiful for us
and what he has shown us as detestable weigh down upon us.

3 O God,
drive him away from us through Thy worship,
throw him down through our perseverance in Thy love,
and place between him and us a covering
that he cannot tear away
and a solid barrier
that he cannot cut through!

4 O God,
bless Muhammad and his Household,
distract Satan from us with some of Thy enemies,
preserve us from him through Thy good guarding,
spare us his treachery,
turn his back toward us,
and cut off from us his trace!

5 O God,
bless Muhammad and his Household,
give us to enjoy guidance
the like of his misguidance,
increase us in piety
against his seduction,
and make us walk in reverential fear
contrary to his path of ruin!

6 O God,
assign him no place of entrance into our hearts
and do not allow him to make his home in that which is with us!

7 O God,
cause us to recognize the falsehood with which he tempts us,
and once Thou hast caused us to recognize it,
protect us from it!
Make us see what will allow us to outwit him,
inspire us with all that we can make ready for him,
awaken us from the heedless slumber of relying upon him,
and help us well, through Thy giving success, against him!

8 O God,
saturate our hearts with the rejection of his works
and be gentle to us by destroying his stratagems!

9 O God,
bless Muhammad and his Household,
turn his authority away from us,
cut off his hope from us,
and keep him from craving for us!

10 O God,
bless Muhammad and his Household,
and place our fathers, our mothers,
our children, our wives,
our siblings, our relatives,
and the faithful among our neighbours,
male and female,
in a sanctuary impregnable to him,
a guarding fortress,
a defending cave!
Clothe them in shields protective against him
and give them arms that will cut him down!

11 O God,
include in that everyone who
witnesses to Thee as Lord,
devotes himself sincerely to Thy Unity,
shows enmity toward him
through the reality of servanthood,
and seeks help from Thee against him
through knowledge of the divine sciences!

12 O God,
undo what he ties,
unstitch what he sews up,
dislocate what he devises,
frustrate him when he makes up his mind,
and destroy what he establishes!

13 O God,
rout his troops,
nullify his trickery,
make his cave collapse,
and rub his nose in the ground!

14 O God,
place us in the ranks of his enemies
and remove us from the number of his friends,
that we obey him not when he entices us
and answer him not when he calls to us!
We command everyone who obeys our command
to be his enemy
and we admonish everyone who follows our prohibition
not to follow him!

15 O God,
bless Muhammad,
the Seal of the prophets and lord of the emissaries,
and the folk of his house,
the good, the pure!
Give refuge to us, our families, our brothers,
and all the faithful, male and female,
from that from which we seek refuge,
and grant us sanctuary from that through fear of which
we seek sanctuary in Thee!

16 Hear our supplication to Thee,
bestow upon us that of which we have been heedless,
and safeguard for us what we have forgotten!
Through all this bring us into the ranks of the righteous
and the degrees of the faithful!
Amen, Lord of the worlds!

al-Kashani
Chapter al-Falaq

" I SEEK REFUGE WITH THE LORD OF DAWN"

The word " Falaq' normally is taken to mean daybreak and this is the reason why the commentator has used this meaning. Imam Ja'far Sadiq (AS) is quoted in the book M'afi that,

"Falaq" is a part of Hell that has seventy thousand abodes, and each abode has seventy thousand rooms, and each room has seventy thousand black snakes and each snake has seventy thousand teeth. Each condemned person will have to pass through them.

Tafsir Qummi says, that "Falaq" is a stage in Hell and the inmates seek refuge from its intense heat. They beg Allah to be allowed to inhale and they are permitted, but when they inhale the heat of the fire of Hell burns them.

" AND FROM THE EVIL OF WHAT HE HAS CREATED"

It is said that the world of creations has been mentioned because it contains all the evil. Indeed the world of obedience and well-being is totally beneficial.

" THE EVIL OF THE DARK NIGHT WHEN IT OVERTAKES"

The word "Ghasiq' means a night of total darkness. The term " when it overtakes" refers to how the evil penetrates everything in the night. This special mention of the night is because most mischief, evil and chaos take place in the night and it is very hard to dispel them.

" AND FROM THE EVIL OF THE ENVIOUS ONE WHEN HE ENVIES"

When the envy is manifest and the person acts on the evil urges even though his envy was not directed at that person in the beginning. It is not directed directly at that person and the envious one feels an envious satisfaction about it.

In the book al-Kafi Imam Sadiq is recorded quoting the Holy Messenger to have said,

You did not see when he opens his eyes and looks intently at you.

It is said that we should seek refuge from envy [and envious persons] because it is the easiest and the most successful way to harm someone.

Imam Ja'far Sadiq is reported to quote the Messenger to have said,

It is possible in the near future for envy to overwhelm nature.

It is recorded in Tib al-Aimma that Jibril came to the Messenger and called out "O Mohammad." The Messenger answered, " I am present O Jibril." The angel then said,

Verily so and so person has cast a spell on you and has performed it well, so please send the best among you your confidantes to go the that well and bring the instrument of witchcraft to you.

The Messenger sent Hazrat Ali who went as directed and entered the well, which suddenly filled up as if by magic. He searched for the instruments till he reached the bottom of the well but could not find anything so he said, " it seems there is nothing here." And he came out of the well. He then thought, " I have not been belied nor am I a liar." He restarted his search and found the truth. I came back to the Messenger and told him that at the bottom of the well is a date palm with eleven knots. It was at this point that Jibril came with the revelation of the Surahs Mua'zzatein. The messenger said, " read these Surahs one at a time." Ali obeyed and the knots untied themselves. God extracted His Messenger out of the evil of that particular spell of witchcraft.

The tradition says, " Both Jibril and Mikail came to the Messenger and one sat to the right of him while the other sat to the left. Jibril said to Mikail " some person is in pain." Mikail said, " He is under a spell of witchcraft." Jibril asked, " Who has cast the spell on him?" and Mikail answered, " Labeled bin A'sim" and then they related the full story.

It is reported that once Imam Ja'far Sadiq was asked about these two Surahs, if both were a part of the Qur'an. He answered, "Yes Both are part of the Qur'an. " the Man then said, " But in the recitation of Ibn Masud they are not a part of Qur'an and are not even Mushaf." The Imam then said, " Ibn Masud has resorted to error and lies. Both are part of the Qur'an. " The man then said, "can we recite them as recorded?" The Imam said, " Yes but do you know the meaning of Mua'zzatein? And what was the reason for the revelation of these two Surahs?" Verily Labeled bin A'sim had cast a magic spell and Abu Baseer had said, " He will soon meet the fate of his witchcraft."

The majority sect has also accepted similar explanations through their Hadiths. Imam Ja'far Sadiq has explained that the cause of the revelation of both the Surahs is that someone put the Messenger under torment and Jibril came down with these two Surahs. The Prophet used them for his benefit. Majmaul Bayan has also quoted a similar tradition.

Imam Muhammad Baqir (AS) was told that Ibn Masud had removed these two Surahs from the Qur'an so he said, " My father has said, " Ibn Masud has imposed his view but these two Surahs belong to the Qur'an."

al-Kafi quotes Jabir who said, " We were saying our evening prayers under Imam Sadiq's leadership. After he ended the prayers on the recitation of these two Surahs he said, " Both these Surahs are a part of the Qur'an."

Sawab A'mal and Majmaul Bayan have quoted Imam Baqir who said, " Both these Surahs and Surah at-Tawhid should be recited in the prayers and Witr [The three rakats of evening prayers] and the angels will say " O servant of God, felicitations to you for your prayers have been accepted."

al-Tabarsi (AR)
CHAPTER AL-FALAQ

The literal meaning of "Falaq" is the difference caused by a split [rendered asunder]. Like when we say, " He split his head with his sword". When this term is applied to the morning, it is meant as the first rays of sunshine that splits the darkness to bring forth the morning.

The literal meaning of "Ghasiq" is to distance something because of its harmfulness and is also used in the sense of "shepherding". Here it refers to the night that keeps the beasts away from their lairs and the animals away from their abodes. It is also used in the sense of mucus emitting from the wounds; the mucus flows from the bodies of those in Hell because of their punishment. At times it is used to describe the flowing of tears also.

The word "Thaqub" means entrance and the term "Waqaba al-naqrah" is derived from it and it means the accumulation of blood in a wound's cavity and it is similar to the term used for the word bloating; but naqal means "expectorating" or commonly, spitting, and this is the difference between *Nafas* and *Nafaq*.

"Hasid" or jealous is a person who wishes the well being of his friend to wither away because he himself has not attained it. This is why a jealous person is condemned and "Ghabat" is praised. Now *Ghabat* is a person who wishes the same well being for his friends that he himself enjoys.

The Background of the revelation

It is said that the Jew Labeled bin A'sim cast a spell on the Holy Messenger, and then took him to the well of Bani Zareeq. The Messenger fell ill and was sleeping when two angels came to him. One sat near his head and the other near his feet and they informed him about this witchcraft. He was at Ra'ufa, the lower portion of the well where a person stands to draw water. He sent Ali, Zubair, and Ammar who drew water from the well then took the stone and they found a comb with two teeth missing with a string that had eleven knots in it. This is the time when these verses were revealed. The moment the messenger started reciting, one knot was untied and he felt a little relieved. He stood up relaxed and told Jibril " I raise you above all evils that may be inflicted by any jealous person. God will cure you" this has been confirmed by Ummul Muslimeen Ayesha together with Hazrat Abbas who said that one who is inflicted by witchcraft loses his mental equilibrium but God has said that this cannot happen to His messenger " Reflect on how such an example can be made of you."

It is quite possible that the Jew Asim and his daughters tried to but failed for God had had already informed him about their modus operandi. He also extracted him out of the spell. This confirms the truthfulness of the Messenger. How can it be that that they had inflicted the disease, for if they had this power they would certainly have killed the Messenger and other believers as well?

The Meaning

" Say I seek refuge with the Lord of the daybreak."

Is an ordinance of God addressed to the Messenger but applicable totally on all the believers. It means " O Mohammad seek refuge in the Lord and creator of dawn, who is also its planner. "

" From the evil of what He has created."

Means seek refuge from the Jinns and mankind. Falaq has been used to describe the daybreak because it stands between light and darkness. It is also called dawn, because darkness dissolves when it comes.

Ibn Abbas, Jabir, Hasan, Saeed bin Jabeer and Futada say that the word "Falaq" means a new born out of the union of its parents, and in the womb of the mothers just like the plant grows out of the seed.

There is another explanation that says that Falaq is a part of Hell and the residents of Hell seek refuge from it because of its intense heat. Abu Hamza Thumali and Ali bin Ibrahim have also consented to this.

God says, " Ma Khalaq' or What He has created, includes every creation including those from which evil emanates. So the verse really means, "I seek refuge from the evil of that which is created in the night; I seek refuge from the evil of all that has been created by Allah, like the beasts, the insects and the Satans."

The words mean that I seek refuge from the evil of the night when it permeates the world with its darkness. Ibn Abbas, Hasan, Mujahid have explained the words as such.

This includes evil and things abhorred like when we say that we seek shelter from the evil of any city. Night has been mentioned to lay stress because evil and its adherents become active in the night. The beasts and animals also make trouble in the night. The word "Fasaq" actually means to create evil and torment. A "Fasaq' is a person who creates evil whenever and wherever he wants.

" And from the evil of witchcraft inflicted through the knots."

Means that I seek refuge from the witches who blow their evil upon the knots in the strings at night. According to Hasan and Futada we have been asked to seek shelter from the evil of the witches because they inflict the people with illness without considering the good and the evil about their doings. Most people confirm these words. The evil thus is enlarged. They create doubts, and serve the Jinns seeking knowledge of the unknown. Its evil is apparent in matters of religion. We have been ordered to seek refuge from them and their evil and thus we do.

Abu Muslim says, " Nafasat" are those women who change the decisions of men and make them obey their own ideas. They do this by casting spell in knots. The knots are opened and the spell is removed.

" And from the evil of the envier when he envies."

The evil is cast by the envious on the one envied. This is why we are asked to seek refuge from his evil. It includes the evil of the soul as well as the evil of just envy. Both give birth to envy and mankind becomes a prisoner of this malady. This has been discussed earlier.

The tradition says that once the camel of the Messenger would not step forward so a Bedouin came and sat on it to make it go forward and the camel went forward. The companions of the Messenger did not like this and the Messenger said, " It is the decision of God that He does not take anything from the world until He brings that creation to its ultimate stage."

Anas has narrated, The Prophet has said,

When anyone sees something rare or surprising he should immediately praise God. So that nothing evil can affect him.

One tradition quotes the Messenger saying that Hasan and Hussain often used to invoke these Surahs to seek refuge from evil. Some people are of the view that God has included all kinds of evil in this Surah and envy is the last of them, and we know that it is natural to seek refuge in the Lord.

al-Taba Tabai (AR)
CHAPTER AL-FALAQ

The refuge or shelter mentioned in this Surah means to seek shelter through God from all evils normally and specifically. This is a Medina Surah and the causes for the Messenger has mentioned this revelation as a command.

The word *A'udh* is to seek the help of one who has the capacity or capability to defend against evil.

" I seek shelter with the Lord of the daybreak"

Here "Falaq' means a rift, a gap, and a separation. In another view it means a simile in the active sense, and so the verse may now be taken to mean, *I seek shelter with the Lord of this dawn that is manifest after rending the daybreak.* "Falaq" is generally used to mean the morning because it comes forth after splitting the veil of the night. We seek shelter from the evil that hides goodness. this explanation is closer to the verse.

Creation: It rends the veil of the unseen, therefore "Falaq" means bringing forth something after tearing the screen of the unseen.

There is a weak opinion that says that this is a stage of Hell and some traditions confirm this. Its residents have been ensconced and this is similar to a new creation. Refuge is the shelter from the evil of every person or creation [this includes the evil of the Jinns, mankind and beasts].

" From the evil of what He has created"

This refers to the evil of the creation in the sense that it is not overwhelming. It is noted in the Sahah that *Ghasiq* is used to denote the darkness after dusk. The word "Ghasiq" in this verse means night or the time when there is no light in the horizon. *Waqab* is used to denote penetration or entry.

The verse will now mean, *I seek shelter from the darkness of the night when it enters with all its evil.* Evil is manifest more in the darkness of the night because it hides wickedness and helps those who are evil. He is therefore its prisoner. Evil is attributed to the night because it is then that its numbers increase.

There is a weak opinion that says that evil increases in the night and mankind becomes its prisoner because of inherent weaknesses. The previous verse had mentioned evil in the common term but in the very next verse it is used specifically, and this has been done to lay more stress on the witchcraft of the witches and the envy of the envious when they start envying. The Surah mentions three kinds of evil or dangers, the evil of the night when it comes, the overwhelming of evil due to neglect, and the evil of the witches who tie knots and blow on them.

" And the evil of the witchcrafts when they [the witches] blow on the knots"

In other words *I seek shelter from the evil spell of the witches when they tie the knots and blow on them*. The evil affect of witchcraft has been stressed through the women because women mostly indulge in this. The verse has specifically mentioned the witches because they learn witchcraft and create rifts among the people with it. There are various verses that give examples of this [Surah Baqarah 106], the story of Harut and Marut and the magicians in the court of the Pharaoh.

The word "Aqad" refers to those desires that are obtained by tying the knots and blowing on them [by the witches]. The women use it to attract their lovers or husbands to things that they [the women] desire.

The opening and blowing on the knots is a symbolism that is beyond normal comprehension. When they burn in envy, he is jealous to an extent and this is the meaning of " and from the evil of the envier when he envies." There is another weak assumption that this verse includes those who are curious and to help him is also a psychological form of envy which comes out when that person is curious and surprised.

A discussion on Hadiths

Abd Ibn Hameed has narrated a tradition recorded in Durre Manthur. He said, " a person cast a spell on the Prophet and this was done by a Jew. The Messenger complained about this to God and Jibril came down with the Surahs called *Mua'zzatein* and said, *Indeed a person who recites this verse* [and he recited the verse] and the spell was repelled. The Messenger came to a well and called Ali and asked him to untie the knots by reciting the verses and the witchcraft was defeated.

The Compiler's Opinion

The writer has quoted Muhammad bin Sanan who quoted the Messenger in the book Tib Aimmah but the Hadiths have been narrated with differences in the wordings in the books of Ahle Sunnah. Mufasal has quoted Imam Ja'far Sadiq to say that they are Zubair and Ammar. There are other Hadiths too in this regard but most of them quote the Aimmah of Ahlulbait that it was Ali who was instrumental in repelling the spell from the Messenger. Some people have objected how the witchcraft could affect a Messenger of God?

The Answer: "losing one's mental equilibrium" the commentators have taken to mean losing one's sanity but there is no proof of being inflicted by a disease due to witchcraft. Majmaul Bayan records that Imam Hasan and Husain (AS), like the Messenger, often used to seek shelter from witchcraft through these two Surahs. According to Aqba bin A'mir, this Surah is based on a few verses. In Durre Manthur; Tirmizi, Nisai and others have agreed with my opinion that there are other verses in this regard.

Abbas, Manthur, Bazaz, Tibrani, Marduiya have quoted from the traditions of the Sahih books that Qur'an confirms the two Surahs but Ibn Masud does not. He has expunged them from the Qur'an. He says, " do not mix these two Surahs with those in the Qur'an" for he did not recite them as a part of the Qur'an. He thought that this was a way of protection from witchcraft identified separately by the Messenger.

The compiler's view

Suyuti and Bazaz have said that Ibn Masud did not follow any companion. There is a hadith from the Messenger who used to recite both the Surahs in the daily prayers. I have proved them both as part of the Qur'an.

Ibn Masud is recorded in Tafsir Qummi to have quoted Abu Bakr Hazarmi, " I asked Imam Ja'far Sadiq that Mua'zzatein has been removed from the Qur'an by Hammaz, to which the Imam answered

I have heard my father say that Ibn Masud has done this deed on his own but they are both a part of the Qur'an.

There are umpteen Hadiths in both Sunni and Shia sects confirming that these Surahs are a part of the Qur'an. Qur'an is a miracle and the inclusion of these two Surahs in the Qur'an is part of its proof.

A Doubt

Some disbelievers say that Qur'an as compiled by Ibn Masud is reliable.

Answer

The perfection of Qur'an is continuous and there is no dispute about the inclusion of these two Surahs. No one has said that these two Surahs have not been revealed on the Messenger in the sense that they are not perfect or that it has been proven that they are not part of the Qur'an. They are a part of the Qur'an.

Ibn Jareer has quoted Abu Hurera who has quoted the Messenger that Falaq is a part of Hell. In another tradition it says that Falaq is a gateway to Hell and there are many similar Hadiths. Uqba bin Amir has said that it is a well in Hell.

Majmaul says that Falaq is a stage in Hell and its residence cry for shelter from its heat. The same is recorded in the Tafsirs of Abu Hamza Thumali and Ali bin Ibrahim Qummi.

Sukuni has quote Imam Ja'far Sadiq and Tafsir Qummi has an Hadith that says,

The time is near when mankind will decry poverty and envy overwhelm justice.

The author of this book opines that this tradition was recorded on the authority of Anas, and A'yun Salati has quoted Imam Ridha (AS), and he has quoted his forefathers who have quoted the Messenger that, " the times is near when envy will outweigh justice and truth."

Ibn Abi Sheba has quoted Anas and he in turn has quoted the Messenger to have said,

Envy devours goodness in the manner fire devours wood.

al-Tusi Chapter al-Falaq

God has asked his Messenger and all the learned believers to seek refuge from evil and seek the refuge of the goodness and well being. The word "Falaq" in this verse means morning as per Ibn Abbas, Hasan, Saeed Ibn Jabeer, Jabir, Mujahid, Futada and Ibn Zaid.

Ibn Abbas says, " Indeed Falaq means creation" and a group of the linguists also agreed by saying, yes, Falaq means creation because creation is what has been designed and created. This has given rise to the term " Khaliq alasbah" or the creator of the morning and " Kahliqal Hab wal nawi" the creator of seeds.

Some have said that the real meaning of "falaq" is to rent asunder, like in the term "he struck him on the head with his sword and rent it asunder." It signifies a sizeable gap that has been created.

Some have said that the word means the daybreak because it splits open the darkness of the night to bring forth the light. The day and night are split apart.

There is another interpretation that says the word means dawn, because it overwhelms the darkness of the night.

" From the evil of what He has created."

This includes all the creations and we should not take the help of that which creates evil.

Yet another explanation says, evil here means the evil of all that God has created, like the beast and the animals.

" And from the evil of the darkening night as it comes with darkness."

Ibn Abbas, Hasan, and Mujahid have said that this refers to the evil of the night when it surrounds all. The word " Ghasiq' means the creator of evil but here the word means the night because it expels the beasts from their lairs. The real meaning of the word is " the flow of evil". The term " Ghasaqal al-Qarha" is used when a person cries because of evil and the night is Ghasiq because it expels the beasts and imposes evil.

Ka'ab has said, that "Ghasaq" is a house in Hell. The inmates of Hell will start shrieking when its doors are opened.

The word "Waqab" means penetration.

" And from the evil of the witchcraft when they blow in knots."

According to Hasan and Futada, it means all kinds of users of witchcraft, who tie knots and blow upon them. Nafas is similar to Nafaq.

It is said that there are two explanations about "Nafasat".

- The first idea is that the witches or warlocks think that they inflict pain and then give relief for it and they feel that this is correct for they create evil and believe in Shamanism.
- The second view is that that they take the help of the Jinns. God tries them in seclusion.

Some say that it is not correct to say that the Prophet can be inflicted with witchcraft as has been narrated by the ignorant because the subject of the witchcraft loses his mental equilibrium and he denies God. It is possible that some Jews may have resorted to it and God informed His Messenger about their doings to protect him from their spells and this is sufficient proof of his miracle.

And from the evil of the envier when he envies."

The envious is one who desires that the bounties of favored be destroyed if he himself cannot achieve them. He desires the same bounties. But the one who has no such desires is called "A'nit" and is praiseworthy. Envy deserves to be condemned. The evil are discarded and warded off by reciting these two Surahs with full devotion and obedience to the command of God is established. . The Messenger often used to teach these two Surahs to his grandsons Hasan and Husain.

It is said it were the wives of Labeled bin A'sim who had cast the spell on the Messenger and they had done this through the eleven knots. God revealed these two Surahs and they contain eleven verses and each verse was instrumental in untying one knot.

al-Taba Tabai (AR)
CHAPTER AN-NAAS

O Messenger, seek refuge from the evils of the Satan who creates mischief and makes you retreat.

This Surah, like the previous Surah, was revealed in Madina and asks the Messenger to take the help of all that has been said about him [Satan]. We discern that both these Surahs are about the inherent goodness that defends him when evil attacks.

Say: I seek refuge with the Lord of mankind, the king of mankind, the God of mankind.

It is confirmed that we should plead to the one who has the power to deflect evil and to stop its occurrence. And the entity that knows about the evil that they put the fear into mankind despite mankind needing Him. He has strong relations with one of the three or should he connect himself with God who looks after his deeds and arranges his needs, nurtures him for he the complete refuge. He keeps in contact with any one of the three.

Or, if there is some one who is mighty and is overwhelming, who is needed to defend him from those who entice him to evil. This is also a cause of destruction. This is also another example of refuge and the evil is repelled through its might and power, like through the angels. This is also a complete cause and God is the name of He who imposes His word and destroys evil though he has a third helper who is the Lord and the Creator.

The main feature of his Lordship is that He alone and we should turn to Him when in difficulties. He desires that which the person desires. The person has no hope but prays to Him and it is the strength of his character that he leans towards Him. He is the Lord of all. All Praise for God who is the benefactor, and Lord as He has mentioned in verse 6 of Surah Zumar. He has pointed towards the factors of His Lordship and greatness. He, in verse 9 of Surah Muzammil says, " He alone is the Lord of the east and the west so take him alone as your Protector."

He speaks in verse 5 of Surah Hadid about His Lordship, "His is the kingdom of heavens and the earth; and to God alone are all the affairs returned." So if a person desires refuge from evil that will keep him aloof from God then he should know that He is the Lord of the heavens and the earth. He is the pure sustainer and there is no other God but Him. So remember that he sent His word to His Messenger, " I seek refuge with the Lord of mankind" because he is the Sustainer, the King and the God of all.

The three features *sustainer, king and Lord* are attached to God because He is closest to mankind and, He is called the King. He is God because this is the first feature as inheritor and He has no successor. He looks after all, He is the inheritor whom mankind seeks. He is beyond the reach of mankind and His inheritance is common and those who love Him yearn for Him.

This tells us about all His attributes and the term "cannot be seen," means He is the Lord and king because He is God. He is the cause in every sense of defending against evil because He is that God, who is alone, and above everything. All causes emanate from Him and this has already been discussed.

The reason for the repetition of annas is that He has been pointed out. All the good names are for God with the three features. All the specialties that have been discussed may have some reason that in any condition, it does not make any one superior and mankind feels secure in turning towards Him.

Majmaul Bayan says that Whisperings are concerned with the soul like "from the evil of the whisperer who withdraws" and it is said that it can only be heard and not seen. The term "Waswisu Khannas" is an exaggeration. Some say that the whispering is a quality. For some this term is used for something that cannot be seen but heard, and so Satan has been named Khannas and Khannas is the evil whispering of mankind, but when God is remembered Satan retraces his steps. However, the moment mankind forgets God he [Satan] return.

"Sadur" means this evil as in "Who whispers in the breasts of mankind." The soul is the center of human realization of evil and the heart is the place they live in. It should be remembered that this realization is connected with the realization of the manifest, and realization is connected with the heart, and the heart is in the breast, and temptation is the house Satan dwells in.

In verse 46 Surah Hajj, "But it is the hearts which are in the breasts that go blind." This means that there are some among mankind who are attached to the Satans and included in their list. In Surah Anam god says, "And so we have appointed for every Prophet enemies—devils among mankind and Jinns."

A Discussion on Hadiths

Majmaul Bayan records that Jibril came to the Messenger and Abu Khadija has quoted Imam Sadiq, "He will cure you of all diseases and he was merciful to them through Surahs, Ahad, falaq and Annas.

God said to you that I will be merciful upon you.

And God nurtures the people and He says,

When someone torments you then seek refuge from him and say, *I being in the name of God and seek shelter with Him.*

The compiler's words

The explanation about the back ground of the revelation of this verse has come earlier.

Indeed Satan will corner you.

Anas bin Malik is quoted to have said,

Satan retreats whenever mankind remembers God but enters their hearts the moment they forget God. This is what is meant by "whisperings in one's heart"

Ayyashi quotes Aban bin Taglab who quotes Imam Sadiq to have said,

There is no believer who does not have two ears in his heart, one in which the angels breathe and the other in which the voice of the Messenger echoes, "Wa Aydihim Burj minhu"; It has Waswas Khannas or the whisperings of Satan. God supports the believers through His angels.

al-Kashani
CHAPTER AN-NAAS

In the Name of God, the Beneficent, the Merciful

*Say: I seek refuge with the Lord of the people.
The King of the people.
The God of the people.*

From the evil of the shrinking whisperer - the satanic temptations have been symbolized by the word "Waswas". The whisperer who puts the people behind when the people try to remember their Lord. According to Tafsir Qummi the evil whisperer is the Satan.

Who whispers in the hearts of mankind? He [Satan] fill the hearts of mankind with temptations when forget to remember their Lord.

Be he from among the Jinns or men. This verse describes the evildoers.

According to Tafsir Qummi and Ayyashi there are two compartments in the hearts of each person, one in which Satan whisperers his temptations and the other in which the angels enjoin and God helps the believers through the angels.

According to Qummi, Imam Jafar Sadiq says - every person's heart has two ears. An angel is deputed on one and in the other Satan tempts him. The angels strive to prevent him from obeying Satan. There are Satans among mankind also who entice the people to sin in the way the Jinn tempts him. Details about Satan have been provided in the commentary on Surah Anam together with the reason for the revelation of this Surah and the rewards for reciting it.

al-Tabarsi (AR)
Chapter an-Naas

Abu Umar Alduri has clarified "Al Naas" on the basis of the Qira'at of Kisai and in fact other are also not agreeable to raise it.

ALGHATA

The word "Wiswas" is taken to be as the story of the soul in the sense that it is a hidden voice and its real voice is hidden like the words of A'shi. When they meet you, whisper about Zabur just as two clouds seek the help of the blowing gale.

RUBAH

He said "whispers" means the silent voice. These whispers are like a heavy voice.

AL A'RAAB

The words of God," Minal Janna" is the replacement of " Min Sharra al Waswas" or "From the evil of the whisperer."

It is as if he said that I seek refuge from evil of Jinns and mankind through God. The whisperer is he who is in contact with the whispering jinns and humans.

It means I seek refuge from the evil that is manifest through these jinns , who create temptations within the hearts of the people. It has been said simply because Jinnata and Jinn are the same.

THE MEANING

O Muhammad say, *I seek refuge with the Lord of the daybreak*
I seek refuge with the creator, and the arranger of their deeds.

Malikin Naas - The King of mankind.

I seek refuge with the king of the people who has total control over them. It is valid to read it as Malak and in Surah Fatiha, both Malak and Malik are valid because the attribute "owner" is the proof of His management but this is not the meaning in Malik, so it is acceptable to call Him Malikal Thub. In Surah Fatiha it means rewarder and in this Surah, on Him as an arranger. The meaning in this Surah is clearer. It will now mean *He who is the king of all mankind is the refuge at the time of hardships.*

THE GOD OF MANKIND

This means that it is compulsory for mankind to worship Him alone for He alone deserves to be worshipped. God has been addressed as the God of mankind though He is the sustainer of all creations because there are some great personalities in mankind who say that He is their sustainer. Since God has ordered them to seek refuge with Him for their own benefit so we know that they seek refuge with Him. There are some who worship other gods so He said He is their God too. Only He and no one else deserves to be worshipped.

- 1) Jama'ul -Ulum Nahvi; he said that there is no repetition of this phrase "The God of mankind" because in the beginning the meaning of Annas was taken to be the jinns as Gods "of mankind", because He nurtures them too.
- 2) Secondly Annas does not mean "I'tfal" or children, so He said "the King of mankind", because He has the right to rule.
- 3) Thirdly, annas refers to the adult and responsible people and so He said, "the God of mankind" because the people worship Him.
- 4) Fourthly, Annas means the Ulama because the Satan puts temptations in their hearts and this does not mean the unlearned because they are wayward because of their ignorance. He tempts only the learned and He said, "The said tempted the learned man."

Some explanation of God's verse, "Who whispers in the breasts of mankind." It means that evil which emanates from the Jinns.

It means the evil of Satan as the verse says, "Whispers in the breasts of mankind" but when the person remembers his Lord, Satan steps back. God then explained his existence by saying, "Who whispers in the breasts of mankind" secretly. It means that he reaches into the hearts of men without them listening and then He says, "Verily this Satan who whispers into people's hearts is from among the Jinns."

And the Jinns are the satanic people. Satan was from the Jinns and then He speaks of the evil of both Satan and mankind by asking for refuge from them both. The meaning of this verse is that he who is tempted asks for refuge from the evil of Satan. The book says "We seek refuge with God from the evils of the Jinns and mankind. "Waswas al Jinna" means the evil of the Jinns.

There are two causes in the evil of mankind - This is the evil of mankind's soul. The waywardness of the person who has been misled by the Satan. Jinns and men tell us the evil Jinn creates temptations and the evil mankind fulfills it. He feels that God is advising him but he decides to be evil.

Mujahid says that " Al Khannas" is Satan. He retreats when God is remembered and uses his net when there is no remembrance of God. He overwhelms the hearts. The tradition from Annas bin Malik confirms this. He said that the Messenger said,

Satan puts his temptations into their hearts but retreats when they remember God. He swallows them up once they forget God; so temptation is evil.

It is said that "Khannas' means that which was manifest but is now hidden and this is what Satan is for he is hidden from the eyes of the people so he is able to mislead from wherever he likes but the eyes cannot see him.

- This tells us about the evil that is present in them and they have control over it.
- It also tells that we seek refuge with Him who never harms us, and
- all the evil comes from whom we seek shelter.
- Had god been the creator of evil then all the evil would have come from Him.
- It tells us that He gives respite to those who seek shelter with him and prevents evil from affecting them.
- If this were not so then who would have sought shelter with Him from evil especially when He says that He is the Lord, the God and is above all creations.
- He who is dependent on others cannot be God.
- He who is negligent despite knowing that He is above all does evil so it is better to ask for His help from all evil.

Abdullah bin Sanan quotes Imam Sadiq

When you read I seek refuge with the Lord of the daybreak then say Lord of the daybreak with utter sincerity from the depth of your hearts. When you read I seek shelter with the Lord of mankind then again say Lord of mankind from the depths of your hearts.

Aban bin Taglab says Imam Sadiq said, The Messenger has said

There are two ears in the heart of every believer, one in which the angels breathe and the other in which the Satan breathes evil do God closes the believers' ears through the angels.

al-Tusi
CHAPTER AN-NAAS

God gave His Apostle an order for all the responsible and troubled believers that they should seek shelter with their Lord who is their creator; He is their king, their sustainer and their God.

- " From the evil whisperer who retreats" and the " King of mankind" is He who has created them all and through His wisdom arranged their sustenance.
- And the term " King of mankind" is fixed for Him because He is the ruler of mankind and He is also the king of all creations.
- Indeed He arranges the deeds of all people and He has the power to give them shelter from the evil they seek shelter from.
- The greatest form of respect is in the words " He is the king of mankind"

There is a difference between " Malak" and Malik" though both are permissible in Surah Hamd. But only "king" is permissible because the attribute king refers to the entity who has the capacity to be the sustainer, but this meaning is not there in the word "Malik" because it is allowed to say, " Malik ul Thub" but " Malak at Thub" is not allowed to be said, Malak al Rum is allowed, not Malik al Rum. In Surah Hamd the word Malak refers to the Judgment Day because He is the one who will judge. In Surah Annas Malak means the one who gives sustenance.

The term " God of mankind" means that He is the entity worshipping whom is lawful because no one else has the right to be worshipped. The term Waswas in " From the evil of the whisperer". Waswas here means the hidden one who has a voice that cannot be heard. The Arabs are familiar with the use of this meaning.

The word Waswas here is used in the sense of deep resonating voice and it is said that when one is overtaken by evil is called bewitched.

" From the evil of the whisperer " has three meanings:

- 1) That evil whispering that is found in Jinns and mankind so He has ordered us to seek shelter from the evil of the jinns and mankind.
- 2) It means to seek shelter from the evil of Satan. It is said that he puts temptations and evil into the hearts, but when the victim remembers his Lord Satan retreats. The term " Of the Jinns and men" means that Satan is one among them and God has said, " Satan is from among the Jinns" And Annas means that mankind is also counted with the Satans if he has the similar traits.
- 3) The evil of the whispering is common and this has been explained by the words of " Of Jinns and men". It is said we seek shelter from all kinds of evil with God whether they be that of the Jinns or mankind. The term "Khannas" means that which is extremely hidden.

" I swear by these stars that go into hiding after being manifest and the power of him who has arranged them according to his desire.

- ❖ Mujahid said, Satan retreats when a person remembers his Lord and tempts him when he forgets God.
- ❖ It is said that Satan convinces mankind through his hidden voice for he enters the hearts without speaking.
- ❖ This is the perfect condition in which evil whispers.
- ❖ At times mankind tempts another by inviting him to mischief and misleads him.

- ❖ He lures him away from the possibility of repentance and forgiveness.

The words " the whispering jinns and mankind" explain the person who entices others and God says he is either from among the Jinns or from among mankind. Na'as is derived from Annas. It is the same as Anas and Annas. Some one asked about the Surahs, An Nas, Al Kafirun and Al Alaq as to which signs are for the Messenger in them. There are two answers;

1. Though the words are addressed to the Messenger, the Ummah is also included in it.
2. God asked the Apostle to do what he has been asked to do. He should recite the words though he has not been appointed an Apostle to do so. It is imperative that he should use the word "say" or Qul every time he addresses them. Basri says this has been done some 620 times.

QUR'ANIC CHAPTER AN-NAS

Ayatullah Sayyid Kamal Faqih Imani and a Group of Muslim Scholars

The human is always exposed to devilish temptations and the Satans, of Jinn and men, try to penetrate into his heart. The higher the standard of his knowledge and degree of his social position, the more intense the temptations of the Satans will be until they divert him from the straight way and send him astray.

This Sura commands the holy Prophet (S), as a leader and as an example, to seek refuge with Allah from the evil of any temptations.

The content of this Sura corresponds with the previous one, Sura Falaq. The subject is supplementary to that of the previous Sura. In both of them, Man is asked to take refuge with Allah by using His name /rabb/, 'The Lord', with a difference that in Sura Falaq various kinds of external evil are mentioned, but in this Sura the evil of internal, hidden tempters is emphasized.

Opinions are divided as to whether this Sura is Meccan or Medinan, but the tone of the statements is more agreeable with other Meccan Suras.

Regarding the fact that this Sura and Sura Falaq, according to the Islamic narrations, have been revealed together, and in many commentators' opinions Sura Falaq is Meccan, this Sura can be considered Meccan, too.

I - Take Refuge With the Lord of Mankind

In this Sura, which is the last Sura of the Holy Qur'an, the Prophet (S), again, is personally addressed, as an example to and a leader of people, and the command is:

*Say: I take refuge with the Lord of Mankind
The King of Mankind*

THE GOD OF MANKIND

It is interesting that, here, three attributes of the magnificent attributes of Allah; *Lordship, Ownership, and Divinity*, are emphasized, all of which are directly concerned with the training of Man, and his rescue from the grips of the tempters.

Of course, the objective of 'taking refuge with Allah' is not that a person says this phrase merely with his tongue, but he should accomplish it with his thoughts, Faith, and actions. He should avoid devilish routes, devilish programs, devilish minds and communications, and devilish societies and meetings; and travel the divine paths; otherwise, the person who follows those devilish ways and lets himself fall into the hands of those temptations cannot be safe by only reciting this Sura.

With saying '*The Lord of Mankind*',
he confesses His Lordship and places himself under His guidance.

By saying '*The King of Mankind*',
he knows himself as His object, and His obedient servant.

By saying '*The God of Mankind*',
he goes on the path of worshipping Him, and avoids worshipping others but Him. Undoubtedly, the person who is actually qualified with these three attributes, and truly believes in them, will be safe from the mischief of the tempters.

In fact, these three attributes are three important lessons of instruction and three means of rescue from the evil of temptations which keep Man safe.

From the evil of the slinking whisperer,
Who whispers evil into the hearts of Mankind,
From among Jinn and Mankind.

The term /waswas/ has the infinitive meaning 'to tempt' and sometimes it is used, as in this verse, with the subjective meaning, 'tempter'.

The term /khannas/ is derived from /khunus/ with the meaning of 'to gather, to remain behind', and /khannas/, here, means 'Satan' because he hides himself at the name of Allah and hiding is with the action of remaining behind, so, the word has been used in the sense of 'to hide'.

Therefore, the meaning of the verses are: 'Say I take refuge with Allah from the devilish tempter who runs away and hides himself from the name of Allah'.

Basically, the devilish ones act hiddenly, and sometimes they murmur temptations into our ears so that we believe that the ideas are our own thoughts. This very kind of thinking causes us to go astray.

The method of Satan is alluring and shows injustice in the form and under the guise of justice; lies inside a shell of truth; sin in the semblance of worship, and aberration in the appearance of guidance.

In short, they, themselves, and their affairs, both, are hidden, and this is a warning to all followers, of the right and the path of truth, not to expect to see Satans in their real form, or observe their activities in their true, crooked shape. No, it will never be so. They are 'slinking whisperers' and their job is to plot, lie, be mischievous, be hypocritical, commit fraud and deceit, simulating truth, and hiding the right.

If they appear on the scene in their real form, if they do not mix wrong with right, and if they speak clearly and honestly, the truth would become apparent; as Hazrat Ali (p.b.u.h.) says: The fact is, had falsehood been allowed to appear separately from truth, seekers of truth would have easily discerned it and would have kept away from falsehood....

Nahj-ul-Balagha, Sermon 50, (Arabic version).

They always take parts of truth and falsehood and mix them together to get control over people; as Amir-al-Mu'mineen Ali (S) , continuing the above sermon, says: *...and Satan took advantage of this situation and gained complete control over the minds of its followers...*

The words 'whispers' and 'hearts' used in the verse: Who whispers evil into the hearts of Mankind are an emphasis on this idea.

All of these are on the one hand, and on the other hand the phrase: 'From Jinn and Mankind' informs us that 'the slinking whisperer' is not among only a group of people or a special class of Man with a particular sign, but they can be found here and there among Jinn and Man with any form and in any society. We should be careful of them and take refuge with Allah from the evil of all of them.

Explanation: *Why Do We Take Refuge With Allah?*

At any moment it is possible that one may go astray, and when Allah bids His Apostle to take refuge with the Lord from the evil of the 'slinking whisperer' it is an evidence that becoming involved in the trap of the tempters, who whisper evil in people's minds, is possible.

So, everyone must seek refuge to Allah, with His name /rabb/, i.e., the Lord of Man, i.e., the Cherisher and Sustainer. By invoking this great attribute, Man can be hopeful and expect an especially particular retreat. Everyone should seek refuge with Allah as their King and Owner, invoking His authority over the affairs of Man, i.e., He is the One Who can independently act over His creation to seek the protection by invoking the divinity of the Lord as the God of Mankind for it is His authority which must necessarily be obeyed, i.e., it is His command or His Will which is always done.

Therefore, against the evil of these whisperers, there are heavenly angels for the believing servants of Allah and seekers of Truth, to come to help them, as Sura Fussilat, No. 41. Verse 30 says: In the case of those who say: 'Our Lord is Allah', and, further, stand straight and steadfast, the angels descend on them (from time to time) ...

Nahj-ul-Balagha, Sermon 50, (Arabic Version)

But, in any case, we should never be proud and feel that we are not in need of the Divine lessons, admonishments and assistance. We should always take refuge with Him and be aware and prepared.

Supplication:

O Lord! Protect us all from the evil of every tempter and dark inspiration.

O Lord! The trap is deep, the enemy is wakeful, his plots are hidden, and rescue is impossible but with Your Grace.

QUR'ANIC CHAPTER AL-FALAQ

Ayatullah Sayyid Kamal Faqih Imani and a Group of Muslim Scholars

Some commentators believe that this Sura is Meccan while some others know it to be Medinan. The Sura contains some divine teaching commands to the holy Prophet (S) , in particular, and to all Muslims, in general, to seek refuge with Allah from every kind of ill arising from outer nature, dark and evil plotting and envy on the part of others.

On the occasion of revelation of this Sura, there are some narrations cited in most of the commentary books to the effect that the holy Prophet (S) was affected by some magic incantations, practiced by a few Jews, and became sick. Gabriel came down and indicated the place of the magic paraphernalia, which were hidden at the bottom of a well, by the Jews. They were taken out of the well and, then, these verses were recited and the physical condition of the Prophet (S) improved.

But, the late Tabarsi and some other researchers reject these kind of narrations whose reference is limited to only Ibn-i-Abbas and 'Ayishah, because:

Firstly, the Sura is popularly known as Meccan, and the tone of the verses are also similar to Meccan Suras, while the problems which the holy Prophet (S) had, with the Jews, occurred mostly in Medina, which is, itself, a testimony that these kinds of narrations are not correct.

Secondly, if the holy Prophet (S) could, so easily, be affected by the witchcraft of sorcerers, so much so, that he became sick and stayed in bed, it would have, also, been easy to stop him from reaching his great goal. Surely the Providence, Who had sent him for such a great and important mission, the Prophecy, protected him against the witchcraft of sorcerers.

Thirdly, if sorcery is to have had an effect on the body of the holy Prophet (S), then, people might imagine that witchcraft could affect his holy soul, too, and his thoughts would be subject to the witchcraft of sorcerers, so, this idea would destroy the principle of confidence in the holy Prophet (S) .

The Holy Qur'an opposes the idea that the Prophet (S) was bewitched: "Or (why) has not a treasure been bestowed on him, or why has he (not) a garden for enjoyment? The wicked say: 'You follow none other than a man bewitched'". "See what kind of comparisons they make for thee! But they have gone astray, and never a way will they be able to find!". (Sura Furqan. No,25, verses 8-9).

Here, 'bewitched', whether mentally or bodily, is a witness to our objective point. However, with these very doubtful narrations, in regard to understanding the meaning of the verses, the sanctity of the position of the Prophet (S) cannot be questioned.

I - Take Refuge With the Lord of the Dawn.

In the first verse of the Sura, the holy Prophet, himself, (S) as a model and leader, is addressed and the command is:

Say: I take refuge with the Lord of the dawn,
From the evil of what He has created,

We should seek refuge with Allah from the evil of all wicked creatures, wicked men, Jinn, animals and evil happenings; and from the evil of the 'carnal soul'.

The term /falaq/ is based on /falq/ which originally means 'to split, to separate some from others, daybreak'; and since at the time of the appearance of daylight the black curtain of night breaks open, this word is used with the meaning of 'daybreak', as well as, /fajr/ which is used for the 'break of dawn'.

Some know the word with the meaning of 'the creation of all living creatures' which includes men, animals and plants, because they come forth from splitting seeds, eggs, and the like, which is the most surprising stage of their existence. In fact, when it comes forth, a great change happens in that being and it transfers from one world to another. Sura An'am, No. 6, Verse 95 says: *It is Allah Who causeth the seed-grain and the date-stone to split and sprout. He causeth the living to issue from the dead, and He is the One to cause the dead to issue from the living. That is Allah; then how are ye deluded away from the truth?*

Some have considered a broader meaning for /falaq/ than what was said above. They think that its meaning covers any creation, in general, because it is by the creation of every being that the curtain of nothingness breaks and the light of existence appears.

Each of these three ideas is a surprising phenomenon which is an evidence for the greatness of Allah, its Creator. That Allah is qualified with this attribute conveys an intensely profound content and a wide ranging concept.

Some Islamic narrations denote that /falaq/ is a well or a prison in Hell which appears clearly in the midst of it.

This narration may refer to one example out of its examples, but, it is not to limit the vast meaning of /falaq/, of course.

The phrase in the second verse does not mean that the divine creation, by itself, has an evil, because creation is the same as existence and existing is absolute goodness. The Qur'an says: He Who has made everything which He has created Most good...(Sura Sajdah, No. 32, verse 7) .

Evil appears where the creatures diverge from the laws of creation and separate from the appointed path; for example, the sting (of insects) or the keen teeth of animals are their weapons to defend themselves against their enemies, and, the same is true for the weapon we use against our enemies. If this weapon be used appropriately it is 'good', but if it be used inappropriately and against friends it is 'evil'.

Besides, there are many things that we, from their appearance, count as 'evil', but they are, indeed, 'good' like startling and warning events or infestations of pests, which awaken Man from the sleep of neglect and move him to seek the path of Allah, and they are certainly not 'evil'.

Then, explaining and commenting on the subject, it says:

And from the evil of the dark night when it comes,

The term /ghasiq/ is derived from /ghasaq/ which, as Raqib cites in Mufradat, means 'The intense darkness of the night which appears at midnight' and that is why the Qur'an, referring to the end of the time of the sunset prayer, says: ...till the darkness of the night... (Sura Bani Isra'il, No. 17, verse 75) . Some books of lexicon have rendered the word /ghasaq/ to mean 'the darkness of the beginning of the night' which, regarding the root of the word, seems improbable; and it is certain that the darkness of the night becomes full when it rushes into the midnight. One of the concepts that is essential for this meaning is 'attack, or rush'. So, it has been applied with this meaning, too.

Therefore, the term /ghasiq/, in the verse under discussion, means either 'attacker' or any 'evil creature' that uses the cover of the darkness of the night to attack, because not only the wild and biting animals come out of their dens at night and cause damage, but also filthy, defiled persons often misuse the darkness of the night for their wicked aims.

The term /waqab/ derived from /waqb/ means 'hole, ditch', so, its verb with the meaning of 'to enter into a hole' has been used; or, it means 'to overspread'.

And from the evil of those who blow on knots (practice Secret Arts),

The term /naffathat/ is derived from /nafth/ which originally means 'to emit a little water out of the mouth' and, since it is done by blowing, the term has been applied with the meaning of 'to blow'.

But, many commentators have interpreted /naffathat/ with the meaning of 'witches' who blow on knots with a kind of incantation by which they practice sorcery, while some others have rendered the term in the sense of 'tempting women' (1) , especially their own wives, who continuously murmur in the ears of men to weaken them from doing positive actions. Examples of these women are known in history.

Fakhr-Razi says that some women, to influence the affections of dignitaries' hearts, occupy their thoughts.

This idea is more apparent in our time than in olden times, because one of the most important means of spy-influence in statesmen and politicians, of the world, are women spies who, with their 'blowing on knots', and their constant temptation and communication, unlock the safes of secrets and obtain the most vital information and deliver it to the enemy.

Again, some have interpreted /naffathat/, to mean 'mischievous souls' or inciteful societies who loosen the 'knots' or decisions with their constant propagations.

Of course, it should be noted that, apart from the former occasions of revelation, there is no trace, in the verse, to show that it properly refers to the witchcraft of sorcerers, and supposing that the verse be rendered so, it is not an evidence that the occasion of revelation is right. It only denotes that the holy Prophet (S) sought refuge to Allah from the evil of sorcerers, just like healthy people who seek refuge to Allah from the disease of cancer, though they have never been attacked by it.

And from the evil of the envious (one) when he envies

This verse shows that envy is the worst and the most disgraceful quality of the wicked actions, because the Qur'an has counted it equal to the behaviour of savage animals, biting snakes, and tempter Satans.

(1) It must be noted, here, that this is a biased male opinion and not a statement from the Holy Qur'an. It would be just as possible to write 'tempting men'. In either case, it is an ignoble trait and highly discouraged in the Holy Qur'an.

Explanations:

1. The Most Important Sources of Vice and Corruption

At the beginning of this Sura, the holy Prophet (S) is bidden to take refuge with Allah from the evil of all creatures. Then, in its description three kinds of evil are pointed out: a) the evil of 'the dark night when it comes'; b) the evil of 'those who blow on knots' and loosen the decisions of faith, belief, and love and relations, with their temptations and evil communications; c) the evil of the 'envious one'.

From this short, but meaningful, explanation it is clearly understood that the main origins of evil are these three sources which should be noted, completely.

2. The Influence of Sorcery

The explanation about the reality of sorcery in old times and today, and the viewpoint of Islam on sorcery, and whether it is effective or not, is described by commenting on some other verses of the Qur'an, for example, Sura Baqarah, No. 2, verse 102 and 103. In those statements the effect of sorcery and witchcraft is somehow accepted, but, not in the form that some superstitious people talk about.

The point that should be mentioned, here, is that, on the one hand, when, in these verses, the Prophet (S) is bidden to take refuge to Allah from the evil of the witchcraft of sorcerers, and the like. It does not mean that the Prophet (S) has been bewitched by their evil arts; but, it is just that the Prophet (S) takes refuge to Allah from any errancy or mistake and sin, i.e., he, under the light of Allah's Mercy, will be safe from the harm of those evils. And, if it were not for the Mercy of Allah, the effect of witchcraft, on him, would be possible.

On the other hand, it was previously said that there is no evidence to support that the objective meaning of /naffathat-i-fil-'uqad/ 'those who blow on knots' refers to 'sorcerers'.

3. The Evil of the Envious

Envy is a hideous, evil quality which comes forth due to different factors, such as, weakness in faith, the existence of miserliness in the unity of a person, and which demands or wishes the destruction of another person's blessing.

Envy is the origin of many great sins.

Envy, as mentioned in many Islamic narrations, eats away and destroys the faith of Man. Imam Baqir (p.b.u.h.) says: Verily, envy eats Faith as fire eats wood.

Another tradition from Imam Sadiq says:

The decay of religion is envy, arrogance and pride.

This is because an envious person, in fact, protests the Divine Wisdom of why He has given such blessings to some people and has covered them under His Grace, as Sura Nisa, No. 4, verse 54 says: Or do they envy mankind for what Allah hath given them of His bounty?...

For the reproach of envy, it is enough to mention, as an example, the first slaying that Man committed, in the world, where Cain killed his brother Abel, and the motive was envy.

The envious ones have always been one of the hindrances on the way of prophets and Saints, and that is why the Holy Qur'an commands the holy Prophet (S) 'to take refuge with the Lord of the dawn'.

Though the holy Prophet, himself, (S) is the addressee, in this Sura and the next one, certainly he is an example and all should take refuge with Allah from.

Supplication:

O Lord! We, too, seek refuge to You from the evil of the envious ones.

O Lord! We ask You to protect us from being envious of others, too.

O Lord! Keep us safe and sound from the evil of those who 'blow on knots' and from their temptations against the path of Justice and Truth.

QUR'ANIC CHAPTER AN-NAS

Mir Ahmed Ali (AR)

The prayer of al Falaq continues in an Nas. Man is asked to seek refuge with Allah who is his Lord, sovereign and God, from the power of evil of Shaytan and his followers among jinn and men who secretly whisper evil and then leave people to rebel against Allah and go astray.

As has been said in the "general remarks" before the commentary of al Fatihah (see pages 9 to 12) by accepting Allah as the Lord, king and God, common people were liberated from the curse of superstition, ignorance and exploitation with which the false lords and kings of the world had been subjecting them since the beginning of collective life on the earth.

For their emancipation and liberation Allah sent His messengers and prophets in every age. Therefore material and spiritual purification is not at all possible unless man turns to his supreme Lord, king and God-Allah.

QUR'ANIC CHAPTER AL-FALAQ

Mir Ahmed Ali (AR)

Falaq is the daybreak-the cleaving of darkness and the manifestation of light. The forces of good are light. When the darkness of ignorance is at its worst, light from Allah pierces through and provides guidance and enlightenment.

This surah is a prayer for seeking divine protection from fears proceeding from visible as well as invisible, known as well as unknown, physical as well as spiritual forces emanating due to interaction of laws created by Allah.

Physical dangers, difficulties, accidents and calamities are also referred to as darkness (ghasiq). If man trusts in Allah, relies on His protection and takes reasonable precautions, protection is made available to him when its evil strikes.

Magical formulae rehearsed by those who practice secret acts cause psychological terror.

Malignant envy when rendered into action destroys the happiness enjoyed by other people.

As everything is a creation of Allah, nothing has the unchecked power to hurt man if he or she seeks Allah's protection and takes refuge with Him.

Al-Baqara [2:34]

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ

مِنَ الْكَافِرِينَ ﴿٣٤﴾

And behold, We said to the angels: "Bow down to Adam" and they bowed down. Not so IBLIS: he refused and was haughty: He was of those who reject Faith.

MUHAMMAD HUSAIN TABA TABAI (AR)**GENERAL COMMENT**

It has been explained earlier that the preceding words, "and what you were hiding", show that there was a hidden thing that had, meanwhile, come into open. The last sentence of this verse too leads to the same conclusion. Instead of saying, "He refused and he showed arrogance, and he disbelieved it says, ". . . he was one of the unbelievers". It was not that he became an unbeliever at that moment; he was an unbeliever long since, but had kept it a secret, and this event brought it into open.

Also, it was mentioned that the event of the prostration of the angels must have happened between the divine words, "Surely I know what you do not know", and the words, ". . . I know what you manifest and what you were hiding". It may be asked: Why then has Allah put this verse after those words?

Probably it has been done just to create a link between the stories of creation of Adam and his being placed in the Paradise. The twelve verses (28 - 39) were revealed to describe how and when man was made vicegerent of Allah, how was he sent down to the earth, and what is to happen to him in this life - the happenings that will have a bearing on his lasting happiness or unhappiness. For this theme, the event of prostration has not much importance except as a connecting link. That is why it has been mentioned here only briefly without going into details. Perhaps, it is because of the same reason that the Qur'an has changed the pronouns referring to Allah from the third person (your Lord said) to the first (And when We said).

The angels had not hidden anything from Allah; it was Iblis who had done so. Then why did Allah ascribe this deed to all of them (you were hiding)? Allah in this talk used the same method which even the human beings have adopted for their own speeches; we ascribe the work of an individual to the whole group, if the doer is not properly identified or if he tries to remain anonymous. Also, there may be another explanation for it.

Apparently the first announcement, "I am going to make in the earth a vicegerent", had shown that the said vicegerent would have authority over the angels too. It may be inferred from the command obliging them to prostrate before Adam. Probably on hearing that first announcement some disturbing thought had come into their minds, as it had never occurred to them that any earthly creature could be given authority over everything including themselves. Some traditions too point to it. In this context the words, "what you were hiding", could easily be addressed to the angels.

QUR'AN: "Prostrate before Adam"... :

Apparently it shows that prostration per se, may be done before other than Allah, if it is done in conformity with Allah's command, as a mark of respect to that person. A similar case is found in the story of Yusuf (AS): And he raised his parents upon the throne and they (all) fell down in prostration before him, and he said: "O my father! this is the interpretation of my vision of old; and my Lord has indeed made it to be true" (12:100)

This topic needs some clarification:

It was explained in the chapter of The Opening what worship means. The worshipper places himself in the position of servitude and performs what manifests this status, which clearly shows that he accepts the mastership of his master. Those acts must be such as to show the master's mastership or the servant's servitude; for example, prostrating before the master, bowing down to him, standing before him when he sits, walking behind him when he walks, etc. The more apt an action is to show this status, the more reserved it becomes to the rites of the divine worship. Prostration is the most significant symbol of the master's status and the servant's low rank, because the man in this act falls down and puts his forehead on the ground. For this reason, it has the strongest connection with the divine worship.

However, prostration is not the same thing as worship. They have two different meanings, and worship is not a quidditative substance of prostration. A quidditative characteristic can never be separated from any being. But prostration may be done without any thought of reverence or worship - for example, just to make fun of someone. Keeping this in view, it may safely be said that although the connection of prostration with divine worship is the strongest, that worship is not its quiddity. Therefore, prostration, per se, cannot be exclusively reserved for Allah. If there is any impediment or obstruction, it should emanate from the Shari'ah or the reason. What the Shari'ah and reason forbid is ascribing the prerogatives of the lordship to anyone other than Allah, But they do not forbid honoring someone or according him respect when it is done without elevating him to godhead.

The discourse given above was from purely academic point of view. But the religious good taste, conditioned as it is by rituals of worship, has strictly reserved the prostration for divine worship; it should not be done for anyone other than Allah; in Islam, one is forbidden to prostrate before others even as a mark of respect.

Apart from prostration, there is no proof - either from the Qur'an and tradition or from reason and logic - against according respect and showing reverence to others than Allah, especially when it is done as a part of the love of Allah; examples may be given of revering and loving the good servants of Allah and paying respect to the graves of the friends of Allah or to the things attributed to them. There is no reason why such actions should be prohibited. (We shall deal with this subject in a more appropriate place, God willing.)

TRADITIONS

Abù `Abdillah (AS) said:

When Allah created Adam and ordered the angels to prostrate before him, it came into the angels' mind: 'We never thought that Allah had created any creature more honorable than us; we are His neighbors, and we are the nearest of His creation to Him.'

Thereupon Allah said: 'Did I not say to you that I know what you manifest and what you were hiding?' - (it was) a reference to what they had mentioned concerning the affairs of the jinn, and had concealed what was in their own minds. So, the angels, who had said what they had said, took refuge with the Throne. (at-Tafsir, al-Ayyashi)

Another tradition of the same theme is narrated in the same book from Ali ibn al-Husayn (AS), the last part of which runs as follows:

When the angels realized that they had fallen into error, they took refuge with the Throne; and it was a group of the angels - and they were those who were around the Throne; it was not all the angels (who had thought so) . . . So, they have taken refuge with the Throne till the Day of Resurrection."

The author says: The theme of the two traditions may be inferred from the talk of the angels: "We celebrate Thy praise and extol Thy holiness"; and "Glory be to Thee! we have no knowledge but that which Thou hast taught us; surely Thou, Thou (alone), art the Knowing, the Wise."

It will be explained later that the Throne means the divine knowledge, as the traditions narrated from the Imams of Ahlu 'l-bayt (AS) say. (Therefore, the angels' taking refuge with the Throne would refer to their confession that they knew only that which Allah had taught them, and that only Allah was the Knowing, the Wise.)

According to some traditions, the word "the unbelievers", (in the clause, "and he was one of the unbelievers") refers to the species, jinn, to which Iblis belonged, and which was created before man. Allah says: And certainly We created man of clay that gives forth sound, of black mud fashioned into shape. And the jinn We created before of intensely hot fire (15:26-27).

According to the above-mentioned traditions, the attribution of hiding to the angels (what you were hiding) needs no explanation; the clause means exactly what it says; the angels had actually hidden in their hearts the idea of their supremacy.

A third group of traditions says that the said clause refers to Iblis and his hidden thought that he would not make obeisance to Adam and would not prostrate before him if asked to do so.

There is no contradiction between these various explanations, because all the meanings may be inferred from the Qur'anic verses. They are all true and based on fact. Various traditions throw light on various facets of the same fact.

Abù Basir said: "I said to Abù 'Abdillah (AS): 'Did the angels prostrate and put their foreheads on the earth?' He said: 'Yes, as an honour (bestowed on him) by Allah.'" (Qisasu 'l-anbiya', ar-Rawandi)

The Imam said: "Verily the prostration of the angels before Adam was in obedience to Allâh and for their love of Adam." (Tuhafu 'l-'uqùl)

Mùsa ibn Ja'far (peace be on them both) narrates through his forefathers that a Jew asked Amiru 'l-mu'minîn 'Ali (AS) about the miracles of the Prophet in comparison with the miracles of (other) prophets (in course of which) he said:

This is Adam before whom Allah ordered His angels to prostrate." "Did He do any thing like it for Muhammad?" 'Ali (AS) said: "It was so. But Allah ordered His angels to prostrate before Adam; yet their prostration was not a prostration of worship; (it was not) that they had worshipped Adam against Allah, Mighty and Great is He! It was rather as an acknowledgement of Adam's superiority and a mercy of Allah towards him.

And Muhammad (S) was given what was better than that. Verily Allah, Great and High is He!, blessed him in His omnipotence, and the angels, all of them, prayed for him, and the believers were obliged to pray for him. So this is the increase, O Jew!
(Al-Intijaj)

Allah created Adam, and he remained for forty years in (that) shape (i.e. a statue without life). And Iblis, the cursed, used to pass by him and say: "Why have you been created?" al-'Alim (i.e. al-Kazim - AS) said: "Then Iblis said: 'If Allah ordered me to prostrate before this, I would certainly disobey Him.' . . . Then Allah said to the angels, 'Prostrate before Adam'; all of them prostrated; but Iblis showed the envy that was in his heart and he refused to prostrate." (At-Tafsir, al - Qummi)

Biharu 'l-anwar narrates, quoting from Qisasu 'l-anbiya', as-Sadiq (AS) that he said: "Iblis was ordered to prostrate before Adam, and he said: 'O my Lord! By Thy honor! If Thou excusest me from prostrating before Adam, I would certainly worship Thee a worship no one would ever have worshipped Thee in a like manner.' Allah, Great is His glory!, said: 'I like to be worshipped according to My own pleasure.'"

The Imam also said: "Verily Iblis cried aloud four times: First, on the day he was cursed, and the day he was dropped down to the earth, and the day Muhammad (S) was sent (as prophet) after a (long) interval of the apostles, and when the source of the Book was sent down. And he snorted (in satisfaction) twice: when Adam ate from the tree and when he (Adam) was sent down from the Garden."

And he said about the words of Allah: so their nakedness appeared unto them (20:121): "Their nakedness was not seen before, then it was uncovered."

Also he said: "The tree from which Adam was forbidden (to eat) was the spikenard."

The author says: The traditions - and there are many support what we have written about prostration.

MIR AHMED ALI (AR)

Satisfied with the proof of the absolute wisdom and mercy of Allah, the angels prostrated themselves before Adam, as ordered by Allah, and acknowledged the superiority of the khalifa of Allah.

Iblis, jinn, as described by verse 50 of al-Kahf, overcome with grief and despair, under the burden of arrogance (kabar), refused to come into the camp of knowledge and mercy surrounded by iman.

According to this verse, prostration (sajdah) by one created being, in order to pay homage and accept superiority of another created being, is permissible. The sajdah of total submission and unconditional surrender is for the creator only.

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

Adam in the Garden

In the former statements, the high rank and glory of Man was discussed. Now, in these verses, another aspect of the subject is dealt with. At first, to call upon our minds, the Qur'an says:

" And when We said to the angels: ' Prostrate yourselves before Adam.' They all prostrated themselves except Iblis; he refused and was full of pride, ... "

Yes, he was proud and it was for this very pride that he became one of the unbelievers:

"...and so he became one of the infidels".

It should be noted that the above verse is the most valid piece of evidence and a vivid witness to the magnificence and nobility of Man whom, after his being created, all the angels were commissioned to make obeisance and pay homage to, and bow before that splendid creation. He was really appropriate for the position of being the divine deputy and His vicegerent on the earth. This one, who had such a high glorious rank, that was apt to bring up, from his seed, some refined and respectful children, some of whom would be prophets, was worthy of such obeisance and honour.

You may consider the position of an ordinary learned person who knows some definite formulas in a branch of science, and think of how immensely we respect him. Then, the position of Adam with all of his glory and vast knowledge about the world of being, is obvious.

Explanations :

Why did Iblis Disobey ?

We know that ' satan ' is a common noun that envelops both the first Satan and all other satans. But, ' Iblis ' is a proper noun which refers to the same one that tempted Adam (AS) . According to the verses of the Qur'an, Iblis was not of the same nature as the angels, but he was from a different genus i.e. of the Jinn, of the nature of matter, who had been assembled among the angels. One of the verses wherein Iblis is spoken of as a Jinn is as follows :

" And when said We unto the angels: 'Prostrate ye unto Adam': then they (all) prostrated but Iblis; he was of Jinn,...", (Sura Kahf, No. 18, verse 50) .

His motive in this disobedience was pride and a special bigotry which had dominated his behaviour. He imagined that he was superior to Adam (AS) and he should not have been ordered to prostrate himself before him (AS) . He thought Adam should prostrate before him. The explanation of this idea will be discussed later, in comments referring to Sura Al-A'raf, No. 7, verse 12.

The cause of his blasphemy was also that he considered the wise command of Allah rather inappropriate. He not only disobeyed practically, but also protested theoretically. Thus, his pride and self-conceit annulled a life-time of his worshipping and rendered it worthless! Beware, pride has many effects of ' this kind ' !

The phrase: "...so he became one of the infidels" shows that before this command, too, he had changed his path from the path of angels and obeying the command of Allah, and had had ideas resulting from pride in mind. Perhaps, he

had told himself that if the order of obeisance were given to him, he would certainly never obey it. The phrase: "...what you conceal", in verse 33, may hint to this meaning. This idea is also referred to in a tradition from Imam Hassan 'Askari, the eleventh Imam (AS) , cited in Tafsir-ul-Qummi. (Tafsir Almizan, vol. 1, p. 126)

Was the Prostration for Allah or for Adam ?

There is no doubt that /sajdah/ or a formulated prostration with the purpose of worshipping is deserved by none but Allah alone and the meaning of ' Unity of Worship ' means the same: that we worship and make obeisance to none else other than Allah, or it will be 'shirk', (i.e. associating the object with Allah) . Therefore, it is beyond doubt that the infallible beings like the angels prostrated themselves for Allah, but it was for the creation of such a splendid being, Adam, that they obeyed Him by prostrating. Or, if they prostrated for Adam, their prostration was a kind of 'obeisance' not an act of worshipping. In the book ' Uyun-ul-Akhbar ' by Shaykh Saduq, it is cited that Imam Ali-ibn-Musa-r-Ridha (AS) said:

"The angels' prostration was for the adoration of worshipping Allah, on one side, and for the obeisance and respect of Adam (AS) , on the other side, because we (Ahlul-Bait) were in his seed."
(Nur-uth-Thaqalayn, vol. 1, p. 58; & Biharul-Anwar, vol. 11, p. 139)

However, after that episode with Iblis and the trial of the angels, Adam was ordered that he and his spouse ought to abide in Paradise:

" And We said: ' O' Adam, dwell you and your spouse in the Garden and eat of the plentiful therein (both of you) wherever you desire, but do not approach this tree, lest you become one of the unjust '."

It is understood from the verses of the Holy Qur'an that Adam (AS) was created to live on the earth, this very terrestrial globe, but, at the beginning He had temporarily placed him (and his wife) in a beautiful and prosperous Garden, bountiful with blessings and free from any trouble and incommodity. This arrangement occurred, maybe, because Adam was not acquainted with the process of living on the earth. It was difficult for him to tolerate immediately all the troubles therein. Therefore, at first, he was to obtain some more information about the kind of life to expect on the earth, and hence, it stood to reason that he should remain for a length of time in the Garden and learn the necessary skills there in order to find out that life on earth is accompanied with accepting some responsibilities and performing some duties whose accomplishments would bring his felicity, development and continuity of blessings, whereas, their refusal would cause him to be involved with pain and hardship.

Also, he must know that although he has been created free, this freedom is limited. He cannot do whatever he wishes, but he must do without some of the things existing in this world for his own good. And again, he need know that it is not so that if he does a wrong or an err all the doors of felicity and happiness will be closed to him.

He can return and repent and promise not to do anything against the order of Allah, and in such a case, when his repentance is accepted, he will return to the divine blessings.

Adam (AS) had to remain in that environment to gain some experience in order to be able to recognize his friend and his enemy, to learn how to live on the earth. Yes, there were a series of skills which were necessary for him to learn before stepping onto the earth. Those were the things that both Adam (AS) and his children needed for their future lives. Hence, the one who was created to be the vicegerent of Allah on the earth might stay in the Garden, perhaps, so that some instructions could be given to him for his information and practical use.

The following enlightening paragraph cited in al-Mizan upon the idea may also be mentioned here.

" It should not be overlooked that even when Allah pardoned them (the couple) after their repentance, He did not return them to the Garden but they were sent down to the earth to live therein. If their eating of the tree, the covering of their private parts and the life of this world were not a confirmed divine plan, and an irrevocable predetermined decree, they would have been returned to their place in the Garden as soon as they were forgiven for their mistake.

In short, it was the divine plan that they should spend some time in the Garden to get them prepared for the life in this world; and their removal from the Garden, according to the causal relation decreed by Allah, was caused by their eating from the forbidden tree and becoming aware of their nakedness, and this happened because they listened to the whispering of Satan."(Almizan, vol. 1, p. 181 (English version)

Adam found himself in a position that it was best for him to follow the instruction of Allah about restraining from eating of the forbidden tree. The whisperer, Satan, had sworn to be busy whispering and making Adam (AS) and his children stray. As some other verses of the Qur'an indicate, Satan assured Adam (AS) that if he and his wife ate from that tree they would become angels and would live in the Garden for ever. Satan even swore to them both that he was their sincere adviser: "...Most surely I am a sincere adviser to you", (Sura Al-A'raf, No. 7, verse 21) . " *But Satan caused them to fall therefrom, and brought them out from the state (of felicity) in which they had been. ...*"

Yes, they were removed from the Garden where they had been in ease and tranquility, far from any pain and trouble. This event took place as the direct result of the effect of Satan's deceit.

Then the Qur'an says: "...And We said: ' Get down all of you, and be enemies one of another,...". In this enmity, Satan was on one side, and Adam (AS) and his wife were on the other side.

"...and for you on the earth will be your dwelling place and your means of livelihood for a time '."

It was at this time that Adam (AS) realized that he had really done injustice to himself, because he was removed from the Garden for his submission to the whispers of Satan, and was to sojourn in a place full of pain, toil, and trouble. True that Adam (AS) was a prophet and was immaculate, but, as we will discuss later, if a prophet commits an err, Allah will react severely towards him as if an ordinary person had committed it. It is the same for the ordinary people when they commit sins.

The Heavy Forfeit Paid by Adam

The Late Allamah Taba Tabasi (AR) pointed out his point of view about this subject concerning Adam (AS) and his spouse as follows:

The injustice or wrong that they had done was against their own selves; it was neither a sin (as this term is used in the Shari'ah) nor an injustice against Allah. It shows that the prohibition was in the nature of advice, pointing out to them what was good for their own comfort; it did not have the force of an ordained law. Adam and his wife did wrong to themselves, because their disregard for that divine advice caused their removal from the Garden.

When a man commits a sin (i.e. offence, from the Shari'ah point of view) , he is given a punishment. Then if he repents and his repentance is accepted, the punishment is completely removed, and he is returned to his previous position as though he had not committed the sin at all. If Adam (AS) and his wife were guilty of such a sin, they should have been returned to their place in the Garden soon after their repentance was accepted. But it was not done. It clearly shows that the prohibition did not have the force of an ordained law; it was only advice. Even so, neglecting it had its natural effect on both of them and they had to leave the Garden. But this removal from the Garden was not a punishment for any sin or crime; it was the natural consequence of the wrong they had done against their own selves."

For a more detailed explanation about the subject, an expressive narration from Hadrat Ridha, the eighth Imam (a.s AS) , mentioned in 'Uyun-ul-'Akhbar, p. 108 & 109 which is also referred to in Biharul-Anwar, vol. 11, pp. 78 & 104, can be studied, as well as another one on p. 156 from Imam Baqir (AS) . Muhammad Jawad Muq-niyyah, in his well-known commentary: at-Tafsirul-Kashif, vol. 1, pp. 84-86 has also cited some considerable details upon the matter. All of these references can surely be helpful in clarification of the meaning.

Al-A'raf [7:11]

وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا
إِلَّا إِبْلِيسَ لَمْ يَكُن مِّنَ السَّاجِدِينَ ﴿١١﴾

It is We Who created you and gave you shape; then We bade the angels bow down to Adam, and they bowed down; not so IBLIS; He refused to be of those who bow down.

MUHAMMAD HUSAIN TABA TABAI (AR)

God says, *Indeed it is We who created you and gave you shape; Then we bade the angels to bow down.*

From this verse to the verse that comes later and describes the details of how mankind was settled on this earth says, *Indeed we gifted you the power and then created sustenance in it for you.* The verse begins with the words *Indeed we created* and then both the events of the Prostration and that of the exile from Paradise are joined together without any gap which proves that this was continuous to explain the words of God,

God said, *Go out all of you. You will all be enemies of each other and there is a station for you on earth.* [7:24]

The words are then connected and explained concisely, " and then We created the earth" addressed to the common people and this address is an obligation as shown in the previous verse. The theme remains the same only the details are changed.

Then the address is changed from the common to the specific, *Then we asked the angels to prostrate before Adam* which was revealed after the words, *And we shaped you* which tells us two things; the first is that the order to prostrate given to the angels was for the children of Adam or the entire human race. Though Adam was declared the central point of the prostration, his presence was symbolizing mankind or we can say that he was representing the huge size of mankind. Adam was not personally the point of prostration by the angels in the manner the human race prostrates before the Ka'aba in worship to explain the supremacy of God.

From the verses 30 to 33 of the chapter Cow we understand the issue of vice regency or Khilafat for these that discuss the issue of prostration deals with the issue of Khilafat. The Khilafat being discussed here is not limited only to Adam but is for the entire mankind. The order to prostrate was therefore, for the entire mankind.

The objection that Iblees raised was not just was Adam but for the entire mankind that would descend from Adam for he says, *I will wait for them on your straight path and then come for them from the front and their back.*

This verse does not mention Adam at all and the same is the style in chapter al-Hijir verse 39, *He said: Lord you have left me to stray, I will certainly make error attractive to them on earth, and I will certainly cause them all to stray.*

In verse 82 of the chapter Saad, Iblees says, *Then by your Might I will certainly beguile them all save your servants from among them who are sincere.*

How could Iblees revenge himself if mankind was not declared the center of that prostration.

Thirdly, the words through which God addressed Adam like in chapter Baqarah and Taha has been used for addressing the entire mankind . God says, *O Children of Adam don't the apostles come to you?* the creation of Adam was the creation of the entire mankind and these words are proof, *Then he made his progeny out of an extract of dirty liquid water* or in chapter al-Mumin, verse 67 *He it is who created you from dust , then from a life germ and then from a clot.* In both the verse the creation out of dust is the creation of Adam referred to in Satan's words which has been explained in the chapter Isra and in verse 172 of Araf wherein it says, *And when your Lord will bring out the progeny from the back of the sons of Adam to make them witness and question them.*

This will be explained shortly.

There are many views of the commentators about this verse. Majmaul Bayan says that God has enumerated his gifts at the beginning of creation. Akhfash Nahumi has said that the word "sum" here is used in place of "wau", and Zajaj has said that this is wrong as is considered by Khalil and Sebume and others with knowledge because the word "sum' is used for those things that are named after the subject previously discussed and not in anyway else.

In this address it means that the beginning of the creation was first explained which means that God first began the creation of Adam and then shaped him and the creation of Adam was begun with clay. This is the actual meaning of the verse and then after becoming free from creating Adam God asked the angles to prostrate before him and this is the tradition of "Hasan". The Arabs speak in this style, " I did this with you" but what they mean is that we have behaved in such and such with your ancestors.

The verse, *We took a covenant from you and raised you to the height of Mount Sinai* It means that we took an oath from your ancestors. There are other interpretations about this verse and one of which is, *we created Adam and created and stored you in his back and then asked the angels to prostrate before Adam.* This is the view of Ibn Abbas, Mujahid, Rabieh, Futada and Siddi.

In view of this meaning as arranged God says, " *We created you and then we gave you a form and then we are telling you that we asked the angels to prostrate before Adam* as the man says, " I was walking and then I walked fast". This is how the linguist like Ali bin Isa, Qazi Abu Saeed Asirani and others explain it. So from this we come to the meaning, " We created you in the semen of men and then formed you in the females' wombs ". Akrama says, that it has been explained, " we have created you in the wombs and then we separately gifted with you with the organs of hearing and sight.

As far as the quotation from Dajaj is concerned it first that to infer to the previous attributes or to refer their deeds to their predecessors will be deemed correct when both are interconnected as shown in the above example. Not just family ties or pre-eminence or merger but should be correct about family ties too so that the creation of Adam could be regarded as the creation of his descendants too.

Secondly if it is correct to assume that the creation of Adam is also the creation and shaping of his descendants then it can be assumed that the order given to the angels to prostrate before Adam was an order given to the angels to prostrate before the descendants of Adam. Then what will be construed as the meaning of *and we asked the angels to prostrate before Adam?*

The sayings quoted in the end have been explained with very a weak meaning that is not compatible with the actual verse. Those who quote this saying are not supportive of their own explanation so how can it be attached to the most eloquent book ever written?

God says, *except Satan all the angels prostrated but he was not among those who did* In this verse God gives the news of all the angels prostrating themselves before Adam and confirmed it with the verse 30 of Surah al-Hijr *So all the angels prostrated in obeisance*. He then separated the angels from Satan and in another He explained the reason behind Satan's refusal to obey Him (Al Kahaf-50) *They all prostrated save Iblees, he was of the Jinn. And he transgressed the command of the Lord*. Then god praised the angels in Surah Ambia 27, *They speak not before He speaks and they act only on His bidding*. The verse proves that Iblees was not one of the angels.

There is a dispute among the commentators about the explanation of the "separation" as to whether this segregation was in the sense that the angels were greater in numbers and they had eminence or this segregation is absolutely unconnected. Iblees (Satan) was given the order separately to prostrate before Adam. God seemingly said, " What stopped you from prostrating when I had ordered you to do so." Indeed only one order was given and it is the order that was addressed to the angels and what we infer from god's words is that Iblees was present with the angels and not aloof and the place of their congregation was "Quds' as is inferred from the story of Khilafat.

God said, " O Messenger, remember the time when your Lord told the angels, " I am about to appoint my representative on earth" and they said, " Will you appoint him who will create mischief on earth and shed blood when we obey and praise you." the order to prostrate was connected to this stage and was for those who were present there and it was according to their prominence and status as God says, " God told Iblees " You get out from here. There is no scope here for vanity." The word "fiha" here refers to the place, the heavens or the skies or a place or stage and if had not been so then the words would have been, " You do not have the right to be vain."

Was there no difference between Iblees and the angels earlier? Both became prominent at the time of prostration when the angel maintained their status and prominence (a stage of worship and obedience with full humility) as god has said, *They are his respected servants who do not pre-empt Him in anything and always obey his commands*. This is the truth about the angels and this is the glory of their actions on which they are regular. Iblees now was separate or ejected from this status (where he was with the angels).

God speaks about it *He was one of the Jinns and he disobey God's command*. The Arabic word "Fasaq" means the separation of the date's rind from the fruit. Iblees now was peeled off from the angels for he had adopted a life of untruth and thus was now bereft from God's glory and obedience.

Though this event has been narrated in the collective sense, as we know it. His ouster was based on the refusal to obey, his rebellion against God's command, based on the divine law. But the previous verses seem to tell us that this was related to originating control of God in the sense that Iblees did not obey in the condition he was in or he did not show humiliation and obeisance so was surrounded by sin as God said, "this is no place for vanity." The verse tells us that it was incorrect of Iblees to be vain in the prominence or status or stage he had risen to so his vanity proved to be undoing and he was banished.

As you already know there was only one order for prostration for the angels as well as Iblees. But any order that is comparative like obedience and disobedience, sin and reward, etc is not binding on the angels for they have been created only to obey. Iblis though could and did disobey as we have learnt from this event. Had God not ordered the angels and Iblees to prostrate before Adam Iblees would have continued to exist in that stage of prominence and would have been no different than the angels but the creation of man highlighted the different positions, the status of being close and far from God. Two paths were now clearly defined; one was that of obedience and well being the other of disobedience and cursedness.

An Intellectual and Quranic discussion

The book Ruhul-Ma'ani records that Shahrastani has written a treatise on the event between the angels and Iblees in the book Sharah Anajeel a-lArbah. It is recorded in the Torah that the cursed one said to the angels, "I admit that God is my Lord and my creator but I have the right to question His order. Firstly, What is the wisdom behind creation especially when He knows that the disbelievers once created deserves only Hell?

Secondly, what is the benefit of being responsible to the canons when neither the good nor the bad returns to Him and He has the power to obtain all that reverts to the striver. And that too without any responsibility?

Thirdly, He (God) has made me responsible to realize about Him and be obedient so why did He ask me to prostrate before Adam?

Fourthly, why did He curse me when I disobeyed by not prostrating before Adam and why did He make punishment compulsory for me when there is no benefit in it for any one and there is no great loss in it for me?

Fifthly, when He is this (cursed and exiled me) why did He empower me over the descendants of Adam and why did He give me permission to entice them?

Sixthly, Why did He allow me that great amount of life when I asked for it, would it be better if the world was devoid of evil?

The author of Anajeel says that God sent him a revelation from His exalted throne, "O Iblees you did not recognize Me for if you had done so you would have known that there can be no objections on My deeds. I am God and there is no god but Me. No one can raise any question about what I do."

Now Alusi has quoted Imam Razi,

Even if all those created at first and those created last come together and decide on the good and the evil there will remain doubts and all will be responsible.

The Compiler's word:

I say that whatever has been explained earlier has the capacity to erase the six doubts and there is no need for the first and last to come together for their gathering will not give them the benefit that Imam Razi speaks about. This is not something worth consideration and I explain as following: In the first instance "wisdom (Hikmah)" means the well being and betterment that invites the subject to action and for the created ones (like humans) wisdom means all knowledge except that of God's though wisdom is specially related to mankind.

If the question about creation is specifically about creation and discovery then it has been explained already that He is active for all excepting himself and He is not dependant on anyone to fulfill His work. He is the Lord and is the creator and sustainer of all excepting Himself. He is the fountainhead of everything and He is merciful. He is the beginning of everything and to question about Him is frivolous. Just as the glory of charity demands that its effects be wide and its benefits be manifest and we should not wish for anything personal or lustful because then the glory of the act will be diminished. The glory is that every needy person may obtain His grace as per his own capacity and difference or disputes regarding this revert back to the person and to the glorious Lord who is the fountain of everything good.

Creation and discovery are destined ultimately done for good and can be realized from the actions. The human intelligence asks for more betterment in those actions that need glory and through this persistence attains the glory he can but those people who have all the goodness in them their own existence is the ultimate end and then need no improvement. As you have already discerned from the example about charity His actions are full of benefits that cannot be accounted and His Lordship will never end.

If the question is about the creation of man as can be assumed from the words and as God already knew that the disbeliever once created would only deserve Hell and we all know that God is very charitable and is not dependant on anyone to fulfill His work. The benefits of His glorious actions are safe.

If He creates from the lowly earthly material in a special manner that which attains the prominence and glory above all other creations then it is the glorious end of human creation and existence. Man as a creation has within himself the contradictions of good and evil and it is not possible to be rid of this. No amount of chaos can liberate him from the same. Only a few and not everyone can be successful and the glory is attained only by those few and not by all. This attainment of glory and this existence bereft of it is not just for humans but is related to all that have been created through matter including the beasts, the vegetation and the minerals and they may be billions. They do not attain glory though they are not devoid of achieving it. Many humans do not achieve glory and are so affected by the contaminations because they go against the grains of their existence though they are supposed to act according to the nature and spirit of things embedded in them to attain.

If something else is assumed from these creations, which are affected by the adverse actions like vegetation. Light or darkness, dampness and dryness are poison for and against its creation. In this way the whole system of the universe will be rendered void and this is something to be reflected.

There is no harm in the efforts of some people being fruitless because some people may attain glory through them and this is the final aim. This is the glory and end of the species because the material existence does not have a wider capacity. Using the lowly materials extensively to gain a little benefit is not wrong and cannot be regarded as wasteful expenditure.

Nothing can be assumed through the deeds about the humans excepting those persons who attain glory both in this world and the hereafter. Humans cannot be found excepting through material arrangement and this arrangement is not found but in the material found in this world and each is created from a part of another and interact among themselves in accordance with the conflicting effects. The result is that some are lagging behind and do not attain any glory. The embedded qualities of man desire prominence and development. The separation of some is temporary and is not a permanent feature of human existence. Disbelief is not an integral part of his creation and so how can he be deemed destined for Hell?

After his creation the disbelief is the result of many external reasons and also because of his voluntary actions that revert to him. There is not a single component in his existence that forces him to disbelief because he accepts disbelief voluntarily. It is not that he has been rendered incapable and he has been forced to accept disbelief just as the stone thrown by a person naturally comes down.

The second doubt about responsibility in which neither benefits nor the loss reverts to God. This delusion is about comparing God with humans whose deeds are mainly done to achieve betterment for God is far above needs. Intelligence decrees that it is imperative for the benefit to reach the doer from the deed and the doer who seeks betterment will naturally be incomplete. God who is above all benefits and does not need this for He is regarded supreme.

Intelligence does not say that all the doers and even the one who is benevolent and without blemish must have benefits from the deed revert to him and that Existence (God) who is without blemish asks something for perfection and takes benefit from it.

Responsibility is a dependable fact, which is not a real part of the order, but as the interconnector between those who are responsible, through which the real glory of the past is joined and this is an intercourse between two realities. We can explain this in short by saying that we cannot doubt after continuous observation of our surrounding containing various kinds and that we collectively call the world. They exist because of the action that formulates each of them in form and shape.

Any existence, which begins in a state of weakness and rises to perfection and the parts of existence of that which is called well being is the conjunction of the actual existence that joins each first with the last and through them the various kinds are inclined towards other goals that are yet to come. The other existence is that of those that remain constant in their aim throughout life and till the end when they achieve glory.

When the grain seed is split it desires to become a complete plant for grains and so it forms bearing them. The semen of the beast is desirous of forming into a perfect specimen of its own kind and the human kind is not an exception to this rule. He also desires perfection right from the onset till his end. He has the capacity to attain the goal but at times he is distracted and obstacles in his path prevent him from attaining perfection. Man is forced to live a collective life with his own kind, a life full of rules and regulations (religious or non-religious).

These rules are manifest through his deeds and this obedience is the standard of his capacity as a human being. In the same way the deeds are connected with the hereafter for they will judge him for rewards and punishments.

The religious responsibilities develop in stages in human life and take him step by step according to his deeds towards glory and perfection. It attains glory very slowly for he does one deed after another and advances towards goodness that becomes a cause of his well-being and his efforts remain behind. In the same way it is a crime to discredit intelligence when we study the actions of God (in the compulsory and voluntary stages) and the orders of the intelligence, ideology and deeds.

In the visible stage if we discern His deeds and analyze His perfect laws and then prove His existence and retract once we have done this then we have rejected the demand of the intelligence because of the reason that the human intelligence is incapable to completely understand him, and understand his deeds for it is very weak.

He is the doer or He is active not for personal reason and doing something or not doing it is the same to Him. There is no difference between the deed and the result or the beginning and the end for Him. All goodness are attributed to Him And if we reject the demands of the intelligence in trying to understand His deeds and deny His existence then we have rejected His actual existence. The most difficult is the fact that by this we deny the very laws through which we have obtained realization and this denial of knowledge is wretchedness. This is rejection of knowledge and the separation from natural human behavior. These commands of the intelligence therefore, will not be according to its nature and if we allow doubts about these orders then we should allow the questioning of everything in existence. Knowledge therefore will be part of logic and this is wretchedness.

In the active stage we should remember that the orders for dependable, religious belief, and mental creations that man has designated as the tools of achieving the pinnacle of success have been praised, commanded and have been enjoined towards them. Those deeds that are against their nature have been explained as abhorring and bad and we have been warned against doing them. The good and the bad deeds both are according and against nature and the needs that have made man fix rules for these dos and don'ts. It is these reasonings that demand that they must be obeyed and to make rules for deeds that do not give any benefit is being obstinate.

Then there are the rules initiated by God and those that are obstinate on the rules initiated by their kind but have been attributed to God about their acceptance and non-acceptance. God is above all contaminations and such claims are the aberrations of the human mind. Such claims attributed to God exist in our society e.g. to hope and pray to Him. The laws initiated by God and the laws initiated by us are compatible in the sense that both look for betterment.

Whenever God orders us to something then it is for our benefit and when He stops us from something then he saves us from evil. His deeds are not benefiting to Him as someone has said that He has made a path without any benefit for himself but logic says that every action must have a reason and benefit and if you want to have middle then you must have two sides. God asks you to do things that are beneficial and stops you from doing things harmful. If he asks you to do something like oppression, which is logically bad, then it will be good, and if He asks you not to do be just then it will be bad.

If God prescribes a path for mankind that contains death then it will contain a pure life for him and if He stops you from this life of goodness then that goodness will change to something evil.

There are two stages of the truth that we can never be free from, the first being that the human intelligence obtains that which is acceptable to the human mind and through which it decides on the purity of the truth related to God. We attribute to God that which we ascertain through our intelligence like knowledge, power, and life and attribute to the existent lofty attributes like mercy, forgiveness, sustenance, rewards, guidance etc. If a person does not practice these things that ensure his betterment then he becomes vile the moment he stops following them.

So the believer says words like " what is the benefit of responsibility?" is like saying, " what is the benefit of food for vegetation?" or " What is the benefit in breeding animals when you get no benefits in return?" When he says that God has the power over all that return and benefit the humans is another disillusion. When we already know that mankind has to undergo hardships to enable him to earn the rewards and that they stand as obstacles between him and perfection.

If we mean those things that return towards mankind then another path will be fixed for trials and the same question will arise, " why has this path been fixed when he already has the power to attain that which returns to him without hardship? The answer is the causes and reasons that we find in mankind demand that they be completed or attain glory through hardships. This may be to purify the inner self through normal ways.

If attaining it is without hardships and without going through a gradual process then it means the denial of the natural actions, the destruction of material and strength. When all possible conditions whose glory was manifest in its initial creation was obedient in its original form then it means that this creation (mankind) is not created out of clay nor is it the one to attain glory in stages but this assumption is full of contradiction.

The second doubt of the Satan was " Has God created us to experience hardships to realize His existence and to prostrate before Adam?" The answer is that this responsibility ends in humiliation before God and rebelling will mean vanity. This tells us that from every angle it is perfection with God and the desire for perfection by Iblees. Iblees (Satan) chose the other path.

The path fixed for Adam has been ascribed as the path of prostration both by Satan and the angels. The Path of Goodness (Siratul Mustaqim) designated for Adam and his progeny led to a specific direction and the angels enjoin mankind towards goodness while Satan and his host waylay them and urge them towards evil and you already know it from the previous discussion.

The fourth doubt wherein he says, " Why did He (God) curse me and why did he punish me after my disobedience when this did not benefit Him?" The answer is that the curse and the punishment are based on reality and are the result of disobedience against God. This is the standard of judgment for sins. This action does not revert to God or to any benefit or loss for Him.

This is like the words that say that a man took poison and died as a result but why didn't God cure him? God had nothing to gain from his death but it was a great loss for that person. Why didn't God prescribe pure sustenance for the person who took poison, to help him quench his thirst and develop his physique?

All this talk is the result of the ignorance regarding the cause that God has prescribed for all discoveries and creations. Every event that takes place in the universe is due to a specific cause and action and without any contradiction of the perfect design.

Punishments are the natural results of the contaminations of sin but this is purified through intercession and repentance and you cannot absolve sin without them for then you will destroy the divine law and if it is destroyed then everything will be destroyed.

The Fifth Doubt. " Why did He (God) install me over the progeny of Adam after my Sin and why did He give me the power to waylay them? " The answer is clearly discerned from the earlier discussion. Guidance compliments right action and obedience while waywardness and sin are established after research. The claim to goodness will be researched when evil is present and the right and straight path will be ascertained when the crooked path is present and this way will take the man from one stage to another.

It is imperative that there be an instigator towards sin who urges people towards Hell and till man exists on this earth in safety on this earth. The existence of Satan is a subsidiary to the existence of man. God did not give Satan power over mankind nor has he installed him over them but for ascertaining his claim on the Day of Judgment as Satan has already explained that God will address the sinners.

The sixth doubt. Satan says, " When I begged Him for a long life then why did He grant me this request?" This has also been explained previously.

His words, " It would have been better if this world was devoid of evil?" so now you know that the earth being free of sin means the earth being free from Chaos and mischief. This does not refer to the material world but to the spiritual one where action exists without strength, benefit exists without losses and goodness without evil, obedience without rebellion and rewards with punishments.

The answer that God gave to Satan is recorded in the Qur'an. *O Satan! You did not recognize me for had you done so then you would have known that there can be no objection about my action. I am God and there is no other God but me. None question my action.*

In Surah Al Ambia verse 23 the Qur'an says, *He is not questioned about what He does, but they shall be questioned.* This is a composite and compact answer by God to the objections of the Satan, though each doubt is not answered separately. He cannot be doubted or questioned for He is God and there is no other God but Him. He is God to whom revert everything. He is the beginning and He is the end. He is gracious and merciful for others. His deeds are not interdependent. He is the doer behind every deed and the reason behind every reason. All the powers are for Him only. All the creatures hanker for the perfection that is contained in Him. He has all the goodness and well being in His hands.

From this we understand that God of the Universe cannot be questioned about the reason for His action. The cause of the deed will be either the doer or the reason. Whatever power man has for deeds is the gift of God and if he uses it for betterment then God will reward him. He of course will be questioned about the reason of his deeds. He will be mostly questioned about the reason for his deeds whether good or bad and this is the complete argument and proof according to the Qur'an. The collective deeds will be judged accordingly.

There is a great dispute between the scholars about the reasons behind the actions of God. Those who are familiar with the problems have disagreed over the explanation of the words, " There is no scope for questioning the actions of God." The Asharites believe the symbolism of rewards to be correct. And they deem it correct to attribute sin and evil towards God. They say that god has the right to do whatever He pleases without his deeds having any ulterior motive that can be discerned by the human intelligence. The human intellect has no right to question as it questions others because it believes all deeds to be based on certain motives that are for the betterment.

The Mutazzalis believe it impossible that a deed can be devoid of any motive and they believe a cause to be imperative. They explain the words, " God cannot be questioned" as " God is the judge and the most knowledgeable. The wise is he who is just with everything, does not do anything evil or anything frivolous. Thus God cannot be questioned but they will be questioned.

The debate is very lengthy and the supporters of both the group have been debating this issue for centuries. We have a short time for our discourse and do not have moments to delve deep into this issue because we moreover are trying to unveil the truth in another manner.

There is no doubt that we have the knowledge and confirmation on which we rely. They are of two kinds. The first kind is that knowledge and confirmation that are not connected with our deeds. They help us unveil the truth and adjust with the outer world both individually and collectively in situations in which we act or refrain from acting. When we say 4 is an even number and one is half of two, the world exists together with its moon and sun. This is confirmed and above doubt.

The second kind of knowledge and confirmation is that which is attached to the practical side of our life and on which we base our assumption and our deeds though they may not seem compatible externally. Like the first kind. when we place them externally they are based on assumption and not reality like those found in our society like succession and reign or kingship or power, the system of government that we prefer. When we say, "Zayd is the governor" and this is a presumption with no contestant against it. It is the same when we say that "Zayd is tall." Or " Zayd has a dark color". When we have taken the word " governor ship" relying on the fact that many people come together to make Zayd the ruler and he is permitted to use the resources at his disposal for the dispensation of his governor ship. Zayd is like the head and body of the society and he should protect them because we have accepted him as the ruler.

The belief that Zayd is the head and the governor is just an assumption that this meaning is prevalent in the human society and has been formulated by the humans themselves as per the requirement of time.

These are the two kinds of knowledge. The difference between them is that first is related to the extended soul which is according to reality. It is the truth both internally and externally. The second is just the opposite because the center is the mind on which it is externally based. We accept this as reality according to the conditions of the time though it may not be the truth.

It is the need of the society that Zayd is the governor or is compared to a lion and when we take him as a ruler it is like praise by us or by a poet. This presumption, however, is just external because we assume that the Zayd is on the journey to perfection.

This movement towards perfection makes us rely and base our assumption on things that are not reality. This balances the contradictions prevalent in society. That which is good for the common may not be considered good for a certain elite group. Due to the contradictions is the collective aims these knowledge are contradictory in the sense that a society may contain the good and the bad, the powerful and the weak the master and the slave and men as well as women.

The reliable and the doubtful orders in which there are disputes, in the sense that normal aims are relied upon that are not disputed in the society such as the society being imperative, the justice being good, and injustice being bad. Now that you are aware you also realize that our rules and orders exist till such time that they depend on God. In our external life we base our decisions upon it and this results in the creation of the world of creations and discoveries. This is how we discern that one is the half of two or that Zayd is the ruler and must be respected.

God created man and gave him an existence and then sent him into a realm that is compatible with his existence so that he practices what he has been foretold and preserves his piety. So you now realize that that the orders by our intelligence whether they be intellectual, ideological, imperative or provisions, whether they be for good or for bad is emanated from the knowledge given by God to be relied upon.

The worst sin is that we go against God because of our intelligence and try to limit his powers when we know that he is the all-controlling and all-powerful. And then we try to make rules for him and make them imperative. We then formulate our own orders to be practiced and ascribe them to be better than that of God as is done by some groups of people. Trying to fix any ideology to God is trying to limit His powers for they are limitless. To fix ideas of practically upon Him is like trying to make him obsolete in the future. This is just a whim or an illusion.

Everything is limited excepting that in which we find the attributes of perfection and the presence of God is far above any limitation that we may try to misdesign for Him. We cannot speak about having limitation and God is above the descriptions that we may evolve from his attributes. The Qur'an says, *The disbelievers said that surely God is one among the three*. To understand this more clearly we may refer to the great sermon of Hazrat Ali about it. He has given visible and valid proof on the attributes of God.

This is all ideological. The reader can delve deeper into the subject if he so desires.

You have all understood about the activity of the intelligence or of the human mind and the orders issued by it reflect the orders issued by God. God, however, has declared the beginning to be the beginning and has made reliable that which is to be relied upon not that He needs this be done, for he is above needs, but to establish his superiority on man and He deserves all the praises for his attributes. This is also entirely for the benefit of mankind for these commands help it attain the stage of perfection fixed by God for him. Everything has been openly explained to him.

The human mind has the right to debate upon the initial commandments to differentiate between the good and the bad, and the pertinent and the undesirous but he should not add his own decisions or stop from doing something or ban something. God does not need perfection. It is for mankind that God has created the divine laws and it is He who will judge our good deeds and bad according to these laws for our deeds will revert to us.

God has not ordered us to anything without the proof of a valid reason behind the action desired and He does not accept any explanation regarding omissions from us without valid reason. He does not bestow favors upon us without any valid reason and this is clear from verse 165 of Surah Nisa " so that no argument may remain for people against God, after the coming of the Messengers."

God declares in verse 42 of Surah Anfal, *That he who perishes may perish after a clear proof and he who lives may live after a clear proof.*

On the Day of Judgment the actions of God to judge mankind should be understood in the light of the divine laws that he had levied on mankind. God further elucidates this point by the words in verse 44 of Surah Yunus, *God does no injustices to people but people do injustice to themselves.*

He then says in verse 9 of Ali-Imran, *Verily God does not fail in His promise.*

He further states (in verse 38 of Surah Dukhan), *And We did not create the heavens nor the earth and what is between them in sport.*

There are many other verses that explain the futility of the collective misinterpretations.

The orders regarding ideological and the active intelligence have been expounded in many verses. As far as the first is concerned the Quran says, *It is the truth from your Lord so do not entertain any doubt.* (Ali-Imran 60) God did not say, "The Truth is with God" because the truth can be discerned from the deeds. God says, *God pronounces a Doom and there is none to reverse.* (Surah Ar Raad 41). He is the all commanding even without the intellect negating it. God says, *He is the only one the all dominant the almighty.* Surah Ar-Raad 16.

Again in Surah Yusuf verse 21 God says, *Indeed God is predominant over his affairs.* He is the all controlling whom none can control. He is the almighty. He cannot be overpowered by anything and nothing can come between Him and his commandment to deny, defy or equal Him.

God says, *His is the creation and the command.* Surah Airaf verse 54.

There are other verses too on the subject.

His deeds are underlined by intelligence to specify the specialties and to clarify the undesired not because He is the one to be obeyed but because He is the doer. The manifest deeds evolve out of His Sunnah and the proof of this are the verses that enjoin mankind to reflect, to debate and to ponder. They would not have existed had there been no reasons behind them.

The second kind is explained through many verses like verse 24 of Surah Anfal, *Respond to God and His Messenger when He calls you to that which gives life.* This proves that there is a promise of a pious life if man acts upon these commands. In Surah A'raf verse 24 God says, *Verily god does not enjoin lewdness.* This verse clearly states that god does not command anything that is lewd or unwarranted so He says in verse 13 of Surah Luqman, *Do not associate aught with God for verily associating aught with God is the greatest inequity.* There are other verses in which the reasons behind the commandments have been explained for Namaz, fasting, jihad and charity etc and we need not discuss them here.

A discussion on Traditions

Tafsir Ayyashi quotes Hazrat Imam Sadiq as narrated by Daud bin Farqad as saying, " The angels used to assume that Satan was one among them but god knew that he was not one of them. So He exposed his vanity. Satan said, " You have made me from fire while he (Adam) has been made from clay."

Durre Manthur quotes Abu Naim and Wailmi who quoted Jafar bin Muhammad who in turn has quoted his grandfather the Messenger of God as saying, " The first to use conjecture in religion was Satan who said, " I am better than him (Adam) for you have created me out of fire while you created him out of clay." When God asked him to prostrate before Adam. Imam Jafar Sadiq said, " He who gives preference to his own conjecture in religion will be raised and made a companion of Satan by God because he has followed Satan by his conjecture."

al-Kafi has quoted the narration made by Isa Ibn Abdullah Alqarshi that Imam Abu Hanifa met Imam Jafar Sadiq who asked him " O Abu Hanifa I have heard that you use conjecture in religion" Abu Hanifa answered " Yes I use conjectures" The Imam then said, " Do not guess (in religion) because the first to do so was Satan when he boasted about being made from fire and Adam being made from clay and thought himself to be superior."

al -Uyyun quotes Hazrat Ali,

Verily Satan was the first to disbelieve and to create disbelief.

Compiler's word:

I say that Ayyashi through Imam Jafar Sadiq has quoted this same tradition.

al-Kafi has quoted Imam Jafar Sadiq as saying

Satan was the first to commit the sin of vanity.

Compiler's word:

I say that this has been discussed earlier.

Tafsir Qummi quotes Imam Jafar Sadiq to have said,

Vanity is the original sin through which God was disobeyed.

Compiler's word:

I say that it reverts to vanity as explained in the earlier paragraphs.

Hazrat Ali while explaining the creation of Adam said,

Then, God desired that the angles submit and fulfill their oaths regarding accepting the superiority of Adam and paying obeisance to him so God commanded " Prostrate before Adam." They all did excepting Satan. He was immersed in vanity and this led to his humiliation. (The First Sermon)

The compiler's words:

I say that the sermon mentions a general order to prostrate for Satan and his host just as this command is for him and this confirms the previous explanations that Adam was symbolically representing the entire mankind. This order is not confined just to him because this order reverts to our very existence.

Majmaul Bayan records that Imam Baqir explained the verse

Satan said I will make them forget the hereafter, I will ask them (the progeny of Adam) to accumulate wealth and not to fulfill their commitments of charity so that their wealth is left for their heirs. I will beautify sin for them and will make all doubts as something decent. I will corrupt their religious leanings and I will make them crave for love and make lust overpower them.

Tafsir Ayyashi quotes Imam Jafar Sadiq as saying,

By God who sent the Holy Messenger to save the believers from the ghouls and devils; their numbers are greater than the number of bees that sit and hover over a piece of meat.

The book al-Ma'ani quotes the Imam as saying,

Satan was called Satan because he had tried to defile the name of God.

Tafsir Qummi records,

My father has told me (As the traditions reverts back to the Holy Messenger) that Imam Jafar Sadiq was asked about the heaven of Hazrat Adam, whether it was one of the earth or one of the heaven?

Imam replied,

It was one of paradises of the earth which was encircled both by the sun and the moon and had it been the Promised Paradise then Adam would never have been exiled from it.

The Imam said,

When god permitted Adam to stay in this part of paradise He allowed him to eat from anywhere excepting the fruit of that one particular tree. This was because he had created a being that could not exist without the "dos" and the "don'ts" and without marriage. For it (mankind) could not differentiate between thing beneficial and harmful until God gave him that power.

Satan came to them and said, "If you should eat from that tree you will become like angels and live forever in this paradise but if you don't then God will expel you from here" Satan swore before them (Adam and Eve) that he was their well wisher.

God narrated their (Adam and Eve's) situation and Satan's dialogue as follows:

- Your God has stopped you from (eating from that tree) for no other reason but that you would become angels or live forever in here.
- Satan then swore that he was their well wisher.

- Adam took Satan's word for granted and ate the fruit of that tree and then God explained the situation in these words,
- They were stripped of the raiment that they had been given in paradise and they started to hide their modesty with tree leaves.
- Their Lord God then asked them, Did I not stop you from that tree and did I not tell you that Satan was your sworn enemy?
- They both answered (in the words of the Qur'an), Lord we have been unjust to our souls and we will be among the losers if you do not forgive us and be merciful.
- God then said, Go down from here all of you! Each of you is the enemy of the other, and there shall be an abode for you on earth and a provision for a fixed time.
- It has been explained that Satan was given a respite from punishment till a fixed time and mankind a respite till the Day of Judgment.

Ali bin Ibrahim has been quoted by al-Kafi narrating about Imam Jafar Sadiq having said,

Jibril came to Adam when he had left Paradise and said, " O Adam, did not God create you with his very hands and did he not instill in you the special soul? Did he not ask the angels to prostrate before you? Did He not give you the hand of his chosen maid in Marriage and did He not permit you both to stay in Paradise allowing you to eat all that there was but personally asked you not to eat or go near that particular tree but you did eat and disobeyed God? Adam answered, " O Jibril, Satan swore on God that he was my well wisher and I could never ever dream that someone could swear falsely in the name of God."

Compiler's Words:

I say that we have already seen numerous traditions about the events mentioned in Surah Baqarah, which will be mentioned later under the proper circumstances. Inshallah.

Tafsir Qummi has quoted Imam Jafar Sadiq as saying,

- Satan said, O Lord You are never unjust so how will the rewards for my good deeds be obliterated?
- God answered, No for you will be granted your wish that you may desire on this earth.

The first desire of Satan was to live up to the Judgment Day and God said, "granted".

Satan's next wish was to have complete power over the sons of Adam and God said, " I grant you the power to overwhelm."

Satan asked that he be allowed to infiltrate the blood veins in mankind and God said, " I allow you to infiltrate."

- Satan said that he should be granted two children for every child born to mankind and that he may have the power to see mankind but not vice versa.
- And that he may take any form to manifest himself before them, God said, " Granted".
- Satan then asked God for further grants and God said, " I have let their hearts be your abode."

- Satan then said, It is sufficient. By your glory I will lure them all away excepting those who are pious and sincere.

Compiler's words:

I say that the meaning of this tradition has been discussed earlier and Satan's words, " that I may take the form of any creation I please" means nothing more than that he can influence the thoughts of mankind. He can manifest himself in any form he pleases for the humans but he has no power to change his own form of existence.

Some scholars have concurred that Satan and his progeny are from amongst the Jinns and Jinns have a non-material existence. They can shape their appearance in any material form like dogs etc. The angels too are non-material beings and can change their form of appearance but cannot appear as dogs and pigs. According to the scholars the existence of these two creations are specific and cannot be proven through intelligence. The concurrence of the scholars is no proof of their statement.

There is problem of numbers about the progeny of Satan though they have multiplied through his existence. How? Has he multiplied in the natural form that we humans do or does he resort to some other method? We do not have information hence we cannot be certain about his method of reproduction.

There are a few traditions that say that Satan copulates with his own soul, lays eggs, and hatches them or that his genital organ is between his two thighs just as in the humans and so they are able to copulate. He has ten children every day and they are males or they may be of both sexes whose intercourse produces further children. But these are conjectures that cannot be proven. There are some unconvincing traditions. There may be more information in the verse that are yet to be explained or deciphered but till date nothing so concrete has been explained and nothing is complimented by the verses of the Qur'an.

al-Kafi has recorded the words of Imam Jafar Sadiq as narrated by Ali bin Ibrahim, Ibn Abi Umair, and Hammad, that the Imam said,

Every heart has two sections out of which is one is for purity and piety and the other is for Satan and his allurements. He orders them to evil while the angel stops them from obeying. This is the meaning of God's words. Satan had said, " I will lure them from the right and from the left and from above and below and from in front and from the back."

Biharul-Anwar records a traditions of the Messenger in which he has said,

Surely the Satan flows freely with the blood in mankind

Sahih Muslim records it this way,

The Messenger said, *Every man has a Jinn for companion so someone asked what about you O Messenger? and he answered And for me but God helped me by making the Jinn a Muslim and he advises me nothing but goodness.*

Tafsir Ayyashi quotes Jameel bin Daraj narrating the words of Imam Jafar Sadiq when he was asked about Satan whether he was one among the angels or used to receive the orders from heaven, *He was not from among the angels but the angels considered him as one of their own. God knew that he was not from among them nor does he get his orders from the heavens nor did he attain any prominence.*

Then Tabar came and said that how come Satan was not from among the angels though God has said about the angels, *They all prostrated before Adam excepting Satan.*

Hazrat then recited the words of God *O you believers, believe!* and this was said when the Mominin were not present so the Imam asked, *Does this include the hypocrites who accept Islam superfluously?*

Compiler's words:

I say that the tradition itself denies that Satan was from among the angels though he lived on the 5th heaven and was one its keepers. We should also remember that there are various accounts from both the Sunni and Shia sects about the powers of Satan. They are of two kinds.

One in which the powers and deeds of Satan have been explained and secondly some in which commentaries have been added.

In the first kind we have the tradition from Hazrat Ali saying,

Do not keep meat cloth in the house because it is the center for Satan and do not keep mud or filth behind doors that is the refuge of Satan.

Usul Kafi has quoted Hazrat Ali as saying,

The cobwebs in your house are the abodes of Satan.

The Books further quotes him as saying,

Do not drink water while standing and do not dirty the drinking water with your saliva. Do not sit on graves nor stay alone in the house. Do not wear just one shoe and walk because in such conditions Satan comes very close to you.

Imam Jafar Sadiq has been quoted by the same book

Satan flees when you speak about God. If a person does not take the name of God before copulation then Satan inserts his own phallus too and both the person and Satan do the copulation though the semen belongs to the man.

A tradition says,

He who sleeps intoxicated is akin to the wife of Satan and spends the night like her.

The Compiler's words:

I say that verse 90 of Surah Maidah clearly defines this subject by saying, *Intoxicants, gambling, divination by seeking a decision through arrows are an abomination of Satan's handiwork.*

In another instance recorded in al-Kafi Imam Baqir is reported to have said,

Surely anger is the oven of Satan that flares in the breasts of Adam's progeny.

The Holy Messenger is reported to have said,

Indeed Satan circulates in the blood of Adam's progeny so restrict his passage with frugality and hunger.

In the book al Mahasin Imam Ridha has been recorded to quote Hazrat Ali,

His (Satan's) antimony is sleep, his powder is anger and taste is Lies.

The Hadith says that Hazrat Musa saw Satan wearing a woolen cap and questioned him about it. He answered,

I hunt the hearts of the progeny of Adam through it.

In Majalis Ibn Sheikh Imam Ridha is recorded as quoting his ancestors by saying,

- Satan used to approach the Prophets after Adam till God ordained Hazrat Isa.
- He used to talk to and question them.
- He liked Hazrat Yahya bin Zakaria the most who asked him, O Satan I need you for something.
- Satan replied, Your station is so prominent that you are oblivious of needs. You may ask whatever you want because I will never oppose your wish.
- Hazrat Yahya said, O Satan you tell me how you trap Adam's progeny
- Satan answered, Through love and friendship.
- He then promised to return the next day.
- The next day Hazrat Yahya waited for him after securing the doors tightly.
- *When Satan arrived his face was like that of a monkey, his body was that of a pig and his eyes were vertical in structure. His teeth and mouth were joined together; he had no chin and no beard. He had four hands two on the chest and two on the shoulders and his fingers were reversed. He was wearing a robe and his loin was tightly girdled with a cloth that was multi colored. He had a large bell in his hands and an egg on his head crowned with a metal dog.*
- Hazrat Yahya hesitated but asked him, What is this that is tried to your midriff?
- This is sorcery that have beautified for them.
- Hazrat Yahya asked him about the multi colored threads and he said, *These are the fashion of women that will always be popularized among them though ultimately it will put them to trial.*
- Hazrat Yahya asked him about the bell and he said, *This contains all kinds of musical instruments which impassion mankind when the drink and make merry. I just use them. Hearing these sounds some refrain from dancing while others dance wildly and tear their clothes.*
- Hazrat Yahya asked him, *What soothes your eyes?* He answered, *Women are my instruments in trapping men for they gather in the assemblies of righteous people and I approach them for they gladden my heart.*
- Hazrat Yahya asked him about the egg on his head and he said, *I refrain from going to the assemblies of the righteous because of it.*

- Hazrat Yahya asked him, *Why this iron inside the egg?* He answered, *I perturb the believers' hearts through it*
- Yahya asked him if he ever was successful against him and Satan answered, *No but you have a virtue, and that is you eat healthily after a day's fasting and this prevents you from saying your prayer immediately after eating.*
- Hazrat Yahya then swore that he would never sate himself till he meets God. Satan left him and never returned.

The Compiler's words:

I say that this hadith has been narrated more lucidly and clearly in the books of the Ahle Sunnah and his meetings with Prophets like, Adam, Nuh, Musa Isa and the Last Messenger have been detailed. As we have said there are numerous traditions about sins attributed to Satan. The presence of the traditions in the books of both the sects proves that he takes the form according to the manner of sins and is named separately for each kind.

Deep reflection on those of the other kind tells that the specialties and feelings generated in the first kind reflect the kinds of sins. All are attributed to Satan and the dangers into which they entice mankind.

All the symbolic icons that have a material existence towards whom there is inclination from the Hashwia and the Ahle Hadith sects often reach the extreme of fire worshiping. Satan sometimes takes the form of a human, animal or even a stone. For those who do not have the realization they become a source of temptation and doubt hence the traditions are unable to prove these doubts.

There are no doubts regarding the existence and at times the truth of these Hadiths because Qur'an also supplements the idea that Satan may take various forms but this is only a general summation. Individually each tradition may be authentic or otherwise. There are no fixed parameters to gauge them. At times there is a possibility of feeling abhorrence about them.

MIR AHMED ALI (AR)

VERSE 10

Ma-ayish means the means for the fulfilment of life. In addition to all the material things necessary to sustain life, it also refers to all those powers and faculties which help man to rise to a higher plane to prepare for his spiritual destiny, on account of which the angels were asked to prostrate themselves before Adam. Iblis refused to be of those who bowed down, because he arrogantly despised the angels who bowed down as well as man to whom they bowed down. Arrogance, envy and rebellion were his crimes .

As said above the spiritual destiny of man put him above the angels and jinn, so the refusal of Shaytan (Iblis) to accept man's superiority was unreasonable. It was egotism which prompted him to impertinent rebellion.

Allah created man with His own hands from clay and gave him His own spirit (ruh). The essential quality of clay is softness which makes it adaptable to any form or shape-obedience and submission, and total submission to Allah's will is Islam-the spiritual destiny of man. So Shaytan, a product of fire, not having the qualities of adaptability, nor blessed with the holy spirit, was the first creature of Allah who resorted to conjecture, therefore was thrown out, eternally accursed. On his request Allah gave him respite (by saying): Be you among those who have respite. It implies that there are others, like him, under respite.

Shaytan has a large army of wicked seducers, and those who are their associates, helpers and deputies. The assault of Shaytan's evil is from all sides, and as said in verse 17; most men are led astray by him, while verse 18 says that Allah will fill hell with all of them.

For verses 19 to 25 see commentary of al Baqarah: 21 to 38.

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

The Story of Satan's Disobedience

The creation of man and his being fashioned is referred to in seven Suras of the Qur'an.

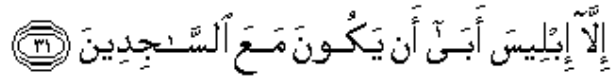
In the current verse, Allah says :

" 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 Iblees 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 Iblees.

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.

Al-Hijr [15:31]



Not so IBLIS: he refused to be among those who prostrated themselves.

MUHAMMAD HUSAIN TABA TABAI (AR)

So the angels prostrated themselves, all of them altogether; not so Iblis; he refused to be among those who prostrated themselves.

The words "Themselves" and "altogether" are to stress that the angels prostrated themselves and none among them disobeyed. Satan step aside because he was not one among them as has been stressed in verse 50 of Surah al-Kahaf, "He was one among the Jinns, and he disobeyed the command of his Lord."

There is of course an interpretation in which it is said that there was a group from among the angels that was called Jinns or the hidden ones but this is something very farfetched and should not be attended upon. In the commentary on Surah A'raf we have learnt that the ordinance was for prostration for all including Satan though he was not among the angels.

God says *O Iblis what is your reason for not being one of the prostrators?* Here he was asked for the "Sabab" or the cause for not prostrating when the angels did so. In short he was asked, *Why didn't you prostrate?*

Quran says "Satan said, *I am not the one to prostrate myself to a human being, whom you created from sounding clay of altered black smooth mud.* He said "I am not one to prostrate" but he did not say, "I will not prostrate" because refusing to prostrate was an inherent part of him. He was like in a daze as if he was aware of Adam's inherent glory.

In another place The Books says in verse 76 of Surah Sa'ad, He said, *I am better than him; you have created me of fire and him of clay.* The explanation has already been given about the orders for everyone including the Jinn to prostrate and the prostration of the angels and the Jinns refusal. You can benefit from the commentary in Surah Baqarah and Surah A'raf.

The book says, (Allah) said: *Then get out from here, for verily you are (Rajim) driven away accursed. And verily the curse shall be upon you till the Day of Judgment.*

The word *Rajim* is derived from *Rajm* and means to stone some one away from mercy. Here God calls Satan a cursed one who does not deserve His mercy. This was why he was expelled from the station in heaven where he lived with the angels.

In another place God himself has cursed Satan in verse 58 of Surah Saad, *And other torments of similar kind altogether.* And God has connected *the Day of Judgment* with each of His pronouncement. By using the term "You are cursed" God has totally condemned Satan because curse is the outcome of disobedience and is just not just a sin. There is no sin in which there is no part of Satan because every evil doing reverts to him. When a person commits a sin the deed reverts to Satan He was the original disobedient and sinner.

Surah Anfal in verse no 37 says, *Heap them together and cast them into Hell Those it is who are the losers.*

This is because it was Satan who first opened the doors to sin with his disobedience so he will be the sharer of the sins of all those who follow his disobedience.

God himself has specified His curse of Satan by saying, "you are the cursed one" and by this he distanced His mercy from him. No one has the right to be forgiven until God permits him to be forgiven. To forgive or not to forgive is the right solely for God. When anyone else curses someone else for any deed then the desire behind it is that the cursed one should not deserve God's mercy but be far from it.

Majmaul Bayan notes that some scholars have opined that God has cursed Satan himself and the curse has been used in the same style that was used for the worshippers in another place, "What is the reason for your not being among the prostrators?" Or in the terms, "And also created the humans," or also as in Surah Rahman, "And the Jinns". The term used here means that Satan would never believe.

The curse has been fixed for the Day of Judgment because the curse results from sin and all sins are to be judged on that day. Today is the day for deeds and not judgment and the Day of Judgment will be the day for judgment and not deeds. The present time is the time for the deeds to be inscribed and the Day of Judgment is the day for the deeds to be rewarded or punished.

Compiler's words:

The compiler says that fixing the curse for the Day of Judgment means that it will be the ultimate end. This is the Day of Judgment fixed by the creator for the created. The terms Day of judgment is used over and above the term the Day of Truth and it means that he (Satan) will remain cursed before it and also on the day fixed when he will be judged. This term is used to dispel that it is a day in a far distant time. God says, *and they will remain there (in Hell) till the time the heavens and the earth exist.* Now the curse it does not mean the curse by the humans, which will end on the Day of Judgment, but this curse by God is for all eternity. The sinner seems to have adopted the curse mentioned in Surah Saad, which says, *And you will remained cursed (by Me) till the Day of Judgment.*

Satan begged, *Lord give me respite till the Day the dead will be resurrected.* Though he was arguing with God and disobeying His command he used the term "Lord" because he was in the state for prayers and he was not averse to the fact that it is from God that all mercy emanates. He was doing so that God may in His infinite mercy forgive him but unfortunately for him he was already cursed till eternity.

Satan said, "till the Day" or the day when the humans will be raised. He did not specifically mention Adam who is the grandsire of all humans and to whom he did not prostrate because he was made wretched and cursed. All this has already been explained in Surah A'raf earlier. He was supposed to prostrate before the entire mankind and Adam was present then only as a symbol of the mankind that was yet to be born.

Verse 11 of Surah A'raf has already given us the background, *We created you, gave you your forms, and then said to the angels: " Prostrate" so they all did except Satan.* The angels were asked to prostrate before the entire mankind and not just Adam. This was not a prostration out of reverence but was to be done with due devotion. The angels were asked to be humble before mankind because of the perfection in which man was created or the angels are under the control of man and are duty bound to him. Mankind has been given the station so close to God that the angels can never attain it.

The prostration of all the angels mean that they are all subservient to man and they work for his betterment like the angels of life and death, the angles of sustenance, the angels of revelations, the angels who guard mankind, and the angels who record his deeds and others who are not mentioned in the Qur'an. The angels as desired by God are the helpers for man gaining perfection and well being.

At this stage it is clear on the wise and thinkers that the refusal of Satan to prostrate before Adam was his refusal to humble himself and help mankind attain perfection and well being. He was ousted from the group of angels because of this refusal. *O Satan what is the reason for your not being one of the prostrators?* Satan had expressed his animosity for mankind and his aloofness from them till they live or exist.

This explains God's curse on Satan from the day of this refusal till Day of Judgment. (The period in which mankind will exist on this earth.). He said, "I will mislead all of them" which clearly shows that his refusal to prostrate before Adam was due to animosity with Adam and so he wants to extract his revenge from Adam and his progeny that was yet to come.

Now we understand the words, " You are cursed till the Judgment Day." In the light of the feeling that Satan had for mankind we gauge the feeling that will remain in him till the appointed hour. This is why the misdemeanors and sins of mankind revert to Satan because his refusal to prostrate was the first disobedience and sin. He had asked for respite because of this curse and his hatred for mankind. He did not ask for respite till the day of death of Adam, but he mentioned Adam and his progeny and the day they would be resurrected. The moment God gave him the respite he was begging for he said, " I will now mislead them.) Lord give me respite till the day the humans are raised."

God said, *For you are verily of those reprieved till the day of the time appointed.* This answer includes the acceptance and the rejection of his pleas. It was accepted in the sense that he had asked for respite and he was granted the same but it was fixed for a certain time. Satan had asked for reprieve till the day the humans are raised from their graves but God rejected this part of his plea and allowed him respite till a fixed time.

When we study both the verses we learn that the day of resurrection is different from the day fixed for Satan. God did not allow him respite till the Day of Resurrection and it is certain that this is a time earlier than the promised day.

So the idea of those who say that God accepted the plea of Satan fully and the day mentioned in both the verses are the same stands rejected. The proof they site for their contention is verse 15 of Surah A'raf, which says, *You are of those allowed respite.* For it does not mention any fixation of time. The rejection of this idea comes from Surah Saad, which says, *Till the appointed time.* This commonly found in Qur'an where the proof of one verse comes from another verse and the rejection too comes from another verse on the same issue.

The appointed time seems to be a time known only to God, for he says, *I did not send down this revelation but with my knowledge*. He says again in verse 41 of Surah Saffat, *For them there will be known provision (in Paradise)*.

It is certain that God knows the appointed time but from the words we cannot discern whether Satan knows about the time fixed or not. Some people are of the view that "God has kept that day vague by not specifying it so only He knows but Satan does not because there is no proof of it his words when he said, " I will mislead them into sin."

For us the words being vague is not vague because Satan had said that he would mislead mankind and wanted respite till the day they were to be raised for he did not say that he wanted respite till the day of Adam's death and he did not say " give me respite till the time Adam lives" but he mentioned Adam and the progeny of Adam and asked for respite till the day they were raised or the day of rewards and punishment.

The moment God accepted his plea for respite he said, " I will mislead them into sin." Theirs is an idea, which is not above doubts. They should understand that when Satan repeated his words " I will mislead them into sin" is proof that he would live till the last person on earth is dead whom he can mislead. We can understand this from the words " till the appointed hour" or till the time the last man that can be tempted is alive.

Ibn Abbas agrees with our idea and the Ulema of the majority sect also concur that "the day" is the last day of legal responsibilities for mankind. This is the day when the first trumpet is sounded and all creatures will die. It is not Satan will be alive till the Shariah responsibilities will exist and so will exist the possibilities of sin. The appointed hour is when the first trumpet is blown and all creatures die. The time between the first and the second trumpet is dispute and some say it will 40 or 400 years when the people will be resurrected. This is the time difference that Satan wanted to cover and God rejected.

If their idea was that Satan would remain till the time there is a possibility of obedience and disobedience to God's command then it would have been different but here it is not a proof and it cannot be clarified. They say that they discern from the verses and the Hadiths that man already has the capacity to sin and this is only enhanced by Satan's temptations. God says in verse 60 of Surah Yasin, *Did I not ordain for you O children of Adam, that you should not worship Satan; verily he is plain enemy to you*. And there are other verses on this issue that confirm the fact that Satan will exist till the time mankind has the responsibility to obey the Shariah so he will remain till man exists.

So the total sins of mankind will revert to Satan and his temptations and this is proven through the verses of the Qur'an and the Hadiths. There are no doubts about it. Satan will remain till the time there is a possibility of sin and disobedience to God and it is not that he will remain alive till the time man has the responsibility to obey the Shariah laws.

Human intelligence discerns that the need of mankind is to be obedient commonly and his society will benefit from this. On that day none but God will be worshiped for evil's power would not exist. Life will be plain and simple. The diseases of the hearts and the temptations of the mind will be no more. The details of this have already been discussed in the chapter regarding Hazrat Nuh in the 10th volume.

In Surah Rum verse 41 God says, *Mischief has appeared on land and sea because of the need that hands of men have earned, that God may give them the taste of some of their deeds: in order that they may turn back (from evil).*

And God says, in verse 105 of Surah Ambia, *And indeed we have written in Zabur after the reminder (Torah) that my righteous slaves shall inherit the earth.*

This tells us that we base our arguments on the fact that the "appointed or fixed" is the day God has fixed as the ultimate end of Satan. It is the day when God will reform the human society and mischief will be eradicated. None else but god will be worshiped and not that the entire mankind will die at the sound of the first trumpet. In Surah al-Hijr verses 39/40 Satan says, *My lord because you misled me, I shall indeed adorn the path of error for them (mankind) on the earth and I shall mislead them all except your chosen slaves among them.*

What he means to say is that since god has befooled him he will mislead the humans into sin. It is the same, as the people will say on the Day of Judgment as recorded in verse 63 of Surah al-Qasas, *Lord These are whom we led astray. We led them astray as we were astray ourselves. We declare our innocence (from them) before you.*

Satan has ascribed the words "because you Misled me" to God. God did not reject it nor gave him an answer. Satan disobeyed god and did not prostrate before Adam and there is no connection between Satan's sin and the sin committed by humans. Satan's disobedience and sin became the cause of human disobedience and sin.

God's determination is clearly shown in verse 35 of Surah Al Hijr when he says, *Verily the curse shall be upon you till the day of recompense. This curse was brought upon himself by Satan by disobeying God and he stands solely responsible for it and the "misleading" by god will only be considered as superfluous and this is why God did not deny it for in verse 26 of Surah Baqarah it says, By it he misleads many and many he guides thereby. He misleads only those who are rebellious and disobedient. We have mentioned this in places in our book.*

Satan tries to mislead all mankind as he himself was misled and remained in that state far from the mercy of God. His expulsion was the natural outcome of his sin. The closer Satan gets to the heart or the soul of a person the further he is removed from the mercy of God. When we reflect on the verse we learn that "misleading" in the initial stage was not the misleading actually but an exposition and so god has said, "My curse is upon you."

One group among the Muslims take the words "because you misled me." If taken to be in the literal sense will be initial "misleading" or the one after his refusal to prostrate before Adam so they doubted the meaning of the verse and they misinterpreted the word "mislead" by attributing mischief towards God. This is wrong and not permissible.

The people of the Jabriya sect opine that attributing the "misleading" factor to God without any thought behind it means that like goodness evil too comes or emanates from God. They say that Satan meant to say, *God why did you stop me from prostrating so I will mislead all of them.*

There are others who opine that it is wrong to attribute evil and mischief towards God and have given certain reasons for it:

First

The word "Mislead" is used in the sense of ill- fame, and humiliation in this verse so the verse will mean, " God why did you deny me your mercy so I will now mislead the humans to disobedience against you and have them humiliated."

Second

The term " mislead" here refers to misguidance from the path of heaven so the verse will mean, " Lord! Why did you mislead me from the path of heaven for my mistake so I will lure people into sin."

Third

Satan's words " Why did you mislead me?" here means that why did god impose a duty on him disobeying which he was led astray (it was the prostration before Adam). Satan accuses God of misleading him and if you reflect deeply you will realize that the verse does not mean what these people have explained. They have similarly argued about the respite given to Satan and about the words, " verily you are one among those given respite."

Satan then said he would adorn evil for mankind . This was his vanity speaking the word "them" is for Adam and his progeny as we gather from the verse. To adorn sin on earth means to mislead them into vanity and this is the cause of all deceptions. This verse is hinting at or proving the fact that I have mentioned in the first part of the book when I explained the paradise of Adam. Eating from the forbidden tree was not a deed against a compulsory law so it was not a sin.

Adam's deed was against his own welfare but it cannot be the cause of eradicating his innocence. This verse refers to the adornment of this earth and the waywardness in it. Satan's vanity was not for Adam and eve in Paradise but to get them ousted from it and makes them both be asked to go down to earth. So the progeny of both Adam and Satan would multiply on this earth so that he (Satan and his cohorts) can deceive the sons of Adam.

God says in verse 27 of Surah A'raf, *O children of Adam let not Satan deceive you, as he got your parents out of Paradise stripping them of their raiment to show them their private parts. Satan said, except for your chosen slaves among them.* He has made an exception of a special group of people who are the chosen or the close ones of God.

I had discussed subservience in the commentary of Surah Yusuf and explained that this group of people is totally honest and obedient to God . They do not make partners for there is no one in their hearts but God. They are never busy but in obedience to God. They pray whenever Satan tries to lure them or bring them closer to him . the prominence at this point is given to the word "mislead" or deceive" . Iblis tries to adorn sin for everyone but is not able to deceive any one but those who are not sincere.

The exception of a certain group tells us that piety demands that one must oneself totally to God and not think of anyone else at all but man does not consider his soul to be his asset. because everything belongs to God.

God says, *This is the way which will lead straight to me.* Just as one has to have a boat to cross the river for you need a vessel to cross the water and just as you have to climb the hardest path to cross the mountain, there is a need of a straight path that should lead to God. This is the path of obedience to all His commands because the beginning and end of everything is in the hands of God for He is the ever living and eternal. The words are " this is the path" and can be compared with Satan's word, " I will deceive all except your chosen ones."

This tells us that he will soon try to extract his revenge by deceiving the people but only those who are insincere will be lured by his adornment of sins. There will be only a few who will escape his guiles.

Those who agree with this said, that this verse proves that the goodness and evil identified by human intelligence are deeds that have no effect on the doings of God. He reserves the right to reward anyone He pleases and to punish anyone He desires without any reason whatsoever. He may even reward those who deserve punishment and may even punish those who deserve rewards. They say that those who think that they could confine the reformer to a house and then fill it with fire and poisonous snakes but neither the fire burns him nor the snakes bite him then that person is removed from the realm of natural human behavior; so God has given respite to Satan and decided to misguide certain people.

If the subscribers to the above idea feel that God knew about Satan and his followers who would die in their disbelief and their ultimate end is Hell whether He gave respite to Satan or not so He decided to give the righteous rewards in plenty to balance the scale. Satan said, "I will misguide them" but had this been decided by God Satan would surely have denied it. Most probably these people are ignorant about the verse regarding trials and tribulations though they are numerous.

In Surah Anfal verse 37 God says, *In order that God may distinguish the wicked from the good.*

Again in verse 15 4 of Surah Ali-Imran the book says, *Allah might test that which is your breasts; and which was in your hearts.*

There are other verses that prove that man lives between hope and despair well-being and wretchedness, punishment and reward, trials and tribulations and he can judge his future by the deeds he does. There are the angels that enjoin you to goodness and Satan and his forces that urge you to evil.

God says, in Surah Baqarah verse two hundred sixty eight, *Satan threatens you with poverty and orders you to evil whereas God promises you rewards and bounties.* God did not help Satan against mankind by giving him respite till the appointed hour but he helped mankind through angels, those who will live till the end. God did not say " You are given respite, but said, " You are among those given respite." Which means He has given respite to others also.

God did not help Satan in adorning evil to allure mankind but he helped mankind by sending his guidance and strengthening the hearts of the believers by creating him on the principles of Oneness of God. He sent the rightful guidance and the divine light that guides them. He helps them believe in the One God and through other means.

In Surah Yunus verse thirty-five God says, " *Say it God who guides to the truth.*" In Surah Hujjarat verse seven He says, "*You would surely be in trouble but God has endeared the faith to you and beautified in your hearts.*" Again God says, in verse thirty of Surah Rum, " *Set your face upright for religion in natural devotion to the truth, the nature caused by God in which He has made people.*" In verse eight of Surah Ash-Shams God says, " *And by Nafs and by Him who perfected him in proportion. And then He showed him what is wrong for him and what is right for him.*" In verse 122 of Surah Anam the book says, " *Is he who was dead and We gave him life and set forth for him a light, whereby he can walk amongst the men.*"

In verse 51 of Surah Momin God says, " *Verily indeed we made victorious our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth.*" He speaks through others by sending His messages through the angels.

This is how man was created. He did not have happiness and wretchedness and he was not aware about the two paths of goodness, which is the path of the angels for they do nothing but obey. The path of evil is that of Satan and his cohorts and they have nothing but rebellion and sin. He will traverse the path that he chooses for himself in this life. His friends will help him in it and adorn whatever he has. They will guide him on the path they travel which may be the path of heaven or hell, well being or wretchedness.

God is He who has created them and made them his vice-regent on earth but Satan says, in verse seventeen of Surah A'raf. , " *You will not find most of them to be thankful.*"

The meaning of this verse will stand as " Soon you will mislead most of them and the exceptions will be those whom You have declared as exceptions. You have expressed your might and are always present." This is something in which no one but Me is the ruler and owner. No ordinance is passed but by Me so if you [Satan] will mislead them you will do so because I so desire and if you stop them then you the prophets will do so on my orders. You have no say in this work and no ownership but for that which you have been made the owners. You have no powers but only those that I have ordained. I have decided what is to be done to you Satan and sure you have no power over my servants but those that willingly obey you.

God says in verse forty two of Surah Al Hijr, " *Certainly you shall have no authority over My Slaves, except those who follow you.*" This is the decision that God had hinted in the previous verse in the context of misguidance. He God is the sole authority and no one else has a share or right.

The net outcome will be, " Adam and his progeny are all servants of God and not as Satan said that they are only those who are sincere. He said, " Except you chosen slaves among them" God did not give Satan any authority over His subjects, only those who are rebellious will come under his sway and they only will be mislead by Satan.

If you study the verse you will find three causes in the verse, " And I shall mislead them all except your chosen slaves among them."

The first cause

Satan has classified the true servants of God and expressed his inability to misguide them but declared his power over the rest of mankind. God has included all mankind in His statement but has limited the power of Satan only on those who willingly obey him. God has denied the power of Satan over the rest of mankind.

The second cause

Satan has expressed his power over his own kind as can be ascertained from the words " I shall mislead" and this is an expression of animosity. God has rejected this statement. Those who are misguided will be those who willingly obey him because no one has authority over mankind but God. Satan did not say something from his own side even on the subject of misleading people because whatever occurs is due to the permission of God and He has declared that the rebellious and sinful be misguided by him.

Satan has already admitted, " O my Lord because you have misled me." Which means that it will be an act of revenge and those who are misguided are those who are sinful but the rest of mankind is under God's command and protection.

The idea of Satan leading the misguided and the exception of those who obey God has been expressed in the verse sixty-seven of Surah Yusuf, " *The decision rests only with God.*"

In Surah Al Qassas verse seventy God says, " *And He is God. His is all praise, in the first and in the last. And for Him is the decision and to Him shall you all be returned.*" In Surah Ali Imran verse sixty God says, " *This is the truth from your Lord.*" In Surah Yunus verse eighty-two the book says, " *And God will establish and make apparent the truth by His words, however much the disbelievers may hate it.*"

There are other verses too that speak about and prove the unlimited power of God in accepting or eradicating anything.

This proves that whatever they have said in explaining the verse, " And those who follow you" has a hidden purpose because they say, " When Satan accepted it and when he was followed, he had control over them to place them aloof from guidance and to urge them towards rebellion and sin that he desired. His powers are condemnable for they are gained out of the sinful behavior of mankind. It is not a power self attained by him or bestowed by God.

The Cause of Mischief

The cause of mischief has been declared to be Satan's personal determination and power and he has been granted the power to adopt different forms, though he cannot do it personally. The powers that he has, has been granted to him by God the almighty and the all controlling. This is something that should be understood.

The third cause

Satan has the power to beguile those who desire to be misled themselves, even though God may have given him the permission to do so. This however cannot be connected to God because it is the rebellious creed of men that wants to be misled and is willing to obey Satan.

The proof of this is the words of God, " *And those among the sinful who follow you*" Satan misleads only such people who want to follow him themselves. In the beginning man follows Satan because of misconceived desires and then Satan misleads him. The first is going astray and the second is misguidance. Going astray by man is a crime like the misleading by Satan but God has permitted both.

Satan would have been more cursed if he could mislead a person who did not deserve to be misled but not the person misled, and this he will explain on the Day of Judgment. God has explained this in verse twenty-two of Surah Ibrahim, which says, " *And I too promised you but I betrayed you. I had no authority over you except that I called you, so you responded to me. So blame me not but blame yourselves.*"

The sinful man will be blamed and Satan will not be questioned about his sin. Satan too will be held responsible for the sinful act of man though he misleads because he has been permitted. This power was given in exchange for his refusal to prostrate before Adam. God is the power who gave Satan the permission to mislead mankind. In verse twenty-seven of Surah A'raf the Qur'an says, " *We made the Satan for those who believe not.*"

The fourth verse in Surah Al Hajj is clearer, " *For him [Satan] it is decreed that whosoever follows him, he will mislead him and will drive him to the torment of fire.*" Here the word "Ibadi" stands for the common people while the word " *Min A'shba'k*" qualifies some people and " *Minal Ghavin*" is used to refute his claim.

This asks the claim of some people that the word "Ibadi" stands for those who Satan regards as exceptions through his words, " *except your chosen ones*". This exception is placed only to give stress to the fact that Satan has control over those he misleads. He has no hold over the righteous ones. The meaning will thus be that " *You will have no power over the righteous ones but you have the control over those gone astray that follow you*".

When you consider this in view of the previous explanation you will find that it disrupts the continuity. It is the truth that he has been designated as an enemy against the Lordship of God. To place his title in this form is to admit his wretchedness more and to explain his doings less. God says, " *Not the righteous ones but others*" in reply to Satan's declaration that he would mislead all excepting the sincere ones.

Some people have explained the term "Ibadi" as entire mankind and then qualified it with a group of exceptions. This was done after they realized that you cannot absolve the total mankind or you cannot absolve ninety percent of any number as exceptions because they know that the number of sinners will far outnumber the number of the pious and sincere persons.

The total population of mankind can be segregated in many folds, that of the pious ones, the believers, the friends, and then those who have gone astray and follow Satan.

God has taken the last group as an exception being those who are already evil and rebellious and the rest are under his protection. Some people have taken exceptions of sinners too but this is against the perfect justice of God. So now the meaning stands as " *Indeed your [Satan's] power will not effect my servants but only on those who are astray and follow you and will give the control of their souls in your hands, but this is not your own attainment but permitted by God.*"

This control on the sinners allowed by God is not an inherent power of Satan but the recompense of his disobedience in prostrating before Adam.

God says, in verse of Surah Al-Hajj, " *For him [the devil] it is decreed, whoever follows him, he will mislead him and will drive him to the torment of fire.*" In Surah A'raf verse twenty-seven God says, " *We made the devils protectors and saints for those who believe not.*"

These two verses prove the control of the devils but God has granted this control.

Tafsir Burhan quotes on the authority of Ibn Babwiya,

You are of those reprieved till the day of the appointed time.

That Imam Jafar Sadiq said,

Satan will die between the blowing of the horns on the appointed time.

Tafsir Burhan quotes Sharafuddin Najafi and Tafsir Ayyashi quotes Wahab bin Jamieh that Imam Jafar Sadiq said,

I asked the Imam about the Day mention in, "*O God give me respite till the Day they will be resurrected. God said, " Verily you among those reprieved till the Day of the appointed time."*

Hazrat answered;

Do you think it is the Day of resurrection but it is the day when the Last Imam will reveal himself. He will catch Satan by his forelock and slay him.

This will be appointed time.

Tafsir Qummi has quoted the saying of Imam Jafar Sadiq regarding a person on the authority of Muhammad bin Yunus, about the words, " Give me then respite till the day they are resurrected. God said, " Verily you of those reprieved. Till the Day of the time appointed." The Imam said,

On the day of the appointed time The Messenger will slaughter Satan on the boulder in Jerusalem.

Compiler's words

I say this is the news about the time of Rajat and the words of the Ahlulbait on different occasions confirm this. It is quite possible that in the third instance when the hadith speaks of the Rajat a discussion about it may have preceded this hadith. Most of the Hadiths from the Ahlulbait in this regard have either spoken about the second coming of Imam Mahdi, Rajat and the Day of Judgment. These are three very important periods and the order in one is applicable to the other two. They may be weak or reliable Hadiths but the fact remains the same, that Satan will be killed at the appointed hour. This is something we should ponder on and understand.

Tafsir Ayyashi has quoted Jabir bin Abdullah that he asked the Imam whether he had seen the words and could please explain them, " Certainly you shall have no authority over my slaves." The Imam explained that the words mean that Satan has no power to put anyone in Heaven or Hell.

Tafsir Qummi has explained the words " It has seven gates" and the believer will enter Paradise through anyone of those gates.

This issue has been recorded and discussed by Ibn Mubarak, Hanad, Ibn Abi Shayba and Abd bin Hameed in Zuhad, Ibn Abi Danya in Siffatan Nar, Ibn Jareer and Ibn Abi Hatim Bahiqi in Al Ba'th have quoted Hazrat to have said,

Hell has seven gates one on top of another and they will be filled consecutively till the entire Hell is full.

In Durre Manthur Ibn Marduya has quoted Abuzar that he said he heard the Messenger say, " No one will enter the gates of Hell but those who have betrayed the Ahlulbait and shed their blood."

Again Ahmed Ibn Haban in Durre Manshur , Tabari, Ibn Marduya and Bahiqi in Al Ba'ath have quoted A'qba bin Abdullah that the Messenger said,

The Paradise has eight gates and the Hell too has eight gates some are greater than the others.

THE COMPILER'S WORDS

I say that the traditions confirm what I have already explained.

In Tafsir Qummi the words, " And We shall remove from their breasts any sign of injury" means animosity.

In Tafsir Burhan Hafiz Abu Naim has quoted Abu Hurera who said, " One day Hazrat Ali asked the Messenger, " O Messenger of God am I more closer to you or Fatima?" The Messenger replied,

Fatima is closer to me compared to you and you are closer to me compared to Fatima . I will be with you when you will be quenching the thirst of the people at the Well of Kawthar. You, Hasnain, Jafar and Hamza will be brothers in Heaven and you will be confronting each other in bliss and your progeny will be with me .

He then recited the words , " So they will be like brother facing each other on the thrones." They would never see each other's back.

In Tafsir Qummi Ibn Maghazali has quoted the narration of Zayd bin Arqam, " I presented myself to the Messenger who said, "I am establishing brotherhood between you just as God made brothers among the angels." He then turned to Hazrat Ali and said, " You are my brother" and Hazrat Ali recited the words, " So they will be brothers facing each other on the thrones."

COMPILER'S WORDS

I say Ahmed in his Masnad through Zayd bin Ufi has quoted this tradition and the hadith is a long one.

Both the traditions say that none among the brothers in Heaven will face any brother's back and the verse of God explains that none of them will look at another private parts . Those who have hatred in their hearts do this. It is a very subtle explanation. The verse quoted by the Messenger is not specific to the Ahlulbait as we can see from the very words.

MIR AHMED ALI (AR)

Al-Baqarah-30-38

To understand this verse the following explanations should be carefully studied:

ANGELS

Angels, according to the Quran, are finite creatures, devoid of substance, in the sense of matter, therefore, imperceptible by our senses.

An Ahmadi commentator describes the angels as energy without any freedom of will and consciousness, which proves untrue in view of the reply the angels gave to Allah's declaration about His will to send a khalifa on the earth. It means that the angels have been endowed with freedom of will to give expression to their views whenever they choose to do so, and that they are liable to err, because Allah told them that they did not know what Allah knew when they made known their opinion.

In whatever manner created and wherever found, the angels, finite creatures of light, endowed with consciousness and intelligence, act to fulfil the divine plan. They take any physical form (except pigs, dogs and other base animals) to become visible to human vision, but belong to the celestial realm.

JINN

Jinn are also conscious beings. Angels are made of light, therefore, on account of their illuminating gracious nature only good comes out from them. Jinn are made of fire, therefore, more often than not, evil is associated with them. They can also take any physical form, including debased animals. The word *mala-ik* is derived from the Arabic *malk*, not from the Hebrew root *alaka*. The meaning of *malk*, *mulk*, *milk* and *malakut* is possession, which is also ownership or holding. The holding authority is *malik* or *maalik* or *malak*, who is also the owner or the sovereign, exclusively used by the Quran to refer to Allah.

The whole universe is *milk* or *mulk* and the holder is the absolute owner, Allah. Between the absolute owner and the held *mulk* there are dominions over which the intermediary authorities exercise control, with Allah's consent, in relation to the dominion above them. Each of these dominions is termed as *malakut* and each holding authority is called *malak*. The pagans worship these *mala-ik*, under misconceived conclusion, as the independent authorities, either the sons or the daughters of the absolute authority, who can speak or advocate on their behalf to the king of kings. It is because they do not have the insight, or true guidance, to view the spiritual world, as pointed out by verses 26 to 31 of al Najm.

Allah alone holds the authority. No interceding authority shall be accepted by Him, save those to whom He Himself has delegated the authority, according to verse 87 of Maryam and such other verses in the Qur'an.

Therefore worship of no one is acceptable, in Islam, save the worship of Allah.

KHALIFA

The literal meaning of *khalaf* is to come after, follow, succeed etcetera. In this verse it has been used in the sense of succeeding, in fact, representing Allah on the earth, to exercise His authority in terms of "reacting" to His will, as His vicegerent. This is the basis of prophethood. Some schools of thought hold the view that reason and intellect, at the disposal of man, are enough to represent Allah, and there is no need of the delegation of authority. In this verse however the necessity of a vicegerent of Allah on the earth has been conclusively proved, appointment of whom cannot and shall not be made by any one save Allah. *Khalifatullah*, the representative of Allah, is he whom Allah Himself delegates His authority.

These are they whom We gave the book and the authority and the prophethood;
These are they whom Allah has guided, so, follow their guidance;
(al-Anam 89 and 90)

Neither the consensus of public opinion, nor a group, nor an individual has the right to represent the will of Allah. Even the prophets or the angels did not have the right to say anything in the matter of appointment of the khalifa. Allah does not allow any one to interfere with the execution of His will, nor can any one question Him.

Here and in many other places, dealing with the delegation of authority, it has been asserted that His will and choice is not arbitrary but is always based on the recognition of merit. Adam was appointed as His vicegerent, in preference to the angels, on the merit of possessing the knowledge which they did not have.

According to verse 124 of al Baqarah Allah appointed prophet Ibrahim as the Imam after He had tried Ibrahim with a number of things which he fulfilled, with the clear provision that although there would be Imams in his progeny, but those who were unjust would not receive this authority.

In verse 94 of al Baqarah, Saul is appointed as an authority over the people because of his wisdom and strength, in preference to those who claimed to be more worthy than him on account of their worldly position. In verses 17 to 25 of al Sad, Allah appoints Dawud as His vicegerent on the merit of wisdom, power of judgement and obedience to Allah's will.

The most important qualifications, mentioned in the Qur'an, are given below:

- Untiring and continuous remembrance of Allah, with no drift or diversion under any type of circumstance.
- Never giving in to the demands motivated by self-oriented interests.
- Following only the divine revelations.
- Being the first and the foremost in establishing and carrying out every virtue to the point of perfection.
- Awareness and wisdom of all laws (physical and moral) made by Allah, and their operation, so as not to make any mistakes; and for this awareness received no guidance or education from any one save Allah.
- No type of adversity, crisis or temptation should affect the tranquillity of the mind and the heart, described as *sakinah* in the Quran.
- The purity of birth, character and conduct because of which they are the most honoured with Allah (Hujurah:13), the foremost in faith and virtue, in receiving the rewards, and in their nearness to Allah (Waqi-ah:10,11).
- Ruling over the people with justice as pointed out in verse 26 of al Sad.

Keeping in view the above-noted qualities, Allah, in verses 33 and 34 of Ali Imran, says that He had, on account of certain basic qualities, chosen Adam, Nuh, the descendants of Ibrahim and Imran and the Holy Prophet, the descendant of Ibrahim through Isma-il. The Qur'an does not advocate hereditary rights of succession but asserts that this lineage had a distinctive divine peculiarity for which they had been chosen as vicegerents of Allah. The reason for bestowing this privilege on the descendants of Ibrahim is known to Allah only, because as said by Allah in the event of appointing Adam as khalifa, He knows that which His creatures do not know. We must accept the limitations of our knowledge and glorify the grace and justice of Allah.

We have given to Ibrahim's children the book and the wisdom and We gave them a great kingdom. (al-Nisa: 54)

The above-noted verse refers to the Holy Prophet as the last prophet in the lineage of prophet Ibrahim.

The vicegerency of Allah did not come to an end after the Holy Prophet. It continued. In verse 77 of Bani Israil the almighty Allah says:

This was Our way with Our messengers whom We had sent before you, and you shall not find any change in our way.

So it is confirmed that there is no change or modification in the principle and the method of appointing His vicegerent. In verse 55 of al Nur it is further made clear that the vicegerency continues after the Holy Prophet in the same way and manner as was in vogue before him.

According to verses 31 and 32 of Fatir the holy book, in completed form, was given in inheritance to those servants of Allah whom He had selected. They belong to the children of Ibrahim excluding those who were *zalimin*, unjust, meaning those who, at any time in their lives, had worshipped a *ghayr-allah* (other than Allah). A careful study of "the essentials for the readers of the Quran", page 1 to 7, and the commentary of verse 2 of this surah makes it clear that Ali ibna abi Talib was the true vicegerent of Allah, appointed by Allah and His Holy Prophet.

The Holy Prophet was the perfecter of Adam's mission of *khalifatullah* on the earth and the executor of the final will of the Lord of the worlds. Therefore his khalifa was also chosen and appointed by Allah to carry out the responsibilities of the divine office. The choice was not left to the fancy of the people, nor was any consultation needed. *Inni ja-ilun fil ardi khalifah* is an open declaration of His will and decision.

Likewise the successor of the Holy Prophet could neither be chosen by the companions nor by the Holy Prophet himself. From the "feast of the near relations" to the event of "Ghadir Khum", narrated in detail on page 6 on the authority of well-known Muslim scholars, it was the will and command of Allah which the Holy Prophet had carried out.

History also testifies to the fact that on all occasions, it was Ali who came forward to meet the challenge, and proved his qualities for the entitlement to the divine office of vicegerency, although all the companions had equal opportunities to rise to the occasion.

After the conclusion and the termination of the office of prophethood, the infinite mercy of the merciful Lord did not leave mankind to go astray, misled by false leaders who usurped temporal authority, but commanded the Holy Prophet to declare the vicegerency of Ali and his progeny (the twelve Imams). The Holy Prophet, therefore, appointed Ali ibna abi Talib as his and Allah's khalifa on the earth.

Now the people have the freedom of choice either to follow the divinely chosen Imams or run after the self-appointed false leaders.

Verily, We have shown him (man) the (right) way, be he thankful (and follow it), or be ungrateful (reject it).
(al-Dahr: 3)

In addition to that which has been stated on pages 1 to 7 there are countless merits and qualifications of Ali ibna abi Talib, mentioned and discussed on the authority of well-known Muslim scholars, in several publications like "[The Right Path](#)", "[Peshawar Nights](#)" and other books which can be studied to know the truth. It is not possible to refer to all these here.

In the commentary of other verses of the Qur'an, his merits have been mentioned and discussed. They also give conclusive answers to the point of view of those who say that after the Holy Prophet, the authority for the application of divine legislation has been delegated by Allah to the faithful followers of Islam. In general, therefore, every Muslim is the vicegerent of Allah, to exercise His authority according to the book and the sunnah of the Holy Prophet.

The reference to the book of Allah and the sunnah (doings and sayings) of the Holy Prophet, for the sake of justifying their conduct after the Holy Prophet, appears self-defeating and contradictory, when these two agencies (they purport to follow), as explained above and at many suitable occasions in this book, have irrefutably established the vicegerency of Ali and his progeny, which only the followers of "Muhammad and Ali Muhammad" faithfully accept and follow.

ADAM

While talking about the creation of Adam the appearance of visible form (matter) in the "arc of ascent" must be reviewed. Matter, in its primitive mode of being, carries the potentiality to develop into various forms - minerals, vegetables, animals and human beings. The capability of matter to give form to different species is determined by the "unlike in nature" potency of its elements or components. Earth, a product of matter, carried the capacity to bring some of its elements to a more advanced and highly organised body of a human being.

Likewise its other components could develop other animate or inanimate objects. In form and substance each individual human being differs from the other. It is on account of the diversity in the potentiality of the components of the matter.

The development in the "arc of ascent" was gradual. The graduality (in time) is motion. Motion is the transfer of potentiality into actuality.

While, indeed, He created you through regular stages,

And Allah has caused you to grow as a growth from the earth,
(al-Nuh: 14 and 17)

According to the following verses of the Qur'an man is made of the finest essence of the matter.

Verily, We created man of wet clay of black mud moulded into shape,
(al-Hijr: 26)

And indeed We created man from an extract of clay,
(al-Muminun: 1 2)

The distinctive aspects of each of the beings in the "arc of ascent" are reflections of the corresponding beings in the "arc of descent". Those angels who administer the development of the animal life belong to a higher order compared to those angels who control the development of the plant life. The human spirit (*ruh*) is the reflection emanated directly from the absolute (*min ruhi*), according to verse 29 of al Hijr. It does not mean separation because the absolute is indivisible. It refers to His direct attention or command. The other beings in the "arc of ascent" are also the reflections of His attention or command but through angelic medium.

Tinat (nature or disposition) is the extract of the total skill or worth in the matter under Allah's direct attention. The spirit, also referred to as "I", is the reflection of the divine command or attention referred to as *min ruhi* - My spirit, by Allah, but conditioned by its *tinat*.

Ruh may be one but the reflections may be many and may differ in reflecting that which they have received. The total energy in the "arc of descent" conditions the *tinat* in its primitive stage, after which its developed state reflects the divine spirit.

These two factors *ruh* and *tinat* constitute the creation of man. Through this evolutionary movement, from the potential state to the actual form, as the Qur'an says, man in particular and all other species in general, have been developed from their respective origins which carry their respective potentialities.

Ruh, according to the Qur'an and the Holy Prophet's sayings refers to that which proceeds from the absolute through the "arc of descent". The *nafs* (soul, ego or self) is the corresponding reflection or the reaction in the "arc of ascent". As this reflection is conditioned by the *tinat*, it cannot have any existence prior to the development of the *tinat*.

On the contrary, the *ruh* or the corresponding action in the arc of descent has its existence prior to the reflection in the arc of ascent. If the reference is to the radiation or the acting source in the "arc of descent", it exists before the body, and is eternal with the eternity of the source. If the reference is made to the reflection (human ego, or self) it comes into being after the formation of the *tinat*.

Therefore, the *nafs* of each individual is developed after the preparation of the body. It depends on the matter for its development but becomes independent in the process of growth. The *ruh* exists independently before the matter and remains so, for ever. It, the *ruh*, never joins the matter and never becomes dependent on it. It acts on the matter. The *nafs*, with no prior existence as it is only a reaction of the *ruh*, acts through the body, and when it develops into a state, free from the influence of matter, the *ruh* operates and makes it independent. Thereafter it neither deteriorates nor becomes dependent again. Through progress and development into a higher state of spirituality, passive matter reaches the condition of a conscious active form.

It is not true that the body is blind and the soul is light, and, joined together, they help each other temporarily, but after separation each remains as before, devoid of any progress and development, as the theory of transmigration tries to make man believe.

That which the Qur'an says about the creation of man and other species is true beyond any doubt. It negates the theory of the evolution of all species from one origin, and the affinity between the protoplasm of all the species, describing the variation as a secondary stage caused by the external factors - heredity, environment, struggle for existence, natural selection, survival of the fittest. Its detailed analysis is not possible here but it is enough to state that the protoplasm of each species is of a peculiar and different design. The variation is in the protoplasm itself and not due to the external factors in its development.

ALLAH'S ANNOUNCEMENT

The angels as conscious beings are the intermediary agents in the process of development and administration of the physical world, operating under the laws of cause and effect; therefore, Allah informed them about the creation of Adam, a new phase, and says:

I am appointing a vicegerent in the earth.

It was in the knowledge of the angels that struggle and conflict among the living beings in the pre-Adam period brought about bloodshed and destruction. Many a religious school confirms that there were semi-men, jinn and demons (*afrit*) before the advent of Adam, on the earth. According to some traditions they were living beings of furious nature and fiery temperament, devoid of intellect, reasoning and contemplation, fighting each other for survival.

The angels who always worship Allah and carry out His orders presumed that Adam would also be like the above noted creatures. Allah rightly points out their ignorance about the excellence of the vicegerency He has bestowed upon Adam.

(see commentary for verse 4)(see commentary for verse 2)

NAMES

Angels are obedient beings. There is no "becoming" (change) in the angelic sphere. Each of them has a fixed status to carry out a particular function. Man, on the other hand, made of matter, endowed with vast potentialities and scope for progress and development, is more fit to reflect or to react to the various aspects of the higher will. The potentiality of matter reveals itself in many forms, but it is only through the organism of man that its highly refined potentiality develops into intellect, reason and contemplation, the essential requirements for wisdom and knowledge.

According to verse 75 of Sad, Allah has created Adam with His two hands, matter and spirit, which gives man the distinctive power of expression, termed as *biyan* by the Quran. This expressive power is related to His vicegerency, because the vicegerent, as the representative of the principal, gives expression to His will and command. The higher the ability of receptivity and the reflective power, the greater will be the scope and canvas of representation. It is on this basis that all the messengers and prophets of Allah will be standing under the standard of the Holy Prophet, which will be in the hand of Ali, on the day of resurrection.

The names Adam learned from Allah were not in the knowledge of the angels, because these names did not refer to the phenomena known to them. The *hum* of *aradahum* does not refer to the "names" but to the "named", and as a plural term cannot be used for Allah, therefore, it cancels the possibility of interpreting these names as the names of Allah.

When reference is made in Arabic to several objects of inanimate nature, a singular feminine pronoun is used, but when the objects are conscious beings, a plural masculine pronoun is used, as done here through *aradahum*, to point out the "named ones".

If the object referred to is inanimate, the singular feminine pronoun, *tilka* or *hadhihi* should have been used. Here the personal demonstrative pronoun refers to the conscious beings of a superior-most status, knowledge of whose names entitled Adam to the vicegerency of Allah. Thus the existence of the beings of the highest status has been established.

Due to the affinity between Adam and these highest beings (*alin*), he was capable to function as the medium of their manifestation. Verse 4 of al Tin says that the status of man, in the order of creation, is the highest in excellence. The *alin*, the highest beings, referred to in this verse, are the most perfect and the most blessed human beings, for whose manifestation in the arc of ascent, Adam was chosen. Till then the names of the highest beings along with the insight and vision of their realities, their latent qualities and inherent endowments were unknown to the angels.

(see commentary for verse 4)(see commentary for verse 2)

Through Adam the angels became acquainted with the glory of the glorious beings. When Adam, at the command of Allah, stated the names, qualities and symbols of those highest beings whose collective and comprehensive status can be termed as wisdom personified, the angels witnessed the glory of the infinite power and wisdom of the Lord that could create such perfect beings of the highest calibre, in substance as well as in style, like of whom they did not know till then.

In Durr Manthur, Jalaluddin Sayuti says that the Holy Prophet had said: "The objects shown to the angels were five lights. Allah informed the angels pointing to each of the lights respectively:

- (This is Muhammad, the most praised, derived from My name, the praised one.
- This is Ali, the high, derived from My name, the highest.
- This is Fatima, the original, derived from my name, the originator of the heavens and the earth.
- This is Hasan, the bountiful, derived from My name, the benefactor.
- This is Husayn, the good, derived from My name, the good in origin.

O angels! It is in love of these five that I have created the universe.

It becomes a logical conclusion that since Allah willed these five lights of glory to be manifested through Adam, he had been appointed as the khalifa of Allah, and through these lights Allah's light had been destined to be manifested.

As Allah is aware of all the "unseen" in the universe, He knew that the angels secretly thought themselves more deserving than Adam to be chosen as Allah's khalifa. After seeing the glory of the five lights, endowed in the seed of Adam, they accepted their ignorance and submitted to Allah's decision.

(see commentary for verse 4)(see commentary for verse 2)

Satisfied with the proof of the absolute wisdom and mercy of Allah, the angels prostrated themselves before Adam, as ordered by Allah, and acknowledged the superiority of the khalifa of Allah. Iblis, jinn, as described by verse 50 of al Kahf, overcome with grief and despair, under the burden of arrogance (*kabar*), refused to come into the camp of knowledge and mercy surrounded by *iman*. According to this verse, prostration (*sajdah*) by one created being, in order to pay homage and accept superiority of another created being, is permissible. The *sajdah* of total submission and unconditional surrender is for the creator only.

With his opposite and complementary companion, Hawwa, the woman, Adam, the man was given the garden to dwell in, unrestrained. Only a tree was out of bounds.

According to many a tradition, it was not the perpetual heavenly garden. The garden referred to here was an area of expansion, comfort and ease, everything that was needed and desired was available without toil and effort. The out of bound tree is the symbol of temptation, covetousness, envy and greed. Imam Ali bin Musa al Ridha says:

It stimulates desire for things which are not necessary for life.

Imam Ali bin Husayn says:

It stimulates desires for the worldly possessions as the ultimate object of life.

The command of Allah was not to go near the tree. Eating the fruit of the tree was not definitely forbidden.

Adam was endowed with infinite potentiality to reach the ultimate through rational thinking and be able to discriminate and choose. Shaytan, the furious and the fiery, obstinate and perverse, devoid of iman, became an enemy of Adam. The stimulating warning of the divine command "not to go near the tree" awakened Adam's latent ambition to march unto those "highest beings" whose status Allah had shown him.

To begin this journey, Adam, in a way, apparently gave Shaytan the opportunity to use his guile and rebellious energy in order to take advantage of the situation and get even with his adversary who caused his downfall. Adam and Hawwa slipped out of the condition of peace and contentment into the realm of struggle where peace and conflict, love and hate, and such opposites are at full play. Thereafter the two opposite groups faced each other. It was a conflict between good and evil, right and wrong. *Ihbitu*, also used in verse 61 of al Baqarah, means a change from the easy life of joy and happiness to the life of toil, suffering and misery.

There was no chance of going back to the dwelling of joy and happiness. They were at the mercy of the Lord. They turned repentant unto Allah. The merciful and oft-forgiving Lord blessed Adam with the most extraordinary words of prayer through which Adam, and after him any one in his progeny (mankind), could invoke the mercy of the Lord. These were the holy names of those highest beings whom Allah had already introduced to Adam. So the oft-forgiving merciful Lord took Adam and his wife under His mercy when they invoked Him through these names.

Now to enter the real paradise, going back to the land of eternal bliss, man must use his intelligence, and make a choice of the right path shown by Allah through the guidance He has made available to man in this world of opposite forces. This guidance was already shown to Adam, which he disclosed to the angels who prostrated themselves immediately, but Shaytan refused to follow it. He is here, till the human beings dwell in this world, to lead man astray from the true guidance Allah has made available through His last prophet Muhammad and the divinely commissioned Imams. Those who follow these divinely chosen guides shall walk on the right path, will be safe from fear and grief, and earn the right to enter the heavenly garden.

The literal meaning of *ayat* is sign. Every verse of the Qur'an is a sign (*ayat*) because it draws the attention of the reader to its meaning. But Allah's signs, in the perfect sense, are those beings whose holy personalities draw the attention of the human beings to the glory of Allah. Every prophet of Allah, during his time, was a sign of Allah, and the Holy Prophet, the Twelve Imams and Bibi Fatima are the conclusive signs of Allah. Allah gives a fair warning to those who, under the influence of the eternal enemy of man, Shaytan, go astray from the right path, the path of "Muhammad and Ali Muhammad", that their abode will be the fire.

REVIEW OF VERSES 30 TO 39

The term "Adam", in the Quran, refers to the first man who came out of a state of ease and comfort to make effort and reach the ultimate excellence. In this journey, within the sphere of time and space, he, as the most well-equipped creature among all the created beings, has, at his disposal, divine guidance, to fight and overcome the obstacles and evil of satanic forces.

Prior to the advent of Adam, life on earth for the living beings had no other meaning except to struggle for survival. Adam gave a new significance to life on earth. Man was given the knowledge to learn how to choose between good and evil, right and wrong. Through this knowledge his conscience directed him what to do and what not to do, to adopt harmony and to avoid discord. As Adam came out of the earthly paradise, blessed with the divine guidance, he, due to the potentiality he carried in himself, aspired for the ultimate good, by using all his faculties to curb the drift unto greed, lust, hatred, anger etcetera and walk on the right path.

The Holy Prophet says:

Every human child is born with the Adam's nature; it is the "parents" (the environment) which turns the child into a Jew, a Christian or a Magian.

Man is originally sinless. The evil takes roots in him through external factors. Therefore, the Christian theory of "original sin" has no place in the interpretation of the history of Adam by the Qur'an. The approaching to the out-of-bounds tree, when he was in the earthly paradise, was prior to his coming into this world, therefore, on account of his record, after shouldering the responsibility of the vicegerency of Allah on the earth, he is clean and sinless.

According to the traditions of Muhammad and Ali Muhammad there were several Adams, which indicate that there may be several worlds like ours. The symbolic value of the advent of Adam is applicable to human life because man is born in the paradise of ease and comfort, and as a child is pure and free from the responsibility of making efforts to fulfil his wants. As he grows to maturity, he has to make use of his faculties to get what he used to have without effort. The sense of duty and responsibility, and the consciousness of good and evil prepare him to fight against satanic forces working against him. It is not possible for him to get out of the trouble caused by the conflicting desires and satanic temptations unless he turns towards the ultimate reality as the sole object of his life. It gives him peace and tranquillity, saves him from fear and grief, does not let him fall from the state of humanity to the state of animal nature.

To reach the ultimate reality it is essential to know the holy names because of whom Adam was blessed and forgiven. In these holy persons the divine vicegerency reached its destination. They are Muhammad (*Nabuwwat*), and his Ahl ul Bayt (*Imamat*).

In view of the creation of man; his responsibilities to the creator; and to the institution of divine vicegerency and its continuity on earth till the day of resurrection; as a covenant between "man and God"; and the submission to the universal will of the absolute, as the law governing all aspects of his life; it is necessary to point out a few guiding factors to have a clear understanding about the beginning and development of the prophetic mission.

Allah, who alone knows everything, has reserved the right of the appointment of the vicegerent with Himself.

The appointment is not an arbitrary act of choosing but the vicegerent is selected on merit after the test of inherent excellence.

The created beings, be they angels or prophets, have no right or say in the appointment of the vicegerent. The essential imperative is the knowledge of the holy names which alone help the candidate for the vicegerency to cross terrestrial barriers and reach the glorious heavenly heights in order to establish communion with the universal grace and will of the almighty Lord, as has been observed in the case of Adam.

Adam conveyed the appointment of Shith, his son, as the vicegerent of Allah to his other children, but a large number of his sons opposed this declaration. The tendency of the majority to revolt against the declared will of Allah is on record, as mentioned in the Qur'an, throughout the history of the appointments of the prophets of Allah - Nuh, Sam, Ibrahim, Is-haq, Isma-il, Yaqub, Yusuf, Musa, Talut, Dawud, and Isa.

The declarations of Musa, and other prophets after him, about the advent of Isa, Ilyas and the "promised prophet" in the progeny of Isma-il and the "twelve princes" succeeding him, were opposed tooth and nail by the Jews. The pagan Romans, instigated by the Jews, executed Yahya and put Isa on the cross, but Allah raised him to heaven. Isa announced the coming of the "*Paraclete*" (Muhammad or Ahmed) before he left this world.

And when the promised "*Paraclete*" would come, he will complete the mission by delivering the whole truth and shall never speak but whatsoever he shall hear from the Lord that he shall speak.
(The Book of John)

Isa had appointed Simon as his successor and as the rock of divinity on whom the edifice of the faith will be based, but Paul opposed him. To make people discard Simon, Paul claimed the appearance of Isa in his vision, and by accommodating the pagan cult of the Romans he corrupted the true faith and established the orthodox Christian Church.

The Holy Prophet, on several occasions, appointed Ali ibna abi Talib as his successor and vicegerent, in compliance with the commands of Allah. Some of the important traditions and the verses of the Qur'an which make clear and confirm the vicegerency of Ali ibna abi Talib have been mentioned in the "*Essentials for the readers of the Quran*" (page 1 to 7), and in the commentary of verses 2 and 30 to 39 of this surah.

From his birth in the holy Kabah to the "tradition of qartas", there are several events and occasions, recorded by well-known Muslim scholars in many books of history, traditions and commentaries (mentioned in the commentary of relevant verses in this book) which can be referred to for arriving at the conclusion; that in his own right and on the basis of his matchless merits, he alone was the divinely chosen vicegerent to succeed the Holy Prophet.

Some of the titles of Ali ibna abi Talib, which are exclusively his, are given below:

Mawlut Kabah - Born in the house of Allah.

Nafs al Rasul - The "self" of the messenger.

Kullu Iman - The total faith.

La Fata - The hero who has no equal.

Karrar Ghayra Farrar - The unconquerable attacker who never runs away from the battlefield.

Bab al Ilm - The gateway to wisdom.

Al Murtada - The chosen (by Allah).

Amir al Muminin - The commander of the faithful.

Imam al Muttaqin - The leader of the pious.

Mazhar al Aja-ib The manifestor of wonders.

Imam al Awliya - The original source of the friends of Allah who seek His closest nearness.

Sayyid al Awsiya - The chief (or the first) of the successors of the Holy Prophet.

(see commentary for verse 4)

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

Verses 28-31

The statement of the Qur'an returns to the issue of creation of man once again and continues Allah's speaking with the angels which took place before the man's creation. It says as follows:

" And (remember) when your Lord said to the angels: 'Verily, I am about to create man of raw clay, of black mud moulded'. "

Addressing the Divine angels, He continues: And when I completed the creation process and I blow into him a noble, clean and splendid soul out of My Own, all and each one of you prostrate before him. The verse says:

" So when I have completed him and I have breathed into him of My Spirit, fall you down, prostrating yourselves unto him.

The creation of man then was over and man was provided for with whatever of body and soul was required for him. Everything was accomplished: At this moment, all angels prostrated without any exceptions before him. The Qur'an says: " So the angels fell prostrate, all of them together, "

The only one who did not obey this order was 'Iblis. Therefore, it adds:

" Except 'Iblis; he refused to be with those who prostrated (in obedience) . "

Note Two Issues with Respect to This matter:

1. The objective meaning of the blowing of Allah's spirit into man is not the state of being alive and to breathe, for animals also do the same thing. However, the purpose is the bestowal of such qualifications as creativity, will, and knowledge from the part of Allah accorded to human beings. The attributing of spirit to Allah is for the sake of elevation of the position of spirit, such as the words as/ bayt-ul- lah/ (House of Allah) and/ ahr- ul- lah/ (the month of Allah) .

2. The prostration of the angels before man was not a ceremonial kind of prostration. It was meant to present the modesty of angels when confronting man himself and the human generations. That is, the angels are also at the service of man and submissive to him. (Tafsir al- Mizan, vol. 12, p. 165)

Al-Hijr [15:32]

قَالَ يٰٓإِبْلِيسُ مَا لَكَ اَلَّا تَكُوْنَ مَعَ السَّٰجِدِيْنَ ﴿٣٢﴾

(Allah) said: "O IBLIS! what is your reason for not being among those who prostrated themselves?"

MUHAMMAD HUSAIN TABA TABAI (AR)

Iblis Verse 3

MIR AHMED ALI (AR)

(no commentary available for this verse)

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

VERSES 32-35

It was on this occasion that Iblis was interrogated, in the course of which he was addressed as follows:

"He said: 'O' Iblis! What is your reason for not being with those who prostrated (in obedience) ?' "

Iblis who was selfishly engaged in matters of pride and egoism, so much so that he had lost his wisdom, responded to the Lord in a rude way, as the verse says:

" ('Iblis) said I am not such that I prostrate myself unto a man whom you have created of raw clay, of black mud moulded'. "

He who had not been kept in touch with the secrets of creation due to his pride and egoism, and who fell down suddenly from the climax of his position, was no more eligible to be among the ranks of the angels. Therefore, he was immediately addressed by Allah, as such:

" He said: 'Then get out of it, for verily you are driven away accursed'. "

And Satan was warned to beware that his arrogance served as the source of his disbelief. This disbelief made his cast off for ever. The verse says:

" And, verily, the curse will be on you until the Day of Judgment. "

Al-Hijr [15:33]

قَالَ لَمْ أَكُنْ لَأَسْجُدَ لِبَشَرٍ خَلَقْتَهُ مِنْ صَلْصَلٍ مِنْ حَمَإٍ

مَسْنُونٍ ﴿٣٣﴾

(IBLIS) said: "I am not one to prostrate myself to man, whom You created from sounding clay, from mud moulded into shape."

MUHAMMAD HUSAIN TABA TABAI (AR)**Iblis Verse 3****MIR AHMED ALI (AR)**

Iblis argues that Adam was made of clay while he was made of fire, but he ignored the fact that Adam had the spirit (ruh) of Allah breathed into him. Adam was superior to all created beings at that time on account of reasons mentioned in the commentary of al Baqarah: 30 to 38. Because of his refusal to fall down unto Adam (and that which he represented) prostrate, Iblis was cursed and damned.

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS**Iblis Verse 4**

Al-Hijr [15:36]

قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿٣٦﴾

(IBLIS) said: "O my Lord! give me then respite till the Day the (dead) are raised."

MUHAMMAD HUSAIN TABA TABAI (AR)

Iblis Verse 3

MIR AHMED ALI (AR)

(no commentary available for this verse)

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

Verses 36-38

As 'Iblis found himself an outcast from the threshold of the Allah's court and felt that man's creation caused his misfortune, the flames of hatred started within him so as to take vengeance on the sons of Adam. It was why, as the verse says: "*(Iblis) said: 'O' Lord! Respite me then till the day when they are raised ?* "

This the Satan asked not for the sake of repenting, or for the sake of regretting as to what he had done, seeking to compensate for everything, but rather in order to continue his obstinacy, hostility, and his stiff-neckedness.

So did Allah accept this request of 'Iblis. The verse says:
"*Said He: 'Then verily you are of the respited ones'.* "

However, this respite does not extend in time as far as the Day of Judgment on which all mankind will be raised, as 'Iblis requested, but for 'a definite time'. The verse says:
"*Till the day of the appointed time.* "

The objective in mind when mentioning "Till the day of the appointed time. ", is the end of this world and the rolling up of the designated duration of the duties.

Al-Hijr [15:39]

(IBLIS) said: "O my Lord! because You have put me in the wrong, I will make (wrong) fair-seeming to them on the earth, and I will put them all in the wrong.

MUHAMMAD HUSAIN TABA TABAI (AR)

Iblis Verse 3

MIR AHMED ALI (AR)

These verses say that a very large number of people succumb to the temptations of Iblis except a handful of sincere and purified servants of Allah. We know that the thoroughly purified servants of Allah are only the Ahl ul Bayt (Ahzab: 33). The Holy Prophet and his Ahl ul Bayt are the *mukhlisin*. Though they were sent in this world in the progeny of Adam, they are altogether a separate class of beings created of light and endowed with special divine attributes, therefore the other children of Adam, whom he deceives without effort, cannot be compared to them. From cradle to grave the *mukhlisin* remained free from every kind of sin, pollution or shortcomings. They were the perfect models of godliness who always manifested divine attributes for the guidance of mankind in every age (see *an-ama alayhim* in al-Fatihah: 7). Being the thoroughly purified souls, free from any evil influence, they were beyond the reach of devilish allurements. When a soul attains such excellence Allah takes it under His mercy and grace which protect it under all circumstances.

The fate of the unjust who fall prey to his plotting has been described in his own words in verse 22 of Ibrahim.

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

VERSES 39-40

Here we find Iblis revealed and exposed his true hidden intention, though nothing was hidden from Him, when Iblis answered Allah implying that He refused him and it was this 'man' who paved the ground for his misfortunes, Iblis should be engaged from then on in attracting them to the material blessings of this world by decorating and vanishing them, thus seeking to make them engaged in them. Therefore, ultimately, he would cause them all to be misled. The verse says:

" (Iblis) said: 'O' Lord! because You have left me to stray, certainly I will adorn (evil) to them on the earth, and certainly I will cause them all to go astray'. "

Nevertheless, he knew well that his mischief would never leave any impact on the devotee servants of Allah. Therefore, he soon made an exception to his saying, and said:

" Except Your chosen servants among them. "

These are those who have attained the highest levels of Faith and practice which have been brought about after going through a thorough educational curriculum and struggle against their 'egotistic selves'.

There are two points raised in here which are worth mentioning:

1. Allah never leads anyone astray. However, if someone seeks willingly to accept the deviant path, Allah may leave him alone. This abandoning is the utmost case of the Divine punishment and outrage. As Iblis also willingly selected the path of arrogance and obstinacy, Allah left him to his own means. Then the objective in saying/ aghwaytani/ (you have left me to stray) is meant in the same sense. That is, now that You no longer locate me within the reach of Your blessings and You left me alone to my own devices for the sake of my obstinate behavior, I will then do this and that.

2. Iblis knows that a group of people are among the Divine selected ones. (That is, he has also accepted the legitimacy of 'Prophethood' and 'Imamate' as one can conclude from the clause: "O' Lord! because You have left me to stray" that he has also accepted Allah. And as one also concludes from his prayer to be given a second chance " till the day when they are raised", he has also accepted the principle of Resurrection.

Therefore, 'blis was right in his ideological principles. However, his main fault was his arrogance and his not having a spirit of submission and servitude.

Thus, it is not enough to embrace merely the Faith and to have knowledge of something; but also practice, submission to the Will of Allah, and servitude are necessary.

Al-Isra [17:61]

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ مَا أَصْبَدُ لِمَنْ

خَلَقْتَنِي مِنْ طِينًا ﴿٦١﴾

Behold! We said to the angels: "Bow down unto Adam": They bowed down except IBLIS: He said, "Shall I bow down to one whom You did create from clay?"

MUHAMMAD HUSAIN TABA TABAI (AR)

God says, " We told the angels to prostrate before Adam but Satan said, why should I when he [Adam] is made out of clay."

Majmaul Bayan records Zajaj as saying that the word "clay " refers to the condition of Adam being created out of clay. This verse reminds the Messenger about the creation of Adam and all that took place after it i.e. the refusal of Satan to prove that which God has told him [The Messenger] about the condition of men who are still ridiculing God's word and are acting vain. They do not care about the word of God. The Lord said, that most among the progeny of Adam will not be safe from Satan's temptations, for they will follow him willingly but those sincere and true Muslims.

The verse tells us that mankind still is in the stage of injustice and mischief. Two groups are mentioned who did not believe and the rest believe in it. The Messenger has been warned and reminded that mischief will arise and the people will be involved in it. Then the incident of Adam and Satan is recounted wherein the latter declares that he will misguide the progeny of Adam and then his plea to God to give him control over men. God accepted his plea about the sinners and it is not impossible for a large number of people to be inclined towards sin by moving away from the messages of God. On the one side are God and the tribulations and on the other are Satan and his host.

MIR AHMED ALI (AR)

Refer to the commentary of al Baqarah: 30 to 38; Araf: 11 to 18 and Hizr: 28 to 42.

Verses 30-30 al-Baqarah – **Iblis Verse 3**

Verses 11-18 al-Araf – **Iblis Verse 2**

Verses 28-42 al-Hizr

Refer to the commentary of al Baqarah: 30 to 38 for creation of Adam, Allah's order to the angels to fall down unto him prostrate and the refusal of Iblis. According to Abdullah Yusuf Ali the name Iblis has in it the root-idea of desperateness and rebellion.

Iblis argues that Adam was made of clay while he was made of fire, but he ignored the fact that Adam had the spirit (ruh) of Allah breathed into him. Adam was superior to all created beings at that time on account of reasons mentioned in the commentary of al Baqarah: 30 to 38. Because of his refusal to fall down unto Adam (and that which he represented) prostrate, Iblis was cursed and damned.

Respite was granted to Iblis till the day the trumpet will be blown which will annihilate all living beings including Iblis before the day of judgement.

These verses say that a very large number of people succumb to the temptations of Iblis except a handful of sincere and purified servants of Allah. We know that the thoroughly purified servants of Allah are only the Ahl ul Bayt (Ahzab: 33). The Holy Prophet and his Ahl ul Bayt are the *mukhlisin*. Though they were sent in this world in the progeny of Adam, they are altogether a separate class of beings created of light and endowed with special divine attributes, therefore the other children of Adam, whom he deceives without effort, cannot be compared to them. From cradle to grave the *mukhlisin* remained free from every kind of sin, pollution or shortcomings. They were the perfect models of godliness who always manifested divine attributes for the guidance of mankind in every age (see *an-amta alayhim* in al Fatihah: 7). Being the thoroughly purified souls, free from any evil influence, they were beyond the reach of devilish allurements. When a soul attains such excellence Allah takes it under His mercy and grace which protect it under all circumstances.

The fate of the unjust who fall prey to his plotting has been described in his own words in verse 22 of Ibrahim.

The path of those *mukhlisin*, mentioned in the preceding verse, on whom Allah has bestowed His blessings (Al Fatihah: 7) leads to Allah direct.

Mahdi Puya says:

Any other recitation other than alayya (unto Me) is wrong. There is no tahrif in the Qur'an. See my essay "The genuineness of the Holy Quran."

Iblis has no power over Allah's servants, mentioned in verses 40 and 41. Those who follow him from among the misled people are the deviators, mentioned in verse 22 of Ibrahim who will abide for ever in hell, which has seven gates, and a separate gate shall be assigned to every group of disbelievers.

According to Imam Ali the seven gates are the seven stages of hell, one over the other:

- (i) Jahannam-Ya Sin: 63 (Hell)
- (ii) Sa-ir-Shura: 7 (Blazing fire)
- (iii) Saqar-Qamar: 48 (Scorching fire)
- (iv) Jahim-Infitar: 14 (Burning fire)
- (v) Laza-Ma-arij: 15 (Flaming fire)
- (vi) Hutamah-Humazah :4 (Crushing fire)
- (vii) Hawiyah-Qari-ah: 9 (Abyss)

According to Nisa: 145 the hypocrites will be in the lowest depths of the fire-the abyss (hawiyah).

Aqa Mahdi Puya says:

With reference to the preceding verse it is implied in this verse that the mischief and deviation of the apostates, after the Holy Prophet, is comparable to the satanic arrogance and disbelief.

Man in his origin is free from all defects as asserted in At Tin :4- "We have created man in the best of moulds". The evil and deviation crept into the children of Adam through satanic agency. Therefore the concept of original sin introduced by the Christian Church is untenable.

Several verses of the Qur'an assert that those who deviate from the right path in lure of the worldly gains are not human beings at all; they are animals or even worse.

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

Here, the Qur'an alludes to the unruliness of Iblis with regard to the Allah's command, concerning the issue of prostration to Adam, and the viscous fate awaiting him, sums up the story.

Dealing with this issue, following the previous discussions about the obstinate pagans, indeed, reveals the fact that the complete and the total picture of arrogance, paganism, and unruliness has been the Satan. The Qur'an points out as to how his fate ended; hence, the followers of the Satan will meet their doom in just the same way. At first, He says:

" And (remember) when We said to the angels: 'Prostrate unto Adam'; so they (all) did prostrate except 'Iblis ..."

This prostration is some kind of modesty and humbleness for the sake of the glorification of the creation of man and his excellence over other beings or else it has been of the sort that has been performed, facing Allah for the creation of such an amazing creature.

The Satan which had been overwhelmed by arrogance and pride, and his egotism and conceit had covered a curtain over his intelligence, and thinking that 'the earth', which is the source of all blessings and the origin of all beings, is inferior to fire, addressing his objections to the Lord, the verse says about him:
"... who said: 'Am I to prostrate to the one You have created of clay'?"

Therefore, we repeatedly face the issue of the prostration of the angels in the Qur'an, and the unruliness of the Satan in this connection.

Iblis is of the 'Jinn' lot, "... he was of the jinn, ..." (1) and has got an army: "And the host of Iblis, all. " (2) and has also got infantry battalions as well as a mounting army: "... and collect your cavalry and infantry against them, ..." (3) and is the cause of all deviations and, finally, his abstinence from prostration, provides a comparison between the earth and fire, where he said: "... You created me of fire while you created him of clay'. " (4)

(1) Sura Al- Kahf, No. 18, verse 50

(2) Sura Ash- Shu'ara, No. 26, verse 95

(3) Sura Isra', No. 17, verse 64

(4) Sura Al- 'A'raf, No. 18, verse 12

Al-Kahf [18:50]

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ
 مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ
 دُونِي وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا ﴿٥٠﴾

Behold! We said to the angels, "Bow down to Adam": They bowed down except IBLIS. He was one of the Jinns, and he broke the Command of his Lord. Will you then take him and his progeny as protectors rather than Me? And they are enemies to you! Evil would be the exchange for the wrong-doers!

MUHAMMAD HUSAIN TABA TABAI (AR)

God says, " And remember when we said to the angels " Prostrate to Adam" So they prostrated except Satan. He was one of the Jinns and he disobeyed the command of his Lord" Surah Al Kahaf verse eighteen.

This was the second reminder for the Messenger of what occurred between Satan and God when He asked the angels to prostrate and they all did except for Satan for he was one among the Jinns. Thus he disobeyed God.

This incident tells us that Satan was a Jinn and his progeny is the enemy of mankind and never thinks about their betterment. It does not become mankind to ally itself with them and their adornment of sins for they should go astray from God and accept the invitation of Satan.

God says, " Will you then take him [Satan] and his offspring as protectors and helpers rather than Me while they are your enemies?"

You should not take Satan and his children as your helpers, protectors, and friends for they are your enemies. Friendship here means obedience of Satan and the things he hand his children urge you to. Those who obey them have taken Satan as their Lord. This is how the commentators have explained the verse.

It is not farfetched to say that the word "wilayah' or friendship may mean friendship and planning because just in the manner the idol worshippers worship the angels for betterment and welfare they worship the Jinns to avoid their displeasure. God has already clarified that Satan is from among the Jinns and has children. It is he who is to be blamed for mankind going astray and adopting the path of wretchedness (which is of course because of his temptations).

The verse will now mean, " Do you worship Satan and his helpers as Gods .Do you try to get close to them even though you know that they are your enemies?"

The next verse proves that their refusal to give witness to God proves that they are no longer obedient. The verse ends on declaring them (Satan's helpers) as saints and this means that they have replaced God with Satan for their allegiance.

" Evil is the exchange for the sinners".

The commentators have debated on this stage about the inclusion of Satan in the order to the angels to prostrate before Adam. He was a Jinn. We have explained this in the commentary of Surah A'raf.

MIR AHMED ALI (AR)

Refer to the commentary of al Baqarah: 34; Hijr: 28 to 31 and Bani Israil: 61.

IBLIS VERSE 8

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

- Prostration is of three definite categories. The first is the prostration of worship which is only for Allah (S.W.T.), like the prostration in prayer.
- The second is the prostration of obedience like the prostration of angels to Adam which was for the sake of the obedience of the command of Allah.
- The third is the prostration of honouring and grandeur, like Jacob's prostration to Yusuf.

Of course, the story of the creation of Adam and the angels' prostration to him and disobedience of Satan has repeatedly been stated in the different verses of the Qur'an, but, as we have formerly pointed out, these repetitions contain some different points, so that each of which refers to a particular matter.

And in view of the fact that in the former explanations, the circumstance of the tyrant haughty rich people before the poor, the oppressed, and their end, had been illustrated, here, in this verse, the words are upon the Satan's disobedience from prostrating to Adam in order that we know the fact that, from very beginning, pride has been the cause of infidelity and insolence.

In addition to that subject, this story defines that aberrations usually originate from satanic temptations.

At first, the Qur'an says:

"And (remember) when We said to the angels: 'Prostrate to Adam,' So they (all) prostrated except Iblis; ... "

This exception may bring this misconception into being that Iblis was among the kind of angels, while the angels are immaculate, and then how did Iblis pave the path of disobedience and infidelity?

That is why, immediately after that, the Qur'an adds:

"...he was of the jinn, and he rebelled against his Lord's command. ..."

Satan was not of the kind of the angles, but because of servitude, submission and proximity to Allah, he was placed in the row of angels, so respectfully that, perhaps, he was even as a teacher of them. But, as a result of haughtiness and pride, he became the most accursed and hatred creature of divine portal. Then, the verse continues saying:

"... Will you then choose him and his seed as your protecting friends instead of Me, when they are enemies to you? ..."

They are your harsh enemies who have made an oath to be against you, and have decided to lead all of you astray and make you miserable.

Obeying Satan and his progeny, instead of obeying Allah, is an evil exchange for the wrong doers. The verse says: "... Evil would be the exchange for the unjust!" How a wise person may choose an enemy, who has taken a decision to destroy him and has sworn upon this enmity, as his guardian, leader, and support?

Ta-Ha [20:116]

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ

When We said to the angels, "Prostrate yourselves to Adam", they prostrated themselves, but not IBLIS: he refused.

MUHAMMAD HUSAIN TABA TABAI (AR)

- This is the story about Hazrat Adam being admitted into a heaven and then being asked to leave.
- It is about the temptation by Satan and God's judgment according to the circumstances at that time.
- It is about the welfare and betterment of those who obey god and the wretchedness of those who disobey Him.

This incident has been described very lucidly in this Surah and this is borne out by the verses that follow. It is about the rewards and punishment for obeying and disobeying God.

God says, " *So will we reward him who transgresses and rejects the sign of the Lord and verily the torment of the hereafter will be more severe and ever lasting.*" (20:127) This is the way in which this verse is connected with the repentance of Adam and the verse discussed previously.

God says, " *Verily I am most forgiving to one who repents, believes and does good deeds, then he continues to follow the right guidance.*" (20:82) What we gather from this event that has been presented here and also in Surahs Baqarah and A'raf is that it describes man in relation with the life on this earth.

- This is why God created man as the best specimen and endowed with plenty of his graces.
- He installed him in peaceful place and he was asked to avoid craving for this world by forgetting God and was told not to be wasteful.
- He was told to respect his responsibility, desist from disobeying God, and not to obey Satan's temptations for He (Satan) presents evil in an adorned form.
- If mankind follows him and forgets God then Satan will get control over them and he will use them for evil.
- Whoever craves for the worldly enjoyments will crave for it all his life and this is all that he will have so much so that he forgets God.
- He will now deserve the torment and punishment meted out to him and Satan will take control over him through the evil that he tempts him to do.
- He will then continue from punishment to another and each is more severe than the preceding one.
- He is finally asked to leave God's realm of rewards and goodness and join his destiny with Satan.

The case of Hazrat Adam is reflected in the above light. He did what he did after God had installed him in an interim heaven that reflected the comforts of the actual Paradise in the days before God had formulated any laws for mankind. According to Surah Baqarah and A'af the order given to Adam was an advisory and not a compulsory commandment and so did not merit any penalty as per the Shariah laws imposed later.

God says, " *And remember when we said to the angels " Prostrate before Adam" They prostrated (all) except Satan."* (20:116)

What is not said but inferred is that we should recount the covenant wherein God asked the angels to prostrate before Adam, all did except Satan for he forgot the covenant and so God says, "He refused" This is the answered to the unspoken question (What did Satan do?)

God says, " Then We said, " *O Adam! Surely He (Satan) is your enemy and your wife's so do not let him get you exiled from Paradise for then you will be put to hardship."* (20:117) This advisory was given to Adam after Satan had refused to prostrate before him.

God says, " *You will be put to hardship"*,

Here the cause for being exiled from Paradise is being presented. Satan is intentionally disobedient and so Adam is told to avoid being tempted by him for he is the sworn enemy of both Adam and his wife. If, however, they both obey and follow his temptation then he will temporarily take control over their actions and his will result in their ouster from the interim Paradise where they now lived.

Imam Razi has mentioned a few causes of the animosity that Satan had with Adam and his wife but they are very weak and need not be mentioned here because they will not benefit any one. The main reason for Satan's animosity was that he was ousted from the realm of God's grace, was declared as the one who had strayed and so was cursed till the Day of judgment before which he would die. This is reflect from the words of God in Surah Al-Hijr verse 39.

Satan says, " *O My Lord! Because you misled me I shall indeed adorn the path of error for them (mankind) on earth. I shall mislead them all."*

In Surah al-Isra verse 62 Satan says, " *See? This one whom you have honored above me, if you give me respite, I will surely seize and mislead his offspring all but a few."* God did give prominence to Adam and to his progeny and had ordered the angels and the Jinn to prostrate before him but the latter's refusal to obey the command lead to his downfall and ignominy.

The word "hardships" here refers to the trials and tribulations that Adam and his progeny would face upon earth regarding, all requirements for existence, like food, dwelling, water etc and this should be compared with the "carefree" and untroubled life that he had in his interim heaven.

This is explained in the words of Surah Ta-Ha verses 118 and 119, " *Verily you have (a promise from us) that you will never be hungry therein nor naked. And you shall not suffer therein from the sun's heat."* Here the verses speak of the life in the interim heaven before Adam was asked to enter it. Here would be a life without hardships and toil. We should then compare it with the life on earth where mankind has to strive of every necessity to be fulfilled. This was an advisory to Adam before God formulated any Shariah Laws to be enforced hence Adam's folly of eating the fruit was not a sin.

Adam was told that this Satan was his enemy as well as the enemy of his wife but then Satan "whispered his temptation" Then his Lord chose him (Adam) and turned to him with forgiveness though he had already warned him that Satan would tempt him and his wife and have them exiled from that interim heaven.

They had both eaten from the tree the result was that their genitals were exposed. They then covered themselves with the leaves of paradise. It is only then that God said, " *Descend! Both of you together for some of you are enemy of the others.*" Surah Ta-Ha verse 123. They were then sent to this earth where they and their progeny would strive for all necessities and face the hardships of toiling in the sun. All this while they had been told that they would always stay in Paradise and would have a life without hardship provided they were not obedient to Satan and his temptations.

MIR AHMED ALI (AR)

Verse 115

Aqa Mahdi Puya says:

Adam was advised not to approach the tree if he wanted to live in the blissfulness he was in, otherwise he would have to leave it and go into the world to face its hardship and its tests and trials. Adam apparently chose the life of the world. See commentary of Baqarah: 30 to 38; Araf: 11 to 25; Hijr: 28 to 42; Bani Israil: 61 to 65 and Kahf : 50.

All his needs and comforts had been provided for in the life of bliss Adam and Hawwa were living in, but there is no mention of the heavenly bliss (the nearness and the pleasure of Allah) described as the greatest enjoyment in verse 15 of Ali Imran and verse 72 of Bara-at. Shaytan had no idea of such a place. He only saw the comforts of the place Adam was inhabiting and, out of spite and vengeance, decided to take him out from there and throw him in the land of test and trial, toil and hardship. Those who fail to understand the story of Adam should study the following facts to have a clear view:

Adam and his progeny were sent in this world to fulfil the covenant they made with Allah. For those who followed the guidance sent down by Allah it was a blessing.

Adam was created to represent Allah on the earth as His vicegerent (Baqarah: 30). His stay in the place of bliss (not the paradise) was temporary. Adam was not a weak-willed being who even was not able to control himself when Shaytan lured him through his wife. Certainly Allah would not choose such a weakling as His vicegerent whom the angels had to accept as their superior (Baqarah: 31 and 32). Allah has created man in the best mould (Tin: 4), and on account of this superiority He commanded the angels to prostrate before Adam (Baqarah: 34).

Ibrahim was chosen as an Imam for the whole mankind when he passed the test (Baqarah: 124). Adam established his superiority over the angels when he displayed the knowledge of the names Allah taught to him (Baqarah: 31).

Adam also passed the test. Therefore the behaviour of Adam should be understood in the light of the test after completion of which he was appointed as the vicegerent of Allah. Verses 40 and 42 of Hijr; 65 of Bani Israil; 51 of Maryam and 33 of Ahzab assert that Shaytan has no authority over those servants of Allah who have been freed from the taint of evil and purified; and Adam was one of them, so there was no question of Shaytan misleading Adam after he was selected as the vicegerent of Allah.

As Imam Ali bin Musa ar Ridha has pointed out these events (of test and trial) took place in the place of bliss where Adam was not yet aware of the names, therefore was not yet chosen as the vicegerent of Allah.

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

From the beginning of the Qur'an up to here, this is the sixth occurrence where we recite about the story of Adam and Iblis. Before this, there have also been some remarks mentioned in Suras Al-Baqarah, Al-A'raf, Al-Hijr, Al-Isra, and Al-Kahf.

The purpose of 'covenant', mentioned in this verse, is the command of Allah saying not to eat from that particular plant; and the objective meaning of 'forgot' is the lack of care in fulfilling the command of Allah (S.W.T.), otherwise, an absolute forgetfulness does not deserve warning and criticism. The purpose of 'constancy', mentioned in the above, is 'a firm will' before the temptations of Iblis.

Imam Kazim (AS) says:

The command of prostration and then the disobedience of Satan is a kind of solace for the Prophet of Islam (S) meaning that if his command was not obeyed, he would not be worried since Iblis did not obey His command, either.
(Al-Kafi, vol. 1, p. 412)

As it was mentioned before, the struggle of 'right and wrong' is not limited to the present time and past time, or to Moses (AS) and Pharaoh. It has existed since the time of the creation of Adam and it continues forever.

At first, the Qur'an refers to the covenant of Adam with Allah. It says:
" And We had made covenant with Adam before, but he forgot, and We found in him no constancy."

The purpose of this covenant cited in the abovementioned verse, is the command of Allah meaning that they would not approach the prohibited tree.

No doubt Adam did not commit any sin, but what he did was 'leaving the better'. The course of dwelling Adam inside Heaven, in principle, was an experimental course for him to be prepared for the life of the present world and accepting the responsibility of duties.

Then, the Qur'an has pointed to another part of this story, when the verse says:
" And when We said to the angels: 'Prostrate to Adam', they (all) prostrated except Iblis; he refused."

Here, by this statement, the great rank and position of Adam is made manifest, Adam whom all angels prostrated for. Moreover, the enmity of Iblis against him, from very beginning, is also manifested.

There is no doubt that prostration, in the sense of worship, is allocated to Allah (S.W.T.), and besides Allah no one and nothing can be worshipped. Thus, the prostration of angels was done before Allah (S.W.T.), but for the sake of the creation of this great creature, Adam, who was eligible of the praise of that Creator.

Ash-Shu'ara [26:95]

وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ ﴿٩٥﴾

"And the whole hosts of IBLIS together.

MUHAMMAD HUSAIN TABA TABAI (AR)

" And they will be thrown on their faces into the fire with Satan and all his followers."

Verse 36 of Surah Zukhruf says, " *Whosoever withdraws himself from the remembrance of the Most Beneficent (God) We shall appoint for him an evil one to be his intimate companion.*"

Surah Zukhruf verse 39 says, " *Never shall it profit you on this day since you committed injustice. So be partners in the chastisement.*"

Both these verses speak of the ultimate punishment that will be meted out to mankind on the Day of Judgment for obeying Satan's commands. Satan and his cohorts to will be thrown into Hell also and both the groups shall be held accountable on that Day.

MIR AHMED ALI (AR)

See commentary of An-am 75 to 84 Maryam 41 to 50; Anbiya: 51 to 71; Bara-at : 114 and Ibrahim: 35 to 41, for Ibrahim.

AL-ANAM – VERSE 74

It is a historical fact that in the days of Ibrahim the patriarch of the family was addressed as father. The Christians address their priests as father, and in the same sense they refer to God as the father in heaven. Many traditions say that the real father of Ibrahim died before his birth and he was brought up by Azar, his uncle, who was the patriarch of his family. It is also said that Azar, his uncle, married his mother after his father's death, therefore Azar was also his step-father. The Holy Prophet's claim that impurity of ignorance and infidelity never touched any of his ancestors from Adam to Abdullah also confirms the abovenoted fact. The word ab may mean an uncle or an ancestor as Ismail, the uncle of Yaqub, has been addressed as ab in verse 133 of al Baqarah. According to Genesis 11 : 27 the name of Ibrahim's father was Terah. In the Talmud his name is Therach. In verse 41 of Ibrahim, Ibrahim prays for his parents along with the other believers which shows that his father was a believer, otherwise a prophet of Allah could never have associated an infidel with believers and prayed to cover him with Allah's mercy. Azar was his uncle or the brother of his grandfather.

Ibrahim lived among the Chaldeans, who had great knowledge of the stars and heavenly bodies. The Babylonian religion was an admixture of animism and nature worship. The two powers most commonly chosen were the sun and the moon. Allah showed him the spiritual glories behind the magnificent powers and laws of the physical universe. When he saw the waning of the stars, the moon and the sun, he saw through the folly of idol-worship and the futility of worshipping distant beautiful things that shine, to which the ignorant ascribe a power which is not in them. They rise and set according to laws whose author is Allah. Its worship is therefore futile. Appearances are deceptive. That is not God.

It is a folly to worship created things and beings when the author and the creator is there. All must turn to the true God, renounce all these follies, and proclaim one true Allah.

Ibrahim was free from superstitious fears, for he had found the true God, without whose will nothing can happen. He admonished his people to come in the security of faith instead of wandering in the wilderness of fear by worshipping the "setting ones" creatures created by Him.

Those who believe and do not intermix belief with iniquity (zulm) are the rightly guided. In view of this Quranic condition the position of those companions, who deserted the Holy Prophet in battlefields, now and then, doubted his integrity and judgement, becomes dubious.

The spiritual education of Ibrahim (given to him by Allah) enabled him to preach the truth among his people.

Aqa Mahdi Puya says:

Zulm means (any) evil or transgression in thought or action. In their supplications, the prophets and the Imams have used the word zalim for themselves in order to describe their humble position before Allah at the time of seeking His mercy (refer to Anbiya : 87) because all created beings, be they prophets or Imams, need His mercy at all times in their lives here and hereafter. They have used it to avoid vanity or pride so that through utmost humility they could become thoroughly devoted to the service of Allah. Such a confession is a part of the tasbih (glorification of Allah) they used to recite again and again, sitting, standing, walking or reclining.

The Holy Prophet said:

We do not know Thee, O Lord, as Thou should be known, nor do we worship Thee as Thou should be worshipped.

Maryam – Verses 41

Refer to the commentary of Baqarah : 124 to 129; An-am: 74 to 87; Bara-at: 113 and 114 and Ibrahim : 35 to 41 to know about Ibrahim, particularly the fact that the parents of Ibrahim were believers, but Azar, the patriarch of his tribe and his uncle, was a disbeliever.

Aqa Mahdi Puya says:

In verse 84 of Shu-ara Ibrahim prays to Allah to appoint a truthful tongue for him in his latest generation. The earlier generation of Ibrahim, the Israelite branch, in which many prophets of Allah were appointed, had not been selected by Allah, after prophet Isa to be honoured with prophethood. The Ismaelite branch, his latest generation, began with the Holy Prophet and continued through Ali ibn abi Talib upto Imam Mahdi al Qa-im. See commentary of al Baqarah: 124. The mood and manner of this prayer is also present in his prayer mentioned in al Baqarah: 127 to 129 and in the prayers of Is-haq and Yaqub and other prophets of Allah-the appointment of a truthful tongue to represent them all.

Is aliyyan, in verse 50, an adjective qualifying the tongue, or the second object of the verb ja-alna? However, unless a particular person is implied by the truthful tongue, aliyyan does not belong here. Therefore it must be read as "the truthful tongue", the sublime and exalted Ali ibn abi Talib; or Ali be taken as a proper noun. There is no difference between these two alternatives because he was not only ali by his name but also, in all aspects of his personality, he was ali in the real sense of the adjective. He was created ali by the aliyyul ala, the highest high, the Lord of the worlds. As the gate to the city of knowledge (the Holy prophet) he was the "truthful tongue" of all the previous prophets of Allah, because whoever represents the Holy Prophet represents all the prophets of Allah. Therefore he is rightly known as the kitabullah al natiq, the speaking book of Allah.

Al-Anbiya – Verse 51

Before Musa and Harun Allah bestowed rushd (guidance) on Ibrahim.

Different aspects of Ibrahim's excellence have been mentioned in the following verses:

Al Baqarah: 124 to 127, 130, 132, 135, 258 and 260.

Ali Imran: 67, 95, 97

Nisa: 125

An-am: 74 to 83

Bara-at: 113,114

Hud: 69 to 76

Ibrahim: 35 to 41

Hijr: 51 to 60

Nahl: 120 to 123

Maryam : 41 to 50

Anbiya: 51 to 73

Hajj: 26 to 29

Shu-ara: 69 to 89

Ankabut: 16,17,24,31,32

Saffat: 83 to 113

Dhariyat: 24 to 34

Mumtahinah: 4.

When Allah bestowed rectitude or discerning ability (rushd) on Ibrahim, he set his divine mission in motion and showed the right path to Azar, his uncle (see commentary of An-am: 75 and 77 to 84; and Maryam: 42 to 49), and his people. Although Azar brought him up and was like a father to him, Ibrahim stood against him and his people and boldly condemned their false gods. When his duty to his benefactor clashed with his duty to Allah, Ibrahim, as a true servant of Allah, upheld the truth and opposed the falsehood tooth and nail, for which he was subjected to the fire of persecution, but his firmness and devotion drew Allah's mercy, and the very painful affliction he was placed in became his joy and comfort. It is an everlasting lesson to mankind.

It was a day of festivity. The idolaters were rejoicing in the streets and open fields. Ibrahim broke all their idols to pieces but left the chief idol intact. When they came back and found their idols lying broken on the floor they brought Ibrahim on the scene and asked him if it was he who did that with their gods. Ibrahim pointed to the chief idol, left intact by him, and asked them to find out the truth from him. It is obvious that the question of lying or deceit on the part of

Ibrahim rises nowhere in the whole episode. Ibrahim had the best of the argument. They knew the idols could not speak. They turned to each other and confessed their folly and hung their heads in shame. When they admitted that idols could not speak, Ibrahim put forward his decisive argument mentioned in verses 66 to 67 about the unity of Allah beside whom no one should be worshipped.

Nimrud ordered Ibrahim to be cast into a furnace. He had a pile of wood set on fire, and Ibrahim was cast into it. Ibrahim proclaimed the true faith in Allah, knowing full well that Nimrud, whom the idolaters worshipped as god, would put him to death. Likewise Imam Husayn, the Ibrahim of Karbala, a descendant of Ibrahim about whom he had taken a promise from Allah to make him an Imam as He appointed Ibrahim an Imam over the mankind (Baqarah: 124), proclaimed and upheld the true religion of Allah, knowing full well that the Nimrud of his times, Yazid bin. Mu-awiyah, would put him to death. Like the idolaters of Nimrud the followers of Yazid also hung their heads in shame and are being cursed and condemned by all reasonable human beings in every age. Imam Husayn said to the followers of Yazid:

Safeguard yourselves against evil. Fear the wrath of the Lord.

Almost the same warning was given by Ibrahim in verses 66 and 67. The enemies of the Holy Prophet and his Ahl ul Bayt persecuted and killed the holy Ahl ul Bayt one after another and also their true followers when they could not deny their rights and privileges bestowed on them by Allah on account of their excellences and achievements, just as the idolaters of Nimrud decided to burn him and protect their ideologies and creeds.

When Ibrahim was being thrown into the fire several angels requested Allah to allow them to save Ibrahim from the blazing fire. "Help him if he seeks your help" was the reply. They came to him, but he said: "It is between me and my Lord. Let His will be done." Jibra-il advised him to beseech Allah for help. Ibrahim said: "My Lord knows that which is taking place." As the chosen friend of Allah, Ibrahim put his trust in Allah. Every messenger or prophet of Allah did the same as Ibrahim did whenever there was a trust, but the Christians have lowered the status of Isa by fabricating false stories about him in Matthew 26: 39 and 27: 46. It is stated therein that when Isa was to be crucified he said:

"My heart is ready to break with grief." He went on a little, fell on his face in prayer, and said: "My father, if it is possible, let this cup pass me by. Yet not as "I will, but as You will".

And about three Jesus cried aloud: "Eli, Eli, Lema sabachthani"? which means, "My God, my God, why hast Thou forsaken me?"

This could not be Isa. These words must have been spoken by the man who was crucified in his place.

Husayn bin Ali, the divinely chosen Imam in the progeny of Ibrahim, gave the same reply to the angels which Ibrahim had given to them when he rested his forehead on the burning sand of Karbala in prostration before his Lord at the time of Asr prayers. While swords, arrows, spears, daggers, lances and stones were cutting up his body, he said:

O Merciful Lord of the worlds! Husayn, Thy servant, has sacrificed in Thy way everything he had received from Thee.

Accept the humble sacrifice of Thy servant. If I, the grandson of Thy messenger, had more, I would have surrendered that too to Thee willingly.

O my Lord! Be merciful, oft-forgiving to those of Thy sincere servants who are less careful in Thy obedience."

The Lord of the worlds said: "O My beloved! May I help you?"-(to free you from the clutches of the accursed followers of Shaytan)-The Imam said:

"O my Lord! I seek Thy help to keep me steadfast in this hour of service to Thee to the utmost degree which shall please Thee the most."

When Ibrahim was thrown into the fire, the fire became cool and a means of safety for Ibrahim under the command of Allah.

The persecutors of Ibrahim were the worst losers. A host of mosquitoes attacked them. One mosquito entered into the brain of Nimrud through his nostrils and killed him. For the blessings Ibrahim received from his Lord refer to the commentary of Baqarah: 124.

For what pleased Allah most concerning Imam Husayn see commentary of As Saffat : 107 wherein the sacrifice of Husayn has been described as "dhibhin azim" - the greatest sacrifice.

IBRAHIM – VERSES 35-41

Prophet Ibrahim prayed to Allah to make the city of Makka a place of security and non-violence, by declaring its precincts sacred and inviolable. See commentary of al Baqarah: 124 to 129 and Ali Imran: 95 to 97. Ibrahim asks Allah to protect him and his sons (baniyya) from going astray and worshipping the idols. The idolatrous tribes of Quraysh were also the descendants of Ibrahim through Ismail, therefore the word baniyya in his prayer refers to those of his descendants who were like him in purity and excellence, mentioned in the commentary of al Baqarah: 124.

As verse 95 of Ali Imran says Ibrahim was an upright monotheist, yet he says wajnubni (preserve or save or protect me) and includes his descendants like him.

In this verse Ibrahim makes clear as to who he wants to be saved alongwith him namely that only those who follow him would be among his Ahl ul Bayt. Please refer to the commentary of al Baqarah: 124 to 129.

Once a man, in the time of Imam Jafar bin Muhammad as Sadiq, tried to make fun of the Ahl ul Bayt by stating that they were the descendants of the idolaters.

The Imam said:

Your statement is wrong. Neither Ibrahim nor Ismail nor his sons for whom Ibrahim prayed did ever worship any one other than Allah. Faman tabiani in Ibrahim's prayer refers to us who have always been saved by Allah from going astray. We follow his faith and we are from him. He prayed for Allah's forgiveness for those who deviated from his path.

Aqa Mahdi Puya says:

The ancestors of the Holy Prophet ascending upto Ibrahim were free from the dirt of polytheism. All of them followed the creed of Ibrahim. The Holy Prophet claimed that Allah kept his ancestors upto Adam free from polytheism. The continuity of spiritual inheritance was severed whenever any one of them deviated from the path of true faith, like the son of Nuh about whom Allah has said that he was not the son (inheritor) of Nuh.

Please refer to the commentary of al Baqarah: 124 to 129.

Imam Muhammad bin Ali al Baqir said:

We the Ahl ul Bayt are meant by "them" whom Ibrahim mentioned in his prayer when he said: 'Make You (O Allah) therefore the hearts of some of the people to yearn towards them.'

The people mentioned in his prayer are those who remain faithfully attached to the Ahl ul Bayt, known as their Shi-ahs (devout followers)."

Aqa Mahdi Puya says:

Some of Ibrahim's descendants might have been compelled under unavoidable circumstances to conceal their true faith, but Allah knows the truth. It is reported that Ibrahim himself concealed his true faith to avoid unnecessary complications as similarly Abu Talib did to save the Holy Prophet from the clutches of his enemies.

There shall always be an inheritor of Ibrahim's creed among his descendants to defend and promote the religion of Allah. See commentary of al Baqarah: 124.

Aqa Mahdi Puya says:

Ibrahim asks Allah to favour his parents with divine grace and forgiveness and keep them safe from sinfulness, therefore there is no doubt that his parents were true believers. See commentary of An-am: 75 to 84 to know that Azar was not his father but an uncle whom Ibrahim tried to bring into the fold of true faith but failed, and finally disassociated himself from him (Bara-at: 114).

Saad [38:74]

إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنَ الْكٰفِرِيْنَ ﴿٧٤﴾

Not so IBLIS: he was haughty, and became one of those who reject Faith.

MUHAMMAD HUSAIN TABA TABAI (AR)

"So the angels prostrated all of them together," The verse does not mention any exception. "Except Satan, he was vain and was one of the disbelievers."

It was the vanity of Satan that kept him from obeying the command of God. The verse 33 of Surah Hijr says, "Satan answered (when God asked him the reason for his disobedience); *I am not the one to prostrate myself to a human, whom you created from the sounding clay of altered black smooth mud.*"

God had asked him, "O Satan, what prevents you from prostrating yourself to the one whom I have created with both my hands and breathed my spirit into him! Are you too proud (to prostrate yourself to Adam?) or are you one of the exalted ones?" Again in Surah Ya-Sin verse 71 the words "What Our bare hands have created" reiterates and supports the above words. Verse 3 of Surah Al-Mulk says, "Then look again. Can you see any defects? Then look again and yet again" but Satan, "was haughty and became one of the disbelievers." It was this pride that kept him from obeying God's command of prostration and a result he became the cursed one till the Day of Judgment.

In Surah Yunus verse 83 it says, "the Pharaoh was the arrogant tyrant on earth." For he had followed Satan the first of the Arrogant. Satan had said, "I am better than he (Adam); you created me from fire and him out of clay." The reason he gave for his disobedience was that he considered himself superior being created out of fire what he did not realize that it is God who decides the superiority of his creation and this original sin of his led him to be ousted from heaven and be accursed for all times.

God then said, "Then get out from here! Verily you are an outcast and My curse is upon you till the appointed hour" and Satan stood cursed by God.

Satan then said, in verse 79, "Give me respite till the day the dead are resurrected." Or till the day of the appointed hour.

He had asked for respite till the Day of Judgment but God allowed him respite up to the appointed hour known only to Him but as the verse infers a time earlier than the Day of Resurrection. Satan was upset by this curtailment and so said, in verse 82, "By your might I will certainly beguile them all. Except your chosen slaves among them."

God then said, in verses 84 and 85, "It is in truth, and the truth do I speak, I will certainly fill the Hell with you and those who follow you, all together." This portrays the stand of truth against the falsehood; the goodness against the evil and the ultimate fate of the disbelievers in God but believers in Satan is conveyed. The words "with you" here defines the Satan and his progeny and the followers are the disbelievers from among mankind. This is also confirmed from the verses in Surah Baqarah, A'raf, Al Hijr, and Al Isra.

Then the Surah in verse 86 says, " *Declare (O Mohammad) No wage do I ask from you for this nor am I a pretender.*" This was to allay the idea that the elders of Quraysh had propagated, by saying (see verse 6)," *Go on and remain constant to your Gods, Verily this is a thing designed (against you).*"

The verse refutes this idea totally that the Messenger was a Pretender. He did not ask for "any wage" for the services he had rendered to them, because he was not a pretender. Verse 87 says, *This (Qur'an) is only a reminder for all the worlds (of Jinns and mankind).* And then adds in verse 88, *You shall certainly know the truth (about it) after a while.* The words, " after a while" has been interpreted by some as the Day of Judgment, the day of Death, the day of Badr. This may also mean a period that includes all the above.

MIR AHMED ALI (AR)

Refer to the commentary of al Baqarah: 30 to 38 (**Iblis Verse 3**); Araf: 11 to 18 (**Iblis Verse 2**) and Hijr: 28 to 43 (**Iblis Verse 8**)

Aqa Mahdi Puya says:

Taswiya and its derivatives are used in the Qur'an for Adam and for the Holy Prophet and other prophets. This refers to a very high state of realization by the cognitive self which enables to have an appropriate view of all things; and Adam was honoured with this quality. The angels' view was one sided. Refer to Hijr: 29.

There are two realms, physical and spiritual, az zahir (the manifest) and al batin (the hidden), and both are the manifestation of Allah's name.

Shaytan was proud of the power of fire, he was made of, and despised the infinite power of reciprocity of clay from which Adam was made.

Saad [38:75]

قَالَ يٰٓإِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإَيْدِي ۗ أَسْتَكْبَرْتَ ۗ أَمْ كُنْتَ مِنَ الْعَالِينَ ﴿٧٥﴾

((Allah)) said: "O IBLIS! What prevents you from prostrating yourself to one whom I have created with my hands? Are you haughty? Or are you one of the high (and mighty) ones?"

MUHAMMAD HUSAIN TABA TABAI (AR)
Iblis Verse 12

MIR AHMED ALI (AR)
Iblis Verse 12

Saad [38:76]

قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ ﴿٧٦﴾

(IBLIS) said: "I am better than he: You created me from fire, and You created him from clay."

MUHAMMAD HUSAIN TABA TABAI (AR)
Iblis Verse 12

MIR AHMED ALI (AR)
Iblis Verse 12

Saad [38:79]

قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿٧٩﴾

(IBLIS) said: "O my Lord! Give me then respite till the Day the (dead) are raised."

MUHAMMAD HUSAIN TABA TABAI (AR)
Iblis Verse 12

MIR AHMED ALI (AR)
Iblis Verse 12

al Qummi (AR) on IBLEES

The narrator says , My father quoted Ibn Abi Umair, who quoted Jameel, and he in turn quoted Abi Abdullah (AS) who was asked about something that led to waywardness and he replied,

- Yes, the disbelievers went astray because God ordered the angels to prostrate before Adam and this order included both the Jinns and the angels.
- Iblis was stationed with the angels in the heavens.
- He worshipped God and the angels used to consider him as one of their own though he was not.
- When God ordered the angels to prostrate before Adam Iblis was filled with envy and he expressed, this made the angels understand that he was not one of them.

The people asked the Imam, How did this order include Iblis when it was given specifically to the angels? He answered,

- Iblis was their companion and was not an angel because God ha created a being before Adam on this earth and Iblis ruled them.
- They created mischief and shed blood and then God sent the angels who slew them and captured Iblis to bring to the heavens.
- Here Iblis began worshipping God and it was only later that Adam was created.

The Narrator says, Hasan bin Mehboob quoted Amirul Mu'minin who said,

- Seven years after the Jinns and the NusNas had existed on earth, God decided to create another being and his desire was extended to the corners of the universe.
- God asked the angels to observe the behavior of the Jinns and the Nusnas and they saw their mischief and bloodshed (of which they had no right), they felt very perturbed and they were furious on the inhabitants of this world.
- They could not contain their anger and said, *Lord! This creation of yours is very lowly and rebellious while you are the most exalted, the all powerful, all controlling and great. They exist on the sustenance You provide them and they prosper because of your kindness but they indulge in all greater sins. You neither feel remorse nor anger for them and you do not take revenge on them despite hearing and seeing all that they do! We feel repulsion due to their deeds because we praise your Omnipotence.*
- When God heard these words from the angels He said, *I am going to send my vice-regent on this earth" and he will represent Me on this earth.*
- The angels submitted, Lord! Will you make one who creates mischief and sheds blood your representative (Khalifa)? (For he too will create mischief and shed blood like the Jinns and the Nusns and they were envious of each other)
- Designate one from amongst us the angels because we do not envy, or shed blood.
- We only chant the praises of our Lord.
- God then said, *I desire to create a being in whose progeny will be born the Prophets, the Messengers and the truly pious ones, the Imams who will be infallible and predestined. I will make them My representatives and rulers over all on the earth. They will stop the beings from sins and warn them of the punishments for wrong doings, they will enjoin the people to worship and obey Me.*

All the beings will tread the right path because of them and I will make these chosen ones my signs and I will destroy the Nusnas through them. I will cleanse this earth through them. I will make the sinful Jinns live in the air separating them from my representatives and they will never be their companions or neighbors for I will create a screen between them. The Jinns will not be able to see my creation nor mix with them. I will not care about those among my creations who will be disobedient.

- The Imam said, The angels then said, *O Lord you do what you desire.*
- The Imam then said, They used to go around the Arsh and God saw them and bestowed His mercy by creating the Baitul Ma'mur.
- He then said, circle it and pray towards the Arsh for this will meet My approval.
- So they encircled it.
- Seventy thousand angels enter this house each day and never return.
- God has made Baitul Ma'mur the source of repentance for those who live in the heavens just as He has made the Ka'aba the source of repentance for those who live on earth ...

The Imam said, This was the argument God gave before the creation of Adam to the angles.

God took a handful of sweet water in His right palm and it froze.

God said, *I will create from you My Prophets, Messengers and the righteous ones who will enjoin people towards the Paradise and that I will be oblivious of those who follow them till the Judgment Day. No one can question what I do but all those created will be held accountable (for their deeds).*

God then took a measure of salt water in His palms and it froze and He said, *From this will I create the oppressors, the Pharaohs and the rebellious Satans and they will way lay people towards the Hell till doomsday and I will remain oblivious of those who follow them. No One can question my actions but all of them will be held answerable.*

There is the clause of Godhead here and the rest have been collected.

- *He then mixed both the waters together and then clay to it.*
- *He asked the wind to blow upon it from east, west, north and south.*
- *They kneaded the clay with water and created air, blood, and phlegm.*
- *The angels moved towards the wind from north and south so the air is in the north of the body, the phlegm is in the middle and the other, gas is in the lower half of the back of the body.*
- *When the body was complete then the portions contain the air were filled with the lust of women, greed and desires.*
- *The portion containing the phlegm was endowed with desire for eating food, righteousness, kindness and stature.*
- *The portion containing the Murra' was filled with, evils, rebellion, haste and oppression.*
- *The portion containing the blood was filled with desires for lust.*

Abu Jafar says,

The first to guess was Iblis and he was also the first to be vain.
Vanity is the first sin through which God was disobeyed.

Iblis said, *Lord! Excuse me from prostration before Adam and I will worship you in a manner unprecedented even by the angels or the chosen Prophets and Messengers.* God replied, *I do not need your worship and you should worship the way I order you to worship and not the way you want.*

So Iblis refused to prostrate before Adam. God said, *Get out from here for you are cursed one till the Judgment day.* Iblis retorted, *Though you are just and do not oppress any one but how do the rewards for my goods deeds now stand erased?*

God said, *You ask me for a boon in this world and I will reward you for the deeds you have done.*

So he first asked for a life until the Doomsday. God granted his wish. Iblis then said, *Give me the power over the progeny of Adam* and God granted his wish. He said, *Let me run with blood in their veins* and this too was allowed. He asked, *Grant me two offspring for every child born to a human and that I should see mankind but they should not see me and that I should appear to them in any guise I wish,* God granted this wish too.

Iblis asked for a boon and God said, *I have made their hearts an n abode for you.* So he was pleased and said, *This is sufficient. Because you have so misled me, I shall indeed adorn the path of error for them on earth and I shall mislead them all except your chosen slaves amongst them.*

The Narrator says, My father quoted Ibn Umair and Zurara quoted Imam Sadiq who said,

When god had granted these powers to Iblis, Adam said, *Lord! You have given him the power to tempt my progeny and permitted him to run with their blood in their veins so what will be the fate of my progeny?*

God said, *For you and your progeny, the punishment for a single sin will be one but the reward for each good deed will be ten fold!*

He prayed *God grant me a boon*

God answered *that this will be till the last breath.*

He again said, *Lord! Increase it for me*

God answered, *I will forgive them and will overlook their misdemeanors.*

Adam said, *This is sufficient for me*

The narrator says, I told the Imam, *May I be sacrificed upon you, for what did Iblis get what was granted by God?* He said, *Those were the rewards for his good deeds till then.*

The narrator says, I asked the Imam, *May I be sacrificed upon you, what was his deed?* He answered, *It was the two units of prayer that he had said in the heavens in those thousand years.*

al-Tusi on IBLEES

Baqarah 34

And (remember) when We said to the angels, "Prostrate yourselves before Adam. And they prostrated except Iblis, he refused and was proud and was one of the disbelievers.

Literally, the verse tells us that all the angels were ordered to prostrate because the verse has a commonality. A group of scholars says that the order was specific for the angels through whom God had cleansed the earth of all rebellion and mischief. The first view is closer to the truth.

As far as the dictionary goes the words prostration, humility, submissions have the same sense. The opposite of humility is pride or vanity. In Shariah, Sujud is the word used for a specific action during the Namaz like Rukuh or Qunut. Touching one's forehead to the ground is Sajdah or prostration.

The decision of God for prostration: God says "Prostate before God" and this prostration has been explained as the prostration done by a particular part of the human physique. Plural form of Sujud is Sajad. One group says that Sujud means to submit with humility and Zalil means humility.

There are four kinds of prostration,

- ❖ the prostration in Namaz,
- ❖ in recitation of the Holy Qura'n,
- ❖ in thanksgiving, and
- ❖ the prostration in rectification.

The word A'ba means to refrain or abhor. A'ba means to refuse or to deny something in reply.

The words, Istakbar, Attakabar, Ta'azam, Wal Tajabar are similar in meaning. The scholars have said that Al Kabar, Al Azmat are regarded as greater sins (Al Ismal Kabeer).

When you decide to do something important you say that you want to do something that is not insignificant. And when you see something great you say that this is something extra ordinary like the women who saw the beauty in Hazrat Yusuf they said it was something extra ordinary and unforeseen.

Al Kibar refers to greatness and is defined in two styles. Greatness in physique or appearance and the greatness in stature. God is defined as the greatest whose greatness is unfathomable. His powers are unlimited and research about it has only produced one word, "Omnipotent" to describe Him.

The commentators present two differentiating reasons for the prostration of the angels.

One group says that the angels were ordered to bow in reverence. (This is as recorded in our commentaries). This is the opinion of the Qaris and the learned and this has been adopted by Akhished and Al Ramani and has attached it to the prostration done by Yaqub in front of Yusuf. This is the reason our Ulema have explained this verse as the proof of greatness of the Prophets as God had asked them to prostrate before Adam. The refusal of Iblis to do so does not make this a greater sin.

There was no reason and no goodness in making Adam the center (Qibla) of the prostration. There was no cause to give the higher ones the order to prostrate before the inferior one. This is why this order will be considered unintelligent. We will soon mention the views of those who object.

Jibai, Balqi and a group have said that Adam was made the Qibla of the angels and they were thus asked to prostrate before him. This view suggests the reverence of Adam but it is weak.

Why did Iblis refuse if Adam was designated as the Qibla EVEN THOUGH THE ANGELS MADE THEIR OBEDIENCE TO HIM? Iblis refused and was proud.

There is a dispute whether or not he was one amongst the angels. Ibn Abbas, Ibn Masud, Ibn Musaib, Futada and Tabari have said that he was one amongst the angels and the proof is that he was separated from them.

God says, "Only Iblis refused for he was among the disbelievers" and he was asked "What prevented you from prostrating before Adam when all the angels had done so?"

This tradition is referred to Imam Jafar Sadiq and is found in our Tafsirs.

Then there is the dispute that one group says he was among the angels and the other group says he was one amongst the Jinns. Some have said that he had the control and ruler ship on this earth and the skies. Yet some say that he used to create mischief through temptations between the earth and the heavens. Hasan Basri and Futada have opined through the Imams that Iblis was not one of the angels as God says.

al-Kashani on IBLEES

Baqarah 32

And the Angels said, "Glory be to you, we have no knowledge except what you have taught us. Verily it is You, the all-Knower, and the all-Wise

33

He said, "O Adam! Inform them of their names" and when he had informed them, He said, "Did I not tell you that I know the Ghaib in the heavens and the earth, and I know what you reveal and what you have been concealing?"

34

And (remember) when We said to the angels: "Prostrate yourselves before Adam" and they prostrated except Iblis, he refused and was proud and was one of the disbelievers."

"You are the all-knower and all-Wise" means that God alone knows everything and every deed and He alone is the creator and doer of deeds.

We say "When the reason for the creation and the superiority of Adam became clear to the angels they submitted in humility and accepted their negligence. They then considered themselves as inferior and lowly, their sense of being all superior was shattered and they were sunk in the sea of humility. So they submitted their knowledge and their station to God. They did not know that they had a permanent station devoid of any conflict but based only on truth. Their actions are singular.

Those who are stationed in Rukuh are always in that position and those in prostration are always in prostration; like those who stand are always standing an so God says, *They know nothing but the station they are in.*

This is the reason there is no competition or jealousy among them. They are like consciousness. Their sight does not obstruct their power to understand the sounds. Nor the power to smell is obstructed by the above two. They are inherently submissive. They do not have the power to sin and can never go against the commands of God for they always obey. They chant the praises of their Lord God at all times. Each faculty of theirs is connected to and the sign of one of the names of God. They never trespass this limit. It is through the power of analysis and intelligence and the power to smell that Adam was superior to the Angels.

O Adam inform them the names

We say, (God ordered Adam in this manner) he was ordered that he should reveal the truth about the angels and give the information of that which was unseen and unknown to them and tell the difference between the symbolism and the other creations. That they should know about His perfection and the omnipotence of God. It is said that it is not difficult for God to instill the powers of the universe into any one thing.

And when He had informed them of their names

So once the angels had the knowledge they were asked to make a covenant to believe in the Prophets and the righteous ones. It was then said, "Did I not tell you that I know the Unseen (Ghaib)?" That God knows all the desires and objections that they hide within themselves. God knows their belief that nothing can be more deserving than them and He knows the reason for Ibis's refusal. Adam was made the sign of God through the obedience of the angels.

And Remember when we said to the angels "Prostrate before Adam!"

Because our Holy Messenger and his Ahlulbait were dormant in the genes of Adam he was given prominence over the angels and this was the reason why the angels were asked to prostrate before him in reverence.

Imam Ali bin Husain said, My father quoted his father about the holy Messenger having said,

O People! When Adam observed a light (Nur) shining forth from the back of his chest after God had placed their figures and he asked God about that light and He said, This light belongs to those figures that are placed at the highest level in the heavens and are the closest to Him and this is the reason why the angels have been asked to prostrate before you but you are only the carrier of this light.

Adam then desired that they be revealed to him and God said, O Adam! Look at the clear Arsh for images of our signs (Nur) behind them and they are now in the back (of Adam). It was like looking at the progeny of man in a clear mirror. So Adam saw our images or reflections and he asked about the real owners of those images.

God said, O Adam these are the most prominent figures in my creation, this is Muhammad and I am the Most Praise worthy. I have joined his name with Mine. This is Ali and I am Aliul Adhim or the greatest and I have joined his name to mine. This is Fatima and I am the Fatir (The Creator) of the earth and the heavens. On the Day of Judgment, she will remove My enemies from my presence and I have joined her name to mine. They are all the best and the most prominent beings in my creation. I receive and grant through them. I promulgate my punishment through them and give rewards through them also. O Adam beseech Me through them when you have any problem. Make them your intercessors because I have sworn that I will not refuse those who pray to me through them for help and I will not refuse any one who begs by their name.

When Adam committed his mistake then he beseeched God through these names and his repentance was accepted and he was forgiven.

They all prostrated except Iblis

Imam Ridha (AS) has been quoted in Al Ma'afi saying,

Iblis was called Haris but he was Iblis because he did not believe in the mercy of God and was proud. His heart was filled with vanity and jealousy and he expressed it. He was then among the disbelievers.

Hazrat Amirul Mu'minin is recorded in Al Ayun to have said,

Iblis was the first to disbelieve and it is he who created disbelief.

In Tafsir Ayyashi and Qummi, Imam Sadiq is reported to have said,

Istakbar or vanity is the first sin through which God was first disobeyed. Iblis said, "Lord exempt me from prostrating before Adam. I worshipped in a manner that has not been done either by angels or your Messengers." God answered, "I have no need for your worship and my worship truly is in the manner that I desire and not the way you want.'

And (remember) when We said to the angels: Prostrate yourselves before Adam. And they prostrated except Iblis, he refused and was proud and was one of the disbelievers.

Remember till you get the knowledge that whatever is in the earth has been created for you. And we said angels we spoke about the angels on this earth.

It is reported in our books that the humaneness of Adam was the station that deserved the prostration of the angels as has been explained previously. Adam therefore deserved the prostration of the angel and it has been said in our books that God gave the order to prostrate before Adam to the angels because of the Light (Nur) of the Holy Messenger and his deputy Hazrat Ali for it had been secreted in the back of Adam's body.

Prostration means standing with all humility and submitting one's heart with all reverence. And since this prostration with all its greatness was done to the form created out of clay, the shariat asked us to submit in the same manner to the Mighty Creator.

When he so desires everything is created out of the word "Be" and they become.

To prostrate is to be subjugated as the angels were before Adam and Iblis was rebellious because of his refusal. Iblis had done something for he should have been repentant.

The word Iblis is not an Arabic word.

He refused and was proud

It was for this pride that he was damned as a disbeliever. His inherent feature was disbelief and refusal to obey and so he could not obey. This disbelief became a part of him after he had once believed and worshipped God and this disbelief gave him the power to disobey. This was his personal decision.

THE ADORNMENT OF THE UNIVERSE AND CREATION OF THE JINNS AND SATANS

It should be known that there are stages for existence and the unseen is unfathomable. Nothing is known about it and nothing is named. The name denotes existence and the manifestation is used to teach or declare. Its stage is a deed, manifestation and knowledge. It is at this stage that its entire feature are declared. Here the name is the caption of the unseen and this is the essence or the unity of God.

This will be manifest and known through the creation of the universe.

- ❖ When all the features are accumulated in one entity then that entity is called Allah.
- ❖ When that entity is connected with creation then he will be called the Will or God.

- ❖ When the creation is manifest then it will be regarded as the result of His will.
- ❖ When He encompasses all that has been created then he will be called Aali.
- ❖ The two unseen will be Arsh and the Kursi.

He has other names besides these.

His glory is reflected in those who have been created spiritually and are called angels. The philosophers call them the heavenly intelligence and the earthly intelligence. Then there is the creation wherein all deeds are recorded and it is called Lauhe Mahfuz and all that has been done and will be done is exhibited in it. The angel is not perturbed by anything more than he is perturbed in confiscating the soul of a believer. The true dreams that are attached to this world are manifest.

- This world is the world of contradiction,
- the place of tribulations and death and also
- the place from where the righteous rise in stature.
- This is the world on which Adam was granted the vice-regency of God and where in he was taught the names.
- It is the world that is also the station of the Jinns and the Satans.
- It is one of the lowest points in the universe far removed from God.
- It is the world of those who will be punished for their misdeeds and a stage of Hell and herein the existence of the Jinns and the Satans is like the existence of the angels. They adopt the form of being that they like just like the angels to manifest themselves. They are powerful and are free from the restrictions of the materialistic existence. They are aware of the past and the future but mankind has no knowledge about it. They are closer to God for they have the capacity to observe the truth.
- There are some evil spirits and they are far removed from God and they have no capacity to observe the truth as if mercy is something beyond their comprehension and they are the Satans and their progeny. This world is below the world of nature. And the world of the angels is above them. We have mentioned what has already been written about. The world of the Jinns is the last world in the creation of the universe.

It should be known that the light that shines on this earth has been described as manifest and is the proof of the unseen. The light is created for vision and highlights that which is not seen. The light exists not on its own but on the physical creation from which it emanates.

Tafsir Al Tibiyan

Surah Hijr (Allah) said: Then get out from here, for verily you are Rajim, an outcast

35

And verily the curse shall be upon you till the Day of Recompense.

36

Satan said, "Lord! Give me then respite till the Day the dead are resurrected

37

Allah said: then verily you are of those reprieved

38

Till the day of the time appointed.

This was said when Iblis refused to prostrate before Adam. This was not an argument in his favor but an argument against him.

Get out from here

Jibai says that God had ordered Iblis to leave paradise but others say that the order was to leave the heavens.

For you are an outcast. Satan was the expelled one.

The curse shall be upon you

Satan was the cursed and the wretched one. The curse here means that he will be far removed from the mercy of God and so it is incorrect to curse the animals.

Iblis however, will be continuously cursed till the Day of Judgment since God Himself has cursed him. He will then be subjected to the fires of Hell. Here "The Day" is the day of rewards like in Surah Fateha that says "Yaumul Ladheena" The day of Judgment.

It is was after this that Iblis said, "Give me respite till the Day the dead are resurrected" or till the day before judgment, or the day when the dead will be raised to be rewarded or punished for their deeds.

God said, *verily you are of those reprieved* and it will be *Till the day and of the time appointed*

One group of scholars says that this means Qiyamat or the Day of Judgment and till then Satan will not be punished; and that it means the day when humans will be resurrected and judged. This is the last day of tribulation on earth.

Iblis had prayed for a life up to the Day of Judgment but God did not grant him this plea and he was given respite till the appointed time, which is the last day of existence and tribulations. Balkhi said that this appointed time was the day when Iblis would meet his death and the time is known to God. It is incorrect to say that God answered that He would keep Iblis alive till the appointed time for this would mean that He misled him.

Tafsir Al Tibiyan

Surah Hijr 39-41

Satan said: *Lord! Because you misled me, I shall indeed adorn the path of error for them (humans) on the earth and I shall mislead them all, except your chosen (guided) slaves among them.*

God gave Iblis the respite till the appointed time and he asked why have you deprived me of your mercy?

One group of scholars says this means, "You have connected me to waywardness and have cursed and admonished me." Balkhi has said that this means that Iblis said, "You have used the prostration to Adam as an excuse to mislead me ."

And their punishment was increased.

This increase was due to Satan's own doing. It may be that Satan believed that God had instilled this waywardness in him and this led him to refuse from prostrating before Adam.

"I'ghu" means inviting people to waywardness.

"Aghwa" is the order to mislead.

"Tanziyin" is to disturb one's heart and mind through temptation.

When Satan orders to mislead it means the adornment of the path of sin so that a person may be tempted into it and feel elated because of it.

“Aghwinahim” or *I will lead them away from the true path.*

Iblis then exempted the righteous and chosen ones of God whose worship is only for God. Satan will find no reason, cause or way to mislead them.

God said *You will not find any way to mislead my chosen ones except those who choose to be misled*

The chosen ones of God will do on earth what they have been ordered and they will desist from what has not been permitted.

God Said, *O Iblis what prevented you from prostrating to one whom I have created with my own hands? Are you too proud or are you one of the high exalted?* Surah Sadd 75

The Narrator has quoted Imam Jafar Sadiq to have said,

If God had created all the creation with his own two hands then they would not have objected to Adam. Since God has done so He says, *Don't you see that God has created all things with His own hands?*

Surah Sadd 71 to 74 *Remember when your Lord said to the angels, Truly I am going to create man from clay. So when I have fashioned him and breathed into him (his) soul created by Me then, you fall down prostrate to him. So the angels prostrated themselves all of them. Except Iblis. He was proud and was one of the disbelievers. God said, O Iblis what prevents you from prostrating yourself to one whom I have created with both My hands? Are you too proud or are you one of the exalted?*

God asked His prophet, O Muhammad say, *I had no knowledge of the exalted angels when they were disputing and discussing; And I have been inspired about it. I am a plain Warner.*

Remember when your Lord said to the angels: Truly I'm going to create man from clay.

This was the creation of Adam and God had created him from clay and he was fashioned in the best and balanced as desired by nature. The reality of creation is destiny.

The word Bashara has been derived from Bashar and it means the outward skin for man has been evolved from it and is therefore comfortable with his own kind. Then he was given a name (Adam) and the angels were asked to prostrate before him.

We have previously mentioned that the prostration was in reverence to God in worship and it gave prominence to Adam over the angels. God said, *And I breathed the soul into him.*

The soul is a fragile and delicate airy creation and it gives life to those who are alive. This breeze or air gives the feeling of despair and comfort. *And breathed the soul into him created by Me.* God created the soul out of nothing and with no prior cause as He gave birth to it. He then gave it glory and respect.

God created the human (Adam) about whom He had already given His word to the angels. Then all the angels prostrated before Adam excepting Iblis who refused. I have previously mentioned the dispute others have raised about Iblis.

Was Iblis one of the angels or like them and was among those who were asked to prostrate. We do not want to extend this debate so whoever says that Iblis was not one of the angels has said *But Iblis was proud and refused to prostrate before Adam and was counted as one of the disbelievers because he refused.*

It is then explained that God said, *What prevented you from prostrating yourself to one whom I have created with both My hands?* The term *with both My hands* need to be analyzed and researched.

God spoke to Iblis in an exclamatory but negative manner O Iblis you were proud and you refused to prostrate. You assumed that you became one of the exalted ones (like angels?) and that your station was higher than others. It is as if God swears upon his religion and the world that Iblis was proud and assumed he had joined the exalted ones.

Remember when you Lord said to the angels: Truly I am going to create man from clay. The Messenger said as asked by God, I had no knowledge of the exalted angels when God spoke to them about creating man out of clay. These verses have been explained in details in Surah Baqarah and have been dealt with shortly in Surah A'raf.

Al-Baqara (The Cow) [2:36]

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا
بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ



Then did Shaytan make them slip from the (garden), and get them out of the state (of felicity) in which they had been. We said: "Get down, all (you people), with enmity between yourselves. On earth will be your dwelling-place and your means of livelihood - for a time."

MUHAMMAD HUSAIN TABA TABAI (AR)

QUR'AN: *But the Satan made them both slip from it:*

The Satan could have misled them by creating evil thoughts in their hearts, in the same way as he misleads other human beings. But many verses, in the three narratives quoted at the beginning of this commentary, show that the Satan had appeared before Adam and his wife, and had talked to them face to face:

So We said: "O Adam! surely this is an enemy to you and to your wife" (20:117). Allàh had pointed out the Satan to Adam, not by any verbal description but by showing to him the person of the said enemy. (Note the demonstrative pronoun, "this is".)

(The Satan) said: "O Adam! shall I guide you to the tree of immortality . . ." (20:120). The speaker, that is, the Satan, must have talked to Adam face to face.

And he (i.e. the Satan) swore to them both: "Most surely I am a sincere adviser to you" (7:21). Obviously, he was visible to Adam and his wife and swore during his talk with them.

. . . and their Lord called out to them: "Did I not forbid you both from that tree and say to you that the Satan is your open enemy?" (7:22) It indicates that the Satan was visible to Adam and his wife. If the Satan had misled them by creating evil thoughts into their minds without appearing before them, they could have said to Allàh that they were not aware that that thought was put into their minds by the Satan; that they mistook it to be their own thought because the Satan had not appeared before them.

They used to see and recognize the Satan. Likewise, other prophets - all of them covered by Allàh's protection - used to see and recognize him if and when he came to them. Many traditions mention such encounters in the stories of Nùh, Ibrâhim, Musa, `Isa, Yahya, Ayyùb, Ismà'il and Muhammad (may Allàh bless him and his as well as the prophets).

The above-quoted verses as well as the verse 7:20 (and he said: "Your Lord has not forbidden from this tree except that...") also show that the Satan had visited them near that tree in the Garden. He entered the Garden, talked to them and put evil suggestion before them. He was able to do so because the Garden was not the Garden of eternal abode.

The Qur'ân also says that Adam, his wife and the Satan all were removed from the Garden together. (Of course, Allàh had said to the Satan: "Then get down from this, for it does not befit you to behave proudly therein" (7:131). But the pronouns "this" and "therein" may refer to the angels or to the heaven. It may mean: Get down from the company of the angels; or, get down from the heaven as it is a place of honor.)

QUR'AN: and We said: "Get down, some of you being the enemies of others..."

The second person pronouns, used in this verse, are plural, which denote at least three persons. Clearly, it was addressed to Adam, his wife and the Satan. The Satan was turned out of the heaven and/or the company of the angels before (as described above). This verse combines in itself that previous order too; and manifests the firm decree of Allàh establishing enmity between Iblis on one side and Adam and his wife and their descendants on the other. It also promulgates another decree that they shall live in the earth, die therein, and be raised again from it.

It may safely be said that the whole human race (Adam together with his descendants) is covered by the last mentioned decree: Therein shall you live, and therein shall you die, and from it shall you be raised (7:25). This verse comes at the end of the story (in Chapter 7) which begins with the following words: And certainly We created you, then We fashioned you, then We said to the angels: "Prostrate before Adam"... (7:11). In both verses plural pronouns have been used; and it is an indication that the creation and the decree to live and die in the earth includes more than two, that is, other human beings too besides Adam and his wife.

The story of Adam may have been used by Allàh to represent the rise, fall and rise again of the whole mankind. Adam was the first representatives of humanity, and his life was a symbol, a miniature, of the human beings life-span in this world.

The angels were told to prostrate before Adam, because he was the vicegerent of Allàh in the earth. It has been mentioned earlier that this vicegerency was bestowed on the whole mankind. The angels prostrated before Adam, as he was the symbol of humanity, the representative of his race.

Adam and his wife were placed in the Garden and then were sent down from there because they had eaten of the forbidden tree. Every man may see his own face in this mirror. His soul, before coming to this world, enjoyed the sublime and lofty existence; his abode was spiritually near to his Lord - a place of joy and happiness, of splendor and light; in the company of purified companions and spiritual friends, near to Allàh, the Lord of the worlds. Then he opted for this transient life, and was at once entangled in the troubles and toils of this world; leaving that purified existence, he was attracted to this tedious and odious life.

Adam at once repented and prayed for the mercy of Allàh. In the same way, man may return to Allàh and consequently to the eternal abode of honor and bliss. But if he took the wrong turning, did not try to return to Allàh, and, in short, followed his base desires, he would change the, bounty of Allàh into disbelief and ungratefulness, would direct himself to the place of disgrace - to the hell; and how evil that resting place is!

QUR'AN: Then Adam received (some) words from his Lord so He returned to him mercifully:

“at-Talaqqi” (= to receive) signifies “to learn”. It was this learning of the words that paved the way for the repentance of Adam.

“At-Tawbah” literally means to return; generally it is used for repentance, because when a man repents, he returns to his Lord. This verb is at times ascribed to Allàh (as in this verse), and signifies that Allàh returns or restores the servant to His grace and mercy. In other words, He accepts the plea of the servant and forgives his sins. At other times it is attributed to the servant; then it signifies the servant’s return to Allàh, that is, his repentance from his sins.

At-Tawbah (repentance) of man is flanked on both sides by two tawbahs (mercies) of Allàh. Man can never do without the mercy of Allàh. He needs mercy and help of Allàh to turn away from sins; only then he may return to Allàh, may repent from his sins; then again the mercy of Allàh comes forward, and his repentance is accepted. Therefore, an accepted repentance of man issues forth from the mercy of Allàh, and also ends on His mercy. The verse 9:118 clearly mentions this fact: then He returned to them (mercifully) so that they might return (i.e. might repent).

What were the words which Adam received from his Lord? Some people think that it refers to their invocation reported in Chapter 7: They said: “Our Lord! We have been unjust to ourselves, and if thou forgive us not, and have (not) mercy on us, we shall certainly be of the losers” (7:23). But this view is not supported by the sequence of the events. Adam and his wife had addressed that invocation before they were told to get down from the Garden (7:24); and it was after getting that order that he “received some words” from Allàh, as is clear from the verse 2:36-37. Therefore, “some words” cannot refer to that previously uttered invocation.

There may, however, be another explanation: When Allàh announced to the angels that He was going to make a vicegerent in the earth, they said: “Wilt Thou place in it such as shall make mischief in it and shed blood, while we celebrate Thy praise and extol Thy holiness?” Allàh did not say that their accusation against the would-be vicegerent was wrong; His only answer was that He taught Adam all the names. There must have been something deep, meaningful and relevant in this teaching of the names; otherwise, the angels could not be satisfied, their objection could not be answered. The names taught to Adam must have contained some such thing that would come to the rescue of man if he sinned, would save him from disgrace if he erred. Probably, the words received at the time of repentance were related to the names taught to him in the beginning.

It cannot be denied that Adam (a.s.) did wrong to himself by placing himself in this world - a crossroads of happiness and unhappiness; had he been ensnared by it he would have perished; but he chose to return to his original place of spiritual bliss and was saved; he had to undergo, in this process, untold miseries and unbearable hardships. In any case, he put himself in so much trouble that he became “unjust” to himself. The question arises as to why Allàh selected this hard way to send him from the Garden to the earth. The fact, however, remains that in this process he attained to such heights of eternal bliss and spiritual perfection as would have been impossible to reach without coming down to the earth - and that too with a stigma of mistake.

The events leading to his removal from the Garden and, later, to the acceptance of his repentance showed to him his true reality - how humble, dependent, deficient and servile he was; and at the same time he came to realize that every difficulty of this world leads to manifold ease in the next life; every unpleasantness here results in enhanced pleasantness there; every trouble in the obedience to Allàh brings in its wake the pleasure of Allàh and His unlimited reward; the process continues until the servant reaches the sublime presence of his Lord. Adam knew, through his own experience, taste of many of the beautiful attributes of Allàh: His forgiveness, turning mercifully to the servants, covering their mistakes, bestowing mercy on them, putting them in the shadow of His compassion and grace - these are some of the divine attributes which He has especially reserved for the sinners. Adam could not know and understand them without passing through the stages which Allah had decreed for him.

This, however, was his repentance; it made ordination of a shari'ah essential. It was necessary for Adam and his descendants to know which path they should take so as to reach their destination, the abode of bliss and happiness. His repentance brought him to the stage where promulgation of religion and ordination of the shari'ah was inevitable.

That is why Allàh frequently mentions the repentance before the belief: Stand fast then (in the right path) as you are commanded, as also he who has turned (to Allàh) with you... (11:112); And most surely I am most forgiving to him who repents and believes and does good . . . (20:82). There are many such verses in the Qur'àn.

MIR AHMED ALI (AR)

Adam was endowed with infinite potentiality to reach the ultimate through rational thinking and be able to discriminate and choose. Shaytan, the furious and the fiery, obstinate and perverse, devoid of iman, became an enemy of Adam. The stimulating warning of the divine command "not to go near the tree" awakened Adam's latent ambition to march unto those "highest beings" whose status Allah had shown him. To begin this journey, Adam, in a way, apparently gave Shaytan the opportunity to use his guile and rebellious energy in order to take advantage of the situation and get even with his adversary who caused his downfall.

Adam and Hawwa slipped out of the condition of peace and contentment into the realm of struggle where peace and conflict, love and hate, and such opposites are at full play. Thereafter the two opposite groups faced each other. It was a conflict between good and evil, right and wrong. *Ihbitu*, also used in verse 61 of al Baqarah, means a change from the easy life of joy and happiness to the life of toil, suffering and misery.

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

Adam in the Garden

In the former statements, the high rank and glory of Man was discussed. Now, in these verses, another aspect of the subject is dealt with. At first, to call upon our minds, the Qur'an says:

" And when We said to the angels: 'Prostrate yourselves before Adam.' They all prostrated themselves except Iblis; he refused and was full of pride, ..."

Yes, he was proud and it was for this very pride that he became one of the unbelievers:

"...and so he became one of the infidels".

It should be noted that the above verse is the most valid piece of evidence and a vivid witness to the magnificence and nobility of Man whom, after his being created, all the angels were commissioned to make obeisance and pay homage to, and bow before that splendid creation. He was really appropriate for the position of being the divine deputy and His vicegerent on the earth. This one, who had such a high glorious rank, that was apt to bring up, from his seed, some refined and respectful children, some of whom would be prophets, was worthy of such obeisance and honour.

You may consider the position of an ordinary learned person who knows some definite formulas in a branch of science, and think of how immensely we respect him. Then, the position of Adam with all of his glory and vast knowledge about the world of being, is obvious.

Explanations:

Why did Iblis Disobey?

We know that 'satan' is a common noun that envelops both the first Satan and all other satans. But, 'Iblis' is a proper noun which refers to the same one that tempted Adam (a.s.). According to the verses of the Qur'an, Iblis was not of the same nature as the angels, but he was from a different genus i.e. of the Jinn, of the nature of matter, who had been assembled among the angels. One of the verses wherein Iblis is spoken of as a Jinn is as follows :

"And when said We unto the angels: 'Prostrate ye unto Adam': then they (all) prostrated but Iblis; he was of Jinn,...", (Sura Kahf, No. 18, verse 50).

His motive in this disobedience was pride and a special bigotry which had dominated his behaviour. He imagined that he was superior to Adam (a.s.) and he should not have been ordered to prostrate himself before him (a.s.). He thought Adam should prostrate before him. The explanation of this idea will be discussed later, in comments referring to Sura Al-A'raf, No. 7, verse 12.

The cause of his blasphemy was also that he considered the wise command of Allah rather inappropriate. He not only disobeyed practically, but also protested theoretically. Thus, his pride and self-conceit annulled a life-time of his worshipping and rendered it worthless! Beware, pride has many effects of 'this kind'!

The phrase: *"...so he became one of the infidels"* shows that before this command, too, he had changed his path from the path of angels and obeying the command of Allah, and had had ideas resulting from pride in mind. Perhaps, he had told himself that if the order of obeisance were given to him, he would certainly never obey it. The phrase: *"...what you conceal"*, in verse 33, may hint to this meaning. This idea is also referred to in a tradition from Imam Hassan 'Askari, the eleventh Imam (a.s.), cited in Tafsir-ul-Qummi.

Was the Prostration for Allah or for Adam ?

There is no doubt that /sajdah/ or a formulated prostration with the purpose of worshipping is deserved by none but Allah alone and the meaning of 'Unity of Worship' means the same: that we worship and make obeisance to none else other than Allah, or it will be 'shirk', Tafsir Almizan, vol. 1, p. 126 (i.e. associating the object with Allah). Therefore, it is beyond doubt that the infallible beings like the angels prostrated themselves for Allah, but it was for the creation of such a splendid being, Adam, that they obeyed Him by prostrating. Or, if they prostrated for Adam, their prostration was a kind of 'obeisance' not an act of worshipping. In the book 'Uyun-ul-Akhbar' by Shaykh Saduq, it is cited that Imam Ali-ibn-Musa-r-Rida (a.s.) said:

"The angels' prostration was for the adoration of worshipping Allah, on one side, and for the obeisance and respect of Adam (a.s.) , on the other side, because we (Ahlul-Bait) were in his seed."

However, after that episode with Iblis and the trial of the angels, Adam was ordered that he and his spouse ought to abide in Paradise:

" And We said: ' O' Adam, dwell you and your spouse in the Garden and eat of the plentiful therein (both of you) wherever you desire, but do not approach this tree, lest you become one of the unjust '."

It is understood from the verses of the Holy Qur'an that Adam (a.s.) was created to live on the earth, this very terrestrial globe, but, at the beginning He had temporarily placed him (and his wife) in a beautiful and prosperous Garden, bountiful with blessings and free from any trouble and incommodity. This arrangement occurred, maybe, because Adam was not acquainted with the process of living on the earth.

It was difficult for him to tolerate immediately all the troubles therein. Therefore, at first, he was to obtain some more information about the kind of life to expect on the earth, and hence, it stood to reason that he should remain for a length of time in the Garden and learn the necessary skills there in order to find out that life on earth is accompanied with accepting some responsibilities and performing some duties whose accomplishments would bring his felicity, development and continuity of blessings, whereas, their refusal would cause him to be involved with pain and hardship.

Nur-uth-Thaqalayn, vol. 1, p. 58; & Bihar-ul-Anwar, vol. 11, p. 139

Also, he must know that although he has been created free, this freedom is limited. He cannot do whatever he wishes, but he must do without some of the things existing in this world for his own good. And again, he need know that it is not so that if he does a wrong or an err all the doors of felicity and happiness will be closed to him.

He can return and repent and promise not to do anything against the order of Allah, and in such a case, when his repentance is accepted, he will return to the divine blessings.

Adam (a.s.) had to remain in that environment to gain some experience in order to be able to recognize his friend and his enemy, to learn how to live on the earth. Yes, there were a series of skills which were necessary for him to learn before stepping onto the earth. Those were the things that both Adam (a.s.) and his children needed for their future lives. Hence, the one who was created to be the vicegerent of Allah on the earth might stay in the Garden, perhaps, so that some instructions could be given to him for his information and practical use.

The following enlightening paragraph cited in Al-Mizan upon the idea may also be mentioned here.

It should not be overlooked that even when Allah pardoned them (the couple) after their repentance, He did not return them to the Garden but they were sent down to the earth to live therein. If their eating of the tree, the covering of their private parts and the life of this world were not a confirmed divine plan, and an irrevocable predetermined decree, they would have been returned to their place in the Garden as soon as they were forgiven for their mistake.

In short, it was the divine plan that they should spend some time in the Garden to get them prepared for the life in this world; and their removal from the Garden, according to the causal relation decreed by Allah, was caused by their eating from the forbidden tree and becoming aware of their nakedness, and this happened because they listened to the whispering of Satan.

Al-Mizan, vol. 1, p. 181 (English version)

Adam found himself in a position that it was best for him to follow the instruction of Allah about restraining from eating of the forbidden tree. The whisperer, Satan, had sworn to be busy whispering and making Adam (a.s.) and his children stray. As some other verses of the Qur'an indicate, Satan assured Adam (a.s.) that if he and his wife ate from that tree they would become angels and would live in the Garden for ever. Satan even swore to them both that he was their sincere adviser:

"...Most surely I am a sincere adviser to you", (Sura Al-A'raf, No. 7, verse 21) .

" But Satan caused them to fall therefrom, and brought them out from the state (of felicity) in which they had been. ..."

Yes, they were removed from the Garden where they had been in ease and tranquility, far from any pain and trouble. This event took place as the direct result of the effect of Satan's deceit.

Then the Qur'an says:

"...And We said: ' Get down all of you, and be enemies one of another,..." In this enmity, Satan was on one side, and Adam (a.s.) and his wife were on the other side.

"...and for you on the earth will be your dwelling place and your means of livelihood for a time '."

It was at this time that Adam (a.s.) realized that he had really done injustice to himself, because he was removed from the Garden for his submission to the whispers of Satan, and was to sojourn in a place full of pain, toil, and trouble. True that Adam (a.s.) was a prophet and was immaculate, but, as we will discuss later, if a prophet commits an err, Allah will react severely towards him as if an ordinary person had committed it. It is the same for the ordinary people when they commit sins.

The Heavy Forfeit Paid by Adam

The Late Allamah Tabatabai pointed out his point of view about this subject concerning Adam (a.s.) and his spouse as follows:

The injustice or wrong that they had done was against their own selves; it was neither a sin (as this term is used in the Shari'ah) nor an injustice against Allah. It shows that the prohibition was in the nature of advice, pointing out to them what was good for their own comfort; it did not have the force of an ordained law. Adam and his wife did wrong to themselves, because their disregard for that divine advice caused their removal from the Garden.

When a man commits a sin (i.e. offence, from the Shari'ah point of view) , he is given a punishment. Then if he repents and his repentance is accepted, the punishment is completely removed, and he is returned to his previous position as though he had not committed the sin at all. If Adam (a.s.) and his wife were guilty of such a sin, they should have been returned to their place in the Garden soon after their repentance was accepted. But it was not done. It clearly shows that the prohibition did not have the force of an ordained law; it was only advice. Even so, neglecting it had its natural effect on both of them and they had to leave the Garden. But this removal from the Garden was not a punishment for any sin or crime; it was the natural consequence of the wrong they had done against their own selves."

For a more detailed explanation about the subject, an expressive narration from Hadrat Rida, the eighth Imam (a.s.) , mentioned in 'Uyun-ul-Akhbar, p. 108 & 109 which is also referred to in Bihar-ul-Anwar, vol. 11, pp. 78 & 104, can be studied, as well as another one on p. 156 from Imam Baqir (a.s.) . Muhammad Jawad Muq-niyyah, in his well-known commentary: At Tafsir-ul-Kashif, vol. 1, pp. 84-86 has also cited some considerable details upon the matter. All of these references can surely be helpful in clarification of the meaning.

Al-Baqara (The Cow) [2:168]

يَتَّيِبُهَا لِلنَّاسِ كُلُّوْا مِمَّا فِى الْاَرْضِ حَلٰلًا طَيِّبًا وَلَا تَتَّبِعُوْا خُطُوٰتِ
 الشَّيْطٰنِ اِنَّهُ لَكُمْ عَدُوٌّ مُّبِيْنٌ ﴿١٦٨﴾

O you people! Eat of what is on earth, Lawful and good; and do not follow the footsteps of the evil one, for he is to you an avowed enemy.

MUHAMMAD HUSAIN TABA TABAI (AR)

QUR'AN: *O men! eat the lawful (and) good things out of what is in the earth ... what you do not know:*

al-Halal (lawful) is opposite of al-haraam (forbidden); al-hill is used as opposite of al-hurmah (prohibition), al-haram (sanctuary); while al-hall (to untie) is opposite of al-'aqd (to tie). All these usages of al-hill allude to freedom of a thing in its action and effect.

at-Tayyib (good) is opposite of al-khabith (bad, evil), and basically means "agreeable"; a good speech is that which is agreeable to the hearing; a good perfume is agreeable to the sense of smelling; a good place or house is agreeable to the people residing therein.

al-Khutuwaat is plural of al-khutwah (step, pace, stride). Some reciters have read it as al-khatawaat which is plural of al-khatwah (one step). The phrase, "the footsteps of the Satan" refers to things leading to the Satanic aim, as footsteps lead to the walker's aim and destination. The Satan's aim is to mislead with polytheism; therefore, his footsteps are the things which lead to polytheism, and take the walker away from Allah.

al-Amr (to enjoin); the enjoiner imposes his own will on the enjoined, so that the latter does what the former wants. The Satan enjoins and orders by devilish insinuations and temptations encouraging man to do what the Satan wants. as-Su' (= evil) refers to the thing or action which is repugnant and repulsive to society. When it exceeds that limit, it becomes al-fahsha' (indecent); it is a masdar like as-sarra' (prosperity, happiness) and ad-darra' (adversity; distress).

Allah has addressed these verses to all the men in general, because the order promulgated therein concerns all. As for the polytheists, they followed some self-imposed taboo, and falsely ascribed its promulgation to Allah. It is reported, for example, that the tribes of Thaqif, Khuza'ah, Banu `Amir ibn Sa'sa'ah and Banu Madlaj had forbidden themselves certain things of tilth and cattle, as well as some categories of camels, forging a lie against Allah. Similar baseless taboos are found in other countries and societies too.

Coming to the believers, there was a possibility that even after accepting Islam, some myths and superstitions might continue in their society, because of hereditary influence and national tradition. As a matter of fact, every now spiritual or temporal system concentrates in the beginning on eradicating and destroying the roots of the old system. After it is done, and if by that time it is left with some vitality and vigor - by good training and learning - then it starts mopping up operation by obliterating and erasing the remnants of that old system. Otherwise, the residue of that system is mixed with the new one, and the resulting mixture becomes a hybrid - neither this nor that.

Allah ordered the people to eat from what is in the earth. To eat is to swallow after chewing. Sometimes the word "eating" is allegorically used for general usufruct of a property, for unrestricted right of its disposal, because eating is the basic activity of man, the main pillar of his life.

For example, Allah says: ... do not swallow up your property among yourselves by wrongful means, except that it be trading by your mutual consent... (4:29). The verse under discussion may easily be interpreted in this wider sense, because it is general, not restricted. It would therefore mean: Eat, make use of, and enjoy the usufruct of the bounties of Allah that are in the earth, and which the earth has prepared and kept in store for you by permission of Allah; and it should be in a lawful and proper way. But you should see that there is no snag or hindrance in eating or using it, either from your own nature or from the nature of the earth.

For example, there are some things which by their nature cannot be eaten; there are others which man by his nature does not want to eat; and lastly there are things which are eatable and useable, but your own nature rejects them and does not want to touch them at all, for example, a food that was obtained by unlawful means.

Thus, the words of Allah, "eat the lawful (and) good things out of what is in the earth", promulgate general permission of eating all the lawful and good things of the earth, without any condition, without any restriction. But the next sentence, "and do not follow the footsteps of the Satan", shows that there are some things (related to this lawful and good eating) which are called "the footsteps of the Satan".

They are of two categories: either refraining from some food as a result of following the Satan, or eating it for the same reason. Thereafter, Allah mentions a general principle applicable to all that is done for following the Satan, that it is evil and indecency, as well as speaking against Allah what one does not know.

Desisting from a food is not allowed except when Allah is pleased with such abstaining; likewise one should not audaciously use any thing without the permission of Allah. Eating out of what is in the earth is not lawful and good unless Allah permits and allows it. And He has allowed it in this and similar verses. Also, one should ascertain that a particular thing is not forbidden or prohibited by Allah, as He says after a few verses: He has only forbidden you what dies of itself, and blood, and flesh of swine ... (2:173).

The meaning of the verse then would be as follows, and Allah knows better: Eat out of what is in the earth, from the bounties of Allah which He has created for you, as He has made them lawful and good for you; and do not leave some of them abstaining from them, because that would be evil and indecency, and you would be guilty of speaking against Allah what you do not know; it would be tantamount to making your own law against the law of Allah; and you would thus be following the footsteps of the Satan.

The verse thus shows that:

First: Man has been given a general permission for unrestricted use of all that is in the earth - except the things excluded from this general rule by other proofs. Allah may forbid a thing as easily as He permits it.

Second: One who abstains, without any reasonable proof, from that which Allah has made lawful, in fact promulgates his own law - which he is forbidden to do.

Third: Following the footsteps of the Satan means worshipping Allah in a way Allah has not allowed, by a method He has not approved. Allah has not forbidden any walking except that in which man puts his foot in the footsteps of the Satan, making his walk conform with that of the Satan; thus he would be following the Satan's footsteps.

It may be inferred from above that, although the reason given of this prohibition (He only enjoins you evil and indecency ...) demands that man should neither proceed to do any thing without knowledge, nor refrain from any thing without knowledge; but this is not what this verse is meant for; because it is not following the footsteps of the Satan, though it is following the Satan.

QUR'AN: *He only enjoins you evil and indecency, and that you may speak against Allah what you do not know:*

Evil and indecency are attributes of action, vis-à-vis, speech. It shows that what the Satan enjoins is confined to the action that is evil and indecency, and the word that is spoken without knowledge.

'Abdu 'r-Rahman says: I asked Abu Abdillah about a man who vowed to slaughter his child. He said: *That is from the footsteps of the Satan.* (at-Tahdhib)

Mansfir ibn Hazim said: Abu Abdillah (a.s.) said to me: 'Have not you heard about Tariq? Verily, Tariq was a cattle- dealer in Madina. He came to Abu Ja'far and said: "O Abu Ja'far! I have taken an oath by divorce (of my wives), emancipation (of my slaves) and vow." Thereupon, (Abu Ja'far, a.s.) said to Him: *O Tariq! verily this is from the footsteps of the Satan.*

Abu Ja'far (a.s.) said: 'Every oath taken in the name of other than Allah, is from the footsteps of the Satan.' (al-Ayyashi)

As-Sadiq (a.s.) said: "When a man takes oath for not doing a thing - while what he has sworn against, its doing is better than its leaving - then he should do that which is better; and there is no penalty on him; surely it (i.e., such oath) is only from the footsteps of the Satan." (al-Kafi)

The author says: The traditions, as you see, interpret the footsteps of the Satan as the deeds supposed to bring one nearer to Allah, while in fact they are not so, because the shari'ah does not recognize them - as we have explained above. Of course, as for the divorce, etc. (mentioned in the second tradition), there is an additional reason for the invalidity of such oaths; and that is making it conditional on some contingency in future; and it is against the principle of immediate and unconditional effecting of such transactions. (It is a topic of jurisprudence.) Oath in the name of other than Allah refers to an oath which has no validity in the shari'ah, and to swearing by what Allah has not sworn by and to which He has given no excellence.

Al-Baqir (a.s.) said about the words of Allah, And the parable of those who disbelieve is as the parable of one who calls out...: *That is, their likeness when you call them to the faith is like the caller who calls out to the cattle which understands nothing other than hearing a voice.*

MIR AHMED ALI (AR)

To determine what food is lawful or unlawful is a very intricate procedure. The injunction is to eat all that is suitable and good, and avoid causes of harm based on the satanic pattern. Unlawful are not only those things which Allah prohibits but even unforbidden things acquired unlawfully - by usurpation, by theft and cheating etcetera. Those who lay stress only on the apparent aspects of religion make a show of dislike to unlawful things but devour things unlawfully acquired (Ma-idah: 63).

"Follow not the footsteps of Shaytan" means follow the way of Allah which has been shown by the Holy Prophet and his Ahl ul Bayt.

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

One of the signs of a complete religion is that it considers the usage of the unlawful food-stuffs a Satanic deed (as the Qur'an says: "...intoxicants and games of chance... are an abomination of Satan's work..."), and the inappropriate avoidance of eating the lawful ones originated from the temptations of Satan, (as the Qur'an says: "...eat of what Allah has given you and do not follow the footsteps of Satan...") .

Therefore, in the current verse, too, it says:

" O' mankind! eat of what is in the earth lawful and good; and do not follow the footsteps of Satan. ..."

In some of the historical narrations it is cited that a few of the Arab tribes had unreasonably forbidden a part of their crops and their animals for themselves, where they used to sometimes attribute those prohibitions to Allah. Then, the above verse was revealed to dismiss that ambiguity.

Islam pays also specific attention to the material life of people. At the top of these things is the food necessities about which there are found tens of Qur'anic verses and hundreds of traditions in Islamic literature.

One of the duties of prophets has been to define the lawful and unlawful edible materials and drinks beside the introduction of the advantages and disadvantages of each of them. This verse emphasizes that we have to consume from what is religiously lawful and pure /halal/ on the earth:

" O' mankind! eat of what is in the earth lawful and good..."

And that we must not prohibit ourselves from some things under the effect of the Satan's temptation, because it is certain that Satan is our open enemy:

"...and do not follow the footsteps of Satan. Surely he is a manifest foe for you."

Imam Baqir (a.s.) has narrated a tradition from the Prophet (S) who said:

Worship of Allah is divided into seventy divisions, the best of which is earning a living lawfully.

Again, in another tradition, the very holy Imam, the fifth Imam, (a.s) has said:

He who seeks for sustenance in this world in order to be independent of people for his needs, to provide for his family members, and to stretch affection unto his neighbours, will meet Allah, Almighty and Glorious, on the Day of Judgement while his face will be as bright as the full moon.

It is cited in Tafsir-i-Ruh-ul-Bayan that Satan has some different stages in his invitations unto temptations.

- At first, he invites to infidelity.
- If he fails in this phase, he invites to innovation.
- If he does not succeed, he invites to lesser sins.
- Failing in these stages, Satan invites to doing good and lawful deeds instead of worshipping Allah.
- When he fails in this phase, too, he invites to performing worships with lower qualities than the noble ones in order to stop a person from promoting to higher degrees.

Thus, the statement of the verse is a warning against what Satan does and how he leads men astray by his different forms of evil whispers when the Qur'an says:

" Verily, he (Satan) enjoins you evil acts and indecency and that you should speak against Allah what you know not."

AL-BAQARA (THE COW) [2:208]

يَتَّبِعُهَا الَّذِينَ ءَامَنُوا اَدْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا

خُطُوَاتِ الشَّيْطَانِ اِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٢٠٨﴾

O you who believe! Enter into Islam whole-heartedly;
and follow not the footsteps of the evil one
(Shaytan); for he is to you an avowed enemy.

MUHAMMAD HUSAIN TABA TABAI (AR)

(On verses 208-218) These three verses, together with the four that follow them, guide us as how to preserve religious unity in human society: To enter into total submission, to limit oneself to the word spoken by Allah and to that deed whose path is shown by Allah. They declare that religious unity was never disintegrated, nor was the happiness of both worlds turned into misery with disaster visited upon the territory of a people, except when they left submission, manipulated the signs of Allah by altering them and putting them into the wrong place. This had happened to the children of Israel and other people, and will surely happen to this ummah also. But in the end Allah promises them His help, Surely the help of Allah is near.

Again, as the hearers are already believers, the submission called for means total submission to Allah after believing in Him. Hence the word wholly in the translation. It follows that believers must submit all their affairs to Allah, they should not decide themselves what was good for them and what was not, they should not prepare or select any path for themselves without the guidance of Allah and His Apostle. They must remember that no people were destroyed except that they followed their own views and desires, and talked without true knowledge; and no people forfeited the right of life and happiness except that they became disunited.

It is clear from the above that following the footsteps of Satan does not mean following him in all the falsehood which he invites to, because a believer cannot follow Satan in all satanic schemes. Rather, it means to follow him in the matters of religion. Satan furnishes some paths of untruth with the signposts of truth; in this way, he puts into religion what is not from religion. Thus, a believer is deceived into following that path without realizing his error.

One way of becoming aware of such an interpolation is to find out whether Allah and His Apostle have ever mentioned it in their teachings of the religion.

Abdul Rahman says - I asked Abu Abdillah about a man who vowed to slaughter his child. He said: That is from the footsteps of the Satan. (at-Tahdhib)

Mansfir ibn Hazim said:

Abu Abdillah (AS) said to me: 'Have you not heard about Tariq? Verily, Tariq was a cattle- dealer in Madina. He came to Abu Ja'far and said: "O Abu Ja'far! I have taken an oath by divorce (of my wives), emancipation (of my slaves) and vow." Thereupon, (Abu Ja'far, AS) said to Him: "O Tariq! verily this is from the footsteps of the Satan."

Abu Ja'far (AS) said:

Every oath taken in the name of other than Allah, is from the footsteps of the Satan.
(al-Ayyashi)

As-Sadiq (AS) said:

When a man takes oath for not doing a thing while what he has sworn against, its doing is better than its leaving then he should do that which is better; and there is no penalty on him; surely it (i.e., such oath) is only from the footsteps of the Satan.
(al-Kafi)

The traditions, as you see, interpret the footsteps of the Satan as the deeds supposed to bring one nearer to Allah, while in fact they are not so, because the shari'ah does not recognize them as we have explained above. Of course, as for the divorce, etc. (mentioned in the second tradition), there is an additional reason for the invalidity of such oaths; and that is making it conditional on some contingency in future; and it is against the principle of immediate and unconditional effecting of such transactions. (It is a topic of jurisprudence.) Oath in the name of other than Allah refers to an oath which has no validity in the shari'ah, and to swearing by what Allah has not sworn by and to which He has given no excellence.

Al-Baqir (AS) said about the words of Allah, And the parable of those who disbelieve is as the parable of one who calls out...

That is, their likeness when you call them to the faith is like the caller who calls out to the cattle which understands nothing other than hearing a voice.

MIR AHMED ALI (AR)

Silm means iman, the inner core or depth of the faith. The use of this word in this verse points out that "you who believe" are those who know and believe in the religion but are unaware of the scope and extent of the depth of iman, so they are invited to surrender and submit with perfect belief and thorough conviction; then alone they will not follow the footsteps of Shaytan, who is an open enemy.

As reported by Ayyashi, Imam Muhammad bin Ali al-Baqir (AS) had also explained this verse as above and added that it also means that all Muslims are enjoined to believe in imamat and follow its divine guidance after the risalat, which ended with the Holy Prophet.

By not following the imamat of Ali, after the Holy Prophet, the Muslim ummah was easily deceived by the whims and fancies of incompetent and selfish leaders, and by not paying attention to the command of Allah to submit, as given in this verse, the ignorant Muslims were caught in the web of sects, sub-sects, and many schismatic schools of thought. The safest way to enter into submission is to follow the Holy Prophet and the holy Imams of his Ahlul-Bayt.

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

It is narrated from Akramah that this verse was revealed about the Jews who had converted to Islam, such as: Abdullah ibn Salam, Thabat ibn Salam, Ibni-Yamin, Asad and Asid (the sons of Ka'b), Shu'bat ibn Amr, Bahira Rahib, Sa'id ibn Amr, and Ghays ibn Zayd. They went to the Messenger of Allah (S) and asked him to allow them to glorify Saturday and recite the Torah; and, similar to the custom in the Age of Ignorance, to avoid consuming the milk and meat of camel.

The worldly peace is possible only under the Shadow of Faith. The Qur'anic words /silm/ and /salam/ in lexicon mean 'peace' and 'quietness'. So, this verse invites all the believers to peace, and in view of the fact that it addresses the believers, the verse means that peace can come into existence only with the existence of Faith. Thus, war and anxiety cannot be removed only by relying on mere human made rules and laws based on material affairs. Then, it is only by the use of the spiritual power of Faith that human beings, in spite of all their differences, can live peacefully and in fellowship together when they, consequently, may form a worldly government.

"O' you who have Faith! enter you all into submission (to Allah in being in peace), ..."

It is evident that material affair such as: language, race, wealth, geographical region, and social classes are totally the origin of separation and dispersion. They cannot provide the real worldly peace which needs a firm circle of connection between the hearts of human beings in the world. This linking circle is only Faith in Allah which is beyond those differences. Therefore, a certain worldly peace without Faith is impossible; the same manner that the inner peace and tranquility in the unity of a person and in his spiritual environment, without having a true Faith, is impossible.

"...and follow not the footsteps of Satan, ..."

As it was formerly mentioned, the Satanic temptations and deviations usually come forth gradually and, according to the meanings of the Qur'an, each of them is counted as the following of a step of Satan. Here, this fact is stated again that deviation from the right and following the stimuli of enmity, hypocrisy, fighting and blood-shedding usually begin from slight and simple stages. Believing people should be aware of their advent in order to stop them. There is a proverb common among Arab people which say: Verily, a destructive fight begins with a slap.

"... for he is a manifest foe for you..."

The enmity of Satan against human kind is not something hidden or unknown. Satan has decided and sworn to behave inimically towards man since the beginning of the creation of Adam, and does his best to settle this enmity among the human race. Yet, as it has been described before, this opposition and hostility can not harm the true believers but it is a secret alongside the path of spiritual development. onymous with complete peace.

Al-Baqara (The Cow) [2:268]

الشَّيْطَانُ يَعِدُّكُمْ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ وَاللَّهُ يَعِدُّكُمْ مَغْفِرَةً مِنْهُ
وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ

The evil one threatens you with poverty and bids you to conduct unseemly. Allah promises you His forgiveness and bounties. And Allah cares for all and He knows all things.

MUHAMMAD HUSAIN TABA TABAI (AR)

The context of the verses indicates that they must have been revealed all together. Their theme is spending in the way of Allah. They begin with a parable to show that charity increases in the hands of Allah, one to seven hundred or even more, by the per-mission of Allah. Another parable shows that this increase is sure to happen; it cannot fail. They go to forbid insincerity in spending, that is, spending to show others how generous one is, and give one more parable to demonstrate the futility of this, that such spending does not increase and bears no fruit. Also, they admonish the believers not to follow charity with reproach and injury, because these two evils nullify alms and make their reward forfeit. Then they say that spending should be from their good and lawful wealth, and not from unlawful or worthless things, as it shows niggardliness and miserliness. Thereafter they prescribe who should be given charity - the poor men who are besieged in the way of Allah. Finally it again reminds them of the great reward of charity which they shall find with Allah.

In short, the verses exhort the believers to spend and explain to them the following things:

First: The purpose of spending: It should be to seek the pleasure of Allah, not to show off to people.

Second: The fashion and condition of this good work: It should not be followed by reproach and injury.

Third: The quality of the wealth to be spent: It must be lawful and good, not unlawful or worthless.

Fourth: The qualification of the receivers: It should be given to those poor who are besieged in the way of Allah.

Fifth: The rewards of such spending in this world and in the next.

SPENDING IN THE WAY OF ALLAH

One of the two pillars of Islam is the Rights of the people; and spending for the welfare of the people is one of the things to which Islam pays the utmost attention. It exhorts a believer to spend for this purpose, and has laid down the rules and opened up the ways for such spending - some of these ways are obligatory and others highly recommended: zakat, khums (the one-fifth tax), penalties to expiate certain illegalities, various types of redemption, obligatory spending and recommended charities. Then there are laws to establish and regulate endowments, settle-ments for residence, or for life, wills, gifts and many similar things.

All this has been done to improve the living standards of the poor classes - the people who cannot meet their expenses without help from others. The intention of Islam is to raise their level to bring them nearer to the people of means.

On the other hand, it has strictly forbidden the rich people from pompous living and showing off their wealth. It has allowed them to live in a reasonable and honorable manner; but has prohibited extravagance and the squandering of wealth in a lavish style which is above the reach of the average person.

The aim of both sets of rules was to create a community life that would be neither too low nor too high, whose various groups would be nearer to each other, and would have a fairly uniform standard of life. Such a society would give life to the institution of unity and cooperation; and would eradicate conflicting designs and uproot enmity and antagonism. The Qur'an holds that the true religion must organize life in all its multifarious activities, putting it in order in such a way that man's bliss is guaranteed in this life as well as in the next one. Such a religion will bless man with true knowledge, noble character and pleasant life; he will be free in this life to enjoy the bounties given to him by Allah, and to remove from himself unpleasant things and all types of misfortune.

This will be possible only when society enjoys a good life and all its members share its bliss equally or almost equally. This, in its turn, demands that all their needs are fulfilled and the condition of society reformed. All this needs money and wealth. The way to get that money for this most important purpose is by contributions from the members of society - they are required to spend- out of what they have earned by their labor. Surely the believers are brothers to each other; and the earth is of Allah, and property and wealth belong to Him.

This is a fact, the truth of which was demonstrated by the Prophet during his lifetime when he had the authority in his hands. He showed its correctness and demonstrated how it created a stable society, growing, developing and bearing good results.

It was this society for which the Leader of the faithful, 'Ali (a.s.) felt nostalgia, and the passing away of which he remem-bered sorrowfully, in one of his speeches:

You live in a period when the steps of virtue are moving backwards, and the steps of evil are moving forward; and Satan is increasing his eagerness to ruin people. This is the time when his equipment is strong, and his traps have been widely spread and his prey has become easy (to catch). Cast your glance wherever you like. Do you see (anything) except a poor man suffering (the pangs of) poverty, or a rich man changing Allah's favor for ungratefulness, or a miser trampling the right of Allah to increase his wealth, or an arrogant person (who behaves) as though his ears hear any counsel with difficulty.

(Nahju 'l-balaghah, Sermon 129).

The passage of time has proved the validity of this Qur'anic system - that the various classes should be brought together, the poor should be helped through "spending", and the rich forbidden extravagance, pomposity and vanity. When western culture took the upper hand, people's ideals and outlook changed. They clung to the earthly life, tried their utmost to acquire and keep all worldly trinkets coveted by animal greed and sensual desires, and adopted for it whatever means they could.

The result: wealth was confined within a limited circle, the pleasures of life were reserved for a wealthy minority, and the only share of the lower class in it was deprivation. The upper classes continued to swallow each other like cannibals, until a very select group monopolized the blessings and bliss of this life and the vast majority, that is, the common people, were denied even the right of life.

This behavior generated all evil tendencies on both sides; it gave rise to the saying, "Every man for himself ". No one leaves anything nor does he spare anything. It has resulted in a class struggle, and open enmity between the two groups, the rich and the poor, the haves and the have-nots, each side wanting to exterminate the other. This was the basic cause of the World Wars and the emergence of Communism. Truth and nobility have been cast aside, peace of mind and tranquility of heart have departed from the world, and the human species on the whole does not have any feeling of joy in life. This is the position which the chaos of human society has reached today - what tomorrow holds is more grievous and horrible.

One of the most damaging factors in this social disorder is the closure of the gate "spending", and the opening of the doors of interest. Allah has explained the evil of this in seven verses coming after these verses of "spending"; Allah had warned the mankind that if interest becomes widespread, the world will fall in disorder. It is one of the prophecies of the Qur'an which has been fulfilled in these days. When the Qur'an was revealed, interest was a fetus; now it has been born from the womb of western economy and is growing by leaps and bounds.

To understand what we have just mentioned, read the following verses:

Then set your face uprightly for the (right) religion in natural devotion (to the truth) ; the nature made by Allah in which He has made men; there is no alteration in the creation of Allah; that is the right religion, but most people do not know turning to Him. And be careful of (your duty to) Him, and keep up prayer and be not of the polytheists, of those who, divided their religion and became sects, every sect rejoicing in what they have with them. And when harm afflicts men, they call upon their Lord, turning to Him; then when He makes them taste of mercy from Him, lo! some of them begin to associate (others) with their Lord, so as to be ungrateful for what We have given them; but enjoy yourselves (for a while), for you shall soon come to know So give to the near of kin his due, and to the needy and the wayfarer; this is the best for those who desire Allah's pleasure, and these it is who are successful. And whatever you lay out as interest, so that it may increase in the property of men, it shall not increase with Allah; and whatever you give in charity, desiring Allah's pleasure - it is these (persons) that shall get manifold . . . Disorder has appeared in the land and the sea on account of what the hands of men have wrought, that He may make them taste a part of that which they have done, so that they may return. Say: "Travel in the land, then see how was the end of those (who were) before (you); most of them were polytheists." Then set thy face upright to the right religion before there comes from Allah the day which cannot be averted; on that day they shall become separated (30:30-43).

There are verses of the same import in the chapters of Hud, Yunus, the Night journey, the Prophets etc. We shall explain them later on.

This is apparently the reason why these verses of spending exhort the believers and give so much emphasis to "spending".

QUR'AN: Satan threatens you with poverty . . . Allah is Ample-giving, All-knowing

The verse explains that choosing a bad thing for charity is not good for the charity-giver; it is only good property which is good for them to spend. The prohibition is for their own good, as the thing prohibited is bad for them. They dislike giving good items in charity because they believe that a good property makes one wealthy and rich; they therefore resist the idea of giving it away in charity. A bad item is worthless, and so they are ready to donate it in alms. But it is the temptation of Satan who frightens his friends with poverty. The fact is that donating property and spending it in the way of Allah to seek His pleasure is just like any other good trade and dealing - it has its recompense and profit, as Allah has mentioned in these verses. Moreover, it is Allah who makes one rich and bestows abundance; property, by itself, has no power to enrich anyone. Allah says: And that He it is Who enriches and gives to hold (53:48).

In short, it was a mistake on their part to withhold the good and likeable items from their charity because of fear of poverty. Allah points this out in the sentence "Satan threatens you with poverty". This sentence puts the cause (Satan's threatening) in place of its effect (fear of poverty). This figurative expression has been used to indicate that this fear is damaging to their interest, because whatever Satan incites one to do is bound to be wrong and an error - either directly or indirectly, that is, through something disguised as right.

Someone might have thought that this fear of poverty was reasonable, even if it was caused by Satan. The next sentences do not leave any room for such a misunderstanding: "and enjoins you to abomination". This withholding, this heavy-heartedness in spending good things creates in their souls the trait of miserliness and niggardliness, which in its turn leads one to disobey and reject those commands of Allah that effect one's wealth and property; it is clear disbelief in the Great Lord. Also, it casts the needy people into the perdition of poverty, privation and depression, which in its turn leads to loss of lives, and honor, and to every hope of crime and abomination. Allah says:

And there are those of them who made a covenant with Allah: "If He gives us out of His grace, we will certainly give alms and we will certainly be of the good." But when He gave them out of His grace, they became niggardly of it and they turned back and they withdrew. So He made hypocrisy to follow as a consequence into their hearts till the day when they shall meet Him because they failed to perform towards Allah what they had promised with Him and because they told lies . . . Those who taunt the free-givers of alms among the believers and them who cannot find but their hard earnings, so they scoff at them; Allah will pay them back their scoffing, for them is a painful chastisement. (9:75-79)

"And Allah promises you forgiveness from Himself and abundance; and Allah is Ample-giving, All-knowing.": It further removes the earlier-mentioned possible misunderstanding. Allah had already clearly told the believers that there is either truth or falsehood; there is no third alternative. Truth is the straight path, that is from Allah; and falsehood is from Satan.

Look at the following verses of the Meccan period: . and what is there after the truth but error? (10:32); Say: 'Allah guides to the truth" (10:35) ; . . . surely he (i.e. Satan) is an enemy, openly leading astray (28:15). In short, the above-mentioned sentence reminds them that the idea of niggardliness coming into your mind because of the fear of poverty is based on a bad judgment; forgiveness of Allah and increase in wealth (mentioned in previous verses) come from spending from good property, not from niggardliness or from giving away unwanted items.

The sentence "Allah promises. . ." puts (like the preceding sentence "Satan threatens you . . . ") the cause in place of its effect. Also, it shows the contrast between the promise of Ample-giving, All-knowing Allah and the threat of Satan, so that the spenders may look at both and choose for themselves what is in their own interest.

The verse, in short says:

You choose bad items for spending, instead of good property, because you are afraid of poverty; and because you are unaware of the good results which accrue from spending good things. So far as the fear of poverty is concerned, it is the evil suggestion of Satan, and Satan always wants to put you in perdition and lead you to falsehood and abomination: you should never follow his evil whisperings. What follows a charity of good things is abundance and forgiveness. And it is sure to follow, because it is Allah Who has promised it, and His promise is true; He is Ample-giving - it is easy for Him to fulfill His promise and to give you abundance and forgiveness from Himself; He is All-knowing, not a single thing or condition is hidden from Him; therefore, what He has promised is based on His All-encompassing knowledge.

MIR AHMED ALI (AR)

Fahsha literally means indecency. In this verse it means selfishness or close-fistedness which is, in fact, a worst type of indecency. Shaytan frightens us with loss. He rises in us at the time of giving. So those men of large or moderate means who spend freely to enjoy life but fear that they would be short of those things which they give to the needy, and so withhold them, play in the hands of Shaytan.

Aqa Mahdi Puya says:

Miserliness due to the fear of poverty is an indecent tendency prompted by Shaytan who enjoins selfishness upon those who have devilish characteristics, whereas those who are godly in nature always expect grace and abundance from Allah, therefore, give what they receive from Him.

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

At first, the verse admonishes that when you decide to spend in charity or to pay your alms, Satan threatens you of poverty, particularly if you want to give from your worthy and considerable things mentioned in the previous verse. Many a time it happens that this Satanic temptation hinders the act of giving charity and donation. It may affect even on the payment of Alms, Khoms (one fifth levy) , and other obligatory expendings.

"Satan threatens you with poverty ..."

Allah awares man thereby that refraining from giving charity in awe of poverty is a wrong imagination. It is one of the temptations of Satan. Avoiding from thinking that this Satanic temptation looks like a logical scare, it immediately says:

"... and enjoins you to indecency; ...

Therefore, having awe of poverty and indigency in any condition is wrong, because Satan invites not save to falsehood and aberration.

Basically, any thought which is disappointing, impedimental and short-sighted originates from deviation from natural disposition and following the temptations of Satan. But, any thought which is positive, instructive, and broad-sighted comes from the source of godly inspirations and the pure divine innate disposition.

Keeping in mind that the Satanic temptations are against the law of creation and Allah's commandments and ordinances are paralleled and adapted to creation and disposition, results to a notable livelihood, peacefulness and prosperity.

"...but Allah promises you forgiveness from Himself and abundance..."

In Majma'-ul-Bayan a tradition is narrated about charity from Imam Sadiq (a.s.) who said:

Two things are from Allah and two things are from Satan. Those two from Allah are forgiveness of sins and abundance in sustenance. And those two from Satan are promise to poverty and enjoyment to indecency.

Therefore, as Ibn-Abbas has quoted, the purpose of forgiveness is the forgiveness of sins and the objective meaning of abundance is increase of wealth under the cause of giving charity

It is interesting that Iman Amir-ul-Mu'mineen Ali (a.s.) is narrated who has said:

When you are confronted with poverty, bargain with Allah through charity , (spend out in charity until you get free from poverty) .

The phrase: "Allah is All-Embracing " means that the Power of Allah is vast, and He is All-Knowing unto all affairs and details.

Al-Baqara (The Cow) [2:275]

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ
 مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ
 وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ
 إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٧٥﴾

Those who devour usury will not stand except as stand one whom the evil one by his touch Hath driven to madness. That is because they say: "Trade is like usury," but Allah has permitted trade and forbidden usury. Those who after receiving direction from their Lord, desist, shall be pardoned for the past; their case is for Allah (to judge); but those who repeat (the offence) are companions of the Fire: They will abide therein (for ever).

MUHAMMAD HUSAIN TABA TABAI (AR)

These verses (Verses 275-281) were revealed to emphasize the prohibition of interest and to put strong pressure on the interest takers; they are not the verses that originally legislated the prohibition of interest; their language is not that of legislation. The law forbidding interest was ordained most probably by the following verse of the third chapter

O you who believe! do not devour interest, making it double and redouble, and fear Allah, that you may succeed (3:130).

Also look at one of the verses under discussion: "O you who believe! fear Allah and forgo what remains (due) from interest, if you are believers". It shows that the Muslims, even after the previous prohibition, sometimes took interest; and therefore Allah ordered them to desist from this practice and to remit that part of the interest which remained due from the debtors. With this background, the meaning of the following sentence becomes quite clear : "To whomsoever then the admonition has come from his Lord, then he desists, for him shall be what has already passed, and his affair rests with Allah . . ."

Even long before the verse of the third chapter, a Meccan chapter (the 30th), had condemned the practice of taking interest: And whatever you lay out as interest, so that it may increase in the properties of men, it shall not increase with Allah; and whatever you give in charity, desiring Allah's pleasure - it is these (persons) that shall get manifold (30:39).

It shows that interest was a thing abhorred since the early days of the Call, before the hijrah; then it was clearly forbidden in the third chapter; and finally it was most forcefully condemned and denounced in these seven verses (under discussion), the style of which clearly shows that interest was forbidden long before they were revealed. It also proves that these seven verses were revealed after the third chapter.

Moreover, interest was prohibited in Judaism, as Allah says about the Jews: And their (Jews') taking interest, though indeed forbidden were they against it (4:161); and also He says quoting them: this is because they say: there is nothing upon us in the matter of the unlearned people (3:75). Add to it the fact that the Qur'an verified their book and did not abrogate this law. All of this together was enough to make the Muslims understand that interest was prohibited and forbidden in Islam.

These verses of interest have some connection with the preceding verses of spending in the way of Allah. And this connection has been clearly pointed out in these verses: for example, "Allah effaces interest and He causes charities to grow"; "and that you remit (it) as alms is better for you". Likewise the verse of the thirtieth chapter contrasts it with alms; and that of the third chapter is followed by praise of spending, exhorting the believers to spend benevolently in the way of Allah.

Moreover, reason also recognizes the contrast and mutual opposition of interest and charity. Interest is taking without giving anything in exchange; charity is giving without taking anything in exchange. The evils emanating from interest are poles apart from the good effects of charity. Charity spreads mercy and love, strengthens the morale of the poor members of society, increases wealth, maintains good social order, and then as a result of mutual love and respect, peace reigns over the land. The evils resulting from interest are exactly opposite to these good effects.

Allah has, in these verses, condemned interest in the most emphatic words. No other deed has been condemned in such a harsh tone. The only exception is befriending the enemies of religion, which also has been execrated with equal force. All other major sins have been condemned emphatically in the Qur'an, but the level of their condemnation is far below that used for these two evils. Not only fornication, liquor and gambling, but even more grievous sins like murder and creating mischief in the earth seem milder than these two - interest and making friends with the enemies of religion. Why? The reason is very clear. The bad effects of the above-mentioned sins remain mostly confined to individuals, one or more; further, they impair only some particular psychological traits of the doer.

But these two evils bring such destruction in their wake that religion is uprooted and even its signs are obliterated; the life-line of human social order is severed; human nature is over-powered by their harmful intoxication, and it loses all its control over the people's thinking and action.

History has shown why the Qur'an had spoken so forcefully against befriending the enemies of religion and against interest. Look at the pitiable condition of the Muslim countries. They started adulating the enemies of Islam, making friends with them and adoring them. They inclined psychologically towards them. And now we see the result: they have fallen down into the pit of perdition; they are plundered and pillaged by the same "beloved" enemies; they have no control over their own destiny; they have lost their wealth, their honor and even their identity; they deserve neither death nor life; they are not allowed to die, and they are not given any breathing space to enjoy the bounties of life. Religion has departed from there, and virtue abandoned them long ago.

As for interest, it caused the treasures of the earth to be concentrated in few select houses, and the wealth to be hoarded by the takers of interest. The money gave them power over other less fortunate human beings. It was the real cause of the world wars. It divided mankind into two opposing groups: the wealthy who enjoy all the blessings of life, and the poor who find it difficult to meet their barest necessities. The grouping has already appeared. It is a calamity which has shaken the earth and leveled the mountains. It is threatening humanity with downfall and the world with destruction. Then evil was the end of those who did evil (30:10).

You will see that what Allah described about interest and making friends with the enemies of religion was a forecast of the carnage which has now come true.

QUR'AN: Those who swallow down interest cannot stand except as one whom Satan has confounded with (his) touch does stand:

"al-Khabt" means to walk unevenly; to grope about awkwardly. They say: khabata 'l-ba`ir (the camel became disorientated in its walk).

Man has a straight path for his life, from which he normally does not deviate. He acts according to the norms of the society in which he lives; those norms are based on reasonable ideas, and man tries to fit his individual and social activities to them. He eats when he is hungry, drinks when thirsty, desires rest when tired, and looks for shelter when staying somewhere, and so on. He feels happy with some things, and becomes annoyed with others. When he wants some task done, he produces its cause, and when he needs an effect, he brings about its necessary ingredients.

This, in short, is man's normal way of life - the actions related to the ideas, in a well-balanced relationship. Man was guided to this straight path by a power ingrained in his nature, the power that discriminates between good and bad, differentiates between beneficial and harmful, and distinguishes virtue from evil.

But a man whose discriminating power is confounded sees no difference between good and bad, between beneficial and harmful and between virtue and evil. He treats every thing like its opposite. It is not because he has forgotten the meaning of good and bad - after all, he is a human being who has his own freewill and choice, and a man can only do a man's deeds. Rather, it happens because he believes evil to be virtue, and virtue to be evil. He is, in short, confused and confounded; he applies the rules in completely wrong places, and does not know which demands which.

It is not that he always treats the normal as abnormal and vice versa. If it were so, he would have at least been consistent in his misjudgments. We could have said that he had some organized way of thinking, although he applied his judgments in a wrong way. But he has not even this consistency. Good and bad, virtue and evil, normal and abnormal, all are equal in his eyes. Whatever he wants at a given moment is to be done and obtained - like a camel that has become disorientated; he starts walking forward, no matter which direction he happens to face at that time; he has lost his bearing, and normal and abnormal are the same to him.

This is, then, the condition of the interest-taker.

What do we mean by interest? It is giving a thing and later taking back a similar thing plus an increase. Social life is based on a sound principle. Let us say that Zayd has a property in excess of his needs, and he needs something else which Bakr has got. Now Zayd may give his excess property to Bakr and take in exchange Bakr's property (which, incidentally, is in excess of Bakr's requirements). It is trade and it is the dictate of human nature.

But giving a property and taking back a similar thing with some increase nullifies the demands of nature and destroys the basis of the economy. The property is snatched from the hands of the debtor, and accumulates in the coffers of the interest taker. The interest-taker's wealth grows and grows; but the growth is achieved by adding another man's wealth. Thus wealth goes on decreasing and diminishing, on the one side, and increasing and accumulating on the other.

The debtor who has to pay interest is burdened with that much extra expenditure; as the days pass, he goes on paying interest, without getting anything in exchange; his need of more and more money increases and he is caught in a vicious circle - he must borrow ever more to fulfill his normal needs as well as to pay the ever-increasing expense of interest. Thus his life is ruined.

Interest is, therefore, diametrically opposed to the balance and equilibrium of society; it destroys that system which man had created with the guidance of the Divine Creation.

So, this is the interest-taker, confounded like the one touched by Satan. Taking interest makes his reason topsy-turvy; he sees no difference between normal and abnormal, between trade and interest. When he is told to leave interest and stick to trade, he says: "Trade is only like interest; it has no superiority over interest; why should I leave interest and stick to trade?" That is why Allah showed his confusion by quoting his reply, "trade is only like interest".

From the above discourse, the following matters become quite clear

First: The word "standing" in the phrase, "cannot stand except as one whom Satan has confounded with (his) touch does stand", means "managing" one's life and "looking after" one's livelihood. It is one of the meanings of "standing" which people generally use in their speech. Allah says: . . . so that men may stand with justice (57:25); . . . the heavens and the earth stand by His command (30:25); . . . and that you should stand for the orphans with justice (4:127). This word has not been used here with the meaning of "standing up" (i.e., as opposed to "sitting"), because such an interpretation would not fit the topic, and the meaning of the verse would not be correct.

Second: "Confoundedness of the touched one in standing" does not refer to the involuntary movements of an epileptic during or after an attack of epilepsy, as some commentators have written. Such a meaning would have no relevance to the topic at hand. Allah has given us the simile of the interest-taker who does not differentiate between trade and interest, and who acts according to that idea. This is done by his own choice and will - the choice that is based on his confused thinking. There is nothing in it like the involuntary convulsions of an epileptic. This phrase, in short, means that the interest-taker manages the affairs of his life and livelihood as does the one whom Satan has confounded with his touch.

Third: There is a fine point in saying "they say, trade is only like interest" instead of saying "interest is only like trade". The reason for choosing the former expression may be understood from the above explanations. For an interest-taker, normal and abnormal are both alike. We shall explain it in detail later on.

Fourth: The similitude, that is, "as one whom Satan has confounded with (his) touch", gives a hint that this may happen sometimes in cases of lunacy. The verse does not say that every madness is caused by the touch of Satan; but it indicates that some cases of lunacy are the result of Satan's touch. Further, the verse does not say that this touching is done by Iblis himself, because Satan means the evil one; this word (Satan) is used for Iblis as well as for other evil ones among the jinn and human beings. And Iblis is from the jinn. What looks certain from this Qur'anic hint is that the jinn are instrumental in the madness of some persons, if not of all.

Some commentators have opined that this simile is not based on any fact. People in those days believed that lunacy was caused by the touch of the jinn; and Allah used that belief of their's for this similitude; it is just talking to people in their own language. There is, of course, no harm in it, because it is just a similitude; it does not confirm that common belief. Such a comparison is not wrong just because the thing has no actual existence. What the verse, therefore, means is simply this: 'These swallows of interest are like a lunatic who is confounded by the touch of Satan.' It is against belief in the Justice of Allah to say that madness could be caused by the touch of Satan. Allah is Just; He cannot give Satan authority to overpower the intellect of His servant, or to subdue His believing servant.

But this opinion has many flaws:

- 1) Allah is too Great to insert any vain or incorrect promise in His talk without, indicating its invalidity. Allah has said about His Book: and most surely it is a Mighty Book; falsehood shall not come to it from before it nor from behind it; a revelation from the Wise, the Praised One (41:41-42); Most surely it is a decisive word, and it is no joke (86:13-14).
- 2) He says that it is against belief in the Justice of Allah to say that Satan can manipulate and disturb the intellect of a person, and can turn him into a lunatic. Well, is it not against belief in the Justice of Allah to say that lunacy occurs because of natural causes? Are not the natural causes created by Allah? And yet they do disturb the mind of man.

The fact is that there is no problem in believing that Allah allows the mind of man to be disturbed - no matter through which agency it is done. Because Allah at once removes all responsibilities away from such man. Of course, there could be a problem if his thinking power were taken away and still the responsibilities of a sane person were imposed on that man. Also it would be against belief in the Justice of Allah to say that Satan can manipulate a sane man in such a way that, in spite of his sanity, he sees truth, falsehood and virtue as evil and vice versa.

But there would be no problem if a man's intellect is disturbed or ceases to exist provided the responsibilities of sanity are also removed from him - no matter whether the disturbance occurred through natural causes or through Satan's touch.

Moreover, when we attribute madness to the touch of Satan we do not mean that he confounds the intellect directly without any middle cause. Rather, we believe that natural causes, like nervous disorders and psychological disturbances are the near causes, and Satan is a cause beyond these causes. Likewise, many miracles are attributed to the angels, although there occur natural causes in between. An example of this may be seen in two verses both of which quote Ayyub (a.s.) beseeching his Lord after his affliction. In one verse he says: Satan has afflicted me with toil and torment (38:41); and in the other he says: Harm has afflicted me and Thou art the Most Merciful of the merciful (21:83). "Harm" here refers to his sickness; and sickness has its own natural causes. See how, in the first verse, he attributes his sickness, caused by natural causes, to Satan.

The root of the trouble is this: When the materialists hear us attributing events to Allah (or attributing some happenings to the spirit, to an angel or to Satan) they think that it amounts to a rejection of natural causes, and that it sets metaphysical agencies in the place of physical causes. They should be somehow made to understand that by such declarations we add one more (metaphysical) link at the farther end of the chain of (physical) causes. We do not replace the physical causes with metaphysical ones. (We have mentioned this fact in previous discussions several times.)

Fifth: Also, it is wrong to say, as some other exegetes have done, that the similitude aims at describing the state of interest-takers on the Day of Resurrection; and that they will rise from their graves on that day like an epileptic who is afflicted by madness.

Evidently, the verse does not support this meaning. The tradition which describes the condition of interest-takers is about the Day of Resurrection; it does not purport to explain the similitude of this verse.

It is written in al-Manar (Tafsir): "The similitude, that one who swallows interest stands like one who has been confounded by the touch of Satan, has been explained by Ibn 'Atiyyah as follows: 'The aim is to show the likeness of the interest-taker in this world to the one who is confounded and afflicted with epilepsy; as it is said about the man who is convulsed with various involuntary movements, that he has gone mad.'

"I say (the author of al-Manar): This is the meaning which comes into my mind on reading this verse. But a major group of commentators have gone against it. They have said: 'The standing mentioned in the verse refers to the rising from the grave at the time of resurrection; that Allah has made it a sign of the interest-takers on the Day of Resurrection that they shall be raised like epileptics.'

They have narrated it from Ibn 'Abbas and Ibn Mas'ud. and at-Tabarani has narrated a tradition of 'Awf ibn Malik (which he has referred to the Prophet): 'Beware of the sins that shall not be forgiven: embezzlement, so whoever embezzles anything, shall be brought with it on the Day of Resurrection; and interest, so whoever swallows interest shall be raised on the Day of Resurrection as a lunatic who gropes hither and thither aimlessly.'

(The author of al-Manar goes on saying:) "The commonly under-stood meaning is the one given by Ibn `Atiyyah, because when the word `standing` is used, one generally understands it to mean managing some affairs; and there is no association to show that it refers to the rising from grave. So far as traditions are concerned none of them is free from one or another defect in the chains of narrators; and those traditions were not revealed together with the Qur'an, nor does the al-marfu' (tradition raised to the Prophet) purport to interpret this verse. (It only talks about the condition of interest-takers on the Day of Resurrection, without mentioning this verse.) And had not this tradition been there no-one would have interpreted this verse except in the way Ibn `Atiyyah has done . . . And it was the custom of the forgers of traditions, when they were perplexed by the apparent meaning of a Qur'anic verse, to forge a tradition to explain it; and there are few exegetical traditions that are really correct."

He is right when he exposes the mistake of the exegetes. But he himself has gone wrong when he tries to explain the meaning of this similitude. He says: "What Ibn `Atiyyah has said is quite clear. Those who are entangled in the love of wealth do become its slave. Their whole existence revolves around money; they want wealth for the sake of wealth. They have abandoned the natural means of earning, and have concentrated on earning money through money only. In this way, their souls deviate from the straight path of moderation on which most of the people are. This immoderation, this loss of equilibrium, shows itself in their movements and actions. Look at the speculators on the stock exchange or compulsive gamblers; the more they indulge in these activities the more they become entangled in it, until a time comes when their behavior becomes illogical, and their movements disorientated. It is this aspect which is the common factor between their activities and the movements of confounded lunatics. The Arabic word translated as "has confounded" is derived from al-khabt which means disorganized movement."

The author's comment: To say that the interest-takers' movement become disorientated and disorganized is correct in itself. But interest-taking is not the only cause of such disorientation. This occurs when man forgets that he is a servant of his Creator and Master, and when material pleasure becomes his only goal - and this is the final reach of his knowledge! Then he loses self-control (which come through religion) and sobriety of demeanor. And he gets at once affected by every big or small worldly pleasure; and this results in a disorientation of his movements. It may be observed in any person who is immersed in worldly pleasure, and who has forgotten Allah, even if he has not taken a single penny as interest all his life.

Nor is that disorientation the purpose of this similitude. The proof, given in the verse, of their being confounded does not fit this supposed purpose of the similitude. Allah says that they are confounded in their standing, "because they say, trade is only like interest". If that disorientation of their behavior was the purpose of the similitude, it would have been more appropriate to prove it by their disorganized actions and disorderly movements.

Obviously, what we have described in explanation of this simile and about its purpose, is the only reasonable interpretation.

QUR'AN: That is because they say, trade is only like interest:

We have already described why trade was likened to interest, and not interest to trade. A man confounded in his thinking and disorientated in his movements is in an abnormal condition. Good and bad, virtue and evil are both the same to him. If you tell him to leave the bad deed that he is doing and to do the good, he will reply to you - if he replies - that what you tell him to do is like that which you are forbidding him; that has no preference over this.

Now note the difference. If he had said, "what you forbid me to do is like that which you tell me to do", he could not be said to be confounded or mad. At the most he would have been called a sane person who is mistaken in his view. Why? Because his reply would have shown that he knows that the thing ordered is good and should be done; but he mistakenly thinks that the forbidden thing also is good like the former. In other words, he knows and appreciates the superiority of good actions. He does not think that nothing is good or bad, or that all are equal.

Interest-takers say that trade is like interest. It shows that they have lost their bearings; they do not accept that trade has any superiority over interest. If they had said "interest is like trade", it would have meant that they were not confounded, they knew that trade was a good thing; but they thought that interest too was good like trade. In that case, they could have been called rejectors of the shari`ah and sinners against Allah, but not "confounded like the one touched by Satan".

Ponder over the sentence, "That is because they say, trade is only like interest". Apparently they had not spoken these words by their tongues; it was their state and behaviour which was crying out loudly about their thinking. This style of narrating the state as uttered speech is very common in every language.

Once it is understood, the error of the following two inter-pretations becomes self-evident.

1) Some people have said: The interest-takers said that trade was like interest, because they treated both in a like manner. The reason why they reversed the simile and said, "trade is like interest" was to emphasize - it was as though interest was the main thing and trade a secondary matter which would become respectable if it was likened to interest.

All this is out of place. They did not utter this sentence in words, so that it should require all this explanation.

2) Someone else has said: Maybe the simile is not reversed. They thought that trade was allowed so that one might earn profit. And profit was a certain thing in interest and rather un-certain in other means of earning. Therefore, they gave primacy to interest and assigned a secondary place to trade.

The same comment applies here as was written about the first.

QUR'AN: And Allah has allowed trade and forbidden interest:

It is a new sentence. It is not in conjunction with the preceding sentence, and does not show the state of that sentence. In other words, it does not mean: "they say trade is only like interest, while Allah has allowed trade and forbidden interest". If a sentence, beginning with a verb in the past tense, is inserted to denote the state of the preceding sentence, it invariably always begins with qad (a prefix, used before past and aorist tenses) for example, "Zayd came to me" wa qad daraba `Umar (when he had beaten `Umar). In this verse, the meaning of the preceding sentence does not allow one to say that this sentence is its 'state'.

The phrase denoting 'state' restricts the main sentence to the time and state denoted. If we treat this sentence as a phrase of state, it would mean: "The interest-takers' confoundedness (because of their saying that trade is only like interest) is confined to the time when Allah allowed trade, and forbade interest". But the fact is otherwise. They were confounded before this legislation as much as they were after it.

Therefore, this is an independent sentence, and not a phrase of state. Also, this sentence is not the original legislation forbid-ding interest. As mentioned in the beginning, these verses evidently show that interest was already prohibited before they were revealed. They explain and emphasize what was legislated by the following verse of the third chapter: O you who believe! do not devour interest making it double and redouble, and fear Allah, that you may succeed (3:130).

Therefore, the sentence, "And Allah has allowed trade. . ." does not ordain a new law; it just refers to a previously given order, and paves the way for the next sentence, "To whomso-ever then the admonition has come from his Lord, then he desists, he shall have what has already passed . . ." This is the apparent meaning of the verse.

Someone has said: The words, "And Allah has allowed trade and forbidden interest" are meant to refute the interest-takers' assertion, "trade is only like interest". If their claim were correct, the legal position of trade and interest would not have been different from each other in divine legislation, while the fact is that Allah has allowed one and forbidden the other.

Reply: The argument mentioned above is correct in itself: but it is not in conformity with the wording of the verse. It could be correct only if this sentence were a phrase of state. But it is not so

Someone else has written another explanation: The sentence.

"And Allah has allowed...", means that the increase of wealth through trade is not like its increase through interest, because "I have allowed trade and forbidden interest; and order is My order, and creatures are My creatures; I ordain about them as I wish, and make them obey My command in any manner, I please; none among them has any right to protest against My decision."

Reply: This also is dependent on the wrong theory that this sentence is a phrase of state. Moreover, it is based on a denial of any relationship of cause and effect between religious laws and their benefits. If you accept this interpretation, you will have to reject the relationship of cause and effect in the whole universe, and to attribute every action to Allah without apparent and middle causes. Evidently such an idea is wrong. Further, this explanation is against the Qur'anic style. The Qur'an often explains the reason for a given order, and mentions the general or special benefits emanating from a particular law. Even in the present instance, various sentences hint at the reason upon which this rule is based: ". . . and forego what remains (due) from interest if you are believers"; "neither shall you deal unjustly, nor shall you be dealt with unjustly"; "Those who swallow down interest . . . trade is only like interest". All these hint at the reason why trade has been allowed: It is in conformity with nature's demand; and why interest has been forbidden. First, it is a deviation from the straight path of life; second, it is not in conformity with belief in Allah; and third, it is injustice.

QUR'AN: To whomsoever then the admonition has come from his Lord, then he desists, for him shall be what has already passed, and his affair rests with Allah; and whoever returns (to it) - these are the inmates of the fire; they shall abide in it:

These sentences branch out from the preceding sentence, "And Allah has allowed trade. . ." The principle laid down in this statement is not restricted to interest; it is a general rule although it is mentioned in a particular context. The meaning, therefore, will be as follows: "What We have told you on the subject of interest, is an admonition; and to whomsoever the admonition comes from his Lord and he desists, for him shall be what has already passed and his affair rests with Allah; accordingly, if you now desist from interest, you shall have what you have already taken, and your affair rests with Allah".

It is clear from the above explanation that "the admonition has come" means "the information of the law ordained by Allah has reached"; "then he desists" means "then he repents and desists from the forbidden action"; "for him shall be what has already passed" means "the ordained law shall not be applied retrospectively, rather it shall be enforced from the time the information has reached him"; "for him shall be what has already passed and his affair rests with Allah" means that he shall not be affected by the ever-lasting punishment mentioned in the next sentence (and whoever returns [to it] - these are the inmates of the fire; they shall abide in it). In this way, they shall be allowed the benefit of their previous action, still their affair is in the hands of Allah - He may leave them free in some matters, and may sometimes oblige them to make up for the past shortcomings.

This verse needs special attention. Beginning from the words "to whosoever then the admonition has come" up to the end of the verse, in spite of the given concession and the severe threatening, a basic principle is explained; it is a general law covering all mortal sins. Yet people have missed this clear point, and have interpreted it as though it were confined to the topic of interest only.

In view of the above-mentioned generality, the words, "for him shall be what has already passed, and his affair rests with Allah", can be taken only as a general principle - its particulars depending on the nature of the sin concerned. Whoever desists from a sin after receiving the admonition from his Lord, shall be forgiven the sins committed in the past - no matter whether the transgression was against Allah or against the people. But it does not mean that he shall automatically be absolved from its other consequences. His affair is in the hands of Allah: He may prescribe for him some expiation or amendment - as, for example, if he neglects prayers, he should pray and make up the arrears; if he did not fast, he should fast the same number of other days; if he took any property unlawfully, he should return it to the lawful owner, and he should undergo the prescribed penal sentences in relevant cases - all this going hand in hand with repentance and desisting from that sin in the future; and thus the past sins are forgiven. Or, Allah may forgive the sin altogether, after repent-ance, without imposing any penalty or expiation - as, for example, when a polytheist repents and enters into Islam, or when a liquor drinker or a singer repents and desists from these sins. The words, "To whosoever then the admonition has come from his Lord, then he desists", are general; they cover all the believers and unbelievers of the Prophet's time as well as all those who came later or shall come afterwards.

“And whoever returns (to it) - these are the inmates of the Fire; they shall abide in it”: The word, “returns” here is in contrast to the word, “desists”, in the preceding sentence. Therefore, it means, “does not desist”. Thus, it refers to the person who goes on committing that sin and does not accept the divine command. Such an attitude exposes the infidelity or apostasy that is hidden in his heart even if he does not utter a single word to show it. Whoever returns to a sin and does not desist from it, and does not even feel ashamed of it, has in fact not submitted to the command of Allah; and he shall never succeed. Thus the two sides mentioned in this verse are: (1) accepting and obeying the divine command which creates the resolve that one will not go against the law; (2) continuing in the sin which proves that one has not accepted that divine command, which, in its turn, makes one liable to remain in the Fire for ever.

The Mu’tazilites offer this verse as a proof of their belief that the one who commits a major sin shall remain in the Fire forever.

The author’s comment: No doubt that the verse shows that not only the one who commits a major sin, but anyone who commits any sin, shall remain in chastisement for ever. But it is conditional; it refers to only that sinner who commits a sin and does not accept the divine command. And such a person will admittedly abide in the Fire. But it is different from the view of the Mu’tazilites.

Other commentators have mentioned many possibilities and explanations about the words of Allah, “for him shall be what has already passed”, “his affair rests with Allah”, and “whoever returns . . . ” But all those discussions are based on their erroneous understanding of the verse (as we have explained earlier). It is not worthwhile mentioning them here, since their very basis is wrong.

MIR AHMED ALI (AR)

Riba literally means a growth or an addition. The additional amount, collected over and above the capital given as a loan, is interest or usury. It is an abuse or a misuse of the power one holds over the weak or the needy, and therefore, strictly forbidden. Spending in the way of Allah for the welfare of the human society has been prescribed in the preceding verses. With enough means at one's disposal, it is a sin not to part with some of it in order to help the needy. When giving in the way of Allah, as a free gift, under such circumstances, has been prescribed, then those whom Allah has given enough, must at least lend that which is needed by the needy, without charging any additional payment, because practising usury is akin to being confounded by Shaytan, and is tantamount to digging one's own grave.

Inherent in a transaction of usury is the element of enslavement and abuse, because a person who is in need of material help cannot pay back more than what he had originally taken; therefore Islam has prohibited usury. In the transaction of usury, both the givers and the takers suffer. The lender, in love of more and more material gains, becomes heartless and selfish. Those who take loans become extravagant and ruin their families. This scenario is diametrically opposed to the very purpose of the religion of Islam - establishment of a fair, kind and welfare-oriented social order. If there is no temptation of usury, material help will be given to only those who are really in need of it.

Trade, on the other hand, is a mutual transaction in which both parties feel satisfied, in which both either hope to gain or run the risk of a loss. If financial help is required for business or trading, a different relationship can be structured between the two parties, such as a partnership or some form of sharing profit and loss.

Those who say usury is only like trading will rise on the day of resurrection in a state of insanity, as those rise whom Shaytan has prostrated by his touch.

The prohibition took effect from the day this verse was revealed. The usury collected by the lenders prior to the promulgation of this prohibition was allowed to be retained by them.

In banking transactions, the directions of the religious jurist {mujtahid-faqih} should be followed to determine bank charges, commission and profit as fixed or as agreed or as actual dividends.

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

In Arabic philology, the word /riba/ (usury) means 'an excess, an addition'. Usurers have been likened to the persons whom Satan has driven them mad. On the Day of Judgement, usurers will be raised like mad ones, because they have such an unjust manner in this world. Mammonism makes their eyes of intellect blind. By their action, they produce difference of levels in the society, because they do not even think of sympathy, emotions and humanitarianism. They go so far that poverty and hatred cause a burst in the society so that the principle of possession becomes unstable, too.

"Those who devour usury will not rise up save like such the one whom Satan has confounded with the touch of madness...."

Another point is that: to some persons, usury seems a principle, too. Hence, they say that bargaining and usury are the same. As the verse says:

"... whereas Allah has permitted bargaining and forbidden usury."

Explanations:

1. The usurers are deprived from equilibrium and, consequently, they disturb the economical equilibrium of the society.

2. The justification of sin pave the way for more committing sins.

"... That is because they say: ' Bargaining is just like usury,..."

3. It can be spared for those who are not aware of it, but not at all for those who know it and persist on doing it.

"... And whoever reverts (to usury) - then they are the inhabitants of the Fire, ..."

Objecting on usury began through verses of the Qur'an revealed from before the Prophet's Emigration. For example, in Sura Ar-Rum, which was revealed in Mecca, a verse about usury says: "... but it increases not with Allah, ..." Then, in Sura 'Al-i-'Imran, No. 3 Allah commands: "... Devour not interest ... ", which means usury is prohibited. Thus the most criticism and prohibition have occurred in these verses of Sura Al-Baqarah.

By the way, the Qur'an through the statement: "And, (for) taking interest, though indeed forbidden were they against it ..." announces that usury had been forbidden in the Jewish religion, too. This prohibition is stated in Turah manifestly.

In Sura Al-Baqarah, the verses of usury have occurred next to the verses of charity in order to state the two aspects of good and evil which may come forth by means of wealth. Charity is a 'giving' without recompense, but usury is a 'taking' without recompense. In contrast to the good effects that charity has in the society, usury creates evil effects therein. That is why the Qur'an, in the next verse, says: "Allah effaces usury and He causes charities to flourish, ...".

The threats that are cited in the Qur'an against taking interest in usury and accepting the dominance of illegitimate rulers, are such that they are not cited against even murder, oppression, drinking wine, gambling, and fornication. Therefore the prohibition of usury has been decidedly considered as a great sin by all Islamic parties.

"... Hence, whoever receives an admonition from his Lord, then desists, for him shall be what has already passed, and his affair rests with Allah. ..."

It is narrated in a tradition that when Imam Sadiq (a.s.) was informed that so and so was a usurer, he said:

If I were allowed by Allah I would behead him.

It happened that Amir-ul-Mu'mineen Ali (a.s.) met a usurer. He (a.s.) wanted him to repent from his action. When he repented Ali (a.s.) let him go and told him:

The usurer must be made repent from his action just like that a person is made repent from polytheism .

It is narrated from Imam Baqir (a.s.) who said :

The worst income is (the interest of) usury.

The Messenger of Allah (S) said :

When Allah wills to destroy a town, usury appears therein.

And, Allah has cursed usurer, his agent, and the writer of usury.

Shaykh Mufid has cited in his book:

Whoever considers usury lawful, should be beheaded.

Imam Sadiq (a.s.) , stating the reason of repetition of the verses of usury in the Qur'an, says:

It is for making the rich prepared to do works of benevolence and spending charities; because, on one hand, usury is unlawful (haram) , and, on the other hand, compiling wealth as a file is also unlawful. Then, there remains no remedy for the rich but charity and productive useful jobs.

Also, upon the motive of the prohibition of usury, it is said that since usury is a kind of hinder for money to be used in the way of production and works of public utility, and, instead of effort and endeavour, only the interest of money is enjoyed, then usury has become forbidden.

Again, it is narrated from Imam Sadiq (a.s.) who have said:

If usury were permitted (halal) , people would leave their businesses and trade.

It is also narrated from Imam Rida (a.s.) who said:

If usury becomes prevalent, the loan giving will disappear.

At the end of the verse, it says:

"... And whoever reverts (to usury) - then they are the inhabitants of the Fire, wherein shall they abide forever."

The word /'ada/ 'returns', here, means that those who do not return from usury and commit again devouring interest, will be the inhabitants of the Fire of Hell and they will remain there for ever.

The Disadvantages of Usury:

Taking additional money, without performing any useful work, is unjust and it is overburdening, which causes hatred and enmity. The giver of interest sometimes has to fail and, as a result of debts that increases progressively, accepts kinds of disgrace and captivity.

Usury disturbs the equilibrium of the society and causes it to be divided into two poles: the oppressors and the oppressed.

Usury is the reason of prayers to be invalid.

Regarding these destructive causes, not only in the religion of Islam, but also in all heavenly religions, usury has been forbidden. But, clinging to few pretexts, some worldly people try to justify usury or try to find a way of fly. Yet, usury has certainly its own destructive effects, though some social groups have accepted it in their own economical system.

Usury is an injustice and its disadvantages encompass those who apply it. The progress of the western communities is because of their attentiveness to science and industry, not because of usury.

By the way, usurers should be aware of the warnings of the Qur'an. (Applying to legal tricks, like the Jews who did for going fishing on Saturday, is only a sort of game.) . The Qur'an has not been heedless of such games and has criticized them.

Also, since economic affairs may attract people into the trap of usury, there is a tradition which says:

He who begins trading without knowing (the religious laws of trading) , will be involved in usury.

Al-Imran (The Family of Imran) [3:36]

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ
 أَعْلَمُ بِمَا وَضَعْتَ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ ۗ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ
 وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٣٦﴾

When she was delivered, she said: "O my Lord! Behold! I am delivered of a female child!"- and Allah knew best what she brought forth- "And no wise is the male Like the female. I have named her Mary, and I commend her and her offspring to Your protection from the evil one, the rejected."

MUHAMMAD HUSAIN TABA TABAI (AR)

QUR'AN: *So when she brought her forth, she said: "My Lord! Surely I have brought it forth a female":* By putting a feminine pronoun in "brought her forth", the Qur'an did away with the necessity of a longer description. What this concise sentence actually stands for is this: When she brought forth that which was in her womb and came to know that it was a female, she said: "My Lord! I have brought it a female." This last sentence, although an informative, was in fact an exclamation to show her disappointment.

QUR'AN: *and Allah knew best what she brought forth, and the male is not like the female:* These are parenthetical sentences, and the speaker of both is Allah, not the woman of 'Imran; even the second sentence is not spoken by her.

There is no doubt that the first sentence is a saying of Allah, commenting on her sorrowful cry. The words, "and Allah knew best what she brought forth", in effect convey the following idea: Allah knew that she had delivered a female child; but He intended to fulfill through this daughter of hers all her hopes and expectations, in a far better way. Had the wife of 'Imran know what Allah's plans were in making her child a female, she would not have shown any sorrow and disappointment. As the later events showed, the male child she hoped for could not accomplish what Allah intended this female child to achieve. Suppose, she were given a son, instead of the daughter she got; what could that son achieve? He, like 'Isa, could be made a prophet; he could give eyes to the blind and heal the lepers; he could raise a few men from the dead. And this was the utmost he could do.

But this female child, which Allah has given to the wife of 'Imran, will be a means to complete the word of Allah; she will bring forth a son without a father; Allah will make her and her son together a sign for the people; that son will talk with people in his cradle; he will be a spirit and a word of Allah; his likeness before Allah will be like Adam; and there will be many manifest signs in giving this daughter, Maryam, to the wife of 'Imran and giving to Maryam a son, 'Isa, rather than giving a son directly to 'Imran's wife.

Now it should be clear that the words, “and the male is not like the female”, are spoken by Allah. Had they been uttered by the wife of ‘Imran, she would have said, ‘and the female is not like the male’; she would not have reversed the syntactic arrangement as the Qur’anic sentence has done. If a man hopes to get a very good thing or to be awarded a very high status, and then he gets an inferior thing or a lower rank, he regretfully says; The thing I got is not what I expected and hoped for. He would never say: The thing I hoped for is not like that which I got.

In view of the above explanation, the definite articles in “the male” and “the female”, (or at least “the female”) refer to the particular son and daughter spoken about; and the meaning would be as follows: The male she hoped for is not like the female she was given.

Many exegetes have taken the sentence, “and the male is not like the female”, to be a part of the speech of the woman of ‘Imran. Then they were faced with the difficulty of explaining its apparently reversed syntactic arrangement. They have tried without success to bring about some worthwhile explanation. Any interested reader should consult their books.

QUR’AN: *and I have named her Maryam, and I commend her and her offspring into Thy protection from the accursed Satan:* It is said that Maryam in their language means the worshipper and the servant. In that case, it is easy to see why she hastened to name the child soon after delivery and mentioned the name to Allah. Apparently, when she found out that the child was not a male (who could easily be released for worship of Allah and service of the synagogue), she hastened to give the child the name, Maryam – thus dedicating her for the said worship and service. The words, “and I have named her Maryam”, implied that she had dedicated that female child to the worship of Allah and released her for the synagogue’s service. The words were in effect a sort of renewed vow, and that is why Allah accepted her offering in these words: “So her Lord accepted her with a good acceptance and made her grow up a good growing”.

Thereafter, she commended Maryam and her offspring to the protection of Allah from the accursed Satan, in order that she might dedicate herself for Divine worship and remain devoted to the service of the synagogue, in a way that the name might truly represent the named.

She confidently talks with Allah about the offspring of Maryam, without any condition or proviso. Such words cannot be spoken in the presence of Allah by someone who knows nothing of the future. What the future holds for a man is a part of the unseen and its knowledge is reserved for Allah. However, she talks here in the same assured way as she did when she made the vow first: “My Lord! Surely I vow to Thee what is in my womb, to be devoted” This confidence shows that she had the knowledge that she would get from ‘Imran a son of good faith and deed; when she became pregnant and ‘Imran died, she became absolutely sure that what she carried in her womb was the same promised son; when she delivered a daughter and became aware of her mistaken guess, she at once understood that that promise would be fulfilled through that daughter, that she would get that son from the offspring of that daughter. As soon as she realized this fact, she transferred her vow from the son she hoped for to the daughter she was given, named it Maryam (i.e. one who worships and serves), and entrusted her and her offspring to the protection of Allah against the accursed Satan.

All these aspects of the story may be understood from meditation on the words of Allah.

MIR AHMED ALI (AR)

When a female was born, Hanna, wife of Imran, was disappointed, because she had vowed to dedicate her son to the service of Allah, as it was a custom in those days to give one of the sons over to the temple in Jerusalem. Yet she named her daughter Maryam which, in Hebrew, means "maid-servant of God"; and brought her to the sanctuary. The priests unwillingly accepted Maryam on Hanna's plea that her daughter was assigned by her to God's service before her birth. She entrusted her daughter and her offspring (Isa) to Allah and invoked Him to keep both of them safe from satanic influence.

Zakariyya, husband of Hanna's sister, and Maryam's maternal uncle, was chosen by casting lots to take charge of Maryam. As soon as she reached the age of puberty, he erected a high balcony where she used to stay the whole day, praying; and in the evening, he used to take her with him to her abode. The room in which she slept and lived during the night was always locked and its key was kept with him.

Ibna Hajjar and Abu Dawud relate that once the Holy Prophet visited Bibi Fatimah, took some water in his hand from a wooden cup, sprinkled it over her head and shoulders, and repeated the exact words of Hanna's prayer, revealed in this verse.

In fulfilment of the Holy Prophet's prayer, Bibi Fatimah was chosen by Allah as the superior most woman of the worlds, and eleven divinely commissioned guides (Imams) were born in her posterity.

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

The spouse of 'Imran, son of Mathan, was Mary's mother and grand mother of Jesus (a.s.) . Her name was Hannah. She had a sister by the name of 'Isha' who was Zachariah's wife. Her father's name was Faghuth. Thus, both Mary and Yahya (John) were cousins for each other.

The term /muharrir/, mentioned in the verse, means 'freed' for serving in Jerusalem so that another person does not appoint her upon doing one's own affairs.

" (Remember) when the wife of 'Imran said: ... "

It is narrated from Imam Sadiq (a.s.) who has said:

Allah revealed 'Imran that He would give him a son who could heal the blind and the leprous and raise the dead to life by Allah's leave, and He would make of him a prophet unto the Children of Israel. 'Imran informed his wife of that matter.

So, when Hannah became pregnant with Mary, she said:

"... ' My Lord! Verily I vowed to You what is within my womb to be (dedicated) for You (for Your service) freed, therefore accept from me; ..."

Here, the phrase ' accept from me ' means that, I ask You to accept my vow with Your consent.

" ...Verily You are the All-Hearing, the All-Knowing'."

" So, when she delivered her, she said: ..."

The spouse of 'Imran wished to deliver a son, but when she delivered Mary she became ashamed and, with her head hung, bashfully said:

"... ' My Lord! I have delivered a female (child),, ..."

'Imran's wife expressed this statement with sigh and regret, because she hoped to deliver a son and hence she vowed to devote him for the service of the Lord in the place of worship.

"... and Allah knew best what she delivered. and the male is not like the female; ..."

And You know that, for the aim I have vowed, son and daughter are not alike. A female can not afford the duties concerned to a male as he is able to perform them. Therefore, to magnify her she-child, Allah, in reply to her, said:

"... and Allah knew best what she delivered- ..."

This response means that the Lord is more cognizant than her to Mary and what is concerned to her due to the important affairs that her mother dose not know.

"... and I have named her Mary, ..."

It is recognized from this sentence that naming Mary with this appellation was done by her mother at the time of delivery. By the way, it should be noted that the term Mary, in their lexicon, meant 'a saint worshipping lady '. So, this kind of naming had been a sign of ultimate love and affection of that pure mother for dedicating her dear child alongside the path of the servitude of Allah (s.w.t.) . That is why, after performing this auspicious naming, she asked the Lord to protect this child and the progeny that would come into being from her thereafter from the temptations of Satan and to keep them in His merciful shelter.

"... and I commend her and her offspring into Your protection from the accursed Satan'. "

Al-Imran (The Family of Imran) [3:155]

إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا
 اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ
 إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ ﴿١٥٥﴾

Those of you who turned back on the day the two hosts met, it was Shaytan who caused them to fail, because of some (evil) they had done. But Allah has blotted out (their fault): For Allah is Oft-Forgiving, Most-Forbearing.

MUHAMMAD HUSAIN TABA TABAI (AR)

(Verses 149 – 155) It is the continuation of the verses revealed about the battle of Uhud. These verses exhort and encourage the believers to obey none except their Lord, because He alone is their Guardian and Helper; it calls them as witness that Allah had fulfilled His promise to them, and the debacle and disaster which they suffered on that day was brought upon them by their own hands, because they had transgressed the limits of what Allah had told them and His Messenger had invited them to; in spite of that Allah has forgiven them of their sins because He is Forgiving, Forbearing.

QUR'AN: (As for) those of you who turned back on the day when the two armies met, only the Satan sought to cause them to make slip on account of some deeds they had done:

"Istazalahumu 'sh-shaytain" (the Satan wanted them to slip); he wanted so only because they had acquired some evil traits in their psyches, and done some bad deeds; one evil leads to another, because it emanates from following the heart's desires —and the heart desires only that which has some affinity to it.

Someone has taken the preposition "bi" (on account of) as indicative of instrument, and said that "some deeds " refers to their fuming back on the day of fighting. But this interpretation is far fetched; because "some deeds they had done" manifestly shows that their deeds had preceded there turning back; the two cannot refer to the same thing.

In any case, the verse shows that some sins and evil deeds done by them had given the Satan power to mislead them by making them retreat and flee from the jihad. Consequently, there is no ground to suppose that the verse points to the Satanic cry on the day of Uhud that the Prophet was killed (as has been narrated in some traditions), because such interpretation is not supported by the wordings of the verse in any way.

QUR'AN: and certainly Allah has pardoned them; surely Allah is Forgiving, Forbearing:

This pardon was granted to those who turned back on the day of battle, as mentioned in the beginning of the verse. The verse is unrestricted, and therefore covers all those who fled on that day. In other words it includes both groups: those on whom slumber was sent down and those who cared only for their own selves. But there is a difference between the two, as the former has been honored by Allah, but not the latter.

Because of that difference, this general pardon (which; covers both groups) does not mention the aspects of honor) related to the formers pardon (as mentioned earlier).

It also shows that the pardon mentioned in this verse is not the same as the one described (in 3:152) above, "and He has certainly pardoned you". That the two pardons are different may be gathered from different tones used in the two verses. Look first at the former where Allah says, "and He has certainly pardoned you, and Allah is Gracious to the believers". It clearly, shows Allah's grace and mercy on them, and mentions them as "believers"; thereafter it goes on saying that He changed their sorrow to another sorrow in order that they might not grieve then tells them that He sent down security on them in the form of slumber. How different is that tone from the one employed in this verse where it merely says: "and certainly Allah has pardoned them; surely Allah is Forgiving, Forbearing". Note that it speaks only about the pardon, but is silent about all the above-mentioned aspects of honor; then it ends with the adjective, "Forbearing" - focusing the attention on the fact that Allah does not make haste in giving punishment. A pardon accompanied by forbearance indicates that although the Master has overlooked the sin but still He is not pleased with the sinner.

Suggestion: Those who think that both groups are equal in rank do so because both have been granted pardon.

Reply: The former pardon is different from the latter in its connotation, although both denote pardoning. There is no proof to show that pardon, forgiveness and things like that have the same connotation everywhere; and we have explained how the two differ in these verses.

MIR AHMED ALI (AR)

Because of their long association with idolatry, the deserters, who either had embraced Islam under unavoidable circumstances or with ulterior motives, fell an easy prey to the satanic promptings.

As Allah is oft-forgiving and forbearing, He pardons those who repent and ask forgiveness, but it should be noted that such pardoned sinners cannot and should not be chosen as the leaders of the faithfuls. Moreover, about those who avoid fighting against an aggressor, the Quran says in verses 15 and 16 of Anfal:

When you meet unbelievers on the field of battle, do not turn backs to them.

For any one who turns his back on that day, except to manoeuvre or rally to his side, will bring the wrath of Allah on himself, and have hell as abode-an evil destination.

As per verse 11 of al Tawbah Islam means "selling of self" to Allah. Once a thing is sold it must be handed over to the purchaser. If one does not do so, it means, one is deceiving Allah.

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

This verse is about the escape of the Muslims from the Battle of Uhud. As most commentary books denote, in the Battle of Uhud all strivers flew except thirteen ones. Five people of them were from Emigrants (muhajirin) and eight people from Helpers /'ansar/. The opinions are divided as for the names of these thirteen people that who they were, except Ali-ibn-Abitalib (AS) .

However, in the Battle of Uhud, the Muslims were divided into four groups:

1. Martyrs;
2. The Patients;
3. The Fugitives, who were forgiven;
4. The hypocrites.

Explanations:

1. Sin clears the field for the temptations of Satan.

"... only Satan made them slip because of something they earned; ..."

2. One of the reasons of escaping from fight is sin. Sin tears the curtain of piety and weakens the spirit of man and, then, paves the way for the influence of Satan.

3. Deeds effect on spiritualities. As a result of sins, some persons become coward and ran away.

4. Strivers should set themselves in the course of repentance, seeking forgiveness and self-improvement.

Al-Imran (The Family of Imran) [3:175]

إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ ۗ فَلَا تَخَافُوهُمْ وَخَافُوا مِنِّي إِن كُنتُمْ

مُؤْمِنِينَ ﴿١٧٥﴾

It is only the evil one that suggests to you the fear of his votaries: Be not afraid of them, but fear Me, if you have Faith.

MUHAMMAD HUSAIN TABA TABAI (AR)

(verses 172 -175)

These verses have connection with those revealed about the battle of Uhud, as may be understood from the clause, "after the wound had afflicted them", when read in conjunction with the preceding words; "If a wound has afflicted you (at Uhud), a wound like it has also afflicted the (unbelieving) people".

The fact is that fulfillment of desire and success of design in this material world depends on some material and other psycho-logical causes. When man intends to do something and produces its necessary material causes, then the only thing that can prevent his realization of his wishes is some, shortcoming in its psycho-logical causes, in his mental attitude; like weakness of will-power, fear or sorrow, recklessness or covetousness, foolishness or dis-trust, and things like that - and they are important and common factors. But when a man relies on Allah, he is connected to the unconquerable cause that can never fail - the cause above all the causes. This connection strengthens his will to such an extent that no adverse psychological cause can overpower it - and it spells success and triumph.

There is another aspect to the trust in Allah which in effect joins it to supernatural miraculous phenomena, as is evident from the words of Allah: and whoever trusts in Allah, He is sufficient for him; surely Allah attains His purpose (65:3). Some aspects of this subject have already been described under the topic of "Miracle". (In English volume 1)

QUR'AN: That is only the Satan that frightens... and fear Me if you are believers:

Evidently the demonstrative pronoun "dhaalikum" (that) refers to the people who had brought the quoted news. It is therefore one of the occasions where the Qur'an has used the word, "Satan", for man; as is apparent also from the verses: . . . from the evil of the whispering of the slinking (Satan), who whispers into the hearts of men, from among the jinn and the men. (114:4-6). This explanation is supported by the next sentence, "So do not fear them", that is, do not fear the people who have spoken to you in that manner, because they are only Satans. (We shall later on explain this matter, unveiling the reality behind it, if Allah so wills.)

MIR AHMED ALI (AR)

(172)

In spite of having an upper hand at Uhad the Makkan army (on account of Ali's valour) retreated and camped at Hamra ul Asad where Abu Sufyan made it known that next year he would attack again and destroy the Muslims. The allies of Abu Sufyan in Madina gave forth an exaggerated account of the preparations at Makka in the hope that, with the battle of Uhad yet fresh in memory, the Muslims might be deterred from setting out for another fight. When it was reported to the Holy Prophet, Ali ibn abi Talib said: "Sufficient unto us is Allah." At the appointed time the Holy Prophet went to encounter the Makkan army but they did not come.

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

A real believer does not fear of anyone other than Allah. Thus, Faith is not aloof from bravery. So, strivers ought to be afraid of only Allah and keep on being pious.

To impose horror and threat is the permanent policy of the powers.

" It is only Satan that causes his friends to fear; but do not fear them and fear Me if you are believers."

An-Nisa (The Women) [4:38]

وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِيَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ
وَلَا بِالْيَوْمِ الْآخِرِ وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا



Not those who spend of their substance, to be seen
of men, but have no faith in Allah and the Last Day:
If any take the evil one for their intimate, what a
dreadful intimate he is!

MUHAMMAD HUSAIN TABA TABAI (AR)

QUR'AN: *And those who spend their property (in alms) to show to the people...!:*
That is, they spend for showing to the people. The verse proves that:

Showiness in charity or in any other good work is in fact polytheism, which shows that such a man does not believe in Allah, because he has more confidence in people and in their appreciation.

It is also polytheism in practice, because that man does not want any reward of the hereafter for his deeds; his entire hope is to reap the fruit of his 'charity' in this world.

The person who does good deeds for showing to the people is associated with the Satan, and the Satan is an evil associate.

MIR AHMED ALI (AR)

Those who are miserly and bid others to be so, and hide what Allah has given them, or spend of their wealth to show off have been condemned as unbelievers, the companions of Shaytan.

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

Sometimes Satan whispers and tempts something from a long distance into some persons, and sometimes it does it from a short distance. The believers usually flee from the temptations of Satan, but sometimes Satan becomes as a constant friend and companion of some people. It may approach them very nigh, and in a manner that Sura Al-Zukhruf, No. 43, verse 36 refers to. It states: " And whoever turns himself away from the remembrance of the Beneficent God, We appoint for him a Satan, so he becomes his associate."

Explanations :

1- Both to abandon giving charity and to give charity hypocritically are bad. In the previous verse, niggardliness was blamed, and here in the above verse, hypocritical remittals are remonstrated.

2- Hypocrisy is the sign of the lack of true faith in Allah and the Hereafter. A hypocrite relies on people, then he is deprived from the full reward in the Hereafter.

3- The goal of giving charity is not only satiating the hungry, since this aim can be gained by hypocrisy either. So, the aim of giving charity, is also the spiritual growth of the giver of charity.

An-Nisa (The Women) [4:60]

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا نُزِّلَ إِلَيْكَ
 وَمَا أُنزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا
 أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا ﴿٦٠﴾

Hast thou not turned Thy vision to those who declare that they believe in the revelations that have come to thee and to those before thee? Their (real) wish is to resort together for judgment (in their disputes) to the Evil One, though they were ordered to reject him. But Satan's wish is to lead them astray far away (from the right).

MUHAMMAD HUSAIN TABA TABAI (AR)

QUR'AN: *Have you not observed those who think that they believe in what has been revealed to you...: "az-Za'm" means to think, to claim, no matter it conforms with reality or not. It is different from "al-'ilm" (to know) which is used for a knowledge that conforms with fact. As az-Za'm is generally used for thoughts and claims not conforming with facts, people often think that this non-conformity is part of its connotation; but it is not so. "at-Taghut" is a masdar in the meaning of "at-tughyan" (to exceed proper bounds) on the paradigm of "ar-rahbut", "al-jabarut" and "al-malakut"; but generally it is used for active participle in exaggerated sense. The Arabs say: Tagha'l-ma' (Water overflowed the banks). Its use for man began as an extended metaphor; then it became common until it is now taken as its real meaning; it indicates his exceeding the proper limits laid down by reason or shari'ah. At-Taghut therefore means oppressor and tyrant, who rebels against, and discards the demands of divine worship showing hauteur against Allah. That is why scholars say that at-taghut refers to every one who is worshipped – other than Allah.*

The words, *what has been revealed to you and what was revealed before you*, mean, what Allah has revealed to His messengers. This expression was preferred to the phrase, 'they believe in you and in those before you', because the talk is about obligation of referring disputed matters to the Book of Allah and its laws. It also indicates that the 'command' in the clause, *they were commanded to deny him*, refers to the order contained in divine books and revelations sent to the prophets, Muhammad and the preceding ones, may Allah bless him, his progeny and them all.

The opening words, "Have you not observed", clarify a possible query: Why has the order been given to obey Allah and obey the Messenger and those vested with authority [and to refer the disputes to them]? The reply: Have you not seen how they indulge in disobedience by resorting to the judgment of *taghut*? The question reflects pity; it is a matter of pity that they were doing so, while they claimed to believe in the Books revealed to you and the other prophets; these books were sent down to judge between the people in matters they disputed about.

Allah has clearly said in the verse, *Mankind was but one nation; so Allah sent the prophets as bearers of good news and warners, and He sent down with them the book with truth, that it might judge between the people in that in which they differed ... (2:213)*. Yet they resorted to the judgment of *taghut* in their disputes, i.e., to the judgment of those who have exceeded the limit, rebelled against divine religion and crossed the boundary of truth. They do so in spite of their being clearly ordered in these books to deny *taghut*. Was it not enough reason for forbidding them to resort to *taghut* for judgment, that it was tantamount to discarding the books of Allah and abrogating His laws?

The sentence at the end, *and the Satan desires to lead them astray into a far-reaching error*, shows that they did so coming under the Satan's influence and his misguidance, as he wanted to lead them into a far-reaching error.

MIR AHMED ALI (AR)

"What has been revealed to you" is the Quran, and "what had been revealed before you" are the Tawrat and the Injil.

It is reported that Kab bin Ashraff, a Jew, is compared to the taghut.

Aqa Mahdi Puya says:

Taghut, in this verse, means a devil in human form. According to the Ahl ul Bayt, taghut invariably refers to any unauthorised claimant of power whom men may obey and follow.

Refer to the commentary of al-Baqarah: 256.

Taghut (the devil) means the inordinate, the rebel, the wrongdoer, the strayer, like Shaytan. The word taghut, in this verse, implies all the devilish tendencies and activities which mislead the people. The first step towards genuine belief in Allah is the rejection of the devil.

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

It happened that there arose a dispute between hypocritical Mulsim and a Jew. They decided to refer to the arbitrator, the Jew elected the Prophet (S) as the arbitrator for trustworthiness and justice he (S) had, but the hypocrite agreed with Ka'b-ibn-'Ashraf (one of the distinguished Jews) as his arbitrator, because the hypocrite knew that he could tend the attitude of Ka'b towards his benefit by giving him some gifts. The verse is for the blame of that manner.

"Have you not seen those who think they believe in what has been revealed to you and what was revealed before you? They intend to resort in the judgement of Taghut (false deities) while they have been ordered to reject him, and Satan intends to mislead them for astray.

As for the definition of 'the false deities', Imam Sadiq (a.s.) says:

A false deity is he who does not judge rightfully, decides against the command of Allah, and his order is obeyed." (Al-Tafsir-ul-Burhan, vol. 1, p. 387)

In the previous verse, Allah and the Apostle were introduced as the place of resorts of discords, but in this verse, the blame is upon those who refer to false deities as the place of resorts of their own discords. Thus, in that verse the virtuous cite of resort has been introduced, while in this verse the impious one has been pointed out. So, the true believers do not even think of going to false deities since agreement with /taghut/ 'false deity' is prohibited.

"... they have been ordered to reject him..."

For removing the interior discords, going to non-Muslims is forbidden for Muslims.

"... They intend to resort to the judgement of Taghut (false deities) ..."

Through a verse in the current Sura, formerly the Qur'an pointed out that: for a family discord an arbitrator from the family of the wife and another one from the family of husband should judge.

"... Then appoint a judge from his people and a judge from her people, ..." (Sura An-Nisa', No. 4, Verse 35)

Al-Nisa (The Women) [4:76]

الَّذِينَ ءَامَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ
فِي سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ
كَانَ ضَعِيفًا ﴿٧٦﴾

Those who believe fight in the cause of Allah, and those who reject Faith fight in the cause of Evil: So fight against the friends of Satan: feeble indeed is the cunning of Satan.

MUHAMMAD HUSAIN TABA TABAI (AR)

QUR'AN: *Those who believe fight in the way of Allah ... Satan:* It is a comparison between the believers and the unbelievers in their respective styles of fighting; or more precisely, in the two groups' motives of fighting. This comparison clearly shows the excellent of the believers' way over that of the unbelievers. The way of the believers leads to, and relies on Allah, in sharp contrast to the unbelievers' way. This provides another motivation for the believers to fight.

QUR'AN: *Fight therefore against the friends of the Satan, surely the strategy of the Satan is weak:* The unbelievers by following the Satan's way have gone out from the guardianship of Allah. Now they have no guardian or friend except the Satan who is the friend of polytheists and of those who worship other than Allah. So, he is their friend and they are his friends.

The strategy of the Satan is weak, because it is the way of *taghut* which is against the way of Allah, and all power and strength belongs to Allah alone. Now, nothing is left for the way of *taghut*, that is, for the strategy of the Satan, except weakness. Allah by exposing the weakness of the unbelievers' way, encourages the believers to fight against them. Obviously, the statement that the Satan's strategy is weak *vis-a-vis* the power of Allah, is not a denial of its hold on those who follow their desires.

[At-Tabrisi] has written under the verse, *O you who believe! take your precaution ...*: "Arms have been called 'precaution', because it is the instrument with which one guards oneself from danger." He has further written that this meaning is narrated from Abu Ja'far (a.s.). again he writes: " It has been narrated from Abu Ja'far (a.s.) that *in detachments* means (small) expeditions, and *in a body* refers to the army." (*Majmaul-bayan*).

Sulayman ibn Khalid has narrated from Abu Abdillah (a.s.) that he said: "O you who believe! He has called them believers, but they were not believers, it is no honor (for them)." (Then) he recited: *O you who believe! take your precaution, ... then I should have attained a mighty good reward*; then he said "If (all) the inhabitants of the heaven and the earth had said, 'surely Allah conferred a benefit on me that I was not with the Messenger of Allah (S), they would have become polytheists; and when a grace from Allah comes to the believers, he says: 'Would that I had been with them, then I would have fought in the way of Allah.'" (*at-Tafisr*, al-Ayyashi)

(Verse 71) The preceding verse, as you may see, had prepared the ground for the central theme contained in these verses which stimulate and exhort the believers to fight in the way of Allah.

The believers spent their days under very perilous circumstances, when these verses were revealed, probably during the second spring of the Prophet's stay in Madina. Arabs had risen against them from all around in order to extinguish the light of Allah and demolish the slowly rising edifice of Islam. The Messenger of Allah (S) was busy in fighting the Makkan idol-worshippers and Qurayshite friends, sending precautionary expeditions to various directions and raising structure of religion in the society. But that society was honeycombed with groups of hypocrites, and those internal enemies enjoyed great power and influence.

On the day of Uhud it was clearly seen that their number was not much less than half of the believers' number. Those hypocrites used to upset the plans of the Messenger of Allah (S) and waited for him to meet with some disaster. They hindered the believers from carrying out their duties, while some of the believers too were not free from spiritual disease, and who used to give various information to their enemies.

All around, Madina was ringed with Jewish tribes who deceived and misguided the believer. From old days, Arabs of Madina respected those Jews and accorded them honor. Taking its advantage, the Jews misled them with false statement and wrong advice, in order to weaken their will and nullify all their endeavors. On the other hand, they used to instigate the polytheists against the Muslims, and encourage the idol-worshippers in their struggle, telling them to remain firm in their denial and disbelief, and to harass and torture the believers who were still in Makkah.

The order to go forth is based on the order to "take your precaution", as the conjunctive fa (then) shows. Apparently it strengthens the view that 'precaution' refers to means of precaution. That is, it alludes to fully-fledged preparation for jihad. The meaning: Take your arms, make full preparation and go forth to your enemy either in separate detachments (for minor expeditions) or all together (for major battles).

Understandably, preparation and equipments would differ from one operation to another, depending on number and power of enemy. The alternatives of going forth in detachments or all together are not meant to give option or choice to the fighters; rather it looks at the strength and number of enemies – if they are few in number, go in small detachments, but if they are numerous, then go all together.

The verse, specially in the context of the next one, And surely among you is he who would certainly hang back, is a warning to the believers not to let down their arms, not to slacken their efforts and not to show any laxity in the conduct of jihad; otherwise, their morale will go down, their zeal for raising the standard of truth will be inflicted by inertia, holding back from fighting the enemies of Allah. In this way, they will lose the opportunity to cleanse the earth from uncleanness of disbelief and polytheism.

It is a comparison between the believers and the unbelievers in their respective styles of fighting; or more precisely, in the two groups' motives of fighting. This comparison clearly shows the excellence of the believers' way over that of the unbelievers. The way of the believers leads to, and relies on Allah, in sharp contrast to the unbelievers' way. This provides another motivation for the believers to fight.

The unbelievers by following the Satan's way have gone out from the guardianship of Allah. Now they have no guardian or friend except the Satan who is the friend of polytheists and of those who worship other than Allah. So, he is their friend and they are his friends.

The strategy of the Satan is weak, because it is the way of taghut which is against the way of Allah, and all power and strength belongs to Allah alone. Now, nothing is left for the way of taghut, that is, for the strategy of the Satan, except weakness. Allah by exposing the weakness of the unbelievers' way. Encourages the believers to fight against them. Obviously, the statement that the Satan's strategy is weak vis-à-vis the power of Allah, is not a denial of its hold on those who follow their desires.

MIR AHMED ALI (AR)

The disbelievers were the soldiers of Shaytan, and as the craft of Shaytan was rendered ineffective, they were defeated and destroyed.

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

In this verse, in order to encourage the strivers to struggle against the enemy, and also to specify the vows and goals of the strivers, it says such:

"Those who believe fight in the way of Allah, and those who disbelieve fight in the way of Taghut (Satan) ..."

That is in any case the life is not free from struggling, but, some people struggle alongside the path of the truth and some others alongside the path of untruth and Satan. Following to that, it continues saying:

"... Fight Therefore, (against) the friends of Satan's patrons..."

False deities and disobedient and unjust forces, though apparently seem great and powerful, apparents, because they are hollow from inside, and:

"... Satan's plot is certainly weak."

It is so, because their plots are founded on the Satanic forces.

An-Nisa (The Women) [4:83]

وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ ۗ وَلَوْ
 رَدُّوهُ إِلَى الرَّسُولِ وَإِلَىٰ أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ
 مِنْهُمْ ۗ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا

قَلِيلًا ﴿٨٣﴾

When there comes to them some matter touching (Public) safety or fear, they divulge it. If they had only referred it to the Messenger, or to those charged with authority among them, the proper investigators would have tested it from them (direct). Were it not for the Grace and Mercy of Allah unto you, all but a few of you would have fallen into the clutches of Satan.

MUHAMMAD HUSAIN TABAI (AR)

QUR'AN: *And when there comes to them news of security or fear, they spread it:* *al-Idha'ah* (to publish, to spread, to announce). The verse contains a sort of condemnation and reproach to them for rumor-mongering. The following sentence, *and were it not for the grace of Allah upon and His mercy, you would have certainly followed the Satan, save a few*, clearly shows that the believers were in danger of going astray because of this adverse propaganda. The danger was of disobeying the Prophet (S); because this is the theme of these verses. This view is supported by the next verse where the Prophet (S) is ordered to fight the disbelievers even if he remained along without any helper.

All this together proves that the "the news of security and fear" refers to the false rumors which the disbelievers' agents used to bring to Madina for creating disharmony and discord among the believers; and the believers of weaker faith spread it without thinking over it. This in its turn caused loss of courage and vigor in believers. However, Allah saved them from following those satans who hadbrought such news for discouraging the believers.

These verses fit completely on the events of the Lesser Badr (al-Mizan, [Eng.], vol.7, pp. 110-13 [tr.]), which was described in the chapter of "The House of 'Imran". The verses agree in theme with those in that chapter, as will be clear on meditation.

Allah says there: (As for) *those who responded to the call of Allah and the Messenger (even) after the wound had afflicted them, those among them who do good (to others) and guard (against evil) shall have a great reward. Those to whom the people said: "Surely men have gathered against you, therefore fear them"; but this (only) increased their faith, and they said: "Allah is sufficient for us and most excellent protector is (He)". So they returned with favor from Allah and (His) grace; no evil touched them and they followed the pleasure of Allah; and Allah is the Lord of the mighty grace. That is only the Satan that frightens his friends; so do not fear them, and fear Me if you are Believers (3:172-5).*

As you see, these verses describe how the Messenger of Allah (S) was calling the people, "after the wound had afflicted them" in the calamity of Uhud, to come with him to meet the disbelievers, and how some people were demoralizing the believers, trying to turn them away from the Prophet (S) and frightening them that the polytheists were gathered together against the believers. Then the verses assert that all this was a plan of the Satan who spoke through his friends; and exhort the believers not to fear the Satan and his friends; rather they should fear Allah if they were believers.

Ponder on these verses and then again on the verses under discussion (*And when there comes to them news of security or fear.....*). You will find no room for doubt that the verses under discussion too describe the same episode of the Lesser Badr. The Qur'an includes that episode in the list of the behaviors of which it blames the believers of the weaker faith. For example: *but when fighting was prescribed for them ...; "Our Lord! Why hast Thou ordained fighting for us?" ... and if a benefit comes to them ...; And they say: "Obedience"*. And then it goes on to say in the same tone: *"And when there comes to them news of security or fear, they spread it."*

QUR'AN: and if they had referred it to the Messenger and to those in authority among them, those among them who (can) draw out the truth of it, would have known it: Here they are not required to refer it to Allah as was done in the preceding verse 59: *then if you quarrel about anything, refer it to Allah and the Messenger if you believe in Allah and the last day*. It is because in that verse the talk was about a disputed legislative order; and no one has any authority in that field except Allah and His Messenger. But in the verse under discussion they are told to refer a news of security or fear, and such a news cannot be referred to Allah and His book; the people who could decide about it were the Messenger and those in authority among them. If the news were referred to them they could find out its reality and explain to the believers whether it was true or false, right or wrong.

The knowledge [in "would have known"] means distinguishing truth from falsehood and right from wrong; it is the same connotation as is found in the verses: *that Allah might know who fears Him in secret (5:94); And most certainly Allah will know those who believe, and most certainly He will know the hypocrites (29:11)*

Al-Istinbaat (to draw out a talk from ambiguity to distinctness and knowledge); it is derived from *an-nabat* (to gush out, to stream forth). The phrase "those among them who (can) draw out the truth of it", may point to the Messenger of Allah (S) and those in authority; that they may investigate the matter to find out the truth. Or, it may point to those who are required to refer it to the Messenger and the people of authority; in that case, it would mean that the believers would know the truth as shown by the Messenger of Allah (S) and those in authority.

According to the former interpretation (which is the obvious meaning of the verse), the verse says that the Messenger and the people of authority will distinguish the truth if they draw out the reality, that is, if they think that doing so is in the interest of religion and society. According to the second interpretation, it will mean: Those believers who ask and are eager to know the truth of the matter will know it [from the Messenger and the people of authority].

The phrase, *ulu 'l-amr* (those vested with authority; those in authority) has the same connotations in the preceding verse 59: *O you who believe! Obey Allah and obey the Messenger and those vested with authority from among you.* As described there, the exegetes have differed much in the explanation of this phrase; however, mainly there are five interpretations. The meaning which we have mentioned here is more obvious from this verse [as is explained below].

1. The view that *ulu 'l-amr* means the leaders of the fighting detachments is not relevant here. Those leaders had no authority except over a particular band of fighters in a particular combat; they had no knowledge or authority beyond that. But the verse here talks about something much bigger and more important: Disturbance of security, spreading of fear and general fight which the polytheists caused by infiltrating spies and secret agents who spread rumors to demoralize the believer. What concern the leaders of fighting bands had with such matters? How could they explain the truth otherwise of such news if the people referred it to them?
2. The opinion that *ulu 'l-amr* means scholars is equally irrelevant. The scholars – and in that era they were the narrators of traditions, jurisprudents, reciters of Qur'an and theologians – had expertise in tradition, jurisprudence, etc. But this verse speaks about matters of security and general feeling of terror; it is concerned with such news which was deeply connected with political affairs, which if ignored or wrongly handled could disturb the Muslims' lives and result in such sociological calamities which no reformer could ever put right. It could nullify the nation's endeavors in the path of its felicity; or could rob them of their supremacy and make them prey of humiliation and degradation, or leave them to be killed or imprisoned. What expertise did the scholars – in their capacity as narrators of traditions, experts of jurisprudence or reciters of Qur'an and so on – have in these matters, that Allah would order the people to refer such news to them? How could they solve such problems in the political arena?
3. The opinion that it refers to the 'rightly guided' caliphs (Abu Bakr, Umar, Uthman and Ali) is more baseless. First of all, there is no proof for it in the Book of Allah or a definitely accepted tradition. Secondly, we have a right to ask: Was the order given in this verse limited to the time of the Prophet (S)? Or, was it general – for his time as well as after him? If it was meant for his time only, then the four personalities should have been known as the people of authority to all the people and particularly to the Companions of the Prophet (S); but the history and traditions do not record any such especial status for them at all. In case it was valid for the post-Prophetic era too, then its validity was bound to expire after those four caliphs had passed away. If so, then the verse should have contained some indication to that effect as is the case with other verses which announce some especial rules for the Prophet (S); but the verse does not hint any such limitation.

4. The interpretation of *ulu 'l-amr* as the people who 'tie and open' the influential persons, is equally out of place. Such exegetes know that there was no group, in the days of the Prophet (S) known as *ahlu 'l-halli wa 'l-'aqd*, like other civilized societies which do have well-defined committees and councils, e.g. cabinet of ministers, delegations sent to conferences, etc. At that time the only rule implemented in the *ummah* was of Allah and His Messenger. This difficulty compelled him to say that *ulu 'l-amr* were those Companions whose advice was sought and whom the Prophet (S) consulted.

But, the fact remains that the Prophet (S) included in his consultations not only the believers but even hypocrites like 'Abdullah ibn Abi and his band. The story of his consultation in the battle of Uhud is well-known. How can Allah order the believers to refer such sensitive news to such people?

Moreover, no one denies that 'Abdu 'r-Rahman ibn 'Awf was among those who had this status in the life of the Prophet (S) and even after him. And these verses, which admonish the believers of weaker faith and put them to shame for what they had done, have begun with exposing him and his group in these words: *Have you not seen those to whom it was said: "Withhold your hands ..."* This tradition has been narrated by an-Nasa'I (in his *as-Sahih*), al-Hakim (in his *al-Mustadrak*) declaring that it is a correct tradition) and at-Tabari and others in their books of *tafsir* (commentary). And the said traditions have been given under "Traditions" under the preceding verses. Keeping this in view, how can one say that the believers were ordered to refer this matter to such people?

Now, remains only the fifth interpretation which we had preferred under the verse: *obey Allah and obey the Messenger and those vested with authority from among you ... (4:59)*. [That is: The *ulu 'l-amr* are the Twelve sinless successors of the Holy Prophet (S).

QUR'AN: and were it not for the grace of Allah upon you and His mercy, you would have certainly followed the Satan save a few: As stated earlier, the verses apparently point to the events of the Lesser Badr when Abu Sufyan had sent Na'im ibn Mas'ud al-Ashja'I to Medina to spread fear and fright among the people in order that they should not go forth to Badr. Hence, following of Satan means acceptance of the said news and failure to go to Badr.

In that case, the exception, "save a few", is quite in place; there is no need to strive artfully and stretch its meaning. Na'im had informed the Muslims that Abu Sufyan had gathered many groups and readied a huge armies; therefore, the Muslims should not go out to fight against them, otherwise they (the Muslims) would be annihilated. This rumor demoralized the people and they offered many excuses for not going to Badr. Only the Prophet (S) and a few persons nearest to him remained steadfast, and it is they who are mentioned in the exception phrase, "save a few". Most of the people had wavered and tried to avoid going out, except a few steadfast ones; then some more joined them and the group proceeded out.

This interpretation of the exception clause is supported by the earlier-mentioned context and association, and the meaning is quite clear.

The exegetes have, however, interpreted this clause in various artful ways, none of them free from distortion or misrepresentation. For example:

1. The grace and mercy of Allah points to the divine guidance which led them to the obedience of Allah, His Messenger and those in authority; and the excepted 'few' refers to the good-natured pure-hearted believers.. Thus, the verse means: If Allah had not guided you to the obedience by ordering you to refer the matter to those in authority, you would certainly have followed the Satan by falling into error and going astray, except a few good-natured believers among you who would not have deviated from truth and goodness.

COMMENT: This interpretation confines the divine grace and mercy to a certain order while there is no reason for such restriction. It is not in keeping with the Qur'anic style. Moreover, the verse apparently describes Allah's favor for something which had already passed and was completed.

2. The verse means what it apparently says. The believers of weaker faith need extra grace and mercy from Allah, although the sincere ones too cannot manage without divine care.

COMMENT: If it is its apparent meaning, then the Qur'an, in its sublime literary style, must have rebutted it here and now. But it has not. Allah says: *and were it not for Allah's Grace upon you and His Mercy, no one of you would have ever been pure* (24:21); and He says to His Prophet (S) who was the best of human beings: *And had it not been that We had already established you, you would certainly have been near to incline to them a little; in that case We would certainly have made you to taste a double (punishment) in this life and a double (punishment) after death ...* (17:74-75).

3. The divine grace and mercy means the Qur'an and the Prophet (S).
4. It means the victory. The exception then is perfectly in place; because the majority stands firm on truth only when their hearts are happy as a result of victory and similar [worldly] benefits, which prove to them that God cares for them. Otherwise, if they were to taste bitter truth, then only a few believers would submit to it, that is, those only who might be having deep insight of the religion.
5. The exception, "save a few", is related to the verb, "they spread it".
6. No. It is related to the verb: *who (can) draw out the truth of it*.
7. The exception is in word only; it actually has the connotation of comprehensiveness. Thus the verse actually means: 'and were it not for the divine grace and mercy, all of you would have certainly followed the Satan'. It is not unlike the verse: *We will make you recite so you shall not forget, except what Allah please* (87:6-7). Because in this case too, the exception emphasizes the comprehensiveness of 'not forgetting'.

COMMENTS: All these explanations are merely literary affection and trickery.

QUR'AN: Fight then in Allah's way; this is not imposed only except in relation to yourself, and rouse the believers to ardor ... exemplary punishment: *al-Taklif* (is derived from *al-kuflah* (discomfort, hardship) and means imposition of duty and responsibility, because the person concerned undergoes hardship in discharging his duties. *At-Tankil* is derived from *an-nakaal* (punishment). According to *Majma 'u 'l-bayaan*, it means: a punishment which discourages the guilty from committing that error again and makes him into a lesson to others; in short, a punishment fear for which prevents people from doing such mischief in future.

"Fa" (then, so) in "Fight then in Allah's way" signifies that the order to fight, [even alone, ife necessary] is based on the sum-total of the preceding verses, that is, the people's apathy and lethargy in going fort to face the enemy. It is clearly reflected in the sentences that follow: "this is not imposed only except in relation to yourself ..." The meaning, therefore, is as follows: As they are lethargic concerning *Jihad* and are unwilling to fight, then you, O Messenger of Allah! should fight the unbelievers on your own; do not be disheartened because of their apathy and disobedience of the divine command; you will not be asked about their obligation, you are responsible for your own duties. As for the others, your only responsibility is to exhort and rouse them to fight. Therefore, you go forth for fighting and at the same time rouse the believers to ardor. May be, in this way Allah will prevent the unbelievers from fighting. The sentence, "this is not imposed on you except in relation to yourself", actually means, 'except concerning your own deed'. In other words, there is in this excepted clause a deleted first construct of possessive case.

"may be Allah will restrain ...": It was mentioned that *'asa* (may be) expresses hope. That hope can be found in the mind of the speaker, or the addressees, or it may arise because of the situation. As such, there is no need to assert that 'may be', when used by Allah, denotes certain.

Through this verse, Allah further reviles those people who showed apathy towards *Jihad* until Allah ordered His Prophet to go forth for fighting alone; and told him to turn aside from those sluggish people. He should not exhort them to answer the call for *jihad*; rather he should leave them alone. He should not be discouraged by their behavior. His only responsibility is in relation to his own self; apart from that, he should rouse the believers to ardor – and then let him who wants answer the call, and him who wants disobey Allah and His Prophet.

TRADITIONS

[al-Kulayni narrates] through his chains from Muhammad ibn 'Ajlaan that he said: "I heard Abu 'Abdillah (a.s.) saying: 'Allah had put some people to shame because of their spreading [rumors], as He, the Mighty, the Great, says: *And when there comes to them news of security or fear, they spread it.* Therefore, take care not to spread [rumors]'." (*al-Kafi*).

Also he narrates from 'Abdu 'l-Hamid ibn Abi 'd-Daylam from Abu Abdillah (a.s.) that he said: "Allah, the Mighty, the Great, has said: *Obey Allah and the Messenger and those vested with authority from among you; also He has said: and if they had referred it to the Messenger and to those in authority among them, they among them who (can) draw out the truth in it would have known it.* Thus he has returned the people to *ulu 'l-amr* from among them, ordering them (the people) to obey them (*ulu 'l-amr*) and refer all affairs to them." (*ibid*)

The author says: This *hadith* supports the explanation given by us that *ulu 'l-amr* in this verse refers to the same Imams who were mentioned in the 59th verse.

Abdullah ibn 'Ajlaan narrates from Abu Ja'far (AS) about the words of Allah: *and if they had referred it to the Messenger and to those in authority among them*, that he (the Imam, a.s.) said: "They are the Imams." (*at-Tafsir, al-Ayyashi*)

The author says: This meaning has also been narrated from 'Abdullah ibn Jundab from ar-Ridha (a.s.) in a letter which the Imam (a.s.) had written about al-Waqifiyyah. The same meaning is narrated by al-Mufid in *al-Ikhtisas* from Ishaq ibn 'Ammar from as-Sadiq (a.s.), *inter alia*, in a long tradition.

Muhammad ibn al-Fudayl narrates from Abu 'l-Hasan (AS) about the word of Allah: *and were it not for the grace of Allah upon you and His mercy*, that [the Imam, a.s.] said: "Grace is the Messenger of Allah and His mercy is the Commander of the Believers." (*at-Tafsir, al-Ayyashi*).

Zurarah has narrated from Abu Ja'far (a.s.), and Humran from Abu 'Abdillah (a.s.), that they said: "Allah's grace is His Messenger and His mercy is *al-wilayah* (love and obedience) of the Imams." (*ibid*)

Muhammad ibn al-Fudayl narrates from al-'Abdu 's-Salih [the 7th Imam, a.s.] that he said: "The mercy is the Messenger of Allah (S) and the grace, 'Ali ibn Abi Talib (a.s.)." (*ibid*).

The author says: These traditions are based on the filw of the Qur'an; and they explain the divine grace and mercy in terms of messengership and imamate. These are the two connected ropes with which Allah has rescued us from the pit of straying and the trap of the Satan. One of them is the source of bringing the Truth, while the other is the means of keeping it alive. The last tradition is more in keeping with the Qur'anic point of view, because Allah has named His Messenger (S) 'Mercy', as He says in His book: *And we have not sent you but as a mercy to the world* (21:107).

MIR AHMED ALI (AR)

In this verse Allah again invites people to refer to the Holy Prophet and his Ahlul-Bayt (ulil azm-see the commentary of verse 59 of this surah) all their affairs and problems because they alone know the truth and are authorised to guide; and if they do not, surely they will go astray in the direction of Shaytan.

And had there not been Allah's grace (fadl) and mercy (rahmat) present among the Muslims, they would also have lived in total darkness of infidelity. Fadl and rahmat stand for the Holy Prophet and Ali ibn abi Talib. In the "feast of the near relatives" when the Holy Prophet had said that he had been commanded by Allah to call them to His worship, therefore, who would, among them, testify to his prophethood and join him to support his mission and be his brother, lieutenant, and successor, it was Ali who stood up and offered his services unconditionally.

Then the Holy Prophet said, "Verily Ali is my brother and my successor. From this day it has been made obligatory upon everyone to obey the authority of Ali." (Ibn Jarir Tabari, Ahmed ibn Hanbal in his Musnad, Hakim in Mustadrak).

So, from the "feast of the near relatives" to 11 Hijra, Ali stood by the Holy Prophet and supported him in his divine mission. In 11 Hijra the Holy Prophet declared at Ghadir Khum that of whomsoever he was the lord-master Ali was his lord-master (see commentary of al-Maidah: 67).

Ibn Hajar Makki writes in Sawa-iq Muhiraga that Fadl in verse 54 of al-Nisa refers to the Ahl ul Bayt, and Tabari in Majmaul Bayan confirms it.

Please refer to the commentary of al-Hud: 17 to know the authentic references which say that shahidun and imaman wa rahmatan (witness, guide and mercy) was Imam Ali ibn abi Talib. Also refer to the well-known books of history which clearly mention the decisive role Ali played in the battles of Badr, Uhad, Khandaq, Khaybar and many other wars, to confirm that it was Ali who had saved the Muslim ummah from total destruction. The Holy Prophet showed the right path and Ali guarded it.

Ali has been described as the "total faith" by the Holy Prophet in the battle of Khandaq; and after his decisive victory over Amr bin Abduwad which created terror in the hearts of a very large army of 12000 soldiers (refer to the commentary of al-Baqarah: 214 and 251), the Holy Prophet declared that "one strike of Ali, on the day of Khandaq, is superior to all worship of both the worlds," because if this one strike were not dealt there would have been no Muslims on the face of the earth.

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

Spreading private news and also rumors have always been injurious to Muslims. Difusion of secret news usually originates from these motives: simple - mindedness, vengeance, infliction, being subject to the will of others greed in materials, gaudiness expression of information, etc. For the comprehensiveness that Islam has, it has referred to this subject and in this verse, it blames the divulgence of military secrets. It considers narrating the information of victory or failure before offering them to the leaders as the causes of 'false pride' and 'unappropriate fear from the fanciful enemy'. Had the warnings and the graces of Allah not existed the Muslims would fall in this Satanic path (the divulg ence of secrets) .

Therefore, spreading gossip is one of the meapons of the hypocrites. However, the news of the battle-field and military secrets must reach a central office and, after recognizing and evaluating them, some convenient part of them may be spread.

Hence, spreading military news and refraining from referring to the divine leaders is a kind of obedience from Satan.

Of course, the military and political affairs, together with leading the security news and social secrets, should be controlled under an administralionship that consists of an independent judgement and deduction this matter is among the deties of the rank of leadership. That is why there is a close connection between mastership and Islamic jurispradence.

" And when there comes unto them a news of security or fear, they spend it abroad; where as had they refered it to the messenger and those who investigate matters would have knownit (the truth); and were it not for the grace of Allah upon you and His mercy, you would certainly have followed Satan, except a few."

An-Nisa (The Women) [4:117]

إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنْتَنَا وَإِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا ﴿١١٧﴾

(The Pagans), leaving Him, call but upon female deities: They call but upon satan the persistent rebel!

MUHAMMAD HUSAIN TABA TABAI (AR)

QUR'AN: They do not call besides Him on any thing but females: *al-inaath* is plural of *al-unthaa* (female). They say in Arabic, *anatha 'l-hadid* (= the iron becomes soft). *Anatha 'l-makaan* (the place brought out its vegetation fast). This word shows the idea of possibility, of being influenced, and that is why a female is called *unthaa*. This verse describes the idols and all those who are worshipped besides Allah as females, because all of them are manipulated and influenced by man; they have no power to affect any thing which their worshippers expect from them. Allah says: *Surely those whom you call besides Allah cannot create a fly, though they should all gather for it, and should the fly snatch away anything from them they could not take it back from it, weak are the invoker and the invoked. They have not estimated Allah with the estimation that is due to Him; most surely Allah is Strong, Mighty (22:73-74). Also He says: And they have taken besides Him gods who do not create anything while they are themselves created and they control not for themselves any harm or profit, and they control not death, not life, nor raising (the dead) to life (25:3).*

Apparently, the femininity points to utter passivity which is the characteristic of a created thing *vis-à-vis* the Creator. This interpretation is better than the one which some people have written that the word females refers to Laa, 'Uzza and Manaath, etc. every tribe had its own idol which was called goddess of that tribe; it was said either because their names were of feminine gender or because they were made of inanimate matters, which are given feminine gender. But this interpretation does not conform with the exclusivity which is found in the verse, "they do not call besides Him on anything but females", because among those who are worshipped besides Allah there are some males like the Jesus Christ, Barahma and Buddha. (Barahma is a mythical figure; and Buddha is not worshipped as God because Buddhism doesn't have any concept of Divinity. Rama and Krishna would serve as better example. [tr.]

QUR'AN: and they do not call on anything but a rebellious Satan: *al-Marid* (stripped of every good; naked). Al-Baydawi has said: "*al-Marid* and *al-marid*: he who is unrelated with any good. The root word denotes touching and that is why they say *sarhun mumarrad* (plastered castle), *ghulamun amrad* (beardless boy), *shajaratun marda'* (leafless tree)."

Apparently, this sentence explains the preceding one; 'calling' metaphorically denotes worshipping because worship had spread among people for calling the deity to fulfill their needs. Allah has given to obedience the name of worship as He says: *Did I not charge you, O Children of Adam! That you should not serve the Satan? Surely he is your open enemy, and that you should serve Me! This is the right way (36:60-61).* The sentence denotes that when they say worship any thing other than Allah they actually worship and call the rebellious Satan because it is done in obedience to his suggestion.

QUR'AN: Allah has cursed him: *al-La'n* (to keep away from Mercy). It is another adjective for the Satan and describes the reason of the previous adjective, 'rebellious'.

QUR'AN: and he said: "Most certainly I will take of Thy servants an appointed portion: It points to what Allah has quoted from the Satan's claim: *Then by Thy Might I will surely lead them astray, all except Thy servants from among them, the purified ones* (38:82-83). The phrase "of Thy servants", confirms that those who go astray are even then Allah's servants. They cannot discard this servitude; He is their Lord Who will decide about them whatever He pleases.

MIR AHMED ALI (AR)

Aqa Mahdi Puya says:

Inatha (females) refers to the historical motive of idolatry. In primitive ages man could not understand any productive action except the sexual relationship. The pagans thought that their idols were the daughters of God. The cult of goddesses had been almost universal, partly through the association of maternity. The goddess was the fountain and source of human life. Inatha also signifies inanimate things as trees, stones and wood.

Through verse 49 of al-Dhariyat (We created pairs of everything) the Quran guides the idolworshippers to get rid of their stupid delusion.

The idolworshippers, in fact, submit to Shaytan who, devoid of good, invites his followers to lawlessness, anarchy and evil.

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

The previous verse considered the polytheists being in aberration. The reason of it is referred to in the above verse.

The pagans of Makkah used to worship some angets whom they called the daughters of God. That idea was a wrong and deluded thought. The verse says:

" They (the pagans) invoke in His stead but female things (the Idols) , and they invoke none but Satan, the persistent rebel. "

An-Nisa (The Women) [4:119]

وَلَا أُضِلُّنَّهُمْ وَلَا أَتَمِنُّنَّهُمْ وَلَا أُؤْمِرُهُمْ فَلْيَبْتِكُنَّ آذَانَ الْأَنْعَامِ وَلَا أُؤْمِرُهُمْ
فَلْيَغَيِّرُنَّ خَلْقَ اللَّهِ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِّن دُونِ اللَّهِ فَقَدْ خَسِرَ
خُسْرَانًا مُّبِينًا ﴿١١٩﴾

"I will mislead them, and I will create in them false desires; I will order them to slit the ears of cattle, and to deface the (fair) nature created by Allah." Whoever, forsaking Allah, takes satan for a friend, has surely suffered a loss that is manifest.

MUHAMMAD HUSAIN TABA TABAI (AR)

QUR'AN: And most certainly I will lead them astray and excite in them vain desires, and bid them so that they shall slit the ears of the cattle, and most certainly I will bid them so that they shall alter Allah's creation;" and whoever takes the Satan for a guardian rather than Allah he indeed shall suffer a manifest loss:

The phrase, "they shall slit the ears of the cattle", describes the custom of the Arabs in the Days of Ignorance when they used to slit the ears of a particular type of she-camel and bullocks to make their meat unlawful for eating. All the customs mentioned in the verse are errors and straying.

First, it is said that Satan will lead them astray; it is a general statement; then some examples of that straying are given for putting more emphasis on them.

The Satan says: "Most certainly I will lead them stray by making them worship other than Allah and encouraging them to commit sins. I will excite in them vain desires which will divert their attention from their obligations and duties. I will bid them to slit the ears of the cattle and exhort them to make unlawful what Allah has made lawful, and I will order them so that they shall alter Allah's creation."

This last phrase may denote castration and various types of mutilations as well as sodomy and lesbianism.

Possibly, alteration of Allah's creations may denote going against the natural law and discarding the upright religion. Allah says: *Then set your face upright for religion in the right state – the nature made by Allah in which He has made men; there is no altering of Allah's creation; that is the right religion (30:30).*

When one calls the Satan, that is, obeys his commands, Allah counts it as taking the Satan for a guardian, as He says: "And whoever takes the Satan for a guardian rather than Allah he indeed shall suffer a manifest loss." It should be noted that Allah has not said: Whosoever the Satan is his guardian; because the previous verses have clearly shown that the guardian is Allah alone and no one else has any guardianship on anything even if someone takes him as his guardian.

MIR AHMED ALI (AR)

(118)

The accursed Shaytan's share (determined in regard to time) implies his ability to lead man astray from the path of faith and truth.

"To alter Allah's creation" means using created things for a purpose other than what they have been created to fulfil.

If khalq is interpreted as the system planned by Allah to operate His creation and legislation, it should not be stretched out of proportion so as to jeopardise the omnipotence of the divine authority.

"To slit the ears of animals" refers to the slitting the ears of animals by invoking the names of their gods and goddesses by the pagan Arabs, so that those animals could not be slaughtered or used for gainful purposes.

Whatever the promises Shaytan makes, whatever the desires he enkindles, and whatever the hopes he rouses in men, are no more than delusions. The abode of those who follow him is hell from which they will find no escape.

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

Satan has sworn to persuade some programs:

1. He has said that he would take an appointed share from Allah's servants:

"... and he said, most certainly I will take of Your servants an appointed share..."

Satan knows that he has not the authority of leading all the servants of Allah astray. There are only the persons who indulge in their desires, and the people of weak faith and weak will, who submit to Satan.

2. Therefore, the second thing that he has promised to do upon human beings is that he says:

"And most certainly I will lead them astray ..."

3. Then, he says :

"... and certainly I will arouse desires in them,..."

4. Satan says that he will invite the servant of Allah to superstitious acts, including the following action :

"... and certainly I will bid them that they split the ears of the cattle,..."

This action refers to one of the disgraceful deeds of the Age of Ignorance. It was customary among the idol worshippers that they would split the ears of some certain cattles, or they cut their ears utterly. They believed that it was forbidden to ride on them and, thus, they took no benefit of them.

5. What Satan says in this stage is an irreparable damage that he causes against the basis of the prosperity of man. Satan says:

"...and I will certainly command them that they alter the creation of Allah..."

This sentence shows that Allah has settled monotheism and any other admirable attribute in the first nature of man, but some Satanic temptations and low desires deviate man from the straight path and lead him astray.

And, at the end of the verse, it refers to a general principle when it says:

"... and whoever takes Satan for a guardian rather than Allah, has indeed suffered a manifest loss."

(118)

The origin of all adversities and destructivenesses of Satan is his being cursed.

" Allah has cursed him (Satan) ..."

Satan is the early enemy of man, and it is for this reason that Satan does his utmost possible effort to mislead him. Then, we must be completely aware not to fall into his trap.

"... and he said, most certainly I will take of Your servants an appointed share."

AN-NISA (THE WOMEN) [4:120]

يَعِدُّهُمْ وَيُمْنِيهِمْ وَمَا يَعِدُّهُمْ الشَّيْطَانُ إِلَّا غُرُورًا ﴿١٢٠﴾

Satan makes them promises, and creates in them false desires; but satan's promises are nothing but deception.

MUHAMMAD HUSAIN TABA TABAI (AR)

QUR'AN: *He gives them promises and excites vain desires in them; and the Satan does not promise them but to deceive. These are they whose abode is hell, and they shall not find any refuge from it:* The context shows that it gives the reason to the preceding verse, *he indeed shall suffer a manifest loss.* What loss can be more manifest than the one who changes real happiness and perfection of creation with false promises and imaginary desires. Allah says: *And (as for) those who disbelieve, their deeds are like the mirage in a desert, which the thirsty man deems to be water, until when he comes to it he finds it to be naught, and there he finds Allah, so He pays back to him his reckoning in full; and Allah is quick in reckoning (24:39).* The promises refers direct to Satanic temptations and desires spring up from those temptations whose imaginary beauties enrapture the mind. That is why Allah says, "and the Satan does not promise them but to deceive". It should be noted that the Satanic promises has been called deception but not the desires.

Then their end result is described in the next verse: "These are they whose abode is hell, and they shall not find any refuge from it". *Mahis* (the place to escape; translated here as refuge)

MIR AHMED ALI (AR)

(118)

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"To alter Allah's creation" means using created things for a purpose other than what they have been created to fulfil.

If *khalq* is interpreted as the system planned by Allah to operate His creation and legislation, it should not be stretched out of proportion so as to jeopardise the omnipotence of the divine authority.

"To slit the ears of animals" refers to the slitting the ears of animals by invoking the names of their gods and goddesses by the pagan Arabs, so that those animals could not be slaughtered or used for gainful purposes.

Whatever the promises Shaytan makes, whatever the desires he enkindles, and whatever the hopes he rouses in men, are no more than delusions. The abode of those who follow him is hell from which they will find no escape.

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

When the verse of forgiveness of sins was revealed from the origin of Allah (Sura Al-i-Imran, No. 3, vers 135) , 'Iblis gathered his supporters by a cry and told them that all their efforts would result no avail when a person repents. Each of them said something about it, and one of the Satans said:

Whenever a person decides to repent, I will entangle him with vain desires and promises, so that he delays his repentance. Then, 'Iblis was contented.

" He promises them and fills them with (vain) desires, and Satan does not promise them except delusion."

Al-Ma'idah (The Table Spread) [5:90]

يَتَأْتِيهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ

عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾

O you who believe! Intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination,- of Satan's handwork: eschew such (abomination), that you may prosper.

MUHAMMAD HUSAIN TABA TABAI (AR)

It has been mentioned earlier in volume two of the book (al-Mizan [Eng], vol.3, pp.279-80 [tr.]) under the verse: They ask you about intoxicants and games of chance. Say: "In both of them there is a great sin and (some) profit for men; and their sin is greater than their profit." (2:219); and in volume four (al-Mizan [Eng], vol.8, pp.233-4 [tr.]) under the verse: O you who believe! Do not go near prayer when you are intoxicated until you know (well) what you say, (4:43).

That these two verses together with the verse: Say: "My Lord has only prohibited indecencies, those of them that are apparent as well as those that are concealed, and sin (7:33), and the verses under discussion, i.e.: O you who believe! Intoxicants and games of chance and (sacrificing to) stones set up and (dividing by) arrows are only an abomination of the Satan's handiwork; shun it therefore that you may be successful.

The Satan only desires to cause enmity and hatred to spring in your midst by means of intoxicants and games of chance, and to keep you off from the remembrance of Allah and from prayer. Will you then desist? If these verses are studied together, their diverse context shows that the Legislator had adopted a course of gradual progression in prohibition of intoxicants.

The meanings of intoxicant, games of chance, sacrificing to set up stones and dividing by arrows have been explain earlier.

Al-Khamr is every intoxicating fermented liquid, which covers the reason. *Al-Maysir* is gambling of any type.

Al-Ansab means the idols or stones which were set up for slaughtering the sacrificial animals upon, and which were held in esteem and considered a source of blessings.

Al-Azlam were the arrows used for division of a camel's shares; often this name was given to the arrows used for omen before beginning an important work like journey, etc..

But this word has been used in the chapter's beginning for the former meaning (because it is included among the things unlawful to eat); therefore, it has the same meaning in this verse too.

A Note on Istikharah

What is *istikharah*? When man intends to embark on an important work, it is possible for him to know its appropriateness, by using the power of thought which Allah has given him, or by seeking the advice of those who have the ability to distinguish between right and wrong. However, if these two methods fail to make him recognize the correct way, and he is still bewildered, then he should choose his course of action after paying some attention to his Lord and seeking His help.

When man chooses what he chooses through this type of seeking good, or *istikharah*, he cannot be accused of claiming to know the unseen; nor does he meddle with the divine affairs, which are exclusively reserved with Allah. It does not involve allowing someone other than Allah to join with Him in management of affairs, nor it entails any other religious problem because the only function of *istikharah* is to decide positively or negatively about a course of action without making it obligatory or unlawful or giving it any other shade of religious responsibility. Also, it does not claim to unveil the good or the evil that is hidden behind the curtains of the unseen. It only shows what is better for the man concerned whether he should or should not do that work; in this way he comes out of bewilderment and hesitation [with a firm resolve.]

As for what follows that action or non-action, it may turn out to be good and it may equally result in evil – in the same way as it happens when a man opts for a course of action by his own thinking or by someone's advice. Thus, *istikharah*, like one's own thinking or well-wishers' advice, is merely a way to remove hesitation or confusion while taking a practical step; and the result of acting upon it is not different from that of an action done by one's own meditation or by someone's advice.

Of course, someone may think looking at the traditions about seeking good omens from the Qur'an, etc., that it entails a sort of a claim of the knowledge of the unseen; because often the soul expects from it good or bad result, or benefit or harm. But it has been narrated in correction hadith, through the chains of both sects that the Prophet (s.a.w.a.) sought good omen by good things and ordered it, and forbade (to believe in) ill omen and ordered to pass over it and rely on Allah.

Therefore, there is nothing to prevent seeking omen from the Qur'an, etc.; if the result of that omen seeking is good, it is OK. Otherwise, he should proceed ahead in that affair relying on Allah, the High. Its ultimate effect is to create satisfaction in mind about the affairs and actions, which he believes, would bring happiness and benefit to him. We shall write on this topic in detail in a place devoted to it particularly.

Now, it is clear that some exegetes are totally wrong when they have taken the 'arrows' as referring to their practice of oracle seeking; and then arriving at a conclusion that istikharah was unlawful.

All this shows that when intoxicants and other items are called abominations of the Satan's handiwork, it is because these items are ultimately based on the Satan's action which is exclusively related to him; and his *modus operandi* is creating ideas in man's heart – the Satanic whispering that calls him to error. That is why it is called abomination or uncleanness; Allah has called error as uncleanness, as He says: and (for) whomsoever He intends that He should leave him to err, He makes his breast strait and narrow as though he were ascending into the sky; thus does Allah lay uncleanness on those who do not believe (6:126).

What is the connotation of intoxicants and other items being an abomination of the Satan's handiwork? The next verse clarifies it: The Satan only desires to cause enmity and hatred to spring in your midst by means of intoxicants and games of chance, and to keep you off from the remembrance of Allah and from prayer. That is, the Satan's motive in calling you to intoxicants and games of chance is nothing except evil; thus it is an abomination of his handiwork.

Az-Zamakhshari has written:

Three verses were revealed on the subject of intoxicants:

They ask you about intoxicants and games of chance,..... (2:219). Some Muslims then left it and some continued to drink; until a man drank it, began his prayers, and talked nonsense.

Then was revealed: O you who believe! Do not go near prayer when you are intoxicated until you know (well) what you say, (4:43). Still some Muslims continued drinking it; until Umar drank it; then he took a jaw-bone of a camel and bashed with it the skull of Abdu `r-Rahman ibn `Awf, and then sat lamenting those (unbelievers) who were killed in the battle of Badr, reciting the poem of al-Aswad ibn Yaghfur:

*How many spears (i.e. braves) and noble drinkers are (thrown)
In the well – the well of Badr?
How many nobles and feeders of humps are (here)
In the well – the well of Badr?
Does Ibn Abi Kabshah* threaten us that we shall be made alive again?
And how can (happen) the life of ghosts and skulls?
Is he helpless in averting death from me?
And will raise me (again) when my bones become rotten?
Well, who will convey my message to the Beneficent (God)
That I am abandoning the month of fast;
So tell Allah to stop my drink from me,
And tell Allah to stop my food from me.*

*The Polytheists of Quraysh used this nickname for the Prophet (S) in a sneering manner.

This (news) reached the Messenger of Allah (S) and he came out enraged, dragging his cloak along; he raised something that was in his hand to strike him (Umar). So he (Umar) said, "I seek refuge in Allah from the wrath of Allah and the wrath of His Messenger." Then Allah, the Glorified, the Sublime, sent down (the verse): The Satan only desires to cause enmity and hatred Will you then desist? So Umar said, "We desist."
(Rabi `u-abrar)

Ibn Jarir, Ibnu `l-Mundhir, Ibn Abi Hatim, Abu `sh-Shaykh, Ibn Marduwayh, and an-Nahhas (in his an-Nasiikh) have narrated from Sa'd ibn Abi Waqqas that he said,

Regarding me was revealed the prohibition of intoxicants.

A man from the Helpers prepared a feast, and he invited us. People came to him, ate, and drank until they became intoxicated with liquor – and it was before the intoxicants were prohibited. So they began boasting. The Helpers said, 'The Helpers are superior;' and the Quraysh said, 'The Quraysh are superior.' Then a man came down with a jaw-bone of a camel and hit at my nose tearing it – and Sa'd's nose was torn." He said, "Then I came to the Prophet (S) and mentioned it to him. So this verse was revealed: O you who believe! Intoxicants and games of chance (ad-Durru 'l-manthur)

The traditions about the stories, which resulted in prohibition of intoxicants are numerous, through the Sunni chains, with great discrepancies among them. As for those traditions which mention some companions who had been drinking, we have no concern to go into them analyzing and sifting, because our purpose is to explain the Qur'anic verse. However these narratives support what we have written in the Commentary that these verses imply, nay, rather clearly say, that a group of Muslims had not left drinking liquor since the verse, 2:219 was revealed until these verses of chapter vie came down.

Of course, some traditions say that Ali (AS) and 'Uthman ibn Maz'un had forbidden intoxicants to themselves before the verse of prohibition was revealed; and it has been mentioned in al-Milal wa 'n-Nihal, that a few Arabs in the era of Ignorance had forbidden intoxicants to themselves, and Allah helped some of them to find Islam and enter into its fold. Among them were Amir ibn az-Zarib al-Udwani and Qays ibn Amir at-Tamimi (who attained Islam). Also, among them were Safwan ibn Umayyah ibn Muhrith al-Kanani, Afif ibn Ma'di Karb al-Kindi, al-Uslum al-Yami (who forbade to himself broth intoxicants and fornication). These few individuals were those on whose tongue the word of truth had appeared. Otherwise, generally the Arabs of that era like all other people of the world (except the Jews) were habituated to drink freely, until Allah forbade it in His Book.

It appears from the verses of the mighty Book that intoxicants were forbidden in Makkah before the hijrah, as is shown by the verse: Say: "My Lord has only prohibited indecencies, those of them that are apparent as well as those that are concealed, and sin and rebellion without justice" (7:33). It is a Makkan verse; and when it is joined to the divine words: They ask you about intoxicants and games of chance. Say: "In both of them there is a great sin and (some) profit for men, and their sin is greater than their profit." (2:219); which is Medinite verse revealed in early days of hijrah, there does not remain room for any doubt that at that time its prohibition was clear to the Muslims.

And if we meditate on the context of the verses of the chapter 5, "The Table", and especially on the implications of the words: Will you then desist? And the verse: There is no blame on those who believe and do good deeds for what they have eaten, when they fear Allah and believe it will be clear that the indulgence of a group among them in drinking liquor between the revelation of chapter 2 and 5, was a residue of the previous bad habits. It was like some people's continuing to sinfully cohabit in the nights of Ramadan until Allah revealed: It is made lawful to you on the night of the fast to go in unto your wives; they are an apparel to you and you are an apparel for them; Allah knew that you were acting unfaithfully to yourselves, so He has turned to you (mercifully) and forgave you (2:187).

(al-Kulayni and ash-Shaykh) have narrated through their chains from Abu Ja'far (AS) that he said,

Allah did never raise any prophet but it was in Allah's knowledge that when He would perfect his religion it would include prohibition of intoxicants; and intoxicants were always unlawful, but they are only carried away from [one] trait to [another] trait; and if it were imposed on them all together, it would have cut them off short of religion.

(The narrator) said, Abu Ja'far (AS) said,

There is no one more kind than Allah, the Sublime; and it is from His kindness (the Blessed, the Sublime) that He transfers them from (one) trait to (another) trait; and if He had imposed on them all together, they would have perished.

(al-Kafi; at-Tahdhib)

Abu 's-Sabah narrates that he asked Abu Abdillah (AS) about *nabidh* and intoxicants, Do they have the same position? (The Imam a.s.) said,

No. Surely *nabidh* is not of the rank of intoxicants. Certainly, Allah has prohibited intoxicants a little of it and more of it, as He has prohibited dead body, blood and flesh of swine; and the Prophet (S) has prohibited the intoxicant from among the drinks, and what the Messenger of Allah (S) has prohibited, Allah has prohibited it.

(at-Tafsir, al-Ayyashi)

al-Kulayni and ash-Shaykh) have narrated through their chains from Musa ibn Ja'far (AS) that he said,

Verily, Allah has not prohibited the liquor because of its name; but He has prohibited it because of its effect. Therefore, anything, which has the effect of liquor, is liquor. (In another version, the last sentence is, 'Therefore, anything which the action of liquor is liquor.')

(al-Kafi, at-Tahdhib)

MIR AHMED ALI (AR)

Intoxicating agents and gambling have been prohibited through al Baqarah : 219 (see commentary). Many scholars (Abu Hanifa, Hakim Ibn Sad, Suyuti, Shibli, Ibn Hajar) have mentioned in their books about the *nabidh* (barley malt) held lawful and taken by some of the Holy Prophet 's companions.

In Shi-a fiqh all intoxicating agents are held unlawful.

The Holy Prophet said:

Do not visit a sick person if he drinks wine (or any intoxicating drink), if he dies do not attend his funeral prayers, if he is in distress do not give him alms; and it is like throwing your daughter into hell if you marry her to a drunkard.

Aqa Mahdi Puya says:

According to the Ahlul-Bayt all the prophets of Allah were strict abstainers from intoxicating drinks. Hashim, Abdul Muttalib, Abdullah, Abu Talib, Jafar, Ali and the Holy Prophet, followers of the creed of Ibrahim, never touched any intoxicating drink. Some new converts continued wine-drinking till verse 219 of al Baqarah was revealed. Yet, not satisfied with the manner of its revelation, they did not altogether abandon their old habit. Then verse 43 of al Nisa was revealed. Still drinking parties were held in secret. Once, in such a gathering, where some of his prominent companions were enjoying wholeheartedly, the Holy Prophet came and recited these verses.

"We will keep away from it. We will keep away from it! O Messenger of Allah!" said the companions.

After that total prohibition prevailed. According to Iqdul Farid even after the total prohibition, a renowned companion of the Holy Prophet used to drink the nabidh on the plea that without it he could not digest camel's meat, because of which some Muslim jurists think that use of nabidh is permissible.

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

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, too, (Sure (An-Nahl, No. 16, verse 67) . 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 benefits, (Sura (Al-Baqarah, No. 2, verse 219) . After that the Divine verse was revealed enjoining not to establish prayer at the state of being intoxicated, (Sura An-Nisa', No. 4, verse 43) . And, finally, the above verse was revealed which considered wine as an abomination, a Satanic action, and ordained that it is unlawful - Musnad Ahmad-i-Hanbal, Sunan-i-Abi-Dawood, Nisaiee, and Tarmathi

The Arabic term /khamr/ (wine) is derived from the same root as the Arabic word /khumur/ (cover) is. In Arabic, the veil of a woman is called /khimar/; 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 ..."

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, is 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.

Al-Ma'idah (The Table Spread) [5:91]

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ
وَالْمَيْسِرِ وَيُضِدَّكُمْ عَنِ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٩١﴾

Satan's plan is (but) to excite enmity and hatred between you, with intoxicants and gambling, and hinder you from the remembrance of Allah, and from prayer: will you not then abstain?

MUHAMMAD HUSAIN TABA TABAI (AR)

QUR'AN: The Satan only desires to cause enmity and hatred to spring in your midst Will you then desist?: ar-Raghib has said in his *al-Mufradat*: "al-'adw connotes overstepping, transgression and disharmony, sometimes it is related to heart, then it is called enmity and feud; at other times it is ascribed to walking, then it is called running, yet at other occasions it refers to lack of justice in dealings, then it means transgression and overstepping; Allah says:*lest exceeding the limits they should abuse Allah out of ignorance.*[6:108]; at times it refers to parts of habitation, and then it is said, *al-'adwa'*, they say a place having 'adwa', i.e. whose parts are not in harmony with each other; from 'enmity' is derived 'aduww so they say, enemy man, enemy nation. Allah says: *some of you being enemies of others;* [2:36]. Its plural comes as 'idayy and a'da'. Allah says: *And on the day that the enemies of Allah shall be brought together*" [41:19].

Al-Bughd and *al-baghda* are the opposites of love; *as-sadd* (to turn away); *al-intiha'* is to obey a prohibition; also it is opposite of beginning.

As mentioned earlier, this verse aims at explaining the clause: *the Satan's handiwork, or an abomination of the Satan's handiwork*. It is the reality of these items being: *the Satan's handiwork, or an abomination of the Satan's handiwork*, that the only goal and purpose he wants to achieve from the intoxicants and the games of chance (which are abominations of his handiwork only) is to create enmity and hatred amongst you by making you transgress your limits and hate one another, as well as to divert your attention from the remembrance of Allah and from prayer, keeping you engaged in the intoxicants, games of chance, sacrificing to set up stones and dividing by arrows.

Only the intoxicants and the games of chance are singled out as causing enmity and hatred, because the two effects are their more apparent results. Look at liquor and intoxicants: Its use agitates nervous system in such a way that it covers and dominates the reason and brings up bigotry. If it incites anger, it lets the intoxicated person commit any felony, however serious and ugly it might be, which even beast of prey do not do. It incites desire and lust, it makes to seem fair in his eyes all types of ugliness and debauchery, be it in his self, property or honor, in what he believes to be sacred and sanctified in religion or society, etc. He will commit theft and embezzlement, will not keep a secret, nor maintain the limit of a prohibited thing; in short he will indulge in affairs, which are destructive to humanity. Available data show that intoxicants have the lion's share in various types of felonies and debaucheries in that society where drinking liquor is prevalent.

As for the games of chance, i.e. gambling, it squanders in a short time all the endeavors a man had exercised for a long period in acquirement of wealth, property and status. Gambling throws the wealth away, and often it destroys honor, life, and prestige. If a gambler wins and gets wealth, it encourages him to abandon moderate way of life and indulge extravagantly in debauchery; he becomes indifferent towards earning his livelihood through lawful means. And if he loses, the loss of wealth and bitterness of defeat, leads to enmity and hatred towards the winner, and leaves irritation and grief in its wake.

Although these evil results do not manifest themselves so clearly to the simple minds in infrequent and rare cases for the first or second time, but the rare leads to dominant, the little pulls to numerous, and once becomes many times; and it does not take long for this evil to prevail in the society, and seep through all strata of the community; it thus turns into a barbaric free for all where unruly passions dominate and destructive desires rule.

All this shows that the exclusive particle *innama* (only, but) in the verse: "The Satan only desires to cause enmity and hatred to spring in your midst by means of intoxicants and games of chance, and to keep you off from the remembrance of Allah and from prayer", covers all the items enumerated earlier on the whole, yet prevention from the remembrance of Allah and from prayer is inflicted by all, and the enmity and hatred are especial effects of the intoxicants and games of chance by nature.

Although prayer is a kind of the remembrance of Allah, yet Allah has mentioned it separately in the clause: "and keep you off from the remembrance of Allah and from prayer"; it shows how much importance the prayer has in the eyes of *shari'ah*, because it is the perfect entity of the remembrance. The Prophet (s.a.w.a.) has said in a correct *hadith*: 'The prayer is the pillar of religion'; and the Qur'an in numerous verses shows its unparalleled significance, which no one can entertain any doubt about. For example: *Successful indeed are the believers, who are humble in their prayers* (23:1-2); *And (as for) those who hold fast by the Book and keep up prayer, surely We do not waste the reward of the right-doers* (7:170); *surely man is created of a hasty temperament; being greatly grieved when evil afflicts him, and niggardly when good befalls him, except those who pray* (70:19-22); *Recite that which has been revealed to you of the Book and keep up prayers; surely prayer keeps (on) away from decency and evil, and certainly the remembrance of Allah is the greatest* (29:45); *..... then hasten to the remembrance of Allah* (62:9), [it refers to prayer]; *..... and keep up prayer for My remembrance* (20:14); and there are many other such verses.

Allah, in this verse under discussion, has given precedence to His remembrance over prayer, because the remembrance is the only objective of the Divine Mission; it is the spirit of life in the body of servitude, and the basis of happiness in this world and the next. It may be seen in the words of Allah to Adam the first day He laid down the *shari'ah* for him. He said: *Get down you two there from, all (of you), one of you (is) enemy to another. So if there comes to you guidance from Me, then whoever follows My guidance, he shall not go astray nor be unhappy. And whoever turns away from my remembrance, his shall surely be a straitened life, and We shall raise him, on the Day of Resurrection, blind.*" (20:123-4); *And on the day when He shall gather them, and whatever they worshipped besides Allah, He shall say: "Was it you who led astray these my servants, or did they themselves go astray from the path?" They shall say: "Glory be to Thee! It was not beseeming for us that we should take any guardian besides Thee, but Thou didst make them and their fathers to enjoy until they forsook the remembrance, and they were a people in perdition."* (25:17-18);

Therefore turn aside from him who turns his back upon Our remembrance and does not desire anything but this world's life. That is the (last) reach of their knowledge; (53:29-30).

Remembrance in the Qur'anic verses only connotes that which stands opposite to oblivion of the side of Lordship which brings in its wake oblivion of the side of servitude; and the servitude, the humble adoration, is that religious behavior which is the only path to bring good fortune and happiness to the soul. Allah says: *And be not like those who forgot Allah, so He made them forget their own souls (59:19).*

As for the end clause: "Will you then desist"? It is a reproving question, which indicates that the Muslims had somehow failed to desist from the prohibitions that had preceded this one. The verse: "The Satan only desires" is a sort of explanation that explains the verse: *They ask you about intoxicants and games of chance. Say: "In both of them there is a great sin and some profit for men; and their sin is greater than their profit."* (2:219). That is, their profit which is supposed to accompany the great sin is not of a type that could be separated at sometime from the sin or greater sin; unlike the lie which contains sin and profit, and occasionally its profit may be separated from its sin, e.g., a lie spoken for removing misunderstanding between two persons.

It is because of the exclusive particle: "only", in the verse: "The Satan only desires to cause enmity and hatred to spring in your midst by means of intoxicants and games of chance, and to keep you off from the remembrance of Allah and from prayer", which comes after the words: *only an abomination of the Satan's handiwork*. It means that it is nothing other than an abomination of the Satan's handiwork, and the Satan's only aim is to create enmity and hatred among you through the intoxicants and games of chance, and to prevent you from the remembrance of Allah and from the prayer. In this framework, no situation can arise where these items' profit could be separated from their sin. In no circumstances they could ever be supposed to be lawful. Understand it.

MIR AHMED ALI (AR)

(90)

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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 are suggested to be referred to.

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Al-An'am (The Cattle) [6:43]

فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَٰكِن قَسَتْ قُلُوبُهُمْ وَزَيَّنَ
لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ ﴿٤٣﴾

When the suffering reached them from us, why then did they not learn humility? On the contrary their hearts became hardened, and Satan made their (sinful) acts seem alluring to them.

MUHAMMAD HUSAIN TABA TABAI (AR)

When our torment reached them, why then did they not believe with humility?

The word "Lau La" is to specify or to refute and here it is to refute. The proof is "But their hearts hardened" and this is opposite to softness. It says that the humans should not be affected by the feelings that normally affect them or that he should not be impressed by such words. The verse will mean, they did not lament even after facing hardships and they did not submit to their Lord in humility. Their souls refused to be affected and they remained busy and involved in the sinful ways for they believed their ways to be worthy and better.

MIR AHMED ALI (AR)

Having inadvertently sinned, if man does not turn repentant to Allah so that he would have been forgiven, but, on the contrary, becomes stubborn and hardhearted, Shaytan gets his opportunity to exploit him by putting forward the alluring pleasures of his vanity fair.

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

To be heedless unto divine warnings and not to be regardful, is a sign of hardheartedness.

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."

Al-An'am (The Cattle) [6:68]

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا
 فِي حَدِيثٍ غَيْرِهِ وَإِمَّا يُنسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِ
 مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٦٨﴾

When thou seest men engaged in vain discourse about Our signs, turn away from them unless they turn to a different theme. If Satan ever makes thee forget, then after recollection, sit not thou in the company of those who do wrong.

MUHAMMAD HUSAIN TABA TABAI (AR)

And when you (Muhammad) see those who engage in a false conversation about Our verses mocking at them, stay away from them till they turn to another topic.

In Mafradat Raghib says that "Al Khauz" means to wade through water and is also used for certain deeds like going through a certain situation. Often such situations are condemned together with entering into a useless conversation. This refers to those who indulge in conversation to mock at the verses of the Qur'an.

The word "A'riz" means the avoidance of the conversation being made to mock the verses of the Qur'an. This is like standing against them or circumventing them to being a part of that conversation.

Till they turn to another topic.

The order is limited to the time they indulge in such conversation and it is not that one should not mix with such people at all.

The verse will now mean, "When you find the people mocking the verses of the Qur'an then avoid them and do not join them till they discuss another topic."

You can sit with them when discuss something else. Though the verse is about the hypocrites it is applicable to all such people and all such conversation.

In the verse says, *And if Satan makes you forget, then after remembrance do not sit I the company of such unjust people.*

It is unjust to sit and hear people mocking the verses of the Qur'an. This verse is however different from verse 140 of Surah Nisa that says, "Or you may become like them." It is now clear that the verse is not telling us to avoid who criticize those who mock the verses of God but that we should avoid being a part of them when they are doing so.

God says, *If Satan makes you forget*

It means that if by chance you forget this order to avoid them for Satan has made you forget, then you should move away from as soon as your realize what they say. The verse is addressed to the Messenger but includes the entire Ummah.

We have already discussed that the righteousness of the chosen prophets negates the possibility of any mistake or sin from them like forgetfulness. Those people are so pure in their deeds that they cannot be questioned or opposed. This is confirmed by the next verse that says, "those who fear Allah, keep their duty to Him, and avoid evil and are not responsible for them". This is clearer is verse 140 of Surah Nisa that says, "Indeed. He has revealed to you in the Book that when you hear the signs of God being defied and ridiculed, then do not sit with them until they enter into some other discourse; otherwise, you will become like them; verily God will gather the hypocrites and the infidels in Hell all together."

The verse of this Surah is from Madina and the verse of Surah Anam is Makkan, and both of them though addressed to the Messenger are fully applicable on the Ummah, "Those who fear Allah do their duty to Him and avoid evil." And when you see those who engage in false conversation about Our verses by mocking at them."

The purpose is to explain that the person indulging in such false conversation is individually responsible for it and this does not include others, but if they join the conversation or actively or passively or agrees with them is equally involved and condemnable. We are talking about the time when a person joins those who converse with ridicule about the verses of the Qur'an. He should not take part in the discussion and should not heartily agree with them and his presence there should not constitute his assent.

To see some one sin lessens the negative impact of the sin in a person's heart and the onlooker deems it to be a petty mistake. It is possible that this may result in his getting involved in that sin, because every soul is open to temptation, so for the righteous keeping in view his piety it is imperative that he should avoid the company of those who disbelief and ridicule the words of God. It is what the verse says about those who find people in such conversation for their attendance may make the sin seem smaller in their eyes and they may be tempted to join and be among the cursed.

From the verse we learn (the verse is about those who talk frivolously) and is addressed to the pious ones asking them not to join in such conversation. The rewards and punishments are for the doers and not for the non-doers so the verse will mean. A person will not be included in the punishment for talking frivolously about the Qur'anic verses with those who do if he abstains from taking part in it. But, we are asking the believers not to have intercourse with such people so that he or she can protect his or her piety.

And when you (Muhammad) see those who engage in false conversation about Our Verses by mocking at them, stay away from them till they turn to another topic. And if Satan causes you to forget, then after the remembrance, sit not in their company for they are unjust or Zalimun.

In Tafsir Qummi Abdul Ali bin Ayin has quoted the Holy Messenger to have said,

A person who believes in God and the hereafter does not attend such congregations where an Imam is abused or where they backbite about any person.

Abd bin Hameed has quoted Abu Jafar in Durre Manthur to have said,

Do not sit with the disbelievers because they talk frivolously about the verses of God.

Abd bin Hameed and Ibn Manzar and Naeem have quoted Muhammad bin Ali to have said,

Those who follow their own desires are those who talk frivolously about the verses of the Qur'an.

In Tafsir Ayyashi Rabi bin Abdallah has quoted a person who quoted Abu Jafar explaining this verse that it means retribution. This Hadith generalizes the meaning.

In Majmaul Bayan Abu Ja'far (AS) is recorded to have said,

When the verse, *Then after remembrance sit not you in the company of those people who are the blasphemers.* The Muslims asked what they could do. Should we stand every time and object when the idolaters mock the verses and leave? We will then not be able to enter the precinct of the Ka'aba and will not be able to encircle it. God then revealed the words, *Those who fear Allah, do their duty to Him and are not responsible for them (the disbelievers). They were thus reminded that they should avoid such company but when the disbelievers discuss some other topic they are allowed to join them.*

Ibn Jarir is quoted in Durre Manthur to have said,

The idolaters would come and sit with the Holy Messenger, and hear the revelations expressing their love for him, and then made fun of them. This is the reason for this verse being revealed.

They should abstain joining those who mock God's verses and stand. This was the reason the verse, "Those who fear Allah do their duty to Him and avoid evil and are not responsible for them." The order in this verse is abrogated by the order in the verse 140 of Surah Anam that says, "When you hear the signs of God being defied and ridiculed then do not sit with them until they enter into some other discourse."

If the verse in Surah Nisa (140) "When you hear the signs of God being defied and ridiculed then do not sit with them" is like the verse 69 of Surah Anam, "Remind them perchance they may guard themselves against evil."

It says that the righteous will not be held responsible for what others do while Surah 68 says, "and when you (Muhammad) see those engaged in false conversation about our verses, stay away from them till they discuss another topic."

It is a preventive measure that Qur'an asks the believers to stay away from such evil person lest they be drawn into evil by repeatedly listening to their discussion. As far as the meanings of these verses are concerned they do not over rule each other.

Ibn Abbas is quoted in Durre Manthur to have said, that the Makkan verse has been over ruled by the Medinian verse by the verse 140 of Surah Nisa.

Tafsir Burhan has given the names of several narrators who quoted Imam Ja'far Sadiq said,

The Unseen world is the world that has not come into existence yet and the manifest here refers to that which has already taken place.

We have been told about the famous interpretations of the Unseen and the known and we have just read that there are other interpretations of the Unseen.

MIR AHMED ALI (AR)

Calling upon Allah in times of danger shows that in the depths of their hearts people feel His need. Allah's providence saves them, and yet they ungratefully run after false gods. In addition to the physical calamities that they have to fear, there are their mutual discords and craving for vengeance which are much more destructive, and only faith in Allah can save them from all types of calamities.

The pagans of Makkah had, as a body, not only rejected Allah's message but were persecuting His messenger. The Holy Prophet's duty was to deliver His message, which he did. He was not responsible for their conduct. All warnings from Allah had their time-limit. The leaders of the resistance came to an evil end, and their whole system of fraud and selfishness was destroyed in order to make room for the religion of Allah. Apart from the particular warning in these verses there is a general warning for the present and for all time.

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

It has been narrated by Imam Baqir (a.s.) 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. This, 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.

However, since the statements of this Sura 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.

Al-An'am (The Cattle) [6:142]

وَمِنَ الْأَنْعَامِ حَمُولَةٌ وَفَرَشَاتٌ كُلُوا مِمَّا رَزَقَكُمُ اللَّهُ وَلَا تَتَّبِعُوا خُطُوَاتِ

الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿١٤٢﴾

Of the cattle are some for burden and some for meat: eat what Allah has provided for you, and follow not the footsteps of Satan: for he is to you and avowed enemy.

MUHAMMAD HUSAIN TABA TABAI (AR)

And among cattle some are bearers of burden and some (low fit) only for spreading ; eat of what God provides you with , and do not follow the footstep of Satan; verily he is your declared enemy.

"Al Hamulah" is the word used for the large quadrupeds that have the strength to carry loads and "Al Farash" is the small animals and they walk closer to the earth or they spread like a mat over the earth.

Eat of what God provides you with means these animals are permitted to be eaten. The permission is like the previous verse that says, "Crops of different taste and shape".

God says, *Follow not the footstep of Shaitan, He is your declared enemy*

Do not make the permitted to be that which is banned by following the Shaitan and this has been previously explained, that following Shaitan ignorantly will make you do so.

MIR AHMED ALI (AR)

Farsh implies those animals (goats, sheep etcetera) which are thrown down on the ground for slaughter. Farasha means to spread on the floor. Also beds and mats are made from their skins and wool.

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

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 Sura 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."

Al-A'raf (The Heights) [7:20]

فَوَسَّوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوْءَاتِهِمَا
 وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَائِكَةً
 أَوْ تَكُونَا مِنَ الْخَالِدِينَ ﴿٢٠﴾

Then began Satan to whisper suggestions to them, bringing openly before their minds all their shame that was hidden from them (before): he said: "Your Lord only forbade you this tree, lest ye should become angels or such beings as live for ever."

MUHAMMAD HUSAIN TABA TABAI (AR)

The Shaitan whispered suggestions to them both in order to uncover that which was hidden from them of their private parts (before); he said, "Your Lord did not forbid you this tree save you should become angels or become of the immortals.

And he (Satan) swore by Allah to them both "verily I am one of the sincere well wishers for you both.

So he misled them with deception. Then when they tasted of the tree, that which was hidden from them of their shame (private parts) became manifest to them and they began to stick together the leaves of Paradise over themselves (in order to cover their shame). And their Lord called out to them "Did I not forbid you that tree and tell you, " Verily Satan is an open enemy to you?"

"Al waswisa" means enjoining through soft murmuring.

"Al Muwara" means to screen something or to hide it or to screen with something that can hide .

"Al Sauwwa" is plural and is those parts of the body which is indecent to be exposed for it is shameful.

God says, *Satan said, the Lord did not forbid you this tree save you should become angels or become the immortals*

It means God felt it undesirable that Adam and Eve became immortals.

"Wal Malak" means to live peacefully. And this is also mentioned in the verse wherein God says that " eat from every tree in Paradise but the one forbidden."

In Majmaul Bayan there is an interpretation that says, it may be that Satan wanted to create a rift between the two so he said,, that the angels were asked not to eat from that tree, and if they ate they would be immortals. It is like if we tell someone, *I have not stopped you from but it has been banned for someone else.* This creates a great doubt in the one being tempted. Satan had said, "O Adam shall I lead you to the Tree of Eternity and to kingdom that will never waste away?"

The verse of Surah Ta Ha however dispels this notion for it says, "Then they both ate and their private parts appeared to them." So he misled them with deception. Then they tasted of that tree. That which was hidden to them of their shame became manifest to them and they began to stick together leaves of Paradise over themselves.

And their Lord called out to them, "Did I not forbid you that tree?" These words clearly prove that Adam and Eve at that moment were far from their Lord, because the word "Called" means to speak loudly to one far away. They were also far from the banned tree and the words "That tree" clearly denote this. It is also against Adam and Eve being Paradise because the words "approach not" means that they were distant from it.

MIR AHMED ALI (AR)

(Verse 10)

Ma-ayish means the means for the fulfilment of life. In addition to all the material things necessary to sustain life, it also refers to all those powers and faculties which help man to rise to a higher plane to prepare for his spiritual destiny, on account of which the angels were asked to prostrate themselves before Adam. Iblis refused to be of those who bowed down, because he arrogantly despised the angels who bowed down as well as man to whom they bowed down. Arrogance, envy and rebellion were his crimes.

As said above the spiritual destiny of man put him above the angels and jinn, so the refusal of Shaytan (Iblis) to accept man's superiority was unreasonable. It was egotism which prompted him to impertinent rebellion.

Allah created man with His own hands from clay and gave him His own spirit (ruh). The essential quality of clay is softness which makes it adaptable to any form or shape-obedience and submission, and total submission to Allah's will is Islam-the spiritual destiny of man.

So Shaytan, a product of fire, not having the qualities of adaptability, nor blessed with the holy spirit, was the first creature of Allah who resorted to conjecture, therefore was thrown out, eternally accursed. On his request Allah gave him respite (by saying): Be you among those who have respite. It implies that there are others, like him, under respite.

Shaytan has a large army of wicked seducers, and those who are their associates, helpers and deputies. The assault of Shaytan's evil is from all sides, and as said in verse 17; most men are led astray by him, while verse 18 says that Allah will fill hell with all of them.

For verses 19 to 25 see commentary of al Baqarah: 21 to 38.

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

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."

Al-A'raf (The Heights) [7:22]

فَدَلَّيْنَهُمَا بِغُرُورٍ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْءَاتُهُمَا وَطَفِقَا يَخْصِفَانِ
عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَن تِلْكَ الشَّجَرَةِ
وَأَقُلَّ لَكُمْ إِنِّي الشَّيْطَانُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٢٢﴾

So by deceit he brought about their fall: when they tasted of the tree, their shame became manifest to them, and they began to sew together the leaves of the garden over their bodies. And their Lord called unto them: "Did I not forbid you that tree, and tell you that Satan was an avowed enemy unto you?"

MUHAMMAD HUSAIN TABA TABAI (AR)

Verse 21

MIR AHMED ALI (AR)

Verse 10

Verse 21

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

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 clothings 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 Sura Al-Baqarah that the geneneral 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.

Al-A'raf (The Heights) [7:27]

يٰٓبَنِي ۤءَادَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطٰنُ كَمَاۤ اَخْرَجَ اٰبَوَيْكُم مِّنَ الْجَنَّةِ يَنْزِعُ
عَنَّهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْۤءَاتِهِمَا ۗ اِنَّهٗۤ يَرٰكُمْ هُوَ وَقَبِيْلُهٗ مِنْ حَيْثُ لَا
تَرَوْنَهُمْ ۗ اِنَّا جَعَلْنَا الشَّيَاطِيْنَ اَوْلِيَاءَ لِلَّذِيْنَ لَا يُؤْمِنُوْنَ ﴿٢٧﴾

O Children of Adam! Let not Satan seduce you, in the same manner as He got your parents out of the Garden, stripping them of their raiment, to expose their shame: for he and his tribe watch you from a position where ye cannot see them: We made the evil ones friends (only) to those without faith.

MUHAMMAD HUSAIN TABA TABAI (AR)

O Children of Adam! Let not Satan deceive you as he got your parents (Adam and Eve) out of Paradise, stripping them of their raiment, to show them their private parts. Verily, he and (his foot soldiers from the jinn or his tribe) see you from where you cannot see them. Verily we made devils helpers of those who do not believe.

The words that have been used to describe that which took place for prostration needs to be reflected deeply upon, especially those in the Makkan Surah TaHa and the Medinian Surah Baqarah, both tell us that the words "O Children of Adam" means that the verses speak to us. especially those addressed to Adam and Even in Paradise.

These verses are about eating, drinking and dress, and are for all to note. In Surah Ta Ha verse 119 the book says, "And we said, "O Adam Verily this is an enemy to you and to your wife. So let him not get you both out of Paradise, so that you be distressed in misery. Verily you have (promise from Us) that you shall never be hungry therein or naked. And you will suffer not from the thirst therein nor from the sun's heat." Then in the fourth address there again is that commonality, "Then if there comes to you guidance from Me then whoever follows My guidance shall never go astray."

In the verse the address is for the progeny of Adam but relates to him too and so the "private parts" are mentioned a second time which will now mean, "O people! Your private parts cannot be protected excepting through piety and we have made it a part of your nature as a dress. Beware of Satan misleading you and removing your garb of piety like he deceived your parents (Adam and Eve) and made them shed their heavenly dress to expose their genitals. We have declared Satans the friends of those who follow them and do not believe our verses. The shedding of the garb of piety is the way Satan made Adam and Eve divest their dress. Till such time a person faces tribulations he exists in a belief that he is safe, but once he sins God expels him from His mercy and heaven.

He, Satan and his progeny observe you in a way you do not observe them.

This verse is negative in nature and explains the method of Satan who remains unseen and mankind cannot see him. Because, he sees none but himself until he feels that there is some one behind him and who gives the suggestion of mischief and sins, making him accept what is unjust.

God says, *We made the Satans helpers for those who do not believe.*

This again is a verse on "Nahi". Adherence to Satans is nothing but adherence to mischief, pride and sins. Once they entice the people the way they want to, they make them obey. God speaks to Satan, in Surah Isra verse 64 and 65, "And befool whomsoever with your voice and bring against them your cavalry, infantry and partake with them in riches and children and make promises to them". But Satan promises only deception. 65 Verily! As for My slaves, you have no authority over them. All sufficient is your Lord as Guardian." Or the book says in Surah Nahl verse 99, "Verily! He has no power over those who believe and put their trust only in their Lord." Or As in Surah Hijr verse 42, "Certainly you shall have no authority over My slaves except those who deviate and follow you."

When we join these verses with others we understand that Satan has no power over the true believers though he may sometimes hurt them. He has no power over those that rely on their Lord. These are the people whom God has termed as His slaves and here he says "My slaves". Satan has no power but on those who disbelieve.

Disbelieving the words of God means belying them and this is attached to disbelief.

God says, in Surah Baqarah 39 "Those who disbelieve and falsify the signs shall be the fellows of fire; they shall abide therein forever."

In Surah Baqarah verse 39 God says, "But those who disbelieve and belie our signs are the dwellers of fire and they shall abide therein forever."

MIR AHMED ALI (AR)

These verses are a warning to mankind that Shaytan along with his associates and their followers involves them into conflict and discord. This, because he and his confederates, through power, influence and riches, make fair-seeming to them the progress in the field of material gains, having no trace of godliness, and obtained by total rejection of Allah's commands pertaining to the lawful and the unlawful. It is a disguise, therefore, man does not see Shaytan's plan of action. His activities engender willingness to carry out his mischief only in those people who possess the in-built complex of his characteristics. The irrationality of the devils prompts the disbelievers to put forward the lame excuse (for their rejection of true faith) that they are following age-old customs and theories.

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

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 taking refuge with Allah. Thus, his domination is over the disbelievers.

" O' children of Adam ! Let not Satan seduce you as he expelled your parents from the Garden, stripping them both of their clothings 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 (a.s.) , 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.

Al-A'raf (The Heights) [7:175]

وَأْتَلُ عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا فَانْسَلَخَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ

فَكَانَ مِنَ الْغَاوِينَ ﴿١٧٥﴾

Relate to them the story of the man to whom We sent Our signs, but he passed them by: so Satan followed him up, and he went astray.

MUHAMMAD HUSAIN TABA TABAI (AR)

And recite to them the story of him to whom we gave our signs, but he threw them away and Satan followed him up, and he became one of those who strayed.

The second story about the Bani Israel is that of Baalam Beur. God asked His Messenger to relate this story to his people, to explain to them that following what is manifest is not enough for the well being of a person and his success till God's favor is with him. God does not favor those who want to live forever on this earth and who want to follow their desires. Such person is destined for Hell.

Then the verse says that these are the people who do not use their eyes and ears for profitable things and says very clearly that they all are negligent and ignorant. God says, *Recite to them the story of him to whom we gave our sign but he threw them away.*

The verse describes the realization that enlightens the understanding of God and it is such that the person has no doubts about the Truth. "Ansalqha" means to quickly rent asunder the skin and bring forth and here it says that the real character of Baalam Beur. He disbelieved and Satan followed him and he lost his piety and direction and went astray. He could not save his soul from whirlpool of destruction. Sometimes the words "Ghawa" and "Zalalah" are used to mean the same. Here it means straying from the straight path. The exegists however, differ to who the real person mentioned here is and we will soon discuss the different traditions about it in details. Inshallah.

MIR AHMED ALI (AR)

It is said that "The news of the man whom We gave Our signs" refers to Balam, in the days of the Pharoah, who knew the Ism al Azam (The Great Name of Allah). Firawn asked him to pray for Musa's arrest. He agreed and sat on his donkey to go to a particular place to recite the Ism al Azam for Musa's arrest, but the donkey did not budge. He beat the animal to its death. Then he realised that he had totally forgotten the Ism al Azam. He died as an infidel.

Aqa Mahdi Puya says:

Some commentators think the narrative relates to Balam. Some think the person referred here is Umayya ibn Abu Salt who read the old scriptures and knew that Allah would send a prophet about that time, but when the promised prophet, the Holy Prophet did arrive, he refused to acknowledge him.

Some think it relates to Amru ibn Numan ibn Sayfi, an ascetic, who believed in the creed of Ibrahim but mixed it with the false beliefs of Christian monks, and when he was censured by the Holy Prophet, he turned against him.

Imam Muhammad bin Ali al Baqir said: *"Though it relates to Balam, but Allah intends to set an example for those who receive true guidance from Allah, yet prefer to act according to their own desires in order to lay hands on the worldly gains."*

Earthly desires eventually bring man low to the level of beasts and even worse. If he follows the guidance he receives from Allah he is blessed with exalted spiritual honour. He who rejects Allah and His guidance is like a dog who lolls out his tongue, whether he is attacked and pursued, or left alone. It is part of his nature to slobber and be contemptible. Imam Ali has compared such men to a restive she camel who shows unwillingness to tackle when her rider draws rein, and goes aimlessly in any direction, and stumbles when he applies no check to her.

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

The verse refers to the story of a man from the Children of Israel. At first, that man was among the believers and those who practically carried out the divine verses and sciences, but later, as a result of Satan's temptation, he went astray. In the concerning religious sources, the name of this person has been recorded ' Bal'am Bā'ūrā '.

As it has been narrated from Ali-ibn-Mūs-ar-Ridhā, the eighth Imam (a.s.) , that Bal'am knew ' the Greatest Name of Allah ', by which his supplication used to be answered. But finally he went to the court of Pharaoh and turned to be an infidel, while, before that, he was one of the studious preachers of the religion of Moses (a.s.) .

The Qur'ān does not directly point out his name in the text, but it mentions his action. Imam Bāqir (a.s.) says that his circumstance adapts to any one who prefers the low desire to the truth. (Nūr-uth-Thaqalayn, the commentary)

Such people are found in any time and the subject is not allocated to Bal'am only. The story of Bal'am has been cited in the Torah, too.

Therefore, an aware leader should usually warn people of unexpected dangers. The verse says:

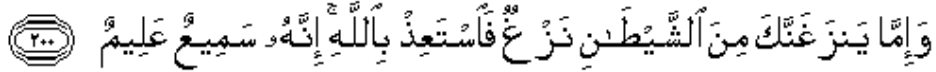
" And recite unto them the tale of him to whom We gave Our signs, ..."

Whatever high a person promotes he should not become proud, since there is a probability of falling. Usually, the final result of the end of the work is important, not the beginning of it. The higher a situation is, the more dangerous it can be. The verse continues saying:

"... but he withdrew (himself) from them, ..."

Yes, the one who takes detached from Allah, will become the prey of Satan. The verse ends as follows:

"... and Satan pursued him, and he became one of the perverse."

Al-A'raf (The Heights) [7:200]

If a suggestion from Satan assail your (mind), seek refuge with Allah. for He hears and knows(all things).

MUHAMMAD HUSAIN TABA TABAI (AR)

And if an evil whisperer comes to you from Satan then seek refuge with Allah. He is all-hearer and all-knower.

Raghib in his Mafardat says, "Al-Naza", is to enter a matter with the intention of dispute or with intention to create mischief.

The other meaning given for it is to torture or to deceive, and it is often done in a fit of anger. This, they say is a minor temptation from Satan and all these meanings are closely linked together.

One of them is the order to remain aloof from the ignorant because being attached to ignorance is one of the temptation and interference by Satan. This leads to ire which is the forte of the ignorant.

The meaning of the verse will now be, *If Satan tempts you through ignorance to do evil and invokes your anger, then seek shelter of the Lord because He hears all and knows all.*

Though the verse is addressed to the Holy Messenger it actually is addressed to us his followers for he as God's representative is infallible.

In Tafsir Ayyashi Hasan bin Numan has quoted his father who quoted a person who quoted Imam Jafar Sadiq (AS) to have said,

God taught His Messenger humility and said, *O Muhammad ! You adopt the path of forgiving others and over looking things, enjoin people to goodness and stay away from the ignorant, and the Imam said, Adopt that which is manifest and available and take the middle path.*

In Durre Manthur the Imam said,

Ethics has great prominence in God's eyes. Forgive the person who is unjust to you. Establish relations with the person who breaks relations with you and give to those who are miserly with you or who deprive you.

Then the Messenger recited the verse.

There are umpteen traditions about this that have reached us through the Ahle Sunnah.

In Makarim Al Ikhlag, Ibn Abi Duniya who quoted Ibrahim bin Adham has said,

When this verse was revealed the Holy messenger said, *I have been ordered that I may overlook the manners of the people.*

Ibn Jarir has quoted Ibn Zayd who said, When this verse was revealed the Messenger said, *How will they be chastised?* and then the verse, *And if an evil whisper comes to you from Satan.* This verse may be interpreted as we have done earlier.

Tafsir Qummi records, *If any thought comes into your from Satan then seek refuge with God for He listens to all and knows everything.*

In Durre Manthur Ibn Marduiya has quoted Jabir bin Abdullah to have said, I have heard the Messenger recite the words *when an evil thought comes from Shaitan* a thousand times.

In Al-Kafi Imam Sadiq has been quoted by Abu Baseer when asked about the words, *When an evil thought comes to them from Satan, they remember (Allah) and then they see.* It is about the person who decides to sin but refrains when he remembers (Allah).

Ayyashi has quoted this tradition from Abu Baseer and Al bin Hamza and the beginning words are like, *The person who tries to sin but then remembers (God), and then stops himself.* There are other traditions too about this.

MIR AHMED ALI (AR)

(no commentary available for this verse)

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

There is another command in this verse which forms the fourth duty of the Islamic leaders and preachers. They should be careful that on their way usually the satanic temptations, in the form of social position, wealth, lust and the like of them, attract their attention. The command of the Qur'ān is as follows:

" And if a temptation from Satan afflicts you, then seek refuge in Allah; surely He is All-Hearing, All-Knowing."

Al-A'raf (The Heights) [7:201]

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا

هُم مُّبْصِرُونَ ﴿٢٠١﴾

Those who fear Allah, when a thought of evil from Satan assaults them, bring Allah to remembrance, when lo! they see (aright)!

MUHAMMAD HUSAIN TABA TABAI (AR)

Verily those who are pious, when an evil thought comes to them from Satan, they remember (Allah) and (indeed) then they see (aright).

In the previous verse, we had discussed the cause of action and order and the word, 'thought comes to them from Satan' is the whisperings that remain close to the heart. These offer temptations or the temptation that encircles the heart to overcome the heart. The word "Tazakkir" means the deliberations that a person does to obtain a result from that which is manifest.

This verse reverts to the previous verse as a proof and will mean,

- When a thought comes from the Satan then we should seek shelter with God and this is the method of those who are pious.
- When they are tempted they remember that god is their Lord, their Master, who teaches them and their deeds all revert to Him and they revert to Him for this is sufficient for them.
- This repels the temptations of the Satan, removes ignorance from them and they are granted hindsight; for the screens of disillusionment are removed from their eyes.

As you are aware, this verse is like the verse 99 of Surah Nahl that says, *Verily he has no power over those who believe and put their trust only in their Lord (Allah).*

It is now clear that seeking help from God is a type of remembrance and is based on the realization that God is their Lord. He is the only helper who is all powerful and repels the temptations of Satan. In the same "Ista'aza" is a form of reliance and realization as we have already discussed.

MIR AHMED ALI (AR)

(no commentary available for this verse)

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

Verses 201-202

Predominance upon the temptations of Satan is stated in this verse. It implies that when the satanic temptations surround the pious ones, they remember Allah, the All-Mighty and the Glorious, and His endless bounties, and that committing sin brings forth some inauspicious results for them with the painful retributions of Allah.

At this time, the dark clouds of evil temptations will get apart from their hearts (minds) and they clearly see the path of truth, and then they choose it. The verse says:

" Verily, those who keep from evil, when a visitation from Satan afflicts them they become mindful. Then behold, they see (aright) ."

As the above verse points out, the pious ones can relieve themselves from the grasps of the temptations of Satan under the light of the remembrance of Allah. But, those who are stained with sin, and are counted as brethren of Satan, are captured in his net. In this regard, the second verse mentioned in the above, implies that the brethren of Satans ceaselessly draw the immoral persons forward into aberration and they not only do not stop doing that, but also constantly continue their cruel attacks. The verse says:

" And their brethren draw them into perverseness, and they do not stop short."

Yes, Satans follow the track of the believing persons and the pious ones. They do not stop turning round them in order to delude them. The satanic temptations and mental suggestions go everywhere, and like microbes, which seek for the weak bodies; they also seek for those whose faiths are weak to influence in them.

" ... when a visitation from Satan afflicts them ..."

The temptations of Satans sometimes act from a distance. Sura Tāhā, No. 20, verse 120 says: " But Satan whispered unto him ...". It is sometimes done through penetrating into men's soul and spirit. Sura An-Nās, No. 114, verse 5 says: " Who whispers into the breasts (hearts) of the people." It sometimes works by means of companionship. Sura Az-Zukhruf, No. 43, verse 36 says: "... and he shall be his close companion." And, sometimes it is by means of turning round and affliction. This case is referred to in the current verse where it says: "... when a visitation from Satan afflicts them ...".

It may happen that sometimes the religious scholars, trainees, and those who try to make peace might be suspiciously visited with the purpose that a particular line of thought be inspired upon them. Therefore, they must be careful not to incline toward the desires of the enemy, and they should refuge Allah.

The remembrance of Allah gives insight to man and keeps him safe from evil temptations. The verse says:

"... They become mindful. ..."

Correct belief is very important. If a society becomes pure and pious from the point of morals, politics, economy, and army, the communications and hauntings of satanic persons can not affect them. Allah takes the pious ones and the good doers under His guardianship, but the impious persons will be encompassed with the satanic brotherhood.

" And their brethren ..."

The final word of the verse is that there is no finite or limitation for the way of perversion, and Satan has no pity in casting aberration upon the believers. The verse says:

" And their brethren draw them into perverseness, and they do not stop short."

Al-Anfal (The Spoils of War) [8:11]

إِذْ يُغَشِّيكُمُ النَّعَاسَ أَمَنَةً مِّنْهُ وَيُنزِلُ عَلَيْكُم مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُم
 بِهِ وَيُذْهِبَ عَنْكُم رِجْزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ
 بِهِ الْأَقْدَامَ ﴿١١﴾

Remember He covered you with a sort of drowsiness, to give you calm as from Himself, and he caused rain to descend on you from heaven, to clean you therewith, to remove from you the stain of Satan, to strengthen your hearts, and to plant your feet firmly therewith.

MUHAMMAD HUSAIN TABA TABAI (AR)

Remember when He covered you with a slumber as a security from Him. And He caused water to rain on you from the sky, to clean you thereby and to remove from you the temptations (from Satan) and to strengthen your hearts and make your feet firm thereby.

The word "Na'as" is the onset of sleep and is not very deep. The word "Yagshiakum" means to overtake, and "Amanahu" means refuge or security. "Minhu" means from Him (God) as has been described by Him. "Rijz" means uncleanness of thoughts and ideas from the Satan that lead to temptations.

The verse will therefore mean, that God had covered you with security when you were dozing off to sleep and this was because of the peace that God has instilled in your hearts and you slept. Had you been the creator then you would never have been overtaken by slumber or sleep and you could have removed the temptations that encircled you hearts. Your hearts were strengthened and made firm or brave. It is through rain that He solidified the sand to give you a firm stand and empower your hearts with courage.

The verse tells you that the enemy had preceded you and had the water in his control. You were unclean and thirsty and your feet were unbalanced on the sand. It was then that God sent rain and you cleansed yourselves and he made the sand firm below your feet while the enemy was bogged down in it.

On the day of the Battle of Badr when the enemies faced each other Abu Jahal said, "Lord! Help those who deserve your help more." The Muslims sought the shelter of God. The angels came down and the verse, "seek shelter with your Lord" was revealed.

When the messenger saw the disparity in the numbers between his army and that of the enemy he faced Baitul Muqaddas, and prayed, "Lord! Fulfill the promise that you had made to me. Lord! No one will worship you if this group (of Muslims) dies." He prayed so much that his robe fell from his shoulder and then the verse "seek shelter with your Lord" was revealed.

Umar bin Khattab, Suddi, Abu saleh and Abu Jafar (AS) have all narrated that, "The Messenger came there in the evening and as the night fell, God put the companions to sleep and the night overtook them. They were at a very sandy place and could hardly stand firmly. God sent rain till the sand hardened and they could stand firm but the rain resulted in slush for the idolaters and overawed them. God said, "I cast terror into the hearts of those who disbelieved."

The words "Take shelter with your Lord" are not compatible with their prayers in Badr but it shows that the words, "I ask you (Muhammad) about the spoils of war" and was revealed after the incident described above. It is about the thanksgiving and about doing and not doing things that are permitted and not allowed. There are umpteen Hadiths about this verse being revealed after their prayers for help.

In Tafsir Al Burhan Shahar bin Ashob says the Messenger said,

Lord! If this group (of believers) is killed today then there will be no one to worship you after this'. Then came the words "take shelter with your Lord" The Messenger soon came out saying, "In a little while this horde (before you) will fail and turn their backs (to battle)". God then sent 5000 of His armed angels and make them seem large in the eyes of the idolaters. The Muslims saw the enemy to be few in number.

The discussion here is the same as done previously.

In Majmaul Bayan Balkhi has quoted Hasan that,

God said, "And when Allah promised you" came before the verse, "And the Lord caused you to go out of your home with the truth."

There is no proof of this contention from the words of the verse.

In Tafsir Ayyashi Muhammad bin Khasha'mi has quoted Imam Sadiq (AS) about the words "And when God promised you one of the two parties that it should be yours, you wished that one not armed should be yours." The Imam said, "Al Shaukah" is that in which there is war.

Qummi has mentioned something similar in his Tafsir. It has also been mentioned in Majmaul Bayan.

MIR AHMED ALI (AR)

The Muslim army, wearied with its long march needed a refreshing rest, therefore the Lord arranged it for them. It rained during the night, rendering the hard soil on which the pagans were moving heavy and fatiguing, and making the soft sand which the Muslims had to cross hard and more firm to walk upon.

The "pollution of Shaytan" refers to his evil suggestions that had Allah willed to assist them they would not face such distress and hardship. The rain which fell in the night formed a little pool of water to be used for necessary purification.

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

When the Battle of Badr occurred, at first the wells of drinking water were under the control of the enemy and the Muslims were terrified. After that, it rained and the land under their feet became firm so that they would not slip, and it caused them to be encouraged.

Maybe, the purpose of the Qur'ānic phrase: "to steady (your) footsteps" is the very 'perseverance', not to steady feet on the land drenched by rain.

During the war, the ability of having a slumber for a striver is a great bounty of Allah. It both removes the occasional fatigue and does not let the enemy have the opportunity of a night attack.

By the help of Allah's Will, it is also possible for a striver to have a calm-giving sleep while confronting the mass of armed enemies. But, if He does not please, there will not be a comfortable sleep possible in the best gardens either, or the sleep may not be a calm-giving one.

Al-Anfal (The Spoils of War) [8:48]

وَإِذْ زَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَلَهُمْ وَقَالَ لَا غَالِبَ لَكُمْ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌ لَّكُمْ فَلَمَّا تَرَآءَتِ الْفِيئَتَانِ نَكَصَ عَلَى عَقَبَيْهِ وَقَالَ إِنِّي بَرِيءٌ مِّنْكُمْ
 إِنِّي أَرَىٰ مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ وَاللَّهُ شَدِيدُ الْعِقَابِ ﴿٤٨﴾

Remember Satan made their (sinful) acts seem alluring to them, and said: "No one among men can overcome you this day, while I am near to you": But when the two forces came in sight of each other, he turned on his heels, and said: "Lo! I am clear of you; lo! I see what ye see not; Lo! I fear Allah. for Allah is strict in punishment."

MUHAMMAD HUSAIN TABA TABAI (AR)

And remember when Satan made their evil deeds seem fair to them and said, "No one of mankind can overcome you this day and verily I am your neighbor. But when the two forces came in sight of one another he ran away and said, "Verily I have nothing to do with you. Verily I see what you see not. I fear Allah for Allah is severe in punishment.

Satan adorns the foul deeds by instilling in the hearts of sinners that whatever they do is good and beautiful and they can derive pleasure out of it and enjoy the thrill from it. This is what their hearts want and they do not get the chance to reflect on the bad effects of their deeds or the final outcome.

When he said, "No one of mankind can over come you this Day." It may mean that the results of what they are about to do will be favorable because they have the arms and strength. This may also mean the contamination of the souls which is a sign of decadence and waywardness by going against God and His Messenger. He drives them towards injustice, so he said, "No one can overcome you this Day. This will beautify and make them content and they will make preparations to fight. His intentions are complete in the words, "I am your neighbor."

The word *Al Jawar* means neighbor. In those days the Arabs were living in clans and the duty of the neighbor was to defend his neighbor if attacked. The same idea is found present in our society in different styles.

The words, "But when the two forces came in sight of each other he ran away." *Aqibah* means to turn tail, flee or desert. The words, "Verily I have nothing to do with you" is the outcome of "verily I see what you see not. "And may be hint for the coming of the angels through whom God aided the Muslims. Iblis then says, "I fear Allah, for Allah is severe in punishment." Is the reason for saying, "I have nothing to do with you"

The Day of the Truth is the day when Iblis adorned the deeds of the idolaters and they came out wanting to fight God and His Messenger. They wanted to extinguish the light of God so he adorned this deed of theirs and made them happy and content by saying, "No one can overcome you this Day." He said, "I am your neighbor and will help you but when the two armies faced each other he turned and fled telling the idolaters, "Verily I have nothing to do with you. Verily I see what you see not." What He means is "I can see the angels come down to help the Muslims and I fear God's wrath for God is very severe in punishment."

As you see, it means the instigation that Iblis is able to instill in the hearts of the idolaters to fight against the Muslims and the elation that he is able to generate in their minds about it. When the armies faced each other and the help arrived from God that cowed the idolaters and they felt fear and their thoughts changed. They no longer thought themselves as superior and that they could overcome the Muslims. This realization of doom spelt fear in their hearts.

Their attachment to Iblis takes place when he appears to them in human form and says, "No one in mankind can overcome you this day." . He misleads them and takes them close to war and when two armies face each other, Iblis sees a picture right opposite of what he had told the idolaters. So he flees the battlefield saying "verily I have nothing to do with you. I see what you do not see." He was seeing the help from God coming down in the shape of angels so he says, "Verily I fear Allah for Allah is severe in punishment." The incident as reported in the Sunni and Shia books compliments this explanation.

Iblis had taken the form of Sarqa bin Malik for the idolaters. This man was one of the elders of the tribe of Kinana. He did what he was told and he lifted the flag but ran when the two armies faced each other saying, "Verily I have nothing to do with you." We will soon discuss this when we discuss the Hadiths.

Some commentators have insisted on the first explanation and rejected the second as being weak in authority and proof and because the mind refuses to admit them. There is nothing to say that Iblis is able to convince them to go to battle and then flees when he sees the punishment coming. The second version is closer to the meaning as per the evident words of the verse. It is especially so when we read the words, Iblis said like, "I am your neighbor", but when the two forces came into sight of each other, he ran away." And then said, "Verily I have nothing to do with you."

In Durre Manthur Ibn Abi Hatim has narrated through Ibn Ishaq about the verses, "And remember when Satan made their evil deeds seem fair to them" and, "When the hypocrites and those in whose hearts was a disease said". He said the group of people referred to here is one that came out with the Quraysh with doubts in their minds. When they saw the companions of the Messenger being few in numbers they were proud and they subjected their faith to disillusionment. Those who saw their own few numbers and the large number of the enemy are five, Qais bin Walid bin Mughira, Abu Qais bin Fakah bin Mughira Almaghzumian, Haris bin Zamah, Ali bin Ummaya bin Khalaf, and Aasi bin Manbah.

One reason is very evident in this verse that says "Those with disease in their hearts" and some say the words, "These people are deceived in their religion" were uttered by the hypocrites. They were from Medina but their hearts were diseased even though they had come out together with the Holy Messenger.

MIR AHMED ALI (AR)

The leaders of evil, like Shaytan, wash their hands off their followers and leave them to face destruction when they find their plans have failed.

See commentary of al Baqarah: 8 to 20 for the hypocrites and those in whose hearts is a disease.

From verse 8 to verse 20 the conduct of the hypocrites has been described.

Aqa Mahdi Puya Says:

Those disbelievers, who put on a show of coming into the fold of Islam in order to avail safety and security, to serve their self-interest, and to protect their social position, have been described as the hypocrites (munafiqin).

Although a large number of commentators find it suitable to point to Abdullah bin Obay and his comrades, exclusively, as the hypocrites referred to here and in other places, but the use of the word munafiqin is not restricted to Madani surahs. In verse 11 of al Ankabut, revealed in Makka, when Abdullah bin Obay and his active partisans did not appear on the scene, this word was used to identify, in general, one and all, in any age, who may possess this evil.

Among those who accepted Islam and agreed to follow the teachings of the Holy Prophet, some were reluctant converts; some were uncertain about the bonafides of the Holy Prophet as the messenger of Allah; some, under protest and with a heavy heart, followed the mainstream but at heart were pagans; some only put up a front.

Such half-hearted, unwilling, or deceptive acceptance of faith is devoid of the higher spiritual conceptions, therefore, sincere and perfect practice of the faith was not possible. And men and women belonging to this category could never fulfil any of the demands of the faith, particularly that which did not serve their interest, because, in their minds, something else, not the faith in Allah and the Holy Prophet, was more likely and feasible.

The incident about the cutting down of trees during the siege of Bani Nadhir, referred to in verse 5 of al Hashr; the abandonment in time of trouble by running away from the battle of Uhad, referred to in verses 153 to 155 of Ali Imran; the expression of doubt about the bonafides of the messenger of Allah, throws light on the conduct of those companions who were weak or indecisive in their belief.

In between the two directly opposite groups, the thoroughly purified muttaqin, and the munafiqin whose hearts, ears and eyes have been sealed, there is the type of above-noted group of converts who agreed to give answer to the call of the Holy Prophet to worship one Allah and follow His commandments.

But, on account of their inability to detach themselves completely from the habits, customs and mental attitude of the "days of ignorance" and infidelity, failed, on many occasions, to meet the demands of pure faith. This, because of the infiltration of doubts and suspicions about the genuineness of the prophethood of the Holy Prophet.

(i) According to Tabari (Vol. 3, page 21, published from Egypt), Shibli (Al Faruq), Ibna Kathir (Badayah Wan Nahayah: Volume 4, page 28, published in 1351 Hijra from Egypt), the second and the third caliphs were among the deserters in the battle of Uhad.

(ii) According to Tarikh Khamis, Vol. 2, page 24, published in 1302 Hijra from Egypt), Sahih Bukhari (Vol. 2; page 82 published in 1355 Hijra from Egypt), Tafsir Durr Manthur (Vol.2; page 77 published in 1314 Hijra from Egypt), and Tafsir Kathir (Vol. 3; page 351 published in 1402 from Beirut), the second caliph Hazrat Umar bin Khattab, as per his own version, had never before suspected so strongly the bonafides of Muhammad the true messenger of Allah, as at the time of the treaty of Hdaybiya.

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

Here, in this verse, another scene of the Battle of Badr, which happened on the day of war, has been illustrated.

At first, it implies that on that day, Satan made their deeds seem decorous to them, so that they would think of their actions optimistically and became encouraged by them. The verse says:

" And (remember) when Satan made their deeds fair seeming to them ..."

Satan's decoration is such that, by the way of stimulating lusts, desires, and indecent qualities in him, he makes the feature of man's actions so fair seeming to his eyes that he will terribly be attracted to it. Satan tempts them that today they have so many fighters with a lot of arms, so much so that none of the people can overcome them, and they are an undefeating army. The verse says:

"... and said: Today none of people shall overcome you, ..."

Then Satan adds that besides that, he is also their neighbour and so near to them that, at the necessary time, like a faithful sympathetic neighbor, he will withhold no support from them. The verse continues saying:

"... and I will be a protector for you.' ..."

But when the two armies encountered each other and the angels came to help the army of Unity, the infidels observed the power and steadfastness of the Muslims. Then, Satan turned back and shouted at them, saying that he hated them (the infidels) . The verse says:

"... But when the two hosts sighted each other, he turned upon his heels, and said: ' Indeed I am leaving you. ..."

Satan brought forth two reasons for his awful turning back. The first reason was that he said:

"... Verily I see what you do not see. ..."

By this phrase, Satan meant that he saw the signs of triumph in the features of the believing Muslims, as well as the effects of Allah's support and angels' helps among them.

Satan added another thing, saying that he was afraid of the painful punishment of Allah in the scene which he saw very near. The verse says:

"... surely I fear Allah ..."

Allah's punishment is not such a simple thing that anybody can resist before it, but it is certain that His retribution is sharp and severe. The verse says:

"... and Allah is severe in retribution '."

Yusuf (Joseph) [12:5]

قَالَ يَدْبُنِي لَآ تَقْضُصْ رُءْيَاكَ عَلَىٰ إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ

الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُّبِينٌ ﴿٥﴾

Said (the father): "My (dear) little son! relate not your vision to your brothers, lest they concoct a plot against you: for Satan is to man an avowed enemy

MUHAMMAD HUSAIN TABA TABAI (AR)

He (Yaqub) said, *O my son! Relate not your vision to your brothers lest they arrange plot against you. Verily Satan is to man an open enemy.*

Mafaradat says that "Alkied" means an excuse and it may be for good or for bad, but usually is used for evil and for deception.

The verse says, when Yaqub heard the vision of Yusuf, then he realized the prominence God had given to his son. When he realized this, he feared for the safety of Yusuf from his brothers lest they come to know about. Yaqub had eleven sons other than Yusuf. The verse also hints that these brothers would soon humble themselves before Yusuf and even prostrate before him. But he knew that they will feel jealous and would try to prove the vision wrong through deception.

This is why Yusuf is addressed very lovingly "O My son!" And asked not to relate his vision to his brothers before they are made to understand the meaning of the vision and the prominence given by God to Yusuf.

This order to refrain from relating the dream was due to the love Yaqub felt for Yusuf and for his prominence, but the vision has not been denied. It was only feared that the brothers would resort to animosity that this was done and said. This was proven by the words "Relate not your vision to your brothers lest they arrange a plot against you."

Hazrat Yaqub said, " I fear that they may deceive you" but did not say that " I apprehend that they may deceive you." He joined the words fear in his addressed and said, " Lest they arrange a plot against you" and then said, " Satan is to man an open enemy."

The second reason proves the jealousy that exists in the brothers and it instigates them to express it through their deeds and this is helped by Satan the open enemy of mankind. There is no love lost between Satan and mankind; he has been instilling into man for generations to keep him away from the right path that will lead to welfare and well being. He creates mischief between father and son; the truthful man and truthful woman, he creates rift between friends to mislead them.

The verse will now mean, Yaqub told Yusuf, "O my son do not tell you brothers about your dream because they will feel jealous of you about it and then will try to deceive you for they will be under the control of Satan's deception. He will not let them free that they may desist from deceiving and harming you because he is an open enemy of mankind.

MIR AHMED ALI (AR)

Verse 3

The story of Yusuf, son of Yaqub, son of Is-haq, son of Ibrahim, as given in the Quran is not identical with the Biblical story. The atmosphere is wholly different. The Biblical story is a folk-tale in which morality has no place. It exalts the clever and financially-minded Jew against the Egyptian, and to explain certain ethnic and tribal peculiarities in later Jewish history, Yusuf is shown as buying up all the cattle and the land of the poor Egyptians for the state under the stress of famine conditions, and making the Jews "rulers" over the Firawn's cattle. The Quranic story, on the other hand, is less a narrative than a highly spiritual sermon or allegory explaining the seeming contradictions in life, the enduring nature of virtue in a world full of flux and change, and the marvellous working of Allah's eternal purpose in His plan as unfolded to us on the wide canvas of history.

Imam Ali said to Imam Hasan:

O my son, although I have not lived with the people gone by but I have so closely studied their deeds, the events which took place, and the traditions and vestiges they have left behind, as if I have become one of them, as if I have lived with the first and the last of them.

(Nahj al Balagha)

It is the most detailed of any story in the Quran and is full of description of vicissitudes of human life, and therefore deservedly appeals to men and women of all classes. It paints in vivid colours, with their spiritual implications, the most varied aspects of life-Yaqub's old age and the confidence between him and his little beloved son, the elder brothers' jealousy, their plot, Yaqub's grief, the sale of Yusuf into slavery for a petty price, carnal love contrasted with purity and patience and fortitude, chastity, false charges, prison, the divine gift of interpretation of the dreams, evil life and spiritual life, innocence raised to honour, forgiveness and benevolence, matters of administration, humility in glory, filial love, and the ultimate triumph of piety and truth.

When the tribal chiefs of the Quraysh asked the Holy Prophet about the cause of the migration of the children of Yaqub to Egypt from Syria, this surah was revealed.

Aqa Mahdi Puya says:

Except four verses (the first three and the seventh according to Ibn Abbas) this surah was revealed in Makka on the eve of the Holy Prophet's migration to Madina. If true, it proves that the date and the sequence of the revelations were not taken into consideration by the Holy Prophet.

It must be noted that like Yusuf the Holy Prophet also had to leave his birth place on account of the conspiracy of his near relatives. This surah gave confidence and hope to him that they would also encounter the same fate as the brothers of Yusuf met. Like Yusuf the Holy Prophet also declared clemency for his relatives and tribesmen. After the fall of Makka he said: "I say that which my brother Yusuf said to his brothers in the end."

Yusuf son of Yaqub was a very beautiful youth. The truth, which Yusuf, the prophet of Allah, saw in his vision, was unpalatable to his half-brothers, who plotted against him and sold him into slavery to a merchant for a few pieces of silver. Yusuf was taken by the merchant into Egypt, was bought by a great Egyptian court dignitary, Aziz. The beauty of Yusuf was so irresistible that the dignitary's wife fell in love with him on first sight and sought to entice Yusuf to the delights of earthly love, but Yusuf, a faithful servant of Allah and His prophet, did not yield to the temptation. His self-control and faith in Allah could not be shaken just for the pleasure of a fleeting moment. He preferred the misery of imprisonment to the disgrace he would have to face if he had succumbed to the lure of Shaytan.

Although some commentators have given many notes of mystic nature connected with the story of Yusuf, yet it is advisable to rely upon that which has been narrated in the Quran.

The knowledge and wisdom of the Holy Prophet is based upon the revelations sent to him from Allah. These verses narrate the story of Yusuf. Those who want to know other details, not mentioned in the Quran, may refer to the "Glimpses of the Prophets", an English translation of Hayat ul Qulub, published by this Trust.

Yusuf, born of Yaqub's beloved wife Rachel, occupied the first place in his father's affections. Rachel gave birth to another child, Benjamin, Yusuf's real brother, after which she died. When Yusuf was about twelve years of age he dreamed a dream in which he saw a light had enveloped the whole environment. Every creature was singing the song of Allah's glory. Then the sun and the moon and the eleven stars made obeisance to him. As soon as Yaqub, also a prophet of Allah, heard this dream, he knew its interpretation immediately.

It is reported on the authority of Jabir bin Abdullah Ansari that one day Bashan, a Jew of Madina, came to the Holy Prophet and asked him whether he knew the names of the stars which Yusuf saw in his dream. The Holy Prophet gave him the following names:

Hurban,
Turaq,
Zi-al,
Zulkitfani,
Qabisth,
Wathab,
Amud,
Faluq,
Masbah,
Saduh,
Zul Qarh.

Yaqub advised Yusuf not to relate his dream to his brothers who hated him. They envied him because they saw that their father loved him more than all of them, and that Yusuf was a very beautiful boy, a gift of Allah bestowed on him as a distinctive excellence.

There was a tree in Yaqub's house. Whenever a son was born, a new branch used to grow on the tree. As soon as that son reached puberty, Yaqub would cut the branch and give it to the boy to be used as a staff. On the birth of Yusuf no such branch grew. Yaqub prayed to Allah. In reply Allah sent a heavenly branch for Yusuf. The brothers envied him for this divine favour.

Yusuf dreamed another dream that all the brothers planted their staves in the earth, but his staff grew higher and higher and reached the sky. Then a violent storm destroyed the staves of his brothers, leaving his staff intact. Yaqub told him that the dream showed his high position near Allah. His brothers became furious with jealousy and hatred—all negative and wicked characteristics are the promptings of Shaytan, an open enemy of man.

As a chosen prophet of Allah, Yusuf had to understand and interpret signs and events aright. The dreams of the righteous prefigure events correctly. Yusuf could look back to his fathers upto Ibrahim, the upright, who through all adversities kept his faith pure and won through.

In Yusuf's story there is good and evil contrasted in many different ways.

The brothers of Yusuf proposed to kill him so that the favour of their father might be given to them alone, but one of them suggested to throw him in a well, in which case some travellers passing by would pick him up and remove him to a far country and they would be free from the charge of murder.

The plot having been formed, they approached their father to let Yusuf go with them to play and enjoy. Yaqub had strong misgivings and apprehension. He told them that while they were attending to their own affairs a wolf might devour him. In the end they prevailed upon him and took Yusuf with them, and threw him into a well.

Allah was with Yusuf in his sufferings and sorrows and reassured him that one day they would stand before him, seeking his help, not knowing that he was their betrayed brother. They stained Yusuf's shirt with the blood of a goat and showed it to their father to convince him that while they were playing a wolf had devoured Yusuf who was guarding their things. Yaqub did not believe them. He saw that there had been some foul play.

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

One of the principles of life is keeping other people's secrets. If the Muslims had put into practice what has been implied in this verse, our vast capital and potentialities, our manuscripts and scientific works, our works of art and antique objects would not have been found in foreign museums. Foreigners would not be spying on us under the cover of being experts, diplomats and tourists, and they would not have become aware of our resources and assets. Our naivety could not have been so easily used by their treachery to make our secrets easily available to those who are constantly ready to play dirty tricks against us.

Hadhrat Yusuf (a.s.) told his father his dream away from the presence of his brothers. This behavior shows a remarkable perceptiveness on Yusuf's part which definitely did not escape Ya'qub. The sun, the moon and eleven stars in prostration before his son - what did it all mean - Ya'qub briefly pondered over the vision and then it became clear to him. Certainly, the moon and the sun represented Yusuf's mother and himself, and the eleven stars represented his brothers.

The dream foretold that his son's prestige and position would be so elevated that the stars in the sky, the sun and the moon will bow to kiss his threshold. He will be so exalted in rank and position that celestial beings will be subservient to him. It was a fantastic, fabulous, and interesting dream!

Therefore with a mixed feeling of anxiety and happiness, he responded his son not to tell his brothers about his dream for they would scheme dangerous stratagems against him. The verse says:

" He(Jacob)said: 'O my (little) son! Do not relate your vision to your brothers, lest they devise a plot against you: for Satan is to man a manifest enemy'. "

I know that Satan is an open enemy to man. He is looking for a pretext to start playing his dirty tricks to win him over, inciting him to envy and avarice and even entangle brothers in quarrels. "

Explanations:

1. It is necessary that parents be knowledgeable about the likes and dislikes as well as attitudes of their children so that they may be able to guide them effectively.
2. In order to make a sound prediction about cases, which have significant problems or sensitivities, voicing one's suspicions or fears or unveiling certain characteristics, may prove useful.

All data and information must be categorized and confidential data should be separated from none confidential ones. Do not tell everyone everything. Do not provide grounds for envy, for the envy of the brothers prepared the way for the realization of Satan's hostility towards Yusuf.

" And thus will your Lord choose you and teach you the interpretation of sayings (dreams), and perfect His favor to you and to the posterity of Jacob, even as He perfected it to your fathers Abraham and Isaac aforetime! Verily your Lord is All-knowing, All-wise. "

Commentary :

Prophets are the appointees of Allah, and their selection is based upon Divine knowledge. The positions of prophecy and divinely guided government carry a great deal of blessings.

Interpreting dreams imply the deciphering and realization of their meanings. The Arabic term/ ahadi/ is the plural of/ hadi/ which means narrating an event. As man recounts his dream for others, the word/ ahadi/ is also applied to dreams as well. Therefore,/ ta` wil- ul- ahadi/ denotes 'the interpretation of dreams'.

Hadrat Ya'qub (a.s.) interprets his son's dream for him in this verse, foretelling his future. However, this wonderful dream was not merely telling the magnitude of Yusuf's position in an apparent and material sense. It also indicated that he would attain the rank of prophecy and an elevated celestial position in the future as well, as indicated in the prostration of the celestial beings to him.

Thus, his father Ya'qub said as follows:

" And thus will your Lord choose you and teach you the interpretation of sayings (dreams), and perfect His favor to you and to the posterity of Jacob, even as He perfected it to your fathers Abraham and Isaac aforetime! Verily your Lord is All-knowing, All-wise. "

Among the lessons drawn from these verses is the lesson concerning keeping particular secrets which must be observed even sometimes against brothers. There are always instances of secrets in man's life which, when unveiled, may disrupt his future or endanger his society.

Therefore, refraining from divulging secrets is one of the signs of fortitude and will power of a person. In a tradition attributed to Imam Sadiq(a.s.) we read:

Your secrets are just like your blood which must only be circulated within your own veins.

Yusuf (Joseph) [12:42]

وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ فَأَنَسَهُ الشَّيْطَانُ
ذِكْرَ رَبِّهِ فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ ﴿٤٢﴾

And of the two, to that one whom he considers about to be saved, he said: "Mention me to your lord." But Satan made him forget to mention him to his lord: and (Joseph) lingered in prison a few (more) years.

MUHAMMAD HUSAIN TABA TABAI (AR)

And he said to one whom he knew to be saved: "Mention me to your Lord." But Satan made him forget to mention it to his Lord; to forget the remembrance to his Lord as to ask for his help instead. So (he) stayed in prison for a few years.

Hazrat Yusuf told the man who was to be released, "Mention me to your Lord so that he could release me from prison too."

It was through his faith that Hazrat Yusuf had guessed that the man would be freed but he had confirmed it through his certitude and had also stressed that God had given him the power to interpret dreams and this too with certainty. Such examples are found elsewhere in the Qur'an, hence the Book says in Surah Baqarah verse 46, " (they are those) who are certain that they are going to meet their Lord, and unto Him they are going to return."

Some say that Hazrat Yusuf's guess was based on his own enlightenment. This is denied by the people of the past and we have already mentioned Yusuf had told them the interpretation through the knowledge that was bestowed upon him by God. "This is the case judged concerning which you both did enquire." It may also be assumed that this guess was by one of the two prisoners who thought he would be released.

"But Satan made him forget to mention it to his Lord". It means that Satan made the released prisoner forget to mention Hazrat Yusuf to his Lord or king so Yusuf had to stay a few years more in prison, a period less than ten years.

The other assumption is that Hazrat Yusuf forgot to remember his Lord, hence had to stay a few years more in prison as chastisement.

This assumption is opposed to the Book because God had already made it clear that Yusuf (AS) was one of righteous people and such people are beyond the reach of Satan. More over it is also explained that a righteous person never forgets to remember His Lord. Then God says, "Then the man who was released at length remembered." And this proves that the man who forgot was the cup bearer not Hazrat Yusuf.

MIR AHMED ALI (AR)

Iblis Verse 29

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

The Arabic word/ zann/ is employed with several different meanings. In certain circumstances it is used to mean 'belief' and 'knowledge', because Yusuf had explicitly and decisively foretold the forthcoming release of one prisoner, and the execution of the other. Therefore, the word/ zann/ does not mean 'suspicion' in this verse, which is the usual meaning of the term.

The Arabic term/ bid '/' refers to any number less than one, which has led most commentators to believe that the number of years of Yusuf imprisonment had amounted to 7 years.

In some commentaries, the Qur'anic sentence/ fa'ansah- u- ayt anu/ has been interpreted to mean that Satan took Allah out of the mind of Yusuf when he took recourse to the king's cup bearer for assistance instead of turning to Allah and therefore, he had forgotten Allah, which was a 'leaving the better' for Yusuf and he had to stay in prison for several more years for that. The verse says:

" And he said to him whom he knew would be saved of the two: 'Mention me to your lord. ' However, Satan caused him to forget to mention him to his lord, so he(Yusuf)remained in prison a few years. "

The writer of Al Mizan, however, writes that such narrations are in contradiction to the Qur'an for the Qur'an considers Yusuf as one of the 'sincere' and true believers whom Satan has no influence over. Moreover, in the next two verses, we see that the person who had forgotten about Yusuf was finally reminded, thus it becomes clear that the question of forgetfulness concerned the cup-bearer and not Yusuf.

Imam Sadiq (a.s.) has been quoted to have said that Gabriel at the moment came up to Yusuf and said: *Who is it that made you the most beautiful of all people ?*

Yusuf answered: *My Lord.*

Gabriel asked: *Who is it that made you the most favored among all your brothers with your father?*

Yusuf answered: *My Lord.*

Gabriel asked: *Who is it that sent the caravan of camels to rescue you from the bottom of the well ?*

Yusuf answered: *My Lord.*

Gabriel: *Who is it that kept away the stone thrown at you ?*

Yusuf: *My Lord.*

Gabriel: *Who is it that took you out from the well ?*

Yusuf: *My Lord.*

Gabriel: *Who kept the lusts of those women which were targeted at you from reaching you ?*

Yusuf: *My Lord.*

Gabriel: Your Lord puts this question to you: *Then what caused you to take your problem to a creature and not to Me, the Creator? In order for the retribution of the word you said and for what you have done, you must remain in the prison for several more years.*

Tafsir Abu Hamid Muhammad al Ghazali; Tafsir Majma'- ul- Bayan, Tafsir Burhan, Tafsir Safi

It is important, however, to note that in different kinds of circumstances, in order to repel the harms and avoiding some difficulties, it is permitted to take recourse to some mortals and it is not a vile. On many occasions, this cannot be avoided, and sometimes it is even absolutely necessary, or it becomes compulsory. Our Prophet used to ask for assistance of the emigrants, and companions, as well as others in matters where he needed their help. If seeking assistance from other than Allah were not permissible and were a vile, he would not have done it.

Thus if these narrations are correct, one must say that Yusuf's blameworthiness and the punishment imposed on him were due to the possibility that he might have abandoned that admirable habit he had which made him wait patiently for Allah's decree to manifest, and made him trust only in Allah, the Glorified, in all catastrophes and hardships.

This story teaches us to seek Allah's support and assistance when hardships and calamities befall us. We must seek to find shelter in Him alone, while at the same time it is permissible to seek the support of others in these circumstances knowing that it is because of His will others are there to help us.

Imam Sadiq(a.s.) has been quoted to have said that Gabriel taught Yusuf the following supplication to recite after he finished each set of prayers for his freedom from prison:

O Allah, provide me with the means of relief and deliverance and provide me with my sustenance from where I know and where I do not know.

And Shu'ayb Aqarquti, quoting Imam Sadiq (a.s.) , says that when the period of Yusuf's imprisonment came to an end and the day of his freedom had arrived, he placed his cheeks on the ground (in humility)and said: "O Allah! if my sins have besmeared my honour when I face You, so I call upon You by the combined honour of my meritorious ancestors, 'Ibrahim, Isma'il, Is- haq, and Ya'qoub. "

After this prayer, Allah provided him with the means for his freedom. Shu'ayb, the narrator of the tradition, asked the Imam if they could say the same prayer. The Imam replied: You can also say something similar in this way; "O Allah, my sins have besmeared my honour when I face You, so I come to You and I call upon You by the combined honour of Your Prophet (S), Ali, Fatima, Hasan, Husain, and the Imams (a.s.)

(Tafsirs: Majma' ul Bayan, vol. 5, p. 235 and Safi, vol. 3, p. 23)

Yusuf (Joseph) [12:100]

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا وَقَالَ يَا أَبَتِ هَذَا تَأْوِيلُ
رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي
مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ
بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ



And he raised his parents high on the throne (of dignity), and they fell down in prostration, (all) before him. He said: "O my father! this is the fulfilment of my vision of old! Allah has made it come true!

He was indeed good to me when He took me out of prison and brought you (all here) out of the desert, (even) after Satan had sown enmity between me and my brothers.

Verily my Lord understands best the mysteries of all that He plans to do, for verily He is full of knowledge and wisdom.

MUHAMMAD HUSAIN TABA TABAI (AR)

And he raised his parents to the throne and they fell down to prostrate before him and he said, *O father this is the interpretation of my dream from afore time.*

Arsh is the most elevated throne and the word is often used to denote the throne of the kings. "Al Khuru" means to fall down on the ground.

The verse says that Yusuf raised his parents to the kingly throne on which he sat. But the verse tells us that they were raised to the throne by the slaves of Yusuf. We discern from the words of Yusuf himself "They fell down to prostrate" and this was done the moment Yusuf appeared to them in his kingly attire. They had already entered the palace and the seats had been allotted to them when Yusuf entered and they were covered by kingly and divine glory. They fell down prostrate before him.

"They fell down to prostrate before him" - the literal meaning is that they fell down before Yusuf, but some say that their prostration was for Allah because prostration is done to none else. We have seen a similar incident when the angels were asked to prostrate before Adam as described in verse 116 of Surah TaHa that says, " And when we said to the angel: "Prostrate before Adam. They prostrated all except Iblis who refused."

Another proof about this not being a prostration to Yusuf is that among those who did was Hazrat Yaqub, a chosen and righteous person and Qur'an has called him a sincere servant of God, who does not take partners for God. The prostration was done to Yusuf as the Qur'an says. he had told the inmate of the prison, "And never could we attribute any partners of Allah."

They had prostrated because they had taken Yusuf to be a sign of God and did not consider him to be the center of their worship just as we take the Ka'aba to be the center of our prostration in worship. There was no other god but God for them as their ruler. The same intention has been expressed in many verses of the Qur'an.

The explanation of this verse according to some is that this was just an obeisance in those days just as we say Salam to each other today. Some others opine that in those days the greatest Sunnah was Sajda and in those days it was not banned for those other than God as it is in Islam. Some say that in those days prostration was in the form of bowing.

God says, "He (Yusuf said, "O father this is but an interpretation of my dream of aforetime. My Lord has made it come true!" Hazrat Yusuf remembered that dream when he saw his father and eleven brothers prostrating before him for he had seen the sun and eleven stars doing the same in his dream. He reminded his father about it.

Then Hazrat Yusuf thanked and praised his God, "He was indeed good to me when He took me out of the prison." He recalled the grace God had bestowed upon him by releasing him from the hardships of the prison and changed it to well being. Yusuf did not mention his release from the well because his brothers were present and he did not want to say anything that could upset his brothers. He was very subtle when he recalled the incident in very soft words without accusing them and said, "He took me out of prison and brought you all out here after the Satan had sown enmity between me and my brothers."

The word "Naza" means to enter an issue with mischievous intentions. What Yusuf wanted to say was, "Satan had sown the seed of animosity between me and my brothers, but it proved to be a grace though it separated us and my Lord made me the King of Egypt and gave me respect and prominence.

Today he brought you from the rural areas into the city and reunited us. What it means is that the animosity put both of them in hardship and they were separated. Then came the hardships of the prison, but God removed each hardship at a time. though they were not something normal for they were something that could not solved. My Lord was kind and gracious upon me and changed them to a good and prominent life. They were fatal hardships.

The Books says, "God was kind and gracious on whom He wishes". It denotes the release of Yusuf from prison and the arrival of his family from the country side and it also speaks of the kindness God showed to him. His hardship were great and could not be solved but God is all knowing and kind, so His benevolence entered this issue and He changed the hardships to a life of comfort and ease and He changed infamy to a life of respect making him a king.

Lateef is the name of God that denotes His control and kindness within all things and His knowledge is all encompassing. God says in Surah Al Mulk verse 14, "Should not He who has created know?" The book then says, "He is all knowing and all-wise" and describes all the previous causes and so the book says, "And he said, "O father! This is but an interpretation of my dream of aforesaid." To remind his father of the dream he had related to him earlier in his life.

In Tafsir Qummi the narrator says that Yahya bin Aksam asked Imam Musa Kazim (AS) who said he had asked Abul Hasan about the verse "And he raised his parents to the throne, and they fell down before him prostrate". Did Yaqub and his sons prostrate to Yusuf(AS) despite being a Prophet? Abul Hasan answered,

Yes but their prostration was not for Yusuf; it was a prostration in submission to God and for thanking Yusuf.

The prostration of the angels was not for Adam but obedience to God and respect for Adam.

Yaqub and his sons prostrated in thanking God because He had reunited them.

Don't you see he was saying, "My Lord you have indeed bestowed upon me the sovereignty and taught me the interpretations of the dreams, the only Creator of the heavens and the earth. You are my protector in this world and the hereafter; cause me to die as a Muslim.

We have already discussed the prostration of Yaqub and his sons to Yusuf (AS). The verse tells us that Yusuf too prostrated. The above verse is proof of it but there still remain doubts in people's minds.

In Tafsir Ayyashi the same Hadith is narrated but adds that prostration was thanksgiving for reuniting them. This is closer to the truth than that given by Qummi and is free of doubts. In Tafsir Ayyashi Imam Sadiq explains the verse "And he raised his parents to the throne" that Arsh here means the kingly throne and that prostration was to worship God.

MIR AHMED ALI (AR)

Iblis Verse 29

Sajada-falling down in prostration. The father, the brothers and the aunt fell down in prostration before Yusuf. There are two types of sajdahs-one is that which is for Allah in total submission to His will, and the other is done in reverence to pay homage to a divinely chosen representative of Allah (see commentary of al Baqarah: 34).

Aqa Mahdi Puya says:

The sajdah by the father and the brothers was the interpretation of Yusuf's dream in verse 4. In keeping with his character as a prophet of Allah, Yusuf, in all humility, attributes everything good and worthy not to himself but to the grace of Allah. The divine grace is always based on knowledge and wisdom.

Then Yusuf said:

"O my father, this is the meaning of my earlier dream. My Lord has made it come true. He was gracious in getting me out of prison, and bringing you out of the desert to me after the discord created by Shaytan between me and my brothers, for my Lord is gracious to whomsoever He pleases. He is indeed all-knowing and all-wise.

O my Lord, You have given me dominion and taught me the interpretation of dreams; O creator of the heavens and the earth, You alone are my saviour in this world and the hereafter, take my soul as one submitting to Your will (as a Muslim) and unite me with the righteous."

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

Verses 94-104

Joseph receives his parents and relates to them the bounties of Allah bestowed upon him and his experiences in Egypt.

" And when the caravan set out (from Egypt to Kan'an), their father said: 'Verily I perceive Yusuf's scent, unless you think me doting'. "

Commentary:

Finally, Allah's grace became manifest. Beside them with joy, Ya'qoub's sons took the shirt and headed for Kan'an. When the caravan departed from Egypt, their father said that he perceived Yusuf's scent while people around him would not believe him. The verse says:

" And when the caravan set out (from Egypt to Kan'an), their father said: 'Verily I perceive Yusuf's scent, unless you think me doting'. "

Explanations:

The Qur'anic term/ fas alat/ means 'distance' and/ fasalati l'iru/ here means that the caravan distanced itself from Egypt. The term/ tufannidun/ is derived from/ fanida/ meaning the lack of ability to think and absence of wisdom. Ya'qub was worried about the people around him who might attribute him silly, so he said: Perhaps the 'scent of Yusuf ' implies some fresh news from Yusuf. This issue is being discussed in scientific circles today as 'telepathy' which means the transfer of thought to others in far distant places. That is, those who are closely related with each other, or who have extrasensory perception, can receive direct messages from someone else from a very long distance away.

Someone said to Imam Baqir (a.s.) :

Sometimes, I feel terribly sorry for no reason in such a way that those around me perceive it. " The Imam responded: "Muslims are all created out of the same core and nature, and when a serious accident occurs to one, someone else feels sorry in another land and place.

" They said: 'By Allah! you are in your ancient error'. "

Commentary:

Those with Ya'qub, who normally were the spouses of his children, his grand sons and grand daughters, and other members of his extended family, had long since given up Yusuf for dead and thought this new assertion by Ya'qub was nothing but his refusal to face reality. In fact they probably thought he was having delusions when he said that he perceived the scent of Yusuf. That was why, addressing him, they seriously and rudely said he was in his old error. The verse says:

" They said: 'By Allah! you are in your ancient error'. "

It becomes evident that 'persisting in his old error' does not mean error in belief. On the contrary, it means being in error in refusing to recognize what they perceived as the reality about Yusuf.

However these meanings show that they behaved unto that old great prophet very rudely and boldly. Once they remarked their father had been in a manifest aberration, and here they told him:

"... you are in your ancient error'. "

They were unaware of the intimacy and sincerity of the old man of Kan'an, and regarded him as not being as enlightened and illuminated as them. They did not think that future events might be as clear to him as a reflection in a mirror.

" Then, when the bearer of the good news came, he cast it (the shirt) on his (Jacob's) face and (forthwith) he regained his sight. He said: 'Did I not tell you I know from Allah what you do not know '"

Commentary:

After a number of difficult nights and days, one day Ya'qub heard a loud voice proclaiming that the caravan of Kan'an had just arrived from Egypt. Unlike the previous occasion, the brothers arrived in joyous spirits and went straight to their father's house. Before anybody else, Bashir, 'the bearer of good news', came up to the old grieving man and placed the shirt over his face. Ya'qub was unable to see the shirt, but just before it was placed on his face, he sensed the familiar scent of his Yusuf. A wonderful excitement overwhelmed the old man, the scent intensified when the shirt fell on his face, and suddenly he felt his eyes were opened and he was able to see. The world, with all its beauties, was once again before his eyes; as the Qur'an says:

" Then, when the bearer of the good news came, he cast it (the shirt) on his (Jacob's) face and (forthwith) he regained his sight. ..."

The brothers and their entourage burst into tears of joy and he, with a decisive tone, told them:

"... 'Did I not tell you I know from Allah what you do not know ?"

If the purpose of the Qur'an that says 'his eyes turned white' is a decrease and diminishing of the eyesight, then the term/ *bas iran/* means illumination, and it indicates that sadness and joy both leave an impact on one's sense of vision. However, if the intent of the verse is a complete blindness, which can be inferred from the literal view of the verse, then the Qur'anic phrase which says 'and (forthwith) he regained his sight' would imply that the return of his eyesight was a miracle that the Qur'an proves it.

Explanations:

1. The knowledge of the prophets has its origin in the Divine knowledge.
2. The prophets trust the promises of the Almighty as the Divine Will rules over all natural laws.
3. The clothing and the belongings of men of Allah can have an impact over some other beings.

" They said: 'O' our father! Ask forgiveness of our sins for us, verily we were guilty'. "

Commentary:

This amazing miracle made the brothers think deeply about their dark past. In so doing they regretted their past misdeeds and asked their father to seek forgiveness for their sins. The verse says:

" They said: 'O' our father! Ask forgiveness of our sins for us, verily we were guilty'. "

This is a good lesson for us; that we must always think of reforming ourselves and compensate for our past mistakes. We are all sinners and offenders.

We should also take note that it is permissible to appeal to the men of Allah to ask forgiveness of one's sins.

" He said: 'Soon I will ask forgiveness for you from my Lord; He is the Forgiving, the Merciful'. "

Commentary:

The great old man, who possessed a magnanimous spirit and with immense generosity, refrained from blaming them; instead he promised them that he would soon ask forgiveness for them from Allah. The verse says:

" He said: 'Soon I will ask forgiveness for you from my Lord; ..."

It has been mentioned in some Islamic traditions that Ya'qub's (a.s.) aim was to postpone acting upon their request until dawn the next Friday when it would have been a more appropriate time for the acceptance of prayers and repentance. Ya'qub hoped that Allah would accept their repentance and overlook their sins, for Allah is Compassionate and Kind as the verse states:

"... He is the Forgiving, the Merciful'. "

This verse and the verse before it show that asking a third party to ask forgiveness from Allah for oneself not only is not incompatible with monotheism, but also provides a way to merit Allah's approbation. Otherwise, how would it be possible that prophet Ya'qub (a.s.) could accept his sons' request to seek forgiveness for them from Allah There is a light at the end of the tunnel.

These verses teach us that no matter how hard and painful one's difficulties might be, and how limited and insufficient the apparent means and the possibilities might seem, one must not feel removed from hope in Allah's grace and favor. In this story, Allah made a blind man regain his eyesight with a shirt and made the smell of that shirt travel a long distance; He enabled someone lost to return home after long years of separation; He healed the wounds of broken hearts and also removed the grave pains and difficulties.

Yes, in this story and historical event, there lies the great lesson of Unity and theology proving that nothing is difficult and complicated for the Will of Allah.

" Then when they entered unto Yusuf, he lodged his parents with him and said: 'Enter Egypt, Allah willing, (all) in security'. "

Commentary:

THE END OF YUSUF AND HIS BROTHERS

The family, in response to Yusuf's invitation, and after much preparation, traveled to Egypt. Ya'qub was riding to the destination while his lips were busy calling Allah and thanking Him. This journey, unlike the previous ones, was free from all kinds of troubles, and those troubles could not even be compared to the remarkable gains which awaited them at the end of the journey. The very thought of joining Yusuf made the trip easy for them so much so that a painful thorny path would seem as if it had been paved with velvet. Soon when the oases of Egypt came into view, they were finally there.

Typical of the style of the Qur'an, it skips over the details which we fill in by means of the traditional narrations and by our own imagination, and simply says that they entered into the presence of Yusuf. The verse says:

" Then when they entered unto Yusuf, he lodged his parents with him ... "

When they arrived at his palace, and Yusuf embraced his parents, this was the sweetest moment in Ya'qub's life. It was a meeting that had come about after many years of separation. Every moment of this meeting and the embracing of Ya'qub to Yusuf was so exciting that only Allah knows what happened and none else. In these sweet moments of reunion, then, only Allah knows the intensity of the bliss shared between the father and his beloved son.

Yusuf told every one to enter the land of Egypt and assured them that they would be safe and secure there. The verse continues saying:

"... and said: 'Enter Egypt, Allah willing,(all)in security'. "

One can conclude from this statement that Yusuf had come out of the gates of the town to welcome his parents. Perhaps the sentence 'they entered unto Yusuf' means that he had ordered tents to be erected there to receive and entertain preliminarily his parents before they entered the town.

Explanations:

1. It is difficult, of course, to describe this part of the story. Yusuf had arranged some tents outside the city and waiting for his parents to come and that he would bring them respectfully into Egypt.

It was natural that in Kan'an, when Yusuf's parents and brothers were preparing themselves for the journey, people there had a very happy time. They saw that by receiving the good news of Yusuf's safety, and in the case that Ya'qub had regained his eyesight, how joyful were the family setting off to meet Yusuf. These people were also happy that Yusuf had become a treasurer and governor in Egypt and especially that, by sending wheat for them in the course of famine, he had supported them.

2. One can conclude from the Arabic term/ abawayh/(his parents), that Yusuf's mother had also been alive at the time.

Some narrations say that Ya'qub insisted and swore that Yusuf would recount his own story for him. As Yusuf began telling his story of how his brothers had taken him near the edge of the well and took off his shirt while threatening him, Ya'qub fainted. When he recovered, he again asked him to continue, but Yusuf swore by Abraham, Ishmael, and Isaac (a.s.) and begged his father to spare him from telling it, and Ya'qub accepted. (Majma' ul Bayan)

By the way, it is worth to note that social posts and ranks should not cause us to be heedless of respecting our parents in any condition.

" And he raised both his parents upon the throne, and they fell down prostrating before him, and he said: 'O' my father! This is the interpretation of my dream of aforetime! My Lord has made it come true; and He was indeed kind to me when He brought me out of the prison, and He brought you out of the desert (of Kan'an into Egypt) after Satan had made strife between me and my brothers. Verily my Lord is Benignant unto what He wills. Verily He is indeed the All- Knowing, the All- Wise'. "

When he seated his parents on the throne, the magnitude of the Divine Grace and the profundity of such favors and blessings left such an impact upon his parents and brothers that they went into a state of prostration before him. The verse says:

" And he raised both his parents upon the throne, and they fell down prostrating before him, ..."

Certainly prostration, implying worship, belongs only to Allah alone. Some Islamic traditions state that this prostration had been done as obedience and worship unto Allah as well as an act of respect towards Yusuf.

At this point he told his father that the meaning of his dream had now become clear, the dream of the sun, the moon and the eleven stars all prostrating before him were now represented by his parents and his eleven brothers prostrating before him. The verse says:

"... and he said: 'O' my father! This is the interpretation of my dream of aforetime! My Lord has made it come true; ..."

But even in the midst of triumph and glory, Yusuf never forgot Allah's mercy upon him; he recounted all of his troubles and how Allah had always helped him overcome them. The verse says:

"... and He was indeed kind to me when He brought me out of the prison, and He brought you out of the desert (of Kan'an into Egypt) after Satan had made strife between me and my brothers. ..."

Interestingly enough, he did not mention his sojourn in the well; perhaps it was because he did not want to embarrass his brothers. All these favors and graces have their origin in Allah, for Allah is the source of Grace and He bestows his favors whenever and upon whosoever He wants. He administers all the affairs of His subjects and helps them to solve their problems. He knows those who are in need and who merits his favor, for He is knowledgeable and wise. The verse says:

"... Verily my Lord is Benignant unto what He wills. Verily He is indeed the All- knowing, the All- Wise'. "

Explanations:

1. The Arabic term/ 'ar/ lexically means the throne on which a sultan or ruler is seated. The term/ kharrou/ means throwing oneself upon the earth, while the term/ badw/ means 'oasis, desert' and/ nazaqa/ means 'initiating a task with intention of corruption'.

2. The Qur'anic term 'Latif' is one of Allah's names which implies that His power permeates into all complicated matters and its relevance to this verse is the fact that there were complications in Yusuf's life which could only have been solved by Allah's Power alone.

3. Yusuf became like the Ka'ba for them, and his parents and his brothers prostrated before him for the sake of Allah. Were this prostration for other than Allah (s.w.t.) , it would have been an act of polytheism, however, Ya'qub (a.s.) and Yusuf (a.s.) , who were two of Allah's prophets, would not support such a forbidden act.

Messages to Remember:

1. No matter in what position you are in, you should regard your parents as superior to yourselves.

2. Men of Allah regard entering and leaving prison as a monotheistic circle and a theological gesture.

3. All bitter and sweet events take place in accordance with Divine Knowledge and Wisdom.

" O my Lord! You have given me to rule, and have taught me the interpretation of dreams. (O!) Originator of the heavens and the earth! You are my Protector in the world and the Hereafter. Cause me die a Muslim (in submission (unto you) and join me with the righteous. "

Commentary:

When they witness their own glory and power, the men of Allah are at once reminded of the Almighty. They are aware that everything that exists has its origin in Him.

Turning to the true Proprietor, the everlasting Benefactor, Yusuf gave thanks to Almighty Allah for bestowing upon him great political power, and the science of dream interpretation. This science had created tremendous changes in his life and that of the majority of His subjects and what a profound science it is! The verse says:

"O my Lord! You have given me to rule, and have taught me the interpretation of dreams. ..."

It is Allah Who created the heavens and the earth and it is for this reason that everything is humble when facing Him; He is our Guardian and our Protector in this world and in the world Hereafter. Yusuf continues his plea to Allah saying:

"... (O!) Originator of the heavens and the earth! You are my Protector in the world and the Hereafter. Cause me die a Muslim (in submission (unto you) and join me with the righteous. "

Explanations:

1. It is a Divine prerogative to bestow sovereignty upon someone. Therefore, one should not consider one's sovereignty as a consequence of one's own initiative, thinking, power, allies, or one's own plan; on the contrary, the Divine will is the root and the main factor in one's rise to power.

2. Abu Hamza has said that Ya'qub (a.s.) lived for 741 years and he was 031 years of age when he called upon Yusuf in Egypt and stayed there for 71 years. Ibn Ishaq has said that when Ya'qub died, his body was placed in a casket made of Ebony wood and taken to the city of Bayt ul Muqaddas (Jerusalem). After burying his father there, Yusuf returned to Egypt in accordance with the will of that great man. He lived for 32 years more after his father died. He was the first Messenger of the Children of Israel. He stated in his will that he would be buried near the grave of his fathers. Some have said that he was buried in Egypt until Moses (a.s.) brought his remains with him and buried them near the tomb of his father.

It is said that the position of prophecy was accorded to Robil after him and Yahuda acceded to the rank after the latter's term.

In the Book, An-Nubuwwah, Muhammad ibn Muslim, is quoted as saying:

"I asked Imam Baqir (a.s.) who was/ hujjah/, Allah's Authority on the earth at that time - Was it Ya'qub or Yusuf - He answered that Ya'qub (a.s.) was, and Yusuf was the sovereign. When Ya'qub passed away, Yusuf laid him in a casket, brought him to Damascus, and buried him in Bayt ul Muqaddas, and then Yusuf became the Authority of Allah after Ya'qub. I asked if Yusuf was a prophet and a messenger of Allah as well. He answered: "Yes, have you not heard what Allah, the Glorious and the Magnanimous has said: meaning: 'Yusuf came to you previously along with evidences' "(Sura Ghafir, No. 40 verse 34.

Imam Sadiq (a.s.) is narrated to have said:

"When Yusuf went to prison, he was twelve years old. He remained in prison for 81 years and he lived for 08 years after his release from prison which amounts to a total of 011 years. And as Allah the Almighty destined him to pass away in Egypt, he was put into a casket made of marble and was buried in the middle of the Nile River. The reason why he was buried in such a way was because the people of Egypt started to vie with each other to bury him in their own quarter of the city and hence benefit from the blessings of the presence of such a pure body among them.

Thus it was considered more appropriate to bury the body in the middle of the Nile River, making it possible for the river water to flow over it and allow all the inhabitants to benefit from it.

This tomb remained in the Nile River until the time of Moses (a.s.) when he took it out of the Nile and out of Egypt with himself.

A closer look at a few of the previous verses would reveal the following points of note:

1- Is prostration allowed to other than Allah?

As we discussed aforetime, regarding issues relating to the prostration of the angels to Adam; prostration can signify worship which in this case is particular to Allah, and it is not allowed for anyone in any religion to worship any being other than Allah. The monotheism of worship is an important part of general monotheism about which all prophets had a similar message and outlook.

Therefore, from this particular point of view, prostration must only be for Allah the same Allah Who had accorded so many favors and sovereignty to Yusuf, and who removed all of Ya'qub's difficulties. However, although prostration can be for Allah's sake, in the case of Yusuf it could also have been a sign of glorification and respect for Yusuf as well, because it had been performed in view of the grandeur of the favours which Allah had bestowed upon him. From this point of view, the Arabic pronoun/ lahou/ meaning 'before him' in the phrase: "and they fell down prostrating before him" which definitely refers to Yusuf is compatible with this meaning.

Another way of looking at it is that prostration in its broad meaning indicates humility or modesty, and is not always used according to its prevalent meaning as worship, rather it sometimes can refer to a very profound type of respect.

2- Social security is a great blessing from Allah.

Among all the merits and bounties of Egypt, Yusuf Pointed out the bounty of security. This shows that the bounty of security is the root of all merits. It is indeed true because when security disappears other material and spiritual subjects of welfare will be in danger. When an environment is not secured, neither worshipping Allah is possible, nor is life with honesty and free mind, nor struggle and effort and endeavour for progression and social aims.

This phrase may be; however, an illusion to this fact that Yusuf wanted to say that the land of Egypt, where he was governing, was not any more the former country of Pharaoh. Those despotic behaviours, crimes, exploitations, cruelties and tortures had been disappeared. It was a completely secured site.

3- The important position of knowledge.

At the end of the holy verse, Yusuf once again stresses the importance of the science of dream interpretation and compares it with the sovereignty bestowed upon him. He finally concludes that knowledge, even such a science as dream interpretation has a great impact even on such matters as political rule.

4- Man can undergo a great deal of changes throughout his lifetime.

However, the last years are the milestones in one's life, because it marks the conclusion of one's life, and the final judgment depends on it. Therefore, faithful and conscious people always ask Allah to illuminate the last years of their lives and Yusuf did as such saying: " Cause me die a Muslim(in submission unto You), and join me with the righteous! "

5- Did Yusuf's Mother Come to Egypt?

One can well conclude from the above verses that Yusuf's mother was still alive at that time and that she came to Egypt along with her husband and her sons. To compensate for this blessing she prostrated. However, some commentators insist on the matter that his mother, Rail (Rahil), had already passed away and it was his aunt who came to Egypt and had substituted for his mother. Nevertheless, in the Torah it says that Rail passed away after giving birth to Benjamin.

(The Torah, Genesis, Chapter 35, No. 18 says: "And it came to pass, as her soul was in departing, (for she died) that she called his name Ben- oni: but his father called him Benjamin.

This conclusion can also be drawn from other narrations such as those narrated by Wahab ibn Bunyah and Ka'b ul Akhbar both of which have been apparently taken from the Torah.

Anyway, we cannot explain away or interpret the verses of the Qur'an at face value which say that Yusuf's mother was alive that day and this fact should not be overlooked without adequate justification.

" That is of the news of the Unseen (which) We reveal to you (O' Prophet); and you were not with them (the brothers of Joseph) hen they agreed upon their plan and they were plotting. "

Commentary:

After winding up the story of Yusuf, with all its didactic lessons and precious conclusions and without any extravagant and historical superstition, the Qur'an, addressing the Prophet (S) , says that this information was news from the invisible world which Allah had revealed to him, because he was not there to witness the most secret and detailed thoughts and behaviors that they had occurred, such as the secret plotting of the brothers against Yusuf and their attempts to deceive their father. The verse says:

" That is of the news of the Unseen (which) We reveal to you (O' Prophet); and you were not with them (the brothers of Joseph) when they agreed upon their plan and they were plotting. "

Therefore, it was only revelation of Allah which informed him of such important news.

This statement makes it clear that though the story of Yusuf has been mentioned in the Torah, and naturally the people of Arabia, more or less, knew something about it, but they never knew the whole event properly and in detail, even what was said in private meetings has not been free from additional matters and superstitions.

" And most people will not believe, though you desire it. "

Commentary:

The Arabic term (harasa) refers to an intense desire for something and the struggle to attain it. The prophets were zealous, sympathetic, and eager in their efforts to guide others to the Right Path and the fact that people did not accept the faith does not imply that the prophets had failed or that they had any shortcomings. This refusal is due to man's liberty and freedom of choice itself which he employs in his reluctance to accept the faith. Therefore, most people have been repeatedly criticized by the Qur'an from the ideological and religious perspective. The verse says:

" And most people will not believe, though you desire it. "

However, receiving these clear signs revealed and hearing these divine admonitions all people must believe and return to the right path, but in spite of the desist of the Prophet, most of them do not believe.

" And you do not ask them for any reward for it; it (the Qur'an) is no other than a reminder for all mankind. "

In this verse the Qur'an refers to the fact that mankind has no excuse and no real reason to reject the call of the Prophet because of the obviousness of the message, he also does not require any reward for delivering it to them, which indicates that he has no personal ulterior motives and there is no heed for him to fabricate the text of his message. The verse says:

" And you do not ask them for any reward for it; ..."

This is a universal call and a reminder to the people of the world, at the same time, it is a table spread for princes and the paupers alike, indeed for all human beings. The verse says:

"... it (the Qur'an) is no other than a reminder for all mankind. "

Generosity is one of the signs of a sincere believer. He expects no reward or thanks from anyone.

Certainly, the Qur'an is a reminder because:

1. It reminds one of His blessings and attributes.
2. It reminds one of his past and his future.
3. It reminds one of the fall, the collapse, as well as the glory of human societies.
4. It reminds one of the Day of Resurrection and its stages.
5. It reminds one of the magnitudes of existence.
6. It reminds one of the lives of historical personages.

The Qur'anic sciences and its ordinances are facts which must be learned and always kept in mind, because the Qur'anic term/ ikr/ is called to a knowledge which exists in mind and one does not neglect it.

Ibrahim (Abraham) [14:22]

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَ الْحَقِّ وَوَعَدْتُكُمْ
 فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ
 لِي فَلَا تَلُمُونِي وَلُومُوا أَنْفُسَكُمْ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنْتُمْ
 بِمُصْرِخِي إِنْ كَفَرْتُمْ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ
 أَلِيمٌ

And Satan will say when the matter is decided: "It was Allah Who gave you a promise of Truth: I too promised, but I failed in my promise to you. I had no authority over you except to call you but you listened to me: then reproach me not, but reproach your own souls. I cannot listen to your cries, nor can you listen to mine. I reject your former act in associating me with Allah. For wrong-doers there must be a grievous penalty."

MUHAMMAD HUSAIN TABA TABAI (AR)

And when the matter has been decided Satan will say, *Verily, Allah promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you, except that I called you and you responded to me. So blame me not but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me s a partner with Allah. Verily there is a painful chastisement for the unjust.*

This is a composite statement which says that Satan will meet the unjust on the Day of Judgment and place his idea to them explaining the truth about the relation that they had with him in this world. God has promised that He will soon let them know about what they did. And that which they disputed. Soon the truth will be revealed on the Judgment Day and all that is hidden will be exposed. The angels will castigate their polytheism and the Jinns and followers of Satan will deny them. The gods that they had created will refute their polytheism. Their leaders, the pathfinders of waywardness will not accept them and the criminals will accept their own sinful ways. All these things have been mentioned in umpteen verses and can be found by the scholars.

Satan stands for mischief and this has been said in many verses of the Qur'an and the word is also used for every mischievous Jinn and Human. Surah Al Anam verse 112 says, "And so we have enemies for every Prophet" from among the Jinns and the Humans, but the leader of all these Satans is Iblis. He addresses the unjust people and accepts the fact that he entices people towards evil. So Qur'an says that anyone, Jinn or man who invites people to sin is a Satan and Iblis is the one he has followed.

Surah Saad verse 85 says, "That I will fill the Hell with you (Satan) and those that follow you." Qur'an then mentions Satan and his progeny in verse 27 of Surah A'raf, "Verily he and his followers see you from where you cannot see them. We have Satan's protectors for those who believe not." And in Surah Kahaf verse 50 God says, "Will you then take him (Iblis) and his offspring as protectors and helpers rather than Me while they are your enemies?"

Some people may be taken as Satans and some not, some deeds may be taken as Satanic and some not but he lures us through help and all sins revert to him. "He promised you a promise of Truth" admits Iblis and chastises those who followed him disconnecting himself from their polytheism so he adds, "And I too promised you but I betrayed you."

The promise of God will come true for we can see Qiyamat, then the gathering, the accounting and the Judgment after which will follow the stage of paradise and hell. But the promise Satan has made telling you that there is no Day of Judgment, no accounting, and no Paradise or Hell and He did not fulfill all that he promised, for it is all opposite. This is how the commentators have described this matter.

The promise depends on the certitude and disbelief in this world and the hereafter because they are both inter-connected. God has promised a righteous and peaceful life for those who stay aloof from the idolaters and He has promised a constriction of heart, and chastisement for those who stay away from God's remembrance. He has promised the accounting on the Day of Judgment that will result in Paradise or Hell to everyone. Satan has promised his followers a lustful life full of desires, has made them negligent about death and estranged them from the accounting on the day of Judgment. He has instilled in them the fear of the people and this has led to waywardness from the path of God. He has adorned all worldly goods and evil for them.

The promise that God has made relates to this world and the hereafter and He fulfills the promise. Iblis has given them ignorance and adorned the path of evil to entice them. These are things that mankind can surely never obtain and even if he does reach such a stage he will find it opposite of all his expectation.

Satan says, *"And I had no authority over you except that I called you"*.

Raghib describes a sultan as a person who enforces his will upon others; proof too is termed as Sultan for it cannot be disputed and the result is that Intelligence wins and has the power to enforce. Sultan is commonly used for an authoritative ruler.

The literal meaning of the words is that Satan will say, "I had no authority over you in this world in anyway so that I could overpower your mind and entice and force you to sin against God, and I had no mental control over you that I could force you into idolatry."

There is no exception in his words, "except that I call you and you responded." He only suggested and man accepted his suggestions. Satan allures people to sin by the permission of God but there is no empowerment in it. Enticing some one does not give control to the one who entices. It is only the self or soul that responds to the allurements. The permission given to Satan is evident in verse 65 of Surah Isra that says, "Verily! My slaves. You have no authority over them. And all sufficient is Lord as guardian."

At this stage the contention of Razi that this includes exceptions is negated. He says the truth is that at times man is subjected or subjugated by force and sometimes he is relieved of it when God instills righteousness in his heart. Satan says that he has no power over mankind except to permission to entice.

The reason for defeat is that he only invites and cannot enforce his target. This also does not clarify and accept the doubts that he has included in his authority. This is something that no one pays attention to. Sometimes there is an inclination to the invitation in the soul of the one invited and he accepts the invitation and it is only then that the inviter overwhelms the invited. But this invitation and acceptance is by the soul itself and there is no credit of the one who invites.

Iblis has denied that he can force himself on any soul but no the power he gains when the invitee accepts his suggestions for he says, "So blame me not but blame yourselves." God has explained this authority in verse 100 of Surah Nahl wherein He says, "His power is only on those who obey and follow him and those who join partners with him." Or the words of Surah Hijr verse 42 that say, "Certainly you shall have no authority over my slaves except those who follow you." Now you can see that the authority is invested in him only if we agree to follow him but he cannot enforce it.

The complete denial of his authority can be derived from the words, "So blame me not, but blame yourselves." He insists that he had no authority over them and they cannot blame him for the sins they agreed to commit for they had control and authority over themselves. His words, "I cannot help you nor can you help me" means I cannot save you nor can you save me and I cannot intercede for you nor can you intercede for me.

He then says, "I deny your former act of associating me as a partner of God." He says he was no part of their decision to sin. Verse 61 of Surah Yasin confirms this, "Did I not ordain for you O children of Adam that you should not worship Satan? Verily he is a plain enemy to you."

The verse clearly states that mankind was asked not to worship Iblis and make partners for God and those who obey him will be ignored on the Day of Judgment. Their acceptance of Iblis as god is nothing but a whim or a mirage.

In verse 167 of Surah Baqarah God says, " And those who followed (him) will say: " If only we had one more chance to return, we would disown them as they have disowned us"

Thus Allah will show them their deeds as regrets for them. And they will never get out of the Fire." In Surah Al Qassas verse 64 God says, "And it will be said to them, "Call on your (so called) partners (of Allah) and they will call them but they will give no answer and they will see the torment. If only they had been guided."

"For the unjust is the severe torment", he says that they will be damned for chastisement because they only are the unjust and the sins revert to them. Iblis then says, "I deny your former act" and with this he snaps all relations with the sinners. The same is evident in verse 94 of Surah Al Anam that says, "Now all relations between you and them have been cut off."

In Surah Yunus verse 28 it says, "Then we shall separate them and the partners shall say, "It was not us that you used to worship". Satan says, "I deny your former act in associating me as a partner (for Allah). Your following me will be of no benefit for you or for me that you obey me. I deny your former act and I'm no partner of God. I repent for you have been unjust to yourselves. The severe torment is for the unjust and they will find no helpers or interceders.

As you discern from the verse the people who followed Iblis in this world will rebuke him on the Day of Judgment and will want to join him as followers but Iblis will deny them and their acts. Their rebuke will revert to their own souls because he is afraid of the severe punishment that is ready for the unjust. The verse 16 of Surah Al Hashar says, " Their allies deceived them like Satan, when he says to man " Disbelieve in Allah" but when the man disbelieves Satan says, " I am free of you. I fear Allah, the Lord of all that exists.'

The précis of the verse is that man will be questioned about his own deeds because he had his control and he should curse his self only. The relation between the follower and the followed is whimsical and has no reality here. The truth will dawn on the Judgment Day when Satan will deny them and will return their curses to them. As we have seen in the previous verse the relation between the enticer and the enticed is whimsical and when the truth is manifest they will have no helpers.

There are various opinions from the scholars about the words of this verse but we will not discuss them here and those who want to read them may read other commentaries. The verse proves that the deed of man is his own doing and will result in his punishment and reward. There is no proof that the sins have been forced upon him and we have discussed this in the first part of the book.

MIR AHMED ALI (AR)

The promise of Allah was true, but the evildoers believed in Shaytan who had no power to force them. He merely called them and they came running to him. They must blame themselves. Shaytan knew well that he was not and never could be equal to Allah, so the evildoers must suffer the penalty.

Aqa Mahdi Puya says:

The satanic forces, their false promises and their self-proclaimed authority attract the attention of those who wilfully separate themselves from the true guidance of Allah made available to mankind through the Quran, the Holy Prophet and his Ahl ul Bayt. Their response to Shaytan is purely their own choice, so they must suffer the consequences-a painful eternal chastisement.

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

In the Hereafter, sinners seek to get others involved in their sins and they try to find fellow- conspirators so as to put the whole blame on them for the wrong they have committed. Sometimes the sinner will say: "Friends seduced me! " At other times he says: "Corrupt leaders made me corrupt". Some other times, he blames the Satan and regards him as the cause of his own seduction. But, the Satan answers: Do not put the blame on me, I did not have any role to play except wavering your opinion and calling you to it. It was you who decided to deviate and to become deviant. The verse says:

" And Satan says, when the affair is decided: 'Verily Allah promised you the promise of truth; I also promised you but I failed to keep them to you, and I did not have any authority over you except that I called you and you responded me. ..."

The fact that the Satan has no domination over man, not only is verified by Allah but also the Satan himself confesses it. Addressing Satan, Allah says: "Verily (as regards) My (devoted) servants, there is not for you over them any authority, " (Sura Al- Hijr, No. 15, verse 42) and in this verse, Satan says: " and I did not

have any authority over you, " However, in the continuation of the above verse, the Holy Qur'an says: *"... Therefore, do not blame me, but blame yourselves. I cannot help you, nor can you help me. Verily I disbelieved in your associating me with Allah from before. Verily the unjust, for them shall be a painful chastisement'."*

Anyway, the Divine promises are all true and they are identical with the reality.

Al-Hijr (The Rocky Tract) [15:17]

وَحَفِظْنَاَهَا مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ ﴿١٧﴾

And (moreover) We have guarded them from every evil spirit accursed.

MUHAMMAD HUSAIN TABA TABAI (AR)

And indeed we have put the big stars in the heavens and we beautified it for the beholders. And we have guarded it from every outcast Satan. Except him that gain hearing by stealing, he is pursued by a flaming fire.

Buruj is the plural of Burj on which is ascertained the orbit of the sun and moon in the sky and has been likened to a palace where the ruler comes. It has been adorned or ornated and we behold it when we look at the night sky. The twinkling stars dazzle the human mind. God has spoken about this adornment many times and this explains His grace. It is said, in verse 12 of Ha Mim Sajdah, "And we adorned the nearest heavens with lamps to be an adornment as well as to guard."

In Surah Saffat verse 6 God says, "Verily We have adorned the nearest heavens with stars ad o guard against every rebellious devil."

The word "Istaraqa" means to steal or to eves drop on some people talking confidentially. Satan used to sneak up and listen to what the angels talked about as has been said in Surah Saffat. "Istehab" is the flame that comes out of the fire seen blazing forth in the sky. It streaks in the sky before it fizzles out. "And indeed We have put up the big stars in the sky" and this speaks about the orbit of the sun and the moon. Then Go says he has decorated the sky for the beholders to see and guarded it too to prevent Satan from eves dropping on the angels. He tries to sneak his way to listen to them but then a flaming fire chases him out.

MIR AHMED ALI (AR)

Verse 16

In the countless stars in the universe there is a marvellous order, beauty and harmony, on a scale which man is appreciating more and more as his knowledge is increasing. The first distinct belt is the Zodiac, which marks the position of the sun with reference to the movement of various constellation of stars of the solar system. Its twelve divisions are called the signs of the Zodiac. Through them we can mark off the seasons in our solar year, and express in definite laws the most important facts in meteorology, agriculture, seasonal winds, and tides. All these are vitally important and affect our physical life on the earth. The most important lesson we draw from them is that the author of the wonderful order and beauty is One, and He alone is entitled to our worship.

Aqa Mahdi Puya says:

The Zodiac belt is the lowest heaven. The heavens above it are more spiritual than physical. Celestial factors effect the terrestrial events. Some of the determinative occurrences of the celestial realm manifest themselves before they produce an effect upon the terrestrial world. Those who delve in occult sciences rely upon these manifestations to foretell the future. Such attempts are not reliable because the radiating celestial bodies (shihabun mubin or shahab thaqib) prevent them from reading the actual consequences. The shooting star or flaming fire, most probably, is the continuous radiation from the celestial bodies which pierces into the terrestrial hemisphere. It may mean that the conjunctions of radiations from different celestial sources neutralise the effect of each other and it becomes immeasurable and incomprehensible to those who try to foretell the future.

Spiritually speaking, order, beauty, harmony, light and truth are repugnant to evil. Therefore the bliss of the heavens are denied to the forces of evil. It is reserved only for the virtuous. The crooked nature of evil try to gain access by fraud or stealth but a flaming fire stops them from even hearing the sound of harmony ringing in the land of eternal bliss.

Qummi in his commentary says that when the Holy Prophet was born a mass of shooting stars was seen in the sky. A Jew named Joseph came to Makka and asked the Quraysh if a male child was born in their tribe. They did not know, but when he told them that it was written in Pentateuch that when the last prophet of Allah would be born the devilish forces will be driven away from the heaven by the shooting stars and their access to the higher regions would be blocked for ever, they made inquiries and found out that in the night before a son was born to Abdullah bin Abd al Muttalib. In the same night the palace of Kisra in Persia was cracked and the fire burning in the temple for a thousand years was extinguished .

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

Verses 17-18

The Arabic word/ 'istiraq/ is derived from/ sirqat/, and thus the Arabic phrase means: 'the stealing of words'. The commentators have raised some issues with regard to this verse; among them one may name Fakhr-i-Razi and 'Alousi who have said in their commentaries that the objective meaning, in talking about the sky, is this same apparent sky, and the objective in mind in talking about the meteor is this same celestial stone- like objects, which are thrown down and are set in flame. However, some other commentators have suggested that here the objective in mind, when referring to the sky, is the 'invisible world', and the world of Truth, into which Satans have no way and permission to enter. Here are the verses:

" And We have guarded them against every accursed Satan. "

"Save him who steals the hearing, so there pursues him a clear flame. "

And, regarding its meaning, perhaps one can say: We have located identification figures and leaders in the spaces of spirituality, thus protecting the truth from the temptations of Satan. And whenever a person who has the qualities of Satan, is acting temptation, We will launch an attack on him, expelling and perishing all sorts of innovation, and eclecticism, as well as other temptations, by sound reasoning and sound logic of the true believers. Thus, one can find the relationship between the birth of Hadrat Isa (a.s.) and further- more, the birth of Hadrat Muhammad (S) and the casting off of such Satans from the skies.

Explanations:

1. The Satan is not only Iblis, but there are Satans.
2. Eavesdropping and spying are both jobs of the Satan.
3. A spy must be dealt with quickly and in a revolutionary manner. " so there pursues him a clear flame. "
4. Wherever a Satan- like individual was to be found, the enlightening people must chase and strike him with the torch of knowledge.
5. The response to the Satanic acts must be provided with utmost explicitness, openness, quickness and with the maximum straight forwardness.

An-Nahl (The Bee) [16:63]

تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ
فَهُوَ وَوَالِيُّهُمْ الْيَوْمَ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٦٣﴾

By Allah, We (also) sent (Our apostles) to Peoples before thee; but Satan made, (to the wicked), their own acts seem alluring: He is also their patron today, but they shall have a most grievous penalty.

MUHAMMAD HUSAIN TABA TABAI (AR)

By god! Indeed, We sent messengers to the people before you, but Satan made their deeds fair seeming to them, so he is their guardian today, and for them there shall be a grievous chastisement.

The verse says, the day when the verse was revealed Satan became their protector for they were united in their sins. The chastisement mentioned here is the chastisement on the Day of Judgment and it is the same in other verses that speak of the punishment. " We sent Messenger before you" refers to the Jews, Christian, etc. people who were not destroyed like the people of Aad and Thamud. So God let their sins be adorned and they denied our Messenger. Today Satan is their protector and they are united in their sin. The painful chastisement is for them on the Judgment Day.

Zamakhshari has accepted the possibility of the word " Waliyuhum" to mean the Quraysh. The verse will now mean, " Satan has adorned the evil deeds of the previous nations and today he is the Lord and Protector of the Quraysh. This in his eyes is a great possibility. By the previous nations it may be referring to those nations that had been annihilated. Today Satan is their protector in purgatory where they will face the severe chastisement.

The Day being referred to is the worldly day or the day of protectorship and they will be punished on the Day of Judgment. It is also said that the day here is the Day of Judgment where Satan will be their protector and they will be subjected to severe punishment. The day when Satan adorned their deeds refers to the previous ages on this world. The closest explanation is the first one and then in serial order.

MIR AHMED ALI (AR)

Ma-ayish means the means for the fulfilment of life. In addition to all the material things necessary to sustain life, it also refers to all those powers and faculties which help man to rise to a higher plane to prepare for his spiritual destiny, on account of which the angels were asked to prostrate themselves before Adam. Iblis refused to be of those who bowed down, because he arrogantly despised the angels who bowed down as well as man to whom they bowed down. Arrogance, envy and rebellion were his crimes .

As said above the spiritual destiny of man puts him above the angels and jinn, so the refusal of Shaytan (Iblis) to accept man's superiority was unreasonable. It was egotism which prompted him to impertinent rebellion.

Allah created man with His own hands from clay and gave him His own spirit (ruh). The essential quality of clay is softness which makes it adaptable to any form or shape-obedience and submission, and total submission to Allah's will is Islam-the spiritual destiny of man. So Shaytan, a product of fire, not having the qualities of adaptability, nor blessed with the holy spirit, was the first creature of Allah who resorted to conjecture, therefore was thrown out, eternally accursed. On his request Allah gave him respite (by saying): Be you among those who have respite. It implies that there are others, like him, under respite.

Shaytan has a large army of wicked seducers, and those who are their associates, helpers and deputies. The assault of Shaytan's evil is from all sides, and as said in verse 17; most men are led astray by him, while verse 18 says that Allah will fill hell with all of them.

For verses 19 to 25 see commentary of al Baqarah: 21 to 38.

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

The objective of this holy verse is to console the Prophet of Islam (S) as not to be worried for the sake of the people's remaining heedless and being negligent, since all prophets used to confront such individuals. In view of the fact that those people who may raise this question after listening to the stories of the pre-Islamic Arabs how one can be so cruel as to bury alive his own daughter and how can such a thing be practical, the Qur'an apparently seems to be providing an answer to the question, saying:

" By Allah, We verily sent (messengers) unto the nations before you, but the Satan made their (abominable) acts fair- seeming to them. ..."

Certainly, the Satan is so advert in his own whimsical acts that he makes the worst and the most abominable acts as nice that even one imagines such acts as a source of pride for himself. Just in the same way that the 'pre- Islamic Arab' was proud of burying alive his own daughter, and praised that as protecting his chastity and saving the prestige of his own tribe. He would proudly say: " I buried my daughter with my own hands so as not to let the enemy capture her in a battle later. "

While the most shameful behavior is made possible under the guise of the most favored masks owing to the Satan's temptations, the rest of the matter is clearly evident. We nowadays witness such seemingly good- looking acts in many cases of theft, robberies, and crimes which are provided with proper justifications and under enticing pretexts.

Then the Qur'an adds that the present-day pagans follow the same deviant programs of the previous nations to whom the Satan presented their acts as nice, and the present-day Satan is their guardian, and they are being inspired by him. The verse says:

"... Then he (the Satan) is their guardian today, ..."

It is for this very reason that the painful Divine punishment is awaiting them.

"... and they will have a painful punishment. "

An-Nahl (The Bee) [16:98]

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٩٨﴾

When you read the Qur'an, seek Allah's protection from Satan the rejected one.

MUHAMMAD HUSAIN TABA TABAI (AR)

So when you recite the Qura'n seek refuge with Allah from Satan the outcast.

The word "Istiaz" means to seek refuge and so the verse says when you recite the Qur'an, then seek protection with God while you recite, so that He may shelter you from the allurements of the Satan. The refuge for which the order has been given is the inner condition of the reciter and he should create the desire to seek refuge while he recites.

When the reciter says, "I seek the protection of God from Satan the outcast" or some similar words, he seeks protection for his soul. God has ordered us to seek refuge but has not said, "Qul Audhubillah".

"*verily he has no power over those who believe and put their trust only in God.*" Here the reason and cause of the previous verse is being mentioned. When you recite, seek shelter with Allah while you do it, because he who believes in God relies upon Him, and Satan has no power over him. It is clear that seeking shelter with God is because the person relies and believes in God who says "seeking refuge" is for those who trust and rely on God and Satan has no control over such people.

Secondly belief and reliance is the criterion for obedience. God speaks about Iblis in verse 42 of Surah Hijr, "Certainly you shall have no authority over my slaves excepting those who follow you. Among the evil doers." Here again God has denied Satan's control over mankind.

"Tawwakal" is to submit oneself totally to someone else for betterment and this is a special kind of obedience combined with reliance. "His power is only over those who obey and follow him and those who join partners with him." The entire three criterions here are for Iblis.

It means he rules only those who take him as their protector and perform their deeds as he wishes and obey him. His authority depends on the fact that they make partners for God through him and take him as their protector instead of God.

In verse 61 of Surah Yasin God says, "Did I not ordain for you O children of Adam that you should not worship Satan? Verily he is a plain enemy to you. And that you worship Me. That is the straight path."

What the verse says is that it is idolatry and polytheism to worship those that have been denied by God. Secondly there is no link between relying on god and worshipping Satan, and he who does not rely on God befriends Satan.

Abu Baseer is recorded in Al Kafi to have narrated the Hadith by saying,

I asked Imam Sadiq about the verse, *So when you want to recite the Qura'n seek refuge with Allah from Shaitan.* He said, *O Muhammad! By God Satan will overpower the body of man but not on his belief. Surely he took control of the Body of the Prophet Ayub and his body was affected but he could not take control of his religion. Satan takes control of the believer's body but not on his belief.*

Abu Baseer says,

I asked the Imam about the verse, *His power is only over those who obey and follow him and those who make partners for God.* The Imam said,

They are the idolaters and polytheists. Satan takes control of their bodies as well as their belief.

This Hadith is recorded in Ayyashi through Abu Baseer too .

Hakim is recorded to have narrated in Durre Manthur and Bahiqi has certified in Sha'bal Iman that Ibn Abbas has said,

MIR AHMED ALI (AR)

(no commentary available for this verse)

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

This noble verse explains the ways for making use of the Glorious Qur'an and that how it ought to be recited. The fact that the Qur'an has got a rich content is not adequate by itself; the obstacles must also be removed from our entire existence, as well as from the thought and environment of our thought and entity, if we are to discover the true meaning of that rich content. Therefore, at first it says:

" So when you recite the Qur'an, seek refuge with Allah from (the vices of) the Satan, the accursed. "

Certainly, the aim is not merely to recite the sentence "I refuge with Allah from (the vices of) the Satan, the accursed", but one must turn the term 'mentioning' into 'thinking' so that this thinking becomes a pre-requisite for the realization of that state in the self and soul within which man turns to Allah and distances himself from the whims and violent passions which hinder man's correct understanding, thus seeking refuge with Allah at the time of reciting every single verse. This makes it possible for us to be kept away from the satanical temptations which stand between us and Allah's enlivening words. Unless such a state of mind is achieved, one cannot have a true understanding of the facts of the Holy Qur'an.

A Persian poem says: The beauty of our sweetheart is not veiled and covered all over; dust off yourself so as you may be able to see it. Unless one's self-hood is not kept intact from all of what is forbidden; one's heart will not be turned into a mirror for reflecting the Divine rays of light.

Explanations:

1. Every good deed might also be accompanied by certain defects, as is the case with 'glory' the counter-acting agent of which might be 'pride'; and 'serving people' the counter-acting of which might be indebtedness.

The reciting of the Qur'an may also have certain counter-acting factors attached to it, such as exposing of oneself and exhibitionism, the acquisition of wealth, negative competitions, deceiving people, wrong understanding, and interpreting it according to one's own criterion which serves one's own purpose against all of which one must safe-guard himself by seeking refuge with Allah.

Imam Sadiq (a.s.) has remarked:

The recitation of the Qur'an requires three pre-conditions to be fulfilled: a humble heart, a void body, a vacant situation, which refers to a state of mind in which there is no prejudice involved.

(Tafsir- Furqan)

2. Were the Qur'an to be accompanied by an interpretation, the views of the Immaculate Imams (a.s.) , and were it to be presented to the tender minds, it would serve as a means of guidance and one's development, and increasing of one's faith and knowledge. As the Qur'an proclaims: " (O' Prophet!) And when you recite the Qur'an, We place between you and those who do not believe in the Hereafter a hidden barrier. " (Sura Al- 'Isra', No. 17, verse 45)

3. The Islamic quotations indicate that the blessed Prophet (S) at time of reciting the Qur'an, used to recite the sentence:

'I seek refuge with Allah from (the vices of) the Satan, the accursed. "

(Tafsir-Kanz- ud- Daqaiq)

At the end, seeking refuge with Allah implies that a lower- ranking person seeks refuge with a person of higher echelon to refuge him and to defend him against the enemy. In the meantime, this process is coupled with expression of humbleness, that is, one must seek refuge with Allah while reciting the Qur'an from the satanic temptations so that one can remain immune from all errors.

The process of seeking refuge in Allah is a recommended act while one is reciting the Qur'an, whether be it at the prayer times or at other times.

Al-Isra (The Journey by Night) [17:27]

إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ ط وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا



Verily spendthrifts are brothers of the Evil Ones; and the Evil One is to his Lord (himself) ungrateful.

MUHAMMAD HUSAIN TABA TABAI (AR)

Spend not wastefully in the manner of a spendthrift. Verily spendthrifts are the brothers of Satan and he is ever ungrateful to his Lord.

Majmaul Bayan says that the meaning of the word "Altabzir" is wasteful expenditure and is dropped the way semen is dropped, but it relates to women only. If it is for reformation then Tabzir will not be termed as a wasteful expenditure no matter how much is spent.

God says, *Verily spendthrifts are the brothers of Satan*

The verse warns against wasteful expenditure because those who do so will be counted among the wasters and they are the brothers of Satan. They reflect each other and are a necessity for each other so in verse 25 of Surah Ha Mim Sajda God says, " And we assigned them (Satans) as their intimate companions". In Surah Saffat verse 22 God says, "(It will be said to the angels) "assemble those who did wrong together with their companions and what they used to worship". Verse 202 of Surah A'raf says, " But their brothers (devils) plunge them deeper into and they never stop short."

Now the verse says that such people are companions of Satan but this is better than the explanation that says, that they are the companions of Satan who adopt his ways. When the verse says, "And Satan is ever ungrateful to his Lord", it means Iblis, who is the father of Satan, and they are all (Satan) his progeny. They deny the grace of God . The power that he has been given is spent on waylaying people, urging them towards sin and deny the grace of God.

At one stage the verse speaks in plural about Satan and then talks about sins so every spendthrift is a brother of the Satan who misguides him . Then there is the great Satan the Iblis who is the father of all Satans.

In Tafsir Ayyashi Abu Umar Zuberi quotes Imam Ja'far Sadiq who said,

Indeed God has made belief compulsory on the parts of human beings. There is no part of the human body that has not been entrusted to believe and each part has a separate of belief to perform.

Both the eyes through which he sees and both his legs have different sets of compulsory deeds to perform. The eyes have been trusted that they should not see deeds banned by God for He says, "And follow not that of which you have no knowledge. Verily the hearing, the sight and the heart of each of those you will be questioned..."

This is what he should not see compulsorily (all that has been banned by God) and this is their belief.

God has made it compulsory for the legs not to be active in taking a person to sin and so He says, "And walk not earth with conceit and arrogance. Verily you can neither rend nor penetrate the earth, nor can you attain a stature like the mountains."

Abu Jafar says, "He again says, "This has been mentioned in Mofussil"s Hadith and in Kafi through Umru Zuberi.

Abu Jafar says,

One day I was with Imam Jafar Sadiq when a person said, *May my parents be sacrificed upon you, I have a neighbor whose has many female slaves, who sing and play the tambourine and often I sit late in the toilet with a desire to hear them sing.*

Hazrat said, "Do not do this." He said, "By God I do not visit their house it is just a voice that I hear." Hazrat said, "Have you not heard the verse, "Verily the hearing, the sight and the heart of each of those you will be questioned." The man said, "Why not! It is I have not heard this verse from either an Arab or non Arab. Insha Allah I will never return to it (Or that I will not do this again). I repent to God."

Hazrat asked him to go and have a bath and pray about what has been revealed to him. He had sinned greatly and had he died without repenting his fate would have been bad. He was asked to praise God and repent from repeating this sinful deed again because each action has a doer.

Shaykh has quoted the Imam in Tahzeeb and Kulayni has narrated this through Masa'da bin Ziyad in Al Kafi. A tradition has been quoted from Imam Sadiq by Husain bin Harun about this verse. The ears will be questioned about the things they have heard, the eyes will asked about the sins they have seen and the heart will be asked about the belief stored in them.

MIR AHMED ALI (AR)

(no commentary available for this verse)

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

This verse provides a firm justification and emphasizes once again the negation of squandering. It implies that those who engage in over consumption are accomplices to the Satan, for they tend to spoil Allah's blessings, and 'the Satan' was most ungrateful to Allah. Allah had bestowed upon him an exceptional potentiality intelligence, as well as extraordinary capability, which he utilized for objectives other than what all of them were destined for. He employed all towards seduction of the people. The verse says:

" Verily, the squanderers are the brethrens (accomplices) of the Satans and the Satan was very ungrateful to his Lord. "

Incidentally, the term/ 'akh/ in Arabic often denotes both 'brother', as well as one's 'companion', and one's company, as in the case of/ 'ikhwassafar/ which refers to the person who is constantly engaged in traveling and in the case of/ 'ikhwal karam/ which refers to the person who is 'generous'.

'Brotherhood' is sometimes a hereditary issue which is established as a result of one's familial relationship and at times it is the consequence of one's political affiliation. The squanderers are thus, in a sense, the politically affiliated brothers of the Satan, that is, they are those who follow in the track of the Satan and keep his company.

There are frequent references made in the Qur'an to the 'Satanical temptations' or his mastership over individuals. But, the only occasion on which the phrase/ 'ikhwan- u- ayatin/ has been used is this verse, which means the squanderers are as the 'collaborators' of the Satan, and not under his domination. As can be seen, one has here not only been overtaken by his temptations, but he has arrived at a stage of collaboration and assistance of the Satan.

The act of 'squander' is mostly used in the sphere of financial matters. However, it might also refer to other blessings such as 'wasting of one's youth', or of his 'life- time' or utilizing of one's thinking, eyes, ears and tongue in incorrect ways, assigning of responsibilities to indecent people, acceptance of responsibilities without having the proper qualifications and over and above one's capacities and limitations, instructing and learning of unessential and useless matters, etc. (Tafsir- i- Atyab- ul- Bayan, and Furqan).

Al-Isra (The Journey by Night) [17:53]

وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ
 إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُّبِينًا ﴿٥٣﴾

Say to My servants that they should (only) say those things that are best: for Satan sows dissensions among them: For Satan is to man an avowed enemy.

MUHAMMAD HUSAIN TABA TABAI (AR)

And say to my slaves that they should (only) say those words that are the best (because) Satan verily sows disagreements among them. Surely Satan is to man a plain enemy.

We understand from the literal connotation of the words in the verse that "I'badi" here means the believers and God has directed them to Himself asking the Messenger to order them. This verse together with the next two verses has the same issues. The précis of this order is that the order is given to save oneself through kind and polite words and we should know that this is the will of God. No one has the right to stop another person from doing well. It is the enjoining of the good through which God has given stages of prominence to His Prophets and Messengers. Hazrat Daud was given Zaboor the best of praises for God.

What we discern here is that the Muslims at times used to behave very politely with the idolaters and other times used to damn them to Hell. This used to infuriate them because the Muslims declared themselves to be the people destined for Paradise. This anger led to the idolaters torturing the Messenger and actively denying the truth. So God asked His prophet to command the Muslims to talk decently. This was very appropriate because the retaliation of the idolaters was that they called the Messenger names like sorcerer and used to mock the verses of the Qur'an.

The verse commands "Tell them to talk decently" and the same is found in verse 125 of Surah Nahl that says, "Invite to the way of your Lord with wisdom and fair preaching and argue with them in a way that is better."

God says, "Satan sows disagreements", so to avoid this, speak decently with others and then says, "He is a declared or open enemy of yours" and this is the reason why he creates mischief within by making them behave rudely. It is also said that kind words will deter the idolaters from war and to behave humanely with them. This is addressed to the believers before the immigration to Madina. It is similar to the words of verse 83 of Surah Baqarah that says, "And speak well to the people".

Majmaul Bayan says that the idolaters in Makkah used to torture the companions of the Messenger and the believers used to ask the Messenger the permission to retaliate and fight. The Messenger used to say, "I have not been commanded so ". It was then that this verse was revealed and this Hadith is recorded through Kalbi.

I say, that the explanation of the verse in this Hadith does not co-relate with the verse as we have already discerned.

MIR AHMED ALI (AR)

Some early Muslims of Makka were losing patience with the mocking behaviour of the Makkan infidels and so they asked the Holy Prophet to retaliate, at the least, verbally. Then came this verse.

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

As the discussion in the foregoing verses centered around the issues of the origin and the resurrection and the proofs regarding these two main ideological beliefs, here the Qur'an instructs the manner of conducting a dialogue and disputation with the dissidents, especially the pagans, for. No matter how elevated in rank the school might be, the powerful logic will also be rendered useless. However, if it is not coupled with correct methods, discussion and disputations, and instead of affection and favour harshness and rudeness prevail, it will be fruitless.

Therefore, the verse proclaims:

" And say to My servants to speak what is best. ..."

The best, in here, signifies what is most appropriate from the view point of content, eloquence, and that which is best in terms of ethical virtues and humanitarian methods. If one distances himself from what is best speech, and tends to rudeness and quarrelsomeness in his words, it recalls the Satan's interference and inciting corruption amongst them. The verse says:

"... Verily, the Satan sows dissensions among them. ..."

Do not remain heedless of the fact that the Satan does not remain idle. The Satan is always round the corner, for he has always been an open enemy of mankind. The holy verse continues saying:

"... Verily the Satan unto man is an open enemy. "

Sometimes, the believers who had recently accepted the faith, following their previous ancient habits, used to provoke aggression against those who opposed them.

Moreover, those humiliating expressions of the dissidents towards the Prophet (S), some of which were mentioned in the previous verses, such as: sorcerer, insane, soothsayer, poet, etc sometimes caused the believers to lose control of themselves and raise up against the opponents in a verbal attack, saying whatever they wanted. The Qur'an seeks to hinder them from such things, persuading them to call with leniency and selection of softest words so as to prevent the Satan from inciting corruption.

Al-Isra (The Journey by Night) [17:64]

وَأَسْتَفْزِرُ مَنِ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِمْ بِخَيْلِكَ وَرَجِلِكَ
وَشَارِكُهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعِدَّتِهِمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا



"Lead to destruction those whom you can among them, with your (seductive) voice; make assaults on them with your cavalry and your infantry; mutually share with them wealth and children; and make promises to them." But Satan promises them nothing but deceit.

MUHAMMAD HUSAIN TABA TABAI (AR)

(God addresses the Satan) And befoul those whom you can among them with your voice, assault them with you cavalry and your infantry, mutually share with them their wealth and their children and make promises to them - But Satan promises them nothing but deceit.

God tells Satan that he is permitted to misguide the progeny of Adam as much as he can towards sin (these people are those who obey and follow him as has been read in Surah Al Hijr). The words "By your voice" means by whispering to them. "Assault them with your cavalry and infantry" means to misguide them towards sins. It says his followers are very eager in sin just as the cavalry and infantry are eager in battle and among them are those that act as infantry.

God says, "Share with them their wealth and children" normally sharing is done in power, wealth and economy and the result is that each one has a share in the profit as well as loss. Here the same is being said about wealth and children. Wealth is an external resource and children are their own part. Children are begotten with the intention of reaping a better future.

What this means is that Satan is made a partner in man's wealth and children in the sense that he may use them for his own benefit. This is done when the person gains wealth through ill gotten means not permitted by God or when the income gained is through permissible means but is used for things that are not permitted by God and both these instances are beneficial to Satan.

Man begets children through sin or through marriage but then tutors them in an evil way that does not lead to piety and thus he shares a part of them with Satan and another for himself. This is the straight forward meaning of this verse.

Some other commentators have said that the wealth and children in which Satan has a share are those wealth that are gained through sin or have been usurped and each child born out of wedlock as Ibn Abbas said is shared by Satan. Some say that the share of Satan is made through making the wealth Saiba and Bahira and the he shares in the children when they are brought up Jews Christians and Magians.

Some say that Satan shares the Vagina of the woman who resorts to adultery and this is the view of Kulayni too. Some say that the share of Satan in the children comes when they are named as Abd Shams, Abdul Haris that mean the slaves of the Sun and Haris. There is another version that it is like killing the child immediately after birth and Ibn Abbas has said something similar. Another interpretation says that Satan's share in the wealth is by sacrificing animals in the names of idols. Zahak and ancient commentators have also said the same.

MIR AHMED ALI (AR)

Refer to the commentary of al Baqarah: 30 to 38; Araf: 11 to 18 and Hijr: 28 to 42.

Iblis Verse 8

Aqa Mahdi Puya says:

With reference to the preceding verse it is implied in this verse that the mischief and deviation of the apostates, after the Holy Prophet, is comparable to the satanic arrogance and disbelief.

Man in his origin is free from all defects as asserted in At Tin :4- "We have created man in the best of moulds". The evil and deviation crept into the children of Adam through satanic agency. Therefore the concept of original sin introduced by the Christian Church is untenable.

Several verses of the Quran assert that those who deviate from the right path in lure of the worldly gains are not human beings at all; they are animals or even worse.

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

The Satan, at first, removes man's instinct for monotheism by means of persuasion. Later, he seeks to invade him with his ammunitions and armies.

The Arabic term/ 'istifzaz/ here signifies 'stumbling' or 'slipping' with speed and adeptness as well as by way of pushing.

The Satan does not just select one way for deceiving man. On the contrary, he usually entrenches man from all sides, accompanied by a number of other ways using all forms of persuasions, dissuasions, promises, aspirations, temptations, and enticements, which are as its mounting forces and its foot- soldiers, and in this course some people follow him.

We have it in quotations that he who has no fear of anyone in what he says and in what he does, or what he is said about; committing sins or back- biting openly, is a partner to the Satan. (Tafsir- Nur- uth- Thaqalayn)

Other cases of forming partnership with the Satan, consist of: having forbidden sources of income, living on illegal money, adultery, raising corrupt and deviant offspring (Bihar, vol. 101, p. 631) . And he who regards the Ahl- ul- Bayt (a.s.) of the Prophet (S) as enemies, has allowed the Satan to enter into partnership with him. (Kafi, vol. 5, p. 205)

Unhealthy production and consumption, hoarding wealth, investment of foreign companies and foreign corporations, creation of scientific, cultural, and artistic centers as well as international games, which are colonial, are kinds of partnership with the Satan.

Anyway, explaining in an interesting and explicit fashion, He exposes the ways and means through which the Satan employs in his temptations. The Qur'an, addressing him, implies: you can provoke them each with your voice, and you can dispatch your mounting and infantry army units against them. The verse says:

" And startle whomever of them you can with your voice, and collect your cavalry and infantry against them; ..."

The Satan possesses numerous aids and assistants who are of his own kind, as well as from among mankind who help the Satan in seducing people. Some who are more powerful and speedier in act just like the mounting army; others are weaker and slower in action and behave just like infantry. The verse, addressing the Satan, continues saying:

"... and share with them in wealth and children and make promises to them; ..."

Then the Qur'an warns that the Satan does not do anything else except deceiving them. The verse says:

"... and the Satan makes no promises to them except delusion. "

Al-Kahf (The Cave) [18:63]

قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْفِشَ وَمَا أُنْسِنِيهِ إِلَّا
 الشَّيْطَانُ أَنْ أَذْكُرَهُ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا ﴿٦٣﴾

He replied: "Don't you see (what happened) when we betook ourselves to the rock? I did indeed forget (about) the Fish: none but Satan made me forget to tell (you) about it: it took its course through the sea in a marvellous way!"

MUHAMMAD HUSAIN TABA TABAI (AR)

He said, *Do you remember when we betook ourselves to the rock? I indeed forgot the fish and none but Satan made me forget to remember it. It took its course into the sea in a strange way.*

The verse speaks of the time they reached the land of the two seas and camped where there was a boulder. The proof is the saying, "It took its course in a strange way." The young man tells Hazrat Musa that they had no food left because the fish came alive and swam away into the sea. "We had reached the boulder then and I had forgotten to tell you about it."

"Do you remember when we betook ourselves to the rock?"

They had gone there to take rest. "I indeed forgot the fish" means he forgot to relate the strange incident about the fish." None but Satan made me forget to remember it." He says he did not forget it himself but Satan made him forget to relate the incident to Hazrat Musa.

There is no harm in relating this incident about the young man who was Hazrat Yusha bin Nun forgot because Satan made him forget. He was one of the chosen Prophets of God who was infallible to sins and mistakes but Satan is able to torment a Prophet in this way and it does not affect his infallibility to mistakes and sins.

In verse 41 of Surah Sa'ad God says, "And remember our slave Ayyub when he invoked the Lord, "verily Satan has touched me with distress and torment."

The verse continues, "It took its course into the sea in a strange way." Or the fish swam in a strange way in the sea. It has been said that the words, "these words belong to Hazrat Yusha while the word, "strange "belongs to Hazrat Musa but the verse denies this.

MIR AHMED ALI (AR)

Verse 60

In these verses the Quran describes the meeting which took place between Musa and a chosen servant of Allah, whose name, as per Islamic traditions, was Khizr. Allah told Musa that if he wanted to see a more knowledgeable person then he should go to meet him at the place where the two seas come together. The sign for that meeting-place was that a fish would disappear in the water.

Musa was the most learned man of his times, but even his wisdom did not comprehend everything. Therefore he was commanded by Allah to go in search of Khizr who would impart to him such knowledge as even he did not possess.

To meet him Musa had to reach the junction of the two seas where he lived. The distance was very long. Huquba means a long space of time, sometimes it is limited to 80 years. Musa took Yusha, his attendant, with him. When they reached the junction of the two seas where the two arms of the Red Sea join together viz., the Gulf of Aqaba and the Gulf of Suez, they stopped and took rest. Yusha put the cooked fish on a nearby rock. While Yusha was looking on, the fish took its way into the sea in a strange manner. When they had passed the meeting-place, Musa felt hungry and asked Yusha to bring the fish. Then Yusha cursed the avowed enemy of man, Shaytan, who made him forget the mentioning of it to Musa. So they immediately turned back retracing their tracks and reached the meeting place where they found Khizr, a servant from among the servants of Allah, whom He had granted mercy and whom He had taught knowledge from Himself. Verses 66 to 77 describe the actions of Khizr, during their onward journey, which baffled Musa and forced him to question Khizr inspite of the warning Khizr gave to him in the beginning that he would not be able to bear patiently with the events he could not comprehend. In verses 79 to 82 Khizr explains to Musa the interpretation of his actions which he could not bear with patience.

Musa learned from Khizr that the mysteries of life are diverse and countless. The finite mind cannot easily disentangle the web of secrets unless the all-wise Lord shows the way to have a glimpse of the unknown; that patience is essential to face the vicissitudes of life and to know the inner meanings of the external manifestations; that the working of the divine plan always brings good in the end; that in the larger interest of the human society the loss of a few lives is not a loss at all; and that good deeds should be done for the sake of good not for immediate return in terms of material gain.

Aqa Mahdi Puya says:

In verse 79 Khizr says: "I intended to damage it (the boat)"; in verse 81 he says: "We intended that their Lord would give them in exchange (a son) better in purity"; and in verse 82 he says: "So your Lord intended that they should attain their maturity." In the end he says: "I did it not of my own accord."

The reason for taking the responsibility of damaging the boat in verse 79, is not to attribute such an act to Allah as a matter of courtesy. In verse 81 the slaying of the boy deprived him of his life but it was a service to his parents, therefore "we" is used. The deprivation refers to Khizr and the advantage refers to Allah. The act referred to in verse 82 is purely good, so it has been attributed to Allah exclusively. Khizr's statement is based upon the fact that every manifestation has a cause in the final analysis.

In verse 79 he refers to himself as the causative agent; in verse 81 he takes the apparent and the real causes into consideration; and in verse 82 by stating that "he did not do anything" he discards human or any created agency and points towards the real author of all events. Whatever takes place is a divine blessing in disguise even if the manifestation is apparently not favourable to an individual or a group of individuals. The knowledge of even those who have received divine revelation is not all-encompassing, and is limited according to the excellence Allah bestowed on them as mentioned in verse 253 al Baqarah and explained in the commentary of Bani Israil: 1.

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

Verses 62-63

In Arabic, the morning meal is called /qada'/, and the evening meal is called /'iṣā'/.

When Moses (a.s.) and his attendant passed on that place, the length of their travel and the fatigue of the way caused hunger to overcome them. Moses (a.s.) remembered that they had got a food with them. Then he told his attendant to bring their food because they had got tired from their travel. The verse says:

" Then when they had passed (the seaside), Moses said unto his young companion: 'Bring us our morning meal. Indeed we have met from this our journey weariness'."

At this time, the attendant of Moses (a.s.) told him whether he remembered the time when they took refuge on the rock to rest there. In that place he forgot to inform him the event of the fish, and it was Satan that made him forget to mention it, and that the fish jumped into the sea and went away. The verse says:

" He said: 'Did you see, when we took refuge on the rock? Then verily I forgot (to tell you the jump of) the fish and nothing made me forget to mention of it but the Satan; and it took its way into the sea in a marvelous manner!'"

Maryam (Mary) [19:44]

يَا أَبَتِ لَا تَعْبُدِ اللَّهَ يُطِئُ إِنَّ اللَّهَ يُطِئُ كَانَ لِلرَّحْمَنِ



"O my father! serve not Satan: for Satan is a rebel against ((Allah)) Most Gracious.

MUHAMMAD HUSAIN TABA TABAI (AR)

In this verse and the verses connected to it, God describes the incident in which Hazrat Ibrahim who was endowed with Prophet Hood and powers of enlightenment and certitude speaks to his foster father (his uncle) about the idols. He then kept himself aloof from his uncle and his people and for this was bestowed with two sons Ismail and Ishaq His progeny wee given the Word of Truth and that they would be remembered for time in memorial.

God says, "O father! Indeed it has come to me of the knowledge that which has not come to you; so follow me: I shall guide you on the straight path.

O father! Do not worship the Satan; verily Satan was disobedient to the Beneficent (God).

The idolaters believe in idols (and Satan is one of them), and worship them, and the idols of the pious people and angels. The "Nahi" here is not to stop them from worshipping the idols but here it means to stop them from obeying the Satan. God says in verse 60 of Surah Yasin, "Did I not ordain for you O Children of Adam that you should not worship Satan?" Not worshipping Satan means not obeying the commands that he gives and the idols that he orders to worship other than God.

When he enjoined them to the Straight Path he informed him of the deeds that could harm his uncle. He said that idol worshipping was not a frivolous and impertinent deed that did not result in favor or loss but that it was a deed that could destroy or kill him. It makes Satan his benefactor and after this is done there is no hope for success. Neither well being nor benefit remains because of worshipping Satan (Only God deserves to be worshipped because all mercies revert to Him). Worshipping Satan leads to disobeying the Beneficent God.

He does not suggest anything that is acceptable to God but he creates temptations that lead to disobeying God and sins which lead them to punishment, or his desire to be worshipped distances them from the mercies of God. They then face the punishment of infamy, for he does not submit his worldly affairs to God by not recognizing Him. Satan becomes their benefactor and they become his friends and this leads to their destruction and death.

The verse seems to mean, O father! Do not obey Satan by submitting to idolatry because he disobeys God who is the merciful and kind. Satan urges people to sins and aloofness from God's mercy. I ask you not to obey Satan and indulge in sin. O father! I fear your infamy and that you may not receive the mercies of God. If you do not stop then you will have no protector but Satan and you will be a friend of his. He will ultimately become your lord.

What we understand from the explanation is that we should not worship Satan and we should not adopt his mischief as a way of life.

Secondly the name "Allah" has been replaced by the word "Rahman" in two places to denote the mercy of God. He is the one Who is full of mercy and grace, while the Satan urges people towards sin and it is correct to deny his commands. It is clear that we should restrain ourselves from deeds that deprive us of His mercy and are the cause of the fear and punishment.

Qur'an says, *The father said, Do you reject my gods O Ibrahim? I will stone you if you do not desist (doing so). So get away from me safely before I punish you.* As said in Majmaul Bayan inclination towards something is mirrored here.

"La Tamtah" means to negate something and stop doing it and "Arrajam" means to stone someone to death." Hajar" here means depart or leave or go away and "almali" means to a long period.

In the verse we find that Hazrat Ibrahim has been threatened within a death by stoning and this is the one and exile is killed. Azar wanted to force Hazrat Ibrahim away from himself in this way both physically and spiritually.

The Qura'n says, *"Ibrahim said, "Peace be on you! I will ask forgiveness from my Lord for you. Verily! He is most gracious upon me."*

The word "Aljafi" means very kind and most gracious. He who picks up the fruits of his well intended deeds as Raghif has described it. Hazrat Ibrahim spoke about that which had pained him from his father and Azar had erased the peace between them. He spoke through peace which denotes mercy and grace of God and promised him that he would ask for forgiveness from his Lord for him. Azar should stay aloof from those idols he invoked besides God. Azar however, asked Ibrahim to leave him alone forever.

"Peace" is the weapon with which Ibrahim tried to dispel the ignorance of his father (Azar) even after the man had threatened to kill by stoning and forced him away for telling the truth.

God says in verse 72 of Surah Furqan, "And those who bear no witness to falsehood, when they pass by vanity they pass it with dignity." And verse 63, God says, "And when the foolish address them (with bad words) they reply with mild words of gentleness."

The Salam of Ibrahim was a farewell as expressed by the words "before I punish you", Ibrahim was let off with the warning of being stoned by Azar and his people. Hazrat Ibrahim had promised to ask God for forgiveness even though Azar was an idolater. Qur'an records the words, "O father! Verily there has come to me of knowledge that which came not to you. So follow me. I will guide you to a straight path."

He said this when he was not sure that Azar was a Satan worshipper and he did not think that in his heart the man was an enemy of God. Had he known this he would not have said, "I fear". The idea he had was that Azar was ignorant and would accept the truth when it was revealed to him perchance he may deserve the mercy of God. In verse 99 of Surah Nisa God says, "For these there is hope that Allah will forgive them and Allah is ever oft-pardoning and oft- forgiving."

Ibrahim gently promised to ask for forgiveness from God because he was not sure about it for Azar. He had a hope because, "He is unto me ever most gracious."

In verse 41 of Surah Mumtahina God says, "Except the saying of Ibrahim to his father, "Verily I will ask for forgiveness for you but I have no more to do anything for you before Allah."

God confirms this in the verse 113 of Surah Tauba by saying, "It is not for the Prophets and those who believe to ask for Allah's forgiveness for the disbelieving pagans even though they are of kin, after it has become clear to them that they are the dwellers of fire." 114 "And invoking for his father's forgiveness was only because of a promise he made to him (his father). But when it became clear to him that the man is an enemy of Allah he dissociated himself from him. Verily Ibrahim was very tender hearted and patient."

Once Hazrat Ibrahim knew that Azar was an enemy of God he expressed abhorrence and aloofness from him for till then he had hoped that he would not turn out to be an enemy of God though he was an idolater. This cannot be but due to obstinacy and ignorance and God in verse 10 of Surah Mumtahina says, "O you who believe! Do not take My foes and yours for friends, offering them your love while they deny what has come to you of the Truth, driving the Messenger and yourselves out for believing in God, your Lord."

In verse 8, "God does not forbid you regarding those who have not fought you due to your religion, nor drove you out of your homes, if you show them kindness and be just to them; verily God loves the just ones."

Now whatever has been said about Hazrat Ibrahim's prayers for forgiveness for Azar was due to the promise he had made to him and he fulfilled his promise. He did so because religion did not ban this and he desisted from doing so when God ordered against it. Though it is not discerned from the verse, we have explained that this asking forgiveness was related to the fact that Azar was asked to repent from idolatry and believe the truth before it was done. *I will ask for forgiveness of my Lord for you.* Means that I will soon pray that He may not punish you in this world. The Term "I will ask" means I will soon ask God to give you the sense to repent and may He instill belief in you and then forgive you. It may be that this asking for forgiveness is related to belief and guidance.

Though this seems to be the best possible reason, but it too is far removed because of the words mentioned - the books says, "He is unto me the most gracious" and seeking enlightenment and guidance is better than seeking guidance. We should think about this point.

The prayer of Hazrat Ibrahim may also be taken to include the common idolaters as verse 36 of Surah Ibrahim says, "Ibrahim said, "Make this city secure and keep me and my sons away from worshipping idols. Lord they have led many people astray, then whosoever follows me is surely of me and whosoever disobeys me, then surely You are oft-forgiving, most merciful."

In the verse Hazrat Ibrahim says, "I withdraw from you all and what you call upon other than God, and I call upon only my Lord, haply in my prayer to my Lord I shall not be unblest." This promise to withdraw from Azar and the idols was to make him sincere in the eyes of god and to bring him closer to his Lord for he was sure that if he prayed with sincere intentions he would not be unblest.

"I shall not be unblest" is derived from his sincere intentions towards his lord. No one knows the unseen but God and so the believer remains in a state between fear and hope.

"So when he turned away from them and those whom they worshipped besides God, We gave him Ishaq and Yaqub and each of them we made a Prophet."

Ishaq has been mentioned here as an argument against the Israelis who believed in the Shijara or the family lineage. It is in this line of, though of course Ishaq is mentioned before Yaqub, that God promised to send umpteen Prophets and this is confirmed by the words, "Each of them we made a Prophet."

The words "And We gave them of our mercy" may be hinting towards the Imam as has been sent in verse 73 of Surah Anbiya that says, "And We bestowed upon them Ishaq and Yaqub. Each one We made righteous. And We made them leaders guiding (mankind) by Our command." Or through Ruhul Quds as has been said, "And We inspired them in doing good deeds, performing Salat and giving Zakat" The meaning is that this will soon transpire.

God says, "And We granted them of Our mercy and assigned to them a lofty tongue of truthfulness." The tongue is used to praise or criticize people and turning totally towards the truth guarantees the non existence of falsehood. "Al A'li" means God has blessed them with the best of honors.

MIR AHMED ALI (AR)

Refer to the commentary of Baqarah : 124 to 129; An-am: 74 to 87; Bara-at: 113 and 114 and Ibrahim : 35 to 41 to know about Ibrahim, particularly the fact that the parents of Ibrahim were believers, but Azar, the patriarch of his tribe and his uncle, was a disbeliever.

Aqa Mahdi Puya says:

In verse 84 of Shu-ara Ibrahim prays to Allah to appoint a truthful tongue for him in his latest generation. The earlier generation of Ibrahim, the Israelite branch, in which many prophets of Allah were appointed, had not been selected by Allah, after prophet Isa to be honoured with prophethood. The Ismaelite branch, his latest generation, began with the Holy Prophet and continued through Ali ibn abi Talib upto Imam Mahdi al Qa-im. See commentary of al Baqarah: 124. The mood and manner of this prayer is also present in his prayer mentioned in al Baqarah: 127 to 129 and in the prayers of Is-haq and Yaqub and other prophets of Allah-the appointment of a truthful tongue to represent them all.

Is aliyyan, in verse 50, an adjective qualifying the tongue, or the second object of the verb ja-alna? However, unless a particular person is implied by the truthful tongue, aliyyan does not belong here. Therefore it must be read as "the truthful tongue", the sublime and exalted Ali ibn abi Talib; or Ali be taken as a proper noun.

There is no difference between these two alternatives because he was not only Ali by his name but also, in all aspects of his personality, he was ali in the real sense of the adjective. He was created ali by the aliyul ala, the highest high, the Lord of the worlds. As the gate to the city of knowledge (the Holy prophet) he was the "truthful tongue" of all the previous prophets of Allah, because whoever represents the Holy Prophet represents all the prophets of Allah. Therefore he is rightly known as the kitabullah al natiq, the speaking book of Allah.

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

Verses 43-44

After that, Abraham (a.s.) invites 'Āzar, with a clear logic in order that he follows him (a.s.) in that matter. He (a.s.) says:

" O my father! There has come unto me of knowledge which has not come unto you, so follow me, I will guide you on a right path."

That is, I have got a lot of knowledge by means of revelation, and I can say with certainty that I will not go on a wrong way, so I will never invite you unto a wrong way. I desire your felicity and your happiness, then accept my invitation to become prosperous, and, by paving this straight path, to reach the ideal destination.

Then, in the next verse, Abraham combines this positive aspect with the negative aspect, and the consequences that the opposition with this invitation produces, and says:

" O' my father! Serve not Satan. Verily Satan is disobedient unto the Beneficent (Allah)."

The objective meaning of "Serve not Satan" is the same as obeying and following Satan which causes man to become its servant and slave.

Of course, it is evident that the purpose of service, here, is not a service in the sense of prostration, prayer, and fasting performed for Satan, but it is in the sense of obeying and following the command of Satan which itself is counted a kind of service.

The meaning of 'worship, or service' is so vast that it encompasses even the listening to the sayings of a person with the intention of acting accordingly, and also putting the rule of a person to order, is counted a kind of worshipping him.

It has been narrated from the Prophet of Islam (S) who said:

He who listens to a speaker (willingly), he has worshipped him. Then, if the speaker speaks from the side of Allah, the one has worshipped Allah, and if the speaker speaks from the side of Iblis, the one has worshipped Iblis.
(Safinat-ul-Bihar, vol. 2, p. 115)

However, Abraham wants to teach this fact to his father (uncle) that no one can live without having a path, a policy. It may be either the path of Allah and the straight way, or the path of Satan, the disobedient, the astray. In this course, man should think correctly, take a decision for himself, and, far from bigotries and blindly followings, choose his good and benefit.

Ta-Ha [20:120]

فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا آدَمُ هَلْ أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا

يَبْلَى ﴿١٢٠﴾

But Satan whispered evil to him: he said, "O Adam! shall I lead you to the Tree of Eternity and to a kingdom that never decays?"

MUHAMMAD HUSAIN TABA TABAI (AR)

Then Satan whispered to him saying, *O Adam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away.*

This verse refers to the entry of Adam and Eve into Paradise and the temptation by Satan due to which they had to leave the place. It then hints at God's first religious edict that those who follow His commands will benefit welfare and those who disobey His orders will be cursed.

This incident has been recorded in both Surah Baqarah and Surah A'raf. The worldly state of man is detailed and that God had made mankind the best of all creations, bestowing immeasurable boons and grace upon him, and gave him Paradise to reside in. They were asked to avoid things that would lead to this temporal world by obeying their desires. Mankind was made to swear an oath that he would never forget God and never obey the Satan. God asked humans not to follow Satan who adorns this world for them. Those who attach themselves to this world and Satan live only to fulfill their desire, and when he does this by accepting Satan in place of God the world and its hardships are revealed to him. The boons are slowly confiscated and when he tries to acquire something else, it goes beyond his reach. His hardships become more severe each day. He cures one malady only to replace it by another more serious one and in the end he is asked to get away from God's sight.

In the example of Hazrat Adam God shows that he was given Paradise as a station or respect and dignity till the event took place. This incident is before any religion, and had been imposed on mankind. His Paradise was a paradise in purgatory. He was advised and not commanded, but since he disobeyed the advice he was subjected to God's displeasure and this was the first religious punishment detailed in Surahs Baqarah and A'raf.

Satan means evil and it is due to his mischief that he has been called Iblis. The Tree of Paradise is that from which Adam was restrained by God. Al A'bli" means to waste away or become old or just opposite new.

It is said that the fruit of this tree granted immortality to the eater and "Mulk" here means kingdom that will never decay or be destroyed. It is ancient in the sense that time does not affect it. We can thus say, Iblis said, *Shall I lead you to a Tree and a kingdom that will never waste away.* It refers to immortality and a never ending kingdom. His words "La Yali" denotes benefits and is not used for stress as has been discerned and said by some people.

Verse 20 of Surah A'raf is the proof of what I have discussed above. It says, Satan said, "your lord did not forbid you this tree save you should become angels or one of the immortals." This verse may also be interpreted as speaking about an immortal life and a never decaying kingdom.

The words, "And indeed We made a covenant with Adam before, but he forgot, and We found no firm will power in him." This refers to the agreement that Adam would not eat the fruit of that tree.

Tafsir Qummi has quoted an Imam through Jameel bin Daraj and he says,

I asked how Adam was held responsible He had not forgot and how could he forget when he always remembered it - but Iblis said to him, " The Lord did not forbid you this tree save you should become an angel or one of the immortals."

This is the opinion of the person who believes that Adam had committed an oversight in its full connotation but Adam had no intention of disobeying God or sinning and some scholars of Islam have denied this. The Hadith related by Hamza Thumali from Imam Sadiq seems to be weak.

The Imam is quoted to have said,

God had taken a covenant from Adam that he should not go near that tree. Then came the time known to God that he would eat from that tree because he forgot. God said, *Indeed we made a covenant with Adam before, but he forgot and We found no firm will power in him.*

These are the words of Ibn Abbas, originally recorded in Durre Manthur from Zubayr bin Bakar and in Mubighat, to have said,

I asked Umar bin Khattab about the words, " O you who believe! Ask not about things which if made plain to you may cause you trouble'. He said, "Some people of the Muhajirs had something in their lineage. One day they said, "By God we befriend the fact that God has revealed the Qur'an according to our heritage." It was then that this verse was revealed."

He then told me "Your friend Ali Ibn Abi Talib is a pious person but I fear that he may fall prey to self aggrandizement. By God I do not say that he is not just and that he has disobeyed during the time of the Messenger; not even Abu Jahal's daughter whom he wanted to marry despite having Fatima "I said God has said about the oversight of Hazrat Adam, "We found on his part no firm will power." My friend did not decide to disobey the Messenger but no one has the power to remove the thoughts that arise in the heart. the ordained person realizes the status of an idea not liked by God he restrains.

He said, "O Ibn Abbas, if a person enters the sea with you on an assumption and reaches the deep parts then he realizes and refrains." He has based his assumption on the premise that inclination means the decision to commit sin. Adam did not remember his covenant while he ate the forbidden fruit and he did not decide to sin so he did not sin. Yes, he went against God's command because Satan told him, "God did not forbid you to eat from that tree but that you would become like an angels or one of the immortals." Now these explanations are far removed from the actual meanings of the verse and Ibn Abbas is a much greater person to be involved in such interpretations.

It is Masur bin Makramah who is credited with the Hadith that the Messenger was upset with Hazrat Ali because the latter wanted to marry Abu Jahal's daughter while he was married to the Messenger's daughter Fatima. This is recorded from him in Sahih Bukhari and Sahih Muslim.

It says, "Ali sent his wish to marry Abu Jahal's daughter, when Fatima daughter of the Messenger was married to him. She came to the Messenger and said, that your people say that you are never angry regarding your daughters! This Ali wants to marry Abu Jahal's daughter. Masur says, "The Messenger said, "Indeed Fatima is the light of my heart and I do not want that you put her to test. The daughter of the Messenger cannot live under the same roof with the daughter of an enemy of God."

If we believe this Hadith then the fault will seem to lie with the Messenger but this seems to go against the directive of the Qur'an that permits a person to have three or four wives.

This verse has neither been over ruled nor edited by another verse. There is no cause to show that this was a special instruction in regard to Hazrat Fatima Zehra or that this verse had no been propagated earlier. **This Hadith seems to have been concocted only to tarnish the image of Hazrat Ali.** The Messenger had always been free of mistakes even in the days before he declared his ministry. This Hadith purporting the error of Hazrat Ali is against those that confirm his infallibility like the Hadith Saqalain or Hadith Manzila or "Ali is with the Truth and the Truth is with Ali", etc.

In Kafi and Allalus Sharaih, Jabir bin Yazid narrates that Imam Sadiq explained the verse "And indeed We made a covenant with Adam before, but he forgot, and We found on his part no firm will power", saying,

Adam was a party to the covenant about Muhammad and his infallible progeny, but he forgot and he did not do so internationally. He is called "Ululazm" because he made covenant for Muhammad and his infallible progeny.

This Hadith is connected with the Hadith in Kafi from Zurara who quoted Imam Sadiq about the Hadith that a covenant was taken from Adam and all the would be Messengers of God about His omnipotence, and Adam was found weak in his will power even though he was not intentionally disobedient. This is what this verse is all about.

This meaning is not Tafsir but an interpretation of hidden facts but has come as Tafsir in some commentaries like this Hadith of Jabir. Some Hadith have been declared as doubtful and some have been taken from the Imam and have been made part of the verse but this would be innovation as recorded in Manaqib.

Imam Muhammad Baqir has said, *“Indeed before the word, We had taken a covenant from Adam regarding the Holy Messenger and the infallible Imams.”*

There are other Hadiths too about the succession of the Ahlulbait.

Ibn Abi Sheba is recorded in Durre Manthur, together with Tibrani, Abu Nayim and Ibn Marduia that Ibn Abbas narrated

The Messenger said, “He who follows the Book of God in this world is guided by God and will be exempted from accounting on the Day of Judgment. God says, “Whoever follows My guidance shall neither go astray, nor fall into distress and misery.”

“neither go astray” is about this world, and “nor fall into distress and misery” is about the hereafter. the commentary on the previous verse confirms this.

The words “for him is a life of hardship” has been explained in Majmaul Bayan to mean the punishment in the grave. It has been confirmed by the hadiths of Ibn Masud, Abu Saeed Hazari and Suddi. Abu has explained it in another was. Abu Baseer is recorded in Alkafi that he heard Imam Sadiq say,

Anyone who believes and is wealthy but dies without performing the Hajj then God will raise him as blind.

He asked “Praise the Lord blind?” The Imam answered, “Yes, God will make them blind for the straight path.” Or that they will find the truth and the right path.

A similar Hadith is there in Tafsir Al Qummi from Muawiya bin Ammar and Saduq has narrated the same in an authoritative manner from Imam Sadiq. As per the Hadith they will be blind to the right path that takes us to salvation and we have read this in the commentary of the verse.

MIR AHMED ALI (AR)

Aqa Mahdi Puya says:

Adam was advised not to approach the tree if he wanted to live in the blissfulness he was in, otherwise he would have to leave it and go into the world to face its hardship and its tests and trials. Adam apparently chose the life of the world. See commentary of Baqarah: 30 to 38; Araf: 11 to 25; Hijr: 28 to 42; Bani Israil: 61 to 65 and Kahf : 50.

All his needs and comforts had been provided for in the life of bliss Adam and Hawwa were living in, but there is no mention of the heavenly bliss (the nearness and the pleasure of Allah) described as the greatest enjoyment in verse 15 of Ali Imran and verse 72 of Bara-at. Shaytan had no idea of such a place.

He only saw the comforts of the place Adam was inhabiting and, out of spite and vengeance, decided to take him out from there and throw him in the land of test and trial, toil and hardship. Those who fail to understand the story of Adam should study the following facts to have a clear view:

Adam and his progeny were sent in this world to fulfil the covenant they made with Allah. For those who followed the guidance sent down by Allah it was a blessing.

Adam was created to represent Allah on the earth as His vicegerent (Baqarah: 30). His stay in the place of bliss (not the paradise) was temporary. Adam was not a weak-willed being who even was not able to control himself when Shaytan lured him through his wife. Certainly Allah would not choose such a weakling as His vicegerent whom the angels had to accept as their superior (Baqarah: 31 and 32). Allah has created man in the best mould (Tin: 4), and on account of this superiority He commanded the angels to prostrate before Adam (Baqarah: 34).

Ibrahim was chosen as an Imam for the whole mankind when he passed the test (Baqarah: 124). Adam established his superiority over the angels when he displayed the knowledge of the names Allah taught to him (Baqarah: 31). Adam also passed the test. Therefore the behaviour of Adam should be understood in the light of the test after completion of which he was appointed as the vicegerent of Allah. Verses 40 and 42 of Hijr; 65 of Bani Israil; 51 of Maryam and 33 of Ahzab assert that Shaytan has no authority over those servants of Allah who have been freed from the taint of evil and purified; and Adam was one of them, so there was no question of Shaytan misleading Adam after he was selected as the vicegerent of Allah. As Imam Ali bin Musa ar Ridha has pointed out these events (of test and trial) took place in the place of bliss where Adam was not yet aware of the names, therefore was not yet chosen as the vicegerent of Allah.

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

Verses 120-121

Another name of Iblis is Satan, as the holy Qur'an says: "...They all prostrated except Iblis, ..." and "Then Satan whispered (evil suggestions) to him, ..."

It was before the rank of prophethood that Adam was whispered evil suggestions to. (At-Tafsir-ul-Kabir, by Fakhr-RAzi)

Sayyid-ibn-TaAwus in a delicate statement says that, at first, Satan came to Adam with the claim of guidance and said: "O Adam! Shall I guide you...a", and then he (Satan) caused them both to fall by deceit. (Sura Al-'A'raf, No. 7, verse 22)

Now, woe unto us! For, Satan comes to us from the beginning with the intention of deceiving us. The Qur'an says: "He said: 'Then by Your Might I will surely make them live an evil life, all'. (Sura Suad, No. 38, verse 82)_

However, Satan had decided to be an enemy of Adam, therefore he did not sit still, and, as the verse says:

" Then Satan whispered (evil suggestions) to him, saying: 'O Adam! Shall I guide you to the Tree of Eternity and to a kingdom that never decaysa"

In fact, Satan thought to what the willing of Adam was and he found that he wished an eternal life and reaching to an imperishable power. Therefore, in order to drive him to disobeying the command of Allah, he makes use of these two factors.

Finally, what should not be done was done. The verse in this regard, and that why their heavenly clothes wholly collapsed, says:

" So they both ate of it (the forbidden tree), then their shameful parts became exposed to them, ..."

When Adam and Eve saw that event, they immediately made clothes for themselves out of the leaves of the trees of Heaven to cover the shameful parts of their bodies. The verse continues saying:

"...and they both took to stitching upon themselves leaves of the Garden. ..."

Yes, at last, Adam disobeyed his Lord and was deprived from His reward. The verse says:

"... And (thus) Adam disobeyed his Lord, and went astray."

Al-Hajj (22:3)

وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي آلِهَةٍ بَغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَانٍ مَّرِيدٍ



And yet among men there are such as dispute about Allah, without knowledge, and follow every evil one obstinate in rebellion!

MUHAMMAD HUSAIN TABA TABAI (AR)

And among mankind is he who disputes about Allah without knowledge, following every rebellious Satan.

The evil character of the people of Egypt has been described in these verses. They either denied the Truth or were doubtful about it. These verses describe their conditions and their waywardness. The believers have been described as those who are guided in this world and will benefit the graces in the hereafter.

God says that they are evil bent upon fighting the Truth and are totally devoid of well being. The word "Mujadila" means to argue against God without having any knowledge and to insist on ignorance.

God says, "Follows every rebellious Satan", and this depicts their evil belief, and then it says that the man talks without having any knowledge about God, and insists upon his ignorance. He is full of evil ideas and practices them. Satan misleads mankind towards evil, so man takes to him, and obeys all that Satan suggests.

The word "Al Kalima" means that man prescribes no limits when he obeys Satan . this is the same as in verse 146 of Surah A'raf that says, " but if they see the way of error , they will adopt that way. That is because they have rejected our signs and were heedless to them."

MIR AHMED ALI (AR)

The devils among the spirits and the devils among men belong to the same category.

This verse refers to those who dispute about Allah without knowledge, and to those who blindly follow those who have rebelled against Allah and His laws. On account of ignorance they identify themselves with their false leaders and defend their wicked and evil conduct and false claims. Those who have harassed and persecuted the prophets of Allah and the holy chosen Imams are in fact the devils among men. They always deserted the Holy Prophet in the hours of trial, engineered schemes to prevent his true message and declarations from reaching the people and taking the course of history, deprived his daughter, Bibi Fatimah, of her rights and privileges, oppressed and killed the Imams of his Ahl ul Bayt, and persecuted the true followers of the Holy Prophet and his Ahl ul Bayt.

Aqa Mahdi Puya says:

This verse refers to those who dispute about Allah, His attributes, His actions, His laws and His authority on the basis of conjecture and follow every rogue and ruffian who has rebelled against Allah.

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

Since, in the former verse, there was an illustration of the general fear of people which will occur at the time of the earthquake of the Resurrection, this verse speaks about the circumstances of some unaware group of people who are neglectful of such a great event, the Resurrection. The verse in this regard says: "*And among people there are such as dispute about Allah without knowledge, ...*"

Sometimes there are some people who dispute against the principle of monotheism, the Oneness of the Truth, and about the subject of polytheism, and sometimes they dispute about the Power of Allah in giving life to the dead and making them alive again for the Resurrection. In any case, they have no proof for their sayings.

Then, the verse adds that such people, who follow no logic and knowledge, obey every rebellious and disobedient Satan.

It says:

"... and follow every rebellious Satan."

They follow not only one Satan, but also they follow all Satans whether they are human or jinn, each of which have a different plan, program, plot, and device by itself.

Al-Hajj (The Pilgrimage) [22:52]

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي
أُمِّيَّتِهِ فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ وَاللَّهُ

عَلِيمٌ حَكِيمٌ ﴿٥٢﴾

Never did We send an apostle or a prophet before thee, but, when he framed a desire, Satan threw some (vanity) into his desire: but Allah will cancel anything (vain) that Satan throws in, and Allah will confirm (and establish) His Signs: for Allah is full of Knowledge and Wisdom:

MUHAMMAD HUSAIN TABA TABAI (AR)

Never did We send a Messenger or a Prophet before you, but; when he did recite the revelation, narrated or spoke. Satan threw (some falsehood) in it. But Allah abolishes that which Satan throws in. Then Allah establishes His Revelations. And Allah is all knowing. All wise.

The word "Tammanna" here means the fate of man which is either established or has a possibility of being established, like a beggar becoming philanthropic or a man without children of becoming a father. It may also be the hope of a person to be secure eternally and that he may never be annihilated or the hope that he may have two hands with which he can fly and these are the day dreams that he hopes for. Though it means fate it is also used to denote the Qira'at or style of rendition of the Qur'an. At times the evil temptations of the Satan interfere into a man's fate and convert his deeds to sins.

In the first instance the word "Tammanna" means that the man's heart accepts Satan's interference.

The verse further says that never did God send a Messenger or a Prophet but that Satan interfered in his ministry and the fulfillment of his Message. This led to the unjust and the mischievous openly defying the Messenger or the Prophet and try to thwart his propagation of truth. God however, dispels the mischief created by Satan and establishes the Truth.

The second interpretation of the word means that Satan instills temptations in a man's heart and they create obstacles in the fulfillment of a Prophet or Messenger's mission. They destroy the belief and certitude of the believers but God erases, destroys or dispels their mischief when the believers or Prophets of Messenger recite His words and so he dispels all doubts.

There is a difference between the meaning of a Prophet and a Messenger and as has been said, "the Messenger is appointed by God and preaches and a Prophet is one who preaches as well as reforms. If this was not the case then the word "No Prophet" would be mean no prophet other than the Messenger who was not ordained to preach and this negates the words "We did not send".

I have presented the discussion on the Prophets in another part of the book wherein I have stated that the Messenger is the one to whom the angels bring the revelations; he sees them and talks to them. But a Prophet is one who is ordered in his dream. This contention is amply proven by verse 95 of Surah Isra that says, *Tell (them) O Messenger, If there were on the earth angels walking about in peace and security, We should certainly have sent down for them from the heavens an angel as Messenger.*

- As is known about Messenger ship and Prophet hood, the Messenger of God is a person who brings new laws and the Prophet is one who maintains the laws of the previous Messenger.
- We have already proven that there are 5 great Messengers who brought new laws like Hazrat Nuh, Hazrat Ibrahim, Hazrat Musa, Hazrat Isa and our Messenger Muhammad Mustafa.
- It is also said that a Messenger is he who brings a book from God and a Prophet does not have a book or we may say
- the Messenger is an apostle with the book and preaches and practices it but a Prophet is one who preaches and practices the book of the Messenger.
- These two assumptions are like the previous one.

God said, But Allah abolishes that which Satan throws in. Then establishes His revelations

Some people opine that the stress is on the revelation from the unseen and it has been brought to note by the word "Jalala". The permissions and denials are connected with a person who cannot create and this is the reason that the name Allah is mentioned twice instead of His qualities.

Similarly "Satan" has been mentioned twice stressing that none should pay heed to Satan though he stands against Allah.

The piety and innocence of the Messenger remains intact and it negates the purpose of this Hadith. Even if we take it to be true then even we will have to concur that his character is unblemished so the Hadith that is connected with the Messenger in this regard is untrue. Ignorance is evil and abhorrent. And the verse amply proves it so. God's message is never frivolous and Jibril does not bring such messages because ignorance is disbelief and it is outside Islam, though it exists for long.

It has been rumored that the Messenger had prostrated and so others followed suit. He was not admonished so he remained ignorant till Jibril appeared and asked him to repent through this Surah reciting two verses twice but he (The Messenger) remained adamant on his ignorance. Then Hazrat Jibril asked him to desist. After this is quoted the verse which according to them proves that Prophets and Messengers too are fallible and prone to mistakes.

"Never did We send a Messenger or Prophet before you, but when he did recite the revelation or narrated or spoke, Satan threw some falsehood into it." But this proves the Hadith to be untrue because here it says that Satan prevented the apostles from doing their duty." And they did so unknowingly.

What this Hadith seems to purport is that Satan was able to make the Messenger commit a mistake, and that too in ignorance, but this is incorrect for this does not prove the innocence and piety of the Messenger. Had it been possible for the Satan to include or insert his words within the words, then the word of God would not be free of mistakes and then it would be correct to say that some of the verses are the revelation of Satan as has been assuaged about this verse being discussed; and which has been termed as Hadith Farniq.

Jibril brought it but it contained the words from Satan. Some of his insertions are manifest and others are hidden. Then it is also said that Hadith Farniq is not the word of God because the words of Satan deny idolatry and hide his insertions. This also insinuates that the verses of the Qur'an are not free from the insertions of Satan. If all this is true then there can be no certitude about the book of God and the claim to Prophethood and Messengership will be nothing but a farce.

MIR AHMED ALI (AR)

To confuse people so as to make them misinterpret the verses of the Quran Shaytan plants doubts in their minds about the Holy Prophet and the words of Allah he recited. Some translators and commentators have drawn misconceived and mischievous conclusions to belittle the high status of the Holy Prophet in order to bring him on the level of those ordinary men whom they accept as their leaders, mentioned in Qasas: 41. Please refer to the commentary of Bani Israil: 71.

Aqa Mahdi Puya says:

Some pagans and hypocrites planned secretly to recite words praising idolatry alongside the recitation of the Holy Prophet, while he was praying, in such a way that the people would think as if they were recited by him. Once when the Holy Prophet was reciting verses 19 and 20 of Najm one of the pagans recited: "Tilkal gharani-ul ula wa inna shafa-atahuma laturja"-(These are the lofty (idols), verily their intercession is sought after.) As soon as this was recited the conspirators shouted in delight to make the people believe that it was the Holy Prophet who said these words. Here, the Quran is stating the general pattern the enemies of the messengers of Allah followed when they were positively convinced that the people were paying attention to the teachings of the messengers of Allah and sincerely believing in them. They would mix their false doctrines with the original teachings so as to make the divine message a bundle of contradictions. This kind of satanic insertions are referred to in thus verse, and it is supported by Ha Mim: 26. It is sheer blasphemy to say that satanic forces can influence the messengers of Allah. The Quran has repeatedly asserted that Shaytan shall have no authority whatsoever over the purified servants of Allah. Please refer to the commentary of Ibrahim: 22 and Nahl: 99 and 100 according to which Shaytan has no authority over the purified servants of Allah.

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

There are some believers with whom Satan contacts but they immediately understand it and banish him, while there are some others that Satan is always with them, as the Qur'an says: "... for him a Satan, so he becomes his associate." Sura Az-Zukhruf, No. 43, verse 36

In view of the fact that in the former verses the speech was about the effort and endeavour of the pagans to wipe out the religion of Allah and they used to mock and ridicule it, too, in the verses under discussion the Qur'ān warns that these plots of the opponents are not something new and these satanic vain temptations have ever existed in the way of the prophets. It says:

" And We did not send before you any messenger or a prophet but when he desired, the Satan threw (some vanity) into his desire; ..."

But Allah never left His Messenger alone with the rush of these satanic vain temptations, and He vanished them all, and then, He strengthened His signs.

This deed is very easy for Allah to do, because He is All-Knowing, All-Wise, and He is completely aware of all these plots and plans, and He knows well how to nullify them. The verse continues saying:

"... but Allah will cancel anything (vain) that Satan throws in, then Allah does establish His signs, and Allah is All-Knowing, All-Wise."

Al-Hajj (The Pilgrimage) [22:53]

لِيَجْعَلَ مَا يُنْقِى الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِمْ
مَّرَضٌ وَالْقَاسِيَةَ قُلُوبُهُمْ وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ



That He may make the suggestions thrown in by Satan, but a trial for those in whose hearts is a disease and who are hardened of heart: verily the wrong-doers are in a schism far (from the Truth):

MUHAMMAD HUSAIN TABA TABAI (AR)

That He (God) may make what is inserted by Satan a trial for those in whose hearts is a disease and whose hearts are hardened. And certainly, the wrongdoers are in an opposition for –off (from the Truth)

The disease in the heart is due to not using their intelligence to accept the Truth and thus they fall prey to whims and doubts. The hardening of the heart is due to the contamination in it. A hardened heart prevents a person from being humble, kind, helpful and loving. A sick heart is always unable to acknowledge the Truth. The same is the case with the contaminated heart both of them accept Satanic temptations readily.

The interference of the Satan contaminates the deed of truth and obstructs the work of the Prophets and the Messengers but they themselves are not affected. Nothing takes places without the permission of God but Satan's temptations are used by God to test those who claim they believe. He who is independent and guided on him depends the choice of righteousness and evil. Satan does not dare mislead the believers. The evil that a person does is due to the contamination of his own heart but the purpose of God is to dissuade a stray person from evil and bring him in to light.

In Surah Isra verse 20 the book says, "To each; these as well as those We bestow the bounties of Your Lord. And Bounties of your Lord can never be forbidden." What this verse means is that Satan tries to obstruct the work of the Apostles of God. The verse speaks about the extreme opposition and the unjust are those who doubt and disbelieve. Trial here means a tribulation of those who take up waywardness due to the contaminations and hardening of their hearts together with vanity and ignorance.

MIR AHMED ALI (AR)

Shaytan- Verse 43

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

Satan's temptations are as a means for testing the hard-hearted and sick-hearted persons. The spiritual sickness and hard-heartedness are usually some suitable grounds for falling into the snare of seditions and temptations. These satanic plots of the opponents are always used for the examination of both the aware believers and the obstinate disbelievers. That is why the Qur'an says:

" So that He may make what the Satan casts a trial for those in whose hearts is disease and those whose hearts are hard, ..."

Then the Qur'ān implies that the cruel oppressors have abided in a serious hostility and opposition while they are far from reality and the Truth. The verse continues saying:

"... and verily the unjust are in a deep opposition."

AL-NOUR (THE LIGHT) [24:21]

﴿يَتَّبِعُهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ وَمَنْ يَتَّبِعْ خُطُوَاتِ
 الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ
 وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَنْ يَشَاءُ
 وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢١﴾

O you who believe! follow not Satan's footsteps: if any will follow the footsteps of Satan, he will (but) command what is shameful and wrong: and were it not for the grace and mercy of Allah on you, not one of you would ever have been pure: but Allah purifies whom He pleases: and Allah is One Who hears and knows (all things).

MUHAMMAD HUSAIN TABA TABAI (AR)

Allamah Taba Tabai (AR)

2:208 – 2:210

These three verses, together with the four that follow them, guide us as how to preserve religious unity in human society: To enter into total submission, to limit oneself to the word spoken by Allah and to that deed whose path is shown by Allah. They declare that religious unity was never disintegrated, nor was the happiness of both worlds turned into misery with disaster visited upon the territory of a people, except when they left submission, manipulated the signs of Allah by altering them and putting them into the wrong place. This had happened to the children of Israel and other people, and will surely happen to this ummah also. But in the end Allah promises them His help, Surely the help of Allah is near.

Again, as the hearers are already believers the submission called for means total submission to Allah after believing in Him. Hence the word wholly in the translation. It follows that believers must submit all their affairs to Allah, they should not decide themselves what was good for them and what was not, they should not prepare or select any path for themselves without the guidance of Allah and His Apostle. They must remember that no people were destroyed except that they followed their own views and desires, and talked without true knowledge; and no people forfeited the right of life and happiness except that they became disunited.

It is clear from the above that following the footsteps of Satan does not mean following him in all the falsehood which he invites to, because a believer cannot follow Satan in all satanic schemes. Rather, it means to follow him in the matters of religion. Satan furnishes some paths of untruth with the signposts of truth; in this way, he puts into religion what is not from religion. Thus, a believer is deceived into following that path without realizing his error.

One way of becoming aware of such an interpolation is to find out whether Allah and His Apostle have ever mentioned it in their teachings of the religion.

The context and words of the verses also show what has been explained above. "Footsteps" are found in a trodden path. The believer is proceeding on that path; therefore, it must be the path of true religion. But Satan has put his marks thereon. So, the footsteps of Satan should refer to Satanic ways within the highway of true faith. The believer is obliged to enter into submission. Therefore, wherever he proceeds without wholly submitting himself to Allah and His Apostle, it must be in the footsteps of Satan. If he goes on to that path, he is following Satan's footsteps.

This verse is similar to some others. For example: O men! Eat of what is in the earth lawful and good, and do not follow the footsteps of Satan; surely he is to you an open enemy. He only enjoins you evil and indecency, and that you should say against Allah what you do not know (2:168-169); O you who believe! Do not follow the footsteps of Satan; and whoever follows the footsteps of Satan, then surely he enjoins indecency and evil. (24:21); Eat of what Allah has given you and do not follow the footsteps of Satan, then surely he enjoins indecency and evil. (24:21); Eat of what Allah has given you and do not follow the footsteps of Satan; surely he is your open enemy. (6:142). The difference between the verse under discussion and those quoted above is that this verse addresses the group as a whole, as it contains the word *kaffatan* (all, wholly, but those other verses are general. Accordingly, this verse implies the same meaning as the verses, And hold fast by the cord of Allah all together and be not divided. (3:103); And surely this My path is straight one, so follow it; and do not follow the (other) ways, for they will scatter you from His path. (6:153).

The verse implies that Islam guarantees that it contains all kind of laws and knowledge which are needed by the human beings for their welfare and good.

(After quoting several traditions – 2:168) The traditions, as you see, interpret the footsteps of the Satan as the deeds supposed to bring one nearer to Allah, while in fact they are not so, because the shari'ah does not recognize them as we have explained above. Of course, as for the divorce, etc. (mentioned in the second tradition), there is an additional reason for the invalidity of such oaths; and that is making it conditional on some contingency in future; and it is against the principle of immediate and unconditional effecting of such transactions. (It is a topic of jurisprudence.)

Oath in the name of other than Allah refers to an oath which has no validity in the shari'ah, and to swearing by what Allah has not sworn by and to which He has given no excellence.

'Abdu 'rRahman says: "I asked Abu 'Abdillah about a man who vowed to slaughter his child. He said:

That is from the footsteps of the Satan.
(atTahdhib)

Mansfir ibn Hazim said: "Abu Abdillah (AS) said to me: 'Have not you heard about Tariq? Verily, Tariq was a cattle- dealer in Medina. He came to Abu Ja'far and said: "O Abu Ja'far! I have taken an oath by divorce (of my wives), emancipation (of my slaves) and vow." Thereupon, (Abu Ja'far, a.s.) said to Him: "O Tariq! verily this is from the footsteps of the Satan."

Abu Ja'far (AS) said:

Every oath taken in the name of other than Allah, is from the footsteps of the Satan.
(alAyyashi)

as-Sadiq (AS) said:

When a man takes oath for not doing a thing while what he has sworn against, its doing is better than its leaving then he should do that which is better; and there is no penalty on him; surely it (i.e., such oath) is only from the footsteps of the Satan.
(alKafi)

The author says: The traditions, as you see, interpret the footsteps of the Satan as the deeds supposed to bring one nearer to Allah, while in fact they are not so, because the shari'ah does not recognize them as we have explained above. Of course, as for the divorce, etc. (mentioned in the second tradition), there is an additional reason for the invalidity of such oaths; and that is making it conditional on some contingency in future; and it is against the principle of immediate and unconditional effecting of such transactions. (It is a topic of jurisprudence.) Oath in the name of other than Allah refers to an oath which has no validity in the shari'ah, and to swearing by what Allah has not sworn by and to which He has given no excellence.

alBaqir (AS) said about the words of Allah, And the parable of those who disbelieve is as the parable of one who calls out...:

That is, their likeness when you call them to the faith is like the caller who calls out to the cattle which understands nothing other than hearing a voice.

MIR AHMED ALI (AR) AND AQA MAHDI PUYA (AR)

Verse 11

The particular incident referred to here occurred on the return from the defensive expedition of the Bani Mustaliq in 5-6 Hijra. At one of the halts, A-isha, the Holy Prophet's wife, withdrew from the camp to cleanse herself in the nearby desert. There she lost her necklace. As it was dark there she took time to discover it. In the meantime the march was ordered. As her litter was veiled, it was not noticed that she was not in it. When she returned to the camp, she could do nothing but wait. She fell asleep. Next morning she was found by Safwan who had been left behind to pick up anything inadvertently left behind. He put her on his camel and brought her, leading the camel on foot. This episode furnished some malicious enemies of the Holy Prophet, particularly the hypocrites, with an opportunity to raise a scandalous storm in order to hurt the feelings of the Holy Prophet. The ringleader among them was the chief of the Madina hypocrites, Abdullah ibn Ubay. Mistah, her uncle, also helped him. Ibn Ubay is referred to as the man who "took on himself the lead among them" to spread the scandal.

Ali ibn abi Talib knew that it was an obvious lie (as said in verse 12), concocted to hurt the Holy Prophet, so he asked Burayrah, the maid of A-isha, to tell the mischief-makers the truth about her mistress. On Burayrah's report the scandal was diffused.

For verse 13 refer to the commentary of verse 4.

Mistah was a sahabi (companion) of the Holy Prophet but because of his role in the incident he was punished by the Holy Prophet. It shows that every sahabi was not righteous. According to Allah's law (indallah) four witnesses have to be produced even if the accusation is true.

People may think it is an insignificant matter to speak lightly of something which damages a person's character or reputation, but with Allah it is a most serious matter in all cases, particularly when it involves the honour and reputation of pious men and women.

Dissemination of scandalous news and gossip is a wide-spread social evil. In modern times it is carried out through books and magazines.

For thorough purification see commentary of Ahzab: 33 and for partial purification verse 26 of this surah.

Verse 22 refers to Abu Bakr, the father of A-isha, and Mistah, his cousin. Abu Bakr was given ample means by Allah. He used to support Mistah, but after this incident he withdrew his help. According to the highest standards of Islamic ethics, as said in this verse, a truly generous patron should not, in personal anger, withdraw his support even from a delinquent if he is in need. The general application holds good for all time. Those who desire that Allah should forgive their faults must be forgiving and merciful in their dealings with men who have wronged them.

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AYATULLAH SAYYID KAMAL FAQIH IMANI AND A GROUP OF MUSLIM SCHOLARS

The Arabic word /khtuwat/ is the plural form of the word /khtuwat/ that means 'step'. The Holy Qur'an has used the phrase /khtuwatis saytan/ ('the footsteps of the Satan') when it is the matter of calumny and lust, in order to indicate that Satan encourages man step by step to do some sins.

Though these verses do not follow the subject of 'ifk, they complete the content of that matter. It is a warning for all believers that evil thought and deeds sometimes penetrate gradually and invisibly. If they are not controlled and hindered in their first steps, man will get alerted when the die is cast. Thus when the first temptations of spreading lewdness or any sin get manifest, they must be immediately withstood, so that defilement does not get prevalent.

In the first verse, addressing the believers, it says: "O you who believe! Do not follow the steps of the Satan. And whoever follows the steps of the Satan, then verily he commands indecency and wrong,"

If 'Shaytan' is interpreted into the vast meaning of the word, as any 'ruinous, felonious, cunning creature', the extensiveness of this warning in all dimensions of life becomes clear.

A pure and faithful man can never be all of a sudden involved in corruption, but it is done step by step.

First step: hobnobbing and getting familiar with wicked persons.

Second step: attending their parties.

Third step: thought of sin.

Fourth step: committing questionable examples and errors.

Fifth step: committing lesser sins.

Finally he will do the worst sins and he is just like a person on whom an offender's yoke is laid and the offender leads him to precipice step by step, so that he falls down and will be ruined. Yes, these are 'the footsteps of the Satan'

Then the verse refers to one of the most important Divine favors and blessings which are bestowed on man in the path of guidance. It says: "..... Had it not been Allah's Grace and His Mercy on you, not one of you would have ever been pure. But Allah purifies whom He pleases; and Allah is All-Hearing, All-Knowing."

Undoubtedly, Divine grace and bless rescue men from defilements, sins and deviations, because He has conferred, on one hand, the gift of intellect and, on the other hand, the grace of the existence of the Prophet (s.a.w.a.) and ordinances that have been sent down by revelation. Moreover, His special help, and supernatural aid that cover deserving, receptive, and apt men are the most important factors of purification and cleanness.

The Qur'anic holy phrase /manyasa/, as we have said repeatedly, does not mean unreasonable will and desire, but Allah does not do any guidance and does not confer any grace, unless attempt and exertion is carried out by servants. One who has decided to go this path and tries, Allah will hold his hands, saves him from devil's temptations and so leads him to the destination.

In other words, Divine grace and blessing has sometime religious aspect, that he has come forth through mission of prophets, revelation of heavenly books, legalization of ordinances, glad tidings and warnings. And it is sometime genetic or inherent, that comes forth through Divine spiritual helps. The verses in question (out of indication of the sentence 'man yasha') mostly concern the second section.

Meanwhile, we must pay attention that the words 'Zakat' and 'Tazkiyah' originally mean 'to grow' and 'to cause to grow', but in most cases they have been applied in the sense of: 'to become clean' and 'to clean something'. They may have one root, because no growth and development occurs when evils and corruptions are not got rid of.

Al-Furqan (The Criterion) [25:29]

لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا



He did lead me astray from the Message (of Allah.
after it had come to me! Ah! the Evil One is but a
traitor to man!

MUHAMMAD HUSAIN TABA TABAI (AR)

*He indeed let me stray from the Reminder (this Qur'an) after it had come to me.
And Satan is ever a deserter to man in the hour of need.*

In the verse the word "Zikr" is the message that the apostles had brought, the heavenly books or scrolls; so here it will mean the Qur'an. The words, "Satan is ever a deserter to man in the hour of need" may be a remorse expressed on the fate of the disbelievers. The words "Khazula" is the refusal to the help.

Satan first tempts them and then readies them by making false promises about helping them so they forget God. He realizes the deception when he faces death because all the connections with this world are severed just as they will be severed on the Judgment Day. God says, in Verse 16 of Surah Hashar, "(Their allies deceived them) like Satan when says to the man, "Disbelieve in Allah" but when he disbelieves, Satan says, "I am free of you"

In Verse 22 of Surah Ibrahim God says, "And Satan will say when the matter has been decided, "Verily, Allah promised you a promise of Truth. And I too promised you but I betrayed you"

In the same verse Satan continues, "I deny your former act of associating me as a partner of God." All the three quotations refer to those that follow Evil and Satan and their ultimate helplessness after being betrayed by Iblis.

MIR AHMED ALI (AR)

Verse 28

Do not make friends with any one who openly or secretly has opposed the commands of Allah and the Holy Prophet. The thoroughly purified Ahl ul Bayt are alone the best medium to reach the nearness of the absolute pure. Be their friends and followers. A warning has been given in these verses not to choose or accept any one, other than the thoroughly purified, as the guide-leader (Imam), particularly those who on account of their spiritual impurity openly defied the commands of Allah and the Holy Prophet regarding the wilayah and imamah of Ali ibn abi Talib and the Imams in his progeny through Bibi Fatimah Zahra. Please refer to hadith al thaqalayn under "Essentials: For the readers of the Holy Quran"; commentary of al Ma-idah : 5 and 67; Ali Imran : 61; Ahzab : 33.

The impurity of evil in the opponents of the Ahl ul Bayt always betrays people in time of need.

An-Naml (The Ants) [27:24]

وَجَدْتُّهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِن دُونِ اللَّهِ وَزَيَّنَ لَهُمُ
 الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ ﴿٢٤﴾

I found her and her people worshipping the sun besides Allah. Satan has made their deeds seem pleasing in their eyes, and has kept them away from the Path, so they receive no guidance.

MUHAMMAD HUSAIN TABA TABAI (AR)

I found her and her people worshipping the sun instead of Allah, and Satan has made their deeds fair seeming to them and has barred them from (Allah's) way, so they have no guidance.

The words "has made their deeds fair seeming to them" results in, "And has barred them from (Allah's) way" for he obstructs their moving to the straight path. Satan makes idolatry beautiful for them and since they accept it, "They can have no guidance."

MIR AHMED ALI (AR)

Verse 20

These verses narrate the story of Saba or the queen of Sheba of the Bible (refer to chapters 10 and 11 of I Kings) whose Arabic name was Bilqis. Hudhud (hoopoe) is a light, graceful bird, with a yellow crest on its head. This bird served Sulayman as an efficient scout, and also used to discover water beneath the surface of the earth, as if a X-ray device was fixed in its eyes.

Tafaqqad literally means to find out a defect, but in verse 20 it is used for making an enquiry.

When Sulayman took a muster of the birds, he did not find the hoopoe, because he had a good reason for his absence. At that time he was surveying the vast realm of Saba, the queen of Sheba, where he went along with another hoopoe who met him while he was flying to report to Sulayman and (the other hoopoe) gave him an explicit description of the grandeur of her dominion, after hearing the might and glory of Sulayman's kingdom. Sulayman's hoopoe came back and told him what he saw, particularly about their religion that she and her people were the worshippers of the sun.

It is desirable (mustahab) to prostrate one's self in adoration before Allah after reciting verse 26.

To test the hoopoe's report Sulayman wrote a letter to Saba; and asked the hoopoe to go and deliver his letter to her and bring her reply.

Sulayman expressly began his letter with bismillahir rahmanir rahim, on which is based the true religion of unity of Allah, and invited her and her people to the true faith, not for worldly conquest but for the spreading of the light (guidance and wisdom) of Allah.

The queen, after consultation with her courtiers, decided to send a few gifts to Sulayman in order to find out that Sulayman was not like ordinary kings who conquer by violence. When her embassy came to Sulayman with the gifts, he refused to accept them because firstly Allah had given him better than that which He had given her, and secondly he was expecting her submission to the true religion. He told the embassy that soon his army would drive them forth from there, disgraced and humbled.

After the embassy had departed he asked his chiefs: "Who can bring me her with her throne, before they come to me in submission." A large, powerful jinn offered his services and assured Sulayman that he would do it before he would rise from his council. However strong and big a creature might be, it was not possible for him to go to a distant land and bring her and her throne in a few moments, unless the jinn had supernatural powers to do it.

Although the jinn had boasted of his strength and supernatural power, yet when a man who had knowledge of the book said that he would bring them to him within the twinkling of an eye, Sulayman gave him permission. Soon the Queen, with her throne, was before him. See commentary of Rad: 43 to know about him who had the knowledge of the book. It is reported by Abu Ishaq Thalabi that Abdullah bin Salam asked the Holy Prophet to give the name of the man who had knowledge of the book and brought the queen of Sheba with her throne within the twinkling of an eye. The Holy Prophet said: "It was Ali."

It is stated in Minhaj al Sadiqin and Umdat al Bayan that then the Holy Prophet said to Ali:

O Ali, you helped all the prophets of Allah incognito
(concealed from view), and you help me in propria
persona (in person) manifestly.

Ali ibn abi Talib is known as mazhar al aja-ib and mazhar al ghara-ib because, as willed by Allah, he used to appear in different forms to carry out divine plans under very special circumstances. These two epithets are exclusively reserved for Ali. Even today the true believers invoke Allah to send him for help. The famous dua, known as Nadi Ali, which the Holy Prophet recited, as commanded by Allah, at Khaybar refers to Ali as mazhar al aja-ib. Ali ibn abi Talib is also known as mushkil kusha, the remover of hardships.

In every age, to many persons he comes personally to remove hardships. Through his name great spiritual achievements are attained. The Holy Prophet, and after him, Ali are acknowledged as the most superior possessors of the spiritual powers.

Aqa Mahdi Puya says:

The last sentence of verse 40 asserts that man's submission and devotion to Allah is in his own interest. Allah is supreme in glory. He is self sufficient. He is free of all needs.

The queen was lodged in another building of the palace. To make the queen see the fallacy of outward appearance the floor of the palace was made of slabs of smooth glass that glistened like water. When she was brought into the palace she thought it was water, and tucked up her clothes to pass through it, showing her bare feet and ankles. Sulayman told her the real fact. She then realised that she had been wrongly worshipping the creation of God, the sun, deceived by outward appearance, instead of worshipping the creator. At once she submitted herself to Allah, the Lord of the worlds, whom Sulayman worshipped.

Al-Qasas (The Narration) [28:15]

وَدَخَلَ الْمَدِينَةَ عَلَىٰ حِينٍ غَمْلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ
 فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَذَا مِنْ شِيعَتِهِ وَهَذَا مِنْ عَدُوِّهِ ۖ فَاسْتَغَاثَهُ
 الَّذِي مِنْ شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ فَوَكَرَهُ مُوسَىٰ فَقَضَىٰ
 عَلَيْهِ قَالًا هَذَا مِنْ عَمَلِ الشَّيْطَانِ إِنَّهُ عَدُوٌّ مُّضِلٌّ مُّبِينٌ ﴿١٥﴾

And he entered the city at a time when its people were not watching: and he found there two men fighting,- one of his own religion, and the other, of his foes. Now the man of his own religion appealed to him against his foe, and Moses struck him with his fist and made an end of him. He said: "This is a work of Evil (Satan): for he is an enemy that manifestly misleads!"

MUHAMMAD HUSAIN TABA TABAI (AR)

And he entered the city at a time of unawareness of its people, and he found there two men fighting –one of his party (or religion) and the other of his foes. The man of his (own) party asked him for help against his foe, so Musa struck him with his fist and killed him. He said, This is Satan’s doing, verily he is a plain misleading enemy.

The second part of the verse is about Musa leaving his own city and reaching Median and the events that followed. The people of Median were sleeping when Musa entered it because it was night. The palace of the Pharaoh was situated close by and Musa passed by. Quran confirms this, "It was midnight, the shops were closed and the streets were deserted."

- When he entered the city he found two men at loggerheads, one was of his own tribe of Israel and the other belonged to the Pharaoh’s people, a Copt.
- Though the Israelis were assumed to be related with Hazrat Ibrahim and his religion; this was just a pretension for they obeyed the Pharaoh.
- The Copts were however the sworn enemy of the Bani Israel.
- The second man who was fighting the Israeli was a Copt.
- And Musa invokes his Lord as described in verse 14 of Surah Shu’ara that says, "And they have a charge of crime against me and I fear they will kill me"
- The man of his own party asked him for help against the foe.
- Musa struck him (the enemy) with his fist and the man died.
- This was an accidental or unpremeditated murder.
- This accident was then attributed to Satan because it was he who had got them fighting and it ended with the death of the Copt due to the intervention by Hazrat Musa.
- It became a source of a great problem because the incident never remained secret.
- The Copts brought it to the notice of the Pharaoh and the elders of Egypt.

- These people in turn decided to avenge this death on Hazrat Musa and his people.
- This is the reason why Hazrat Musa regretted having struck and killed the Copt.
- But he did not attribute it to the will of God because God always desires and commands good towards the straight and correct path.
- The responsibility then lay upon Satan.
- What he did was to defend an Israeli from a Copt and an enemy.
- Satan who incites people to sin by sowing temptations in their hearts – deserts people in this fashion.
- He did the same with Hazrat Adam and his wife Hawwa.
- He incited them to eat the fruit of the forbidden tree and as a result both were expelled from Paradise.

The words “This is Satan’s doing” means that temptation that led to the fight between the Israeli and the Copt and the death of the latter. This was the beginning of a great tribulation and Hazrat Musa regretted it. The words, “Verily he is a plain misleading enemy” that this was the result of Satan and cannot be attributed to God. It is Satan who is the enemy of Mankind and it was his planning and execution that led to this event and as a result the Pharaoh became Hazrat Musa’s enemy. This can be discerned from the words, of Surah Shu’ara Verses 19 and 20 that say, “ “And you did your deed which you did (the accident of killing a man) and you are one of the ingrates. Musa said, *I did it then , when I was an ignorant (as regards my Lord’s message).*”

Tafsir Qummi tells us that Hazrat Musa went to the Pharaoh’s court to preach monotheism but the Pharaoh rejected his teachings , so he returned. . This was the night when those two people were fighting in the city. One was siding with Musa and the other with the Pharaoh and it was then that the Israeli called out to Hazrat Musa who went to his aid and struck the Copt who died instantly. The news spread in the city. The next day another Copt was fighting the same Israeli who again called Hazrat Musa for help but when the Copt saw him he said, “ Will you kill me too like you killed my friend yesterday?” This increase the fury of the fight.

In the book Ayyun, Ali bin Muhammad bin Al Jaham is quoted saying,

Once I went to the court of Mamun Rashid and Imam Ridha (AS) was present there. Mamun asked him, “ O son of the Messenger! Are the prophets infallible?” The Imam answered, “Indeed!” Mamun then asked the meaning of the words, *So Musa struck him with his fist and killed him.*

The Imam answered,

- Indeed it was the time between Maghrib and Isha when Musa entered the city of the Pharaoh and the people were sleeping.
- Here on the streets he found two people fighting, one of whom was an Israeli and the other a Copt an enemy.
- The latter died because Hazrat Musa struck him a blow by the command of God.
- The Satanic deed was that they were fighting each other and it resulted in his death.
- This is why Satan is called an open enemy of God.

Mamun then asked, Then what is the meaning of the words, *He said, verily I have wronged myself so forgive me?*

The Imam answered that

- Musa declared that he has associated with the wrong people in the city and so asked God for a protected place in order that people may not catch and kill him.
- God gave Musa His protection, and so He is All forgiving and oft-merciful.

Musa also said, *O God you gave me the strength and I struck and killed an enemy but I certainly did not abet the criminal and I simply wanted to fight in your way to get your blessing.*

This was the reason that Musa passed the night in fear of the enemy and the next when the same Israeli began fighting another Copt, Musa told him that he was wrong. For it was due to him that a person died yesterday and he wanted that to happen again. It was at this moment that the second Copt said, *Do you want to kill me today like you killed my fellow men last night? Do you want to be a dictator on this world?*

Mamun then thanked the Imam for this explanation.

MIR AHMED ALI (AR)

One day, Musa found an Egyptian cook of Firawn beating a poor helpless Jew who sought Musa's help. Musa asked the Egyptian to spare the poor Jew but he did not cease beating him whereupon Musa gave a blow to make him stay away from the Jew but the Egyptian fell dead.

Musa had killed the offender in an effort to help the oppressed Jew, but fearing that Egyptians would retaliate for the death of a fellow Egyptian, Musa prayed to Allah to keep his deed hidden from the men of Firawn.

Faghfir-li here means "protect me".

Al-'Ankabut (The Spider) [29:38]

وَعَادًا وَثَمُودًا وَقَدْ تَبَيَّنَ لَكُمْ مِّن مَّسْكِنِهِمْ^ط وَزَيَّنَ لَهُمُ الشَّيْطَانُ
 أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ وَكَانُوا مُسْتَبْصِرِينَ ﴿٣٨﴾

(Remember also) the 'Ad and the Thamud (people): clearly will appear to you from (the traces) of their buildings (their fate): the Evil One made their deeds alluring to them, and kept them back from the Path, though they were gifted with intelligence and skill.

MUHAMMAD HUSAIN TABA TABAI (AR)

And We destroyed the people of Aad and Thamud, and indeed it has been made manifest to you from their dwellings (now in ruins). Satan rendered their deeds fair seeming to them; so he kept them away from the right path, though they were endowed with sight.

The verse has begun as they have begun regarding Qarun, Pharaoh and Haman while the stories of other people had begun with the mention of the Prophets concerned. The words, " rendered their deeds fair seeming to them" means that Satan adorned all wrongful and sinful deeds and closes the way to the path of guidance, the way of the Lord for them.

These people are regarded intelligent because earlier they were on the path of God and nature.

In Surah Baqarah verse 213 the Book says, "Mankind were one community and God sent his apostles to them with glad tidings and warning.....And only those to whom the scriptures were given differed concerning it after clear proof had come them, through hatred one to another."

We have already explained this verse earlier - that wrong nature of the people existed even before Hazrat Nuh and the Aad and Thamud lived after him. They were on the right path before they deviated.

MIR AHMED ALI (AR)

Refer to the commentary of Araf: 65 to 72 for the people of Ad; and Araf: 73 to 79 for the people of Thamud.

Araf: 65 to 72

Prophet Hud, in the progeny of Nuh through Sam, was sent to preach the message of Allah to the people of Ad, who were physically very strong and lived in Arabian peninsula. They were zealous idolaters. In vain Hud tried to bring them to true faith. On account of their ever increasing corruption a three years' famine visited them, but they took no warning and challenged Hud to bring on them what he threatened them with.

At last dark clouds appeared on the sky. Thinking that it was going to rain they all assembled under the clouds. A terrible blast of wind destroyed them and their land. It continued for eight days. Under the command of Allah Hud along with his virtuous companions had left the scene of calamity before it fell on the people of Ad. The people mentioned here are known as the tribe of first Ad.

Araf: 73 to 79

Akhakum (their brother) does not mean "real brother" but "one of them".

Thamud has often been mentioned along with Ad in the Holy Quran. The people of Thamud are known as the tribe of second Ad who lived in Ahqaf, from Umman to Hadhramawt (Ahqaf: 21). Their prophet and warner was Salih. Their territory included both rocky country and fertile valley of Qura, and the crisis in their history is connected with a wonderful she-camel.

They were also, like the tribe of Ad, godless and idol worshippers. They used to worship a part of a mountain and offer sacrifices on it. There was scarcity of water and the arrogant privileged classes tried to prevent the access of the poor or their cattle to the springs, while Salih used to intervene on their behalf (Shu-ara: 155 and Qamar: 28), also they tried to monopolise the pasture, a free gift of Allah as per verse 73 of this surah.

This particular she-camel was made a test case (Qamar: 27) to see if the arrogant people would see light and come to reason. On their demand Salih, with the permission of Allah, made a she-camel come out from the mountain with a baby camel. It was decided that one day the she-camel would drink water from the spring and on the next day the people would take it. The she-camel, after drinking the water, gave as much milk as the whole town could drink, but in spite of Salih's warning that the she-camel was a sign of Allah and if they let her come to any harm, they would be seized with a grievous punishment, they hamstrung her, and insolently defied the order of their Lord. Consequently they were destroyed by a dreadful earthquake, which threw them on the ground and buried them with their houses and their buildings. Salih was saved by Allah's mercy. There was no survivor. His speech is a warning as well as a reference to the sin and folly of the people who belie the signs of Allah in any time.

Thalabi writes in his Tafsir that the Holy Prophet said to Ali:

The worst of men in the days gone by were those who killed the she camel of Salih. The worst men among the present generation are those who will slay you.

Thalabi says that the name of the killer of the she camel was Qaddar and his mother's name was Quttama. So also Qaddar was the name of Ibn Muljim and Quttama was his mother's name .

Aqa Mahdi Puya says:

In verse 74 it is said that the people of Thamud had hewed the mountains to make houses, which shows that they were a nation of architects, well versed in the art of masonry. They also built palaces in the plains as their abodes but used the houses in the mountains after nightfall to protect themselves, and also kept there those among them who were about to die.

Professor Nicholson says that according to the monuments found in Madayan al Salih in the mountain-houses the people of Thamud buried their dead. It does not disprove the Qur'an. Obviously when the sick died they must have been buried there.

Lugman (Lugman) [31:21]

وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ
 ءَابَاءَنَا أُولَئِكَ كَانَ الشَّيْطَانُ يَدْعُوهُمْ إِلَىٰ عَذَابِ السَّعِيرِ ﴿٢١﴾

When they are told to follow the (Revelation) that Allah has sent down, they say: No, we shall follow the ways that we found our fathers (following). What! even if it is Satan beckoning them to the Penalty of the (Blazing) Fire?

MUHAMMAD HUSAIN TABA TABAI (AR)

When it is said to them : follow what God has sent down, they say, No! We rather follow that which we found our fathers doing. Even if Satan beckons them to a chastisement of the blazing fire?

This verse asks us to follow the Qur'an because it was revealed as a proof of the ministry of Last prophet to propagate the unity of God. The second meaning may be construed to say that they accept or reject anything that is placed before them with proof or without it. They say, " we will accept, that which our fathers have been doing since the ages." They obey their ancestors and the Satan misleads them towards the great chastisement.

The précis of this is, acceptance is good when it is for the truth but if it is the acceptance of evil then it leads towards sin and chastisement. It is the same as worshipping others when there is no God but God.

MIR AHMED ALI (AR)

(no commentary available for this verse)

Fatir (The Originator of Creation) [35:6]

إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُوا حِزْبَهُ لِيَكُونُوا

مِنْ أَصْحَابِ السَّعِيرِ ①

Verily Satan is an enemy to you: so treat him as an enemy. He only invites his adherents, that they may become Companions of the Blazing Fire.

MUHAMMAD HUSAIN TABA TABAI (AR)

Surely Satan is an enemy to you so treat him as an enemy. He only invites his followers to follow the path to the Blazing Fire.

To be an enemy of the Satan means to save one's good deeds from him and resist following him since he calls towards sin. One should never obey him for in it are his temptations, and this is because he is a plain enemy.

God says, " he only invites his followers to the path to the Blazing Fire." " Sayir" is another name for Hell.

MIR AHMED ALI (AR)

Shaytan is evil personified. Hence every evil should be treated as our enemy and shunned. Shaytan spreads his snare everywhere because he wants man to share his damnation.

Ya-Sin (Ya-Sin) [36:60]

﴿أَلَمْ أَعْهَدْ إِلَيْكُمْ يٰبَنِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ

﴿مُيِّنٌ﴾

Did I not enjoin on you, O ye Children of Adam, that you should not worship Satan; for that he was to you an enemy avowed?

MUHAMMAD HUSAIN TABA TABAI (AR)

Did I not ordain for you O children of Adam that you should not worship Satan? Verily he is a plain enemy to you.

The word "Ahad" here means ordains and "Ibadat" here means worshipping Satan or obeying him. It is through this obedience that he instills temptations in the human heart and urges them towards evil. It is incorrect to worship any one but God. It is also said that worshipping Satan means worshipping man made idols, icons and entities and this is attributed to Satan because he is the plain enemy of mankind and misleads them.

Mankind is described here as criminal because Satan is the open enemy for having refused to prostrate before Adam and was expelled for this. He first enticed Hazrat Adam and now lurks around mankind. God says in verse 62 of Surah Isra, Satan said, "See? This one of whom you have honored above me, if you give me respite (keep me alive) to the Day of resurrection, I will surely seize and mislead his offspring all but a few!"

The covenant God has taken with mankind is because he has sent them apostles to help them ward off Satan and to warn them about him. In verse 27 of Surah A'raf it says, "O children of Adam! Let not Satan deceive you, as he got your parents (Adam and Eve) out of Paradise, stripping them of their raiment, to show them their private parts." And in Verse 62 of Surah Zukhruf it is said, "Let not Satan hinder you (from the right religion). Verily he is to you a plain enemy." It is also said that God has taken a covenant from mankind in the unseen world before their birth.

I have explained this when I explained the "Ayah Zar". It is covenant that mankind has to fulfill in this world.

MIR AHMED ALI (AR)

(no commentary available for this verse)

As-Saffat (The Rangers) [37:7]

وَحِفْظًا مِّنْ كُلِّ شَيْطَانٍ مَّارِدٍ ﴿٧﴾

(For beauty) and for guard against all obstinate rebellious evil spirits.

MUHAMMAD HUSAIN TABA TABAI (AR)

And to guard against every rebellious devil.

It means that we have to save ourselves from the evil temptations and mischief of Satan, who is one from the Jinns. "Marid" is that mischief which has no chance of anything good.

MIR AHMED ALI (AR)

Verse 6

Sama-ad dunya means the lowest heaven, nearest to the earth. It is said to be the seat of the exalted assembly of angels, as pointed out in verse 8. The beauty of the starry heaven is proverbial. Their marvellous beauty, their coherent grouping and harmonious working manifest the unity, control and wisdom of the one true creator.

The perfect, harmonious, undisturbed and continuous existence of creation in the heavens, under the precise laws made by Allah, cannot be disturbed or upset by any rebellious evil, so it is cast away on every side, repulsed, under a perpetual penalty, by a flaming fire.

Goodness is always protected by the all good against evil.

The men of God, mentioned in the commentary of verses 1 to 3 of this surah, are goodness personified or the true reflection or manifestation of the absolute goodness of the Lord, therefore every type of evil has been kept off from them. They have been thoroughly purified as per verse 33 of Ahzab. Also refer to Hijr: 40 and 42 and Bani Israil: 65 to know that Shaytan has no authority over the men of God mentioned above. Goodness is real and eternal. Evil is the consequence of the rebellious urge of the devil. It shall die its own death when the devil, along with his followers, goes to hell. So far as it lives in this world it cannot rise to the higher region of goodness, even if it tries to have a glimpse of the world of total righteousness. Its area of operation is the abyss.

No evil spirit can ever penetrate even the lowest heaven. Refer to the commentary of Hijr: 16 to 18.

After the advent of the Holy Prophet the doors of even the lowest regions were closed to the devils and evil spirits.

Prior to the advent of the Holy Prophet, the jinn and devils had access to the outskirts of heaven, and by assiduous eavesdropping secured some of the secrets of the upper world, which they communicated to soothsayers upon the earth. After the advent of the Holy Prophet they were driven from the heavens, and whenever they dared to approach, flaming bolts were hurled at them, appearing to mankind like falling stars.

Aqa Mahdi Puya says:

Those who are immersed in the worldly pleasures are unable to have any communion with the exalted beings of the higher sphere, even if they try to steal a glimpse of that which is there.

Suad [38:41]

وَأَذْكُرْ عَبْدَنَا أَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الشَّيْطَانُ بِنُصْبٍ

وَعَذَابٍ ۝٤١

Commemorate Our Servant Job. Behold he cried to his Lord: "The Evil One has afflicted me with distress and suffering!"

MUHAMMAD HUSAIN TABA TABAI (AR)

And remember our slave Ayyub who invoked his God, verily! Satan has touched me with distress and torment.

The Third story is about the trials and forbearance of the apostle Ayyub after which God endowed him with wellbeing and grace. It then discusses the deeds of five apostles in Hazrat Ibrahim's progeny. The Book says, "And remember Ayyub our servant who invoked God" and discusses the prayer of this apostle. He did not invoke his Lord merely for praising Him but the word *Rabbi* is proof enough that he needed something. It tells us about all the tribulations that he and his family faced and this has been recorded in Surah Anbiya too in which he cries out, "I am in pain and you are the oft-Merciful" This is not mentioned in this verse. The destruction of his material wealth is not mentioned in Surah Anbiya but in Hadiths.

His tribulations surely are attributed to Satan and we know from Hadiths that other than some habits that the patient has the rest of the pain are due to Satan's mischief. This is confirmed by the verse 96 of Surah A'raf that says, "And if the people of the towns had believed and had piety, certainly We should have opened for them blessings from the heavens and the earth but they belied (the Messengers) so we seized them for what they had earned."

The same effect can come from Satan to a person as has been described in verse 90 of Surah Maida that says, "O you who believe! Intoxicants, and game of chance and (dedication) of stones (idols) and divination by arrows are only an abomination of Satan's handiwork so keep away from it so that you may be successful." Hazrat Musa's words "this is the work of Satan" is attributed in the same manner after he had accidentally killed the Copt.

Even if we ignore the Hadiths we have to agree that it is attributed to Satan and it means that he lures mankind to the wrong path and therefore, humans should avoid listening and obeying him. All humans are put to test but the apostles of God are always successful and Satan is always defeated by them.

The book Kashaf says that it is incorrect to say the God imposes Satan on His apostles to put them on trial and that they may obey him even though Satan cannot mislead the pious and chosen ones though he may try his utmost. Qur'an says that Satan has no control but has the power to lure and suggest or instill evil in the hearts. The apostles of God remain protected in this regard because none of his allurements have any effect on them and their physical pain or disease is no proof in Satan's favor. In verse 63 of Surah Kahaf God says, "Do you remember when we betook ourselves to the rock? I indeed forgot the fish. None but Satan made me forget to remember it."

Tafsir Qummi tells us that once when Imam Jafar Sadiq was asked about the tribulations of Hazrat Ayyub he said,

- God bestowed His grace on Hazrat Ayyub and this made Iblis jealous because Ayyub was ever *thankful for those grace*.
- So Iblis spoke to God, *Ayyub is thankful because you have bestowed Your grace upon him but if you remove your grace and let me tempt him then you will not find him grateful.*
- God answered *Fine! I give you the power to test him with his wealth and progeny.*
- So Iblis destroyed all his wealth and children and tormented him but the thankfulness and Praises by Hazrat Ayyub increased.
- So Satan said, *Let me test him with his farming.*
- God permitted him to do so and he destroyed Hazrat Ayyub's crops but his gratefulness still increased.
- Satan then killed all his livestock and still Hazrat's thankfulness increased.
- Iblis then asked, *Give me the power to inflict pain upon his body and God allowed him so he caused sores to come upon Hazrat's body - but Hazrat kept thanking his Lord even though his sores were full of maggots and if one of them fell off his body he would return it to its place saying , Go back to where God created you.*

Hazrat's body began to stink.

His people expelled him from his place to a boulder.

His wife who was also earlier a relative used to go there and take care of him.

- When the period of his tribulations grew large, Iblis sent some hermits who lived on the hills nearby to him and told them to this troubled man.
- So they rode upon an ash colored mule, but as they neared, the animal went out of control because of the stench from Hazrat's body.
- They were startled but urged by a young man amongst them, they went and sat beside Hazrat Ayyub and said, *O Ayyub! What great sin are you hiding that you have come to such a condition?*
- Hazrat answered, *My Lord knows that I never ate myself till I had fed some orphan or poor person, and I did nothing but obey him.*
- That young man admonished his companions, *Curse be on you for humiliating an Apostle. His worship of God is so evident and what sin can he hide?*
- Hazrat Ayyub then said, *Lord, I will fulfill my love for You if you allow me to come into your presence.*
- God sent a cloud upon him and said, *O Ayyub, give me evidence and I will exalt you for I am very close to you and will be so forever.*
- Hazrat Ayyub said, *Lord! You know that I have done - only two things while obeying you - one is that I was ever thankful and the second was that I praised you. So much that I pained my body. Did I not chant Your praises.*
- The Imam said, *From the cloud came ten thousand voices saying, O Ayyub you were thankful and praised your Lord when most people ignored it. Are you suggesting an obligation upon God though it is He who obliges all?*
- Hazrat then took some dust and put it on his sores and said, *I bear all the pain in love for you.*

- God then sent one angel who struck the ground and a fountain of water appeared; he then bathed Hazrat Ayyub. Thus Hazrat returned to the health he was in originally. God then returned, his green garden, his livestock, children, and crops and sent another angel who loved him.
- When his wife returned she found the place changed and saw two people talking so she said, *O Ayyub is your tribulation over?*
- The apostle hailed her and she praised God when she saw him falling prostrate on the ground.
- It was then that Hazrat noticed that her hair had been cut.
- When she had asked for food from her people they had asked her for her hair because it was very shining and beautiful. She exchanged her hair with the food.
- Hazrat Ayyub was very angry when he saw her shorn locks and wanted to punish her.
- The Hadiths give us many causes for the same.
- Hazrat Ayyub was very sad so God sent His word , *Take in your hands a bundle of grass and strike her with it but don't break your oath.*
- Hazrat broke a branch laden with dates and struck her but it passed her on the right side.

The Hadiths of Ibn Abbas and Wahab seem closer to the truth because the wife of Hazrat Ayyub was the daughter of Misha bin Yusuf and he was so afflicted that she hated his body. The infallible Imams have rejected such Hadith.

Imam Jafar Sadiq has quoted his father Imam Baqir to have said,

- ❖ Hazrat Ayyub was under severe trial for seven years despite being sinless and surely the apostles of God never sin because they are infallible and pure.
- ❖ They never fall prey to greater or lesser sins.
- ❖ Neither did Hazrat Ayyub's body stink nor was his face ever distorted and he also never bled nor were there any sores.
- ❖ No one feared him because his face had distorted .
- ❖ His body never had maggots and such things never happen to any apostle of God.
- ❖ If people avoided him it was due to his evident poverty and mainly because of their ignorance about him.

The holy messenger has said,

- ❖ An apostle is a great man when he undergoes his tribulations and people are not wary of him when he is endowed with worldly boons.
- ❖ It is correct to say that a person is rewarded for two reasons; one for his inner abilities and the second for his perseverance in obedience.
- ❖ They humiliate him because of his poverty for no man is responsible fully for his disease and no man is poor because he wants to be poor.
- ❖ They know that God causes illness and He gives the cure and he does all this for men to take heed and learn, for He is just .
- ❖ He does not treat them in a manner they do not deserve and the strength of a person is the strength endowed by God.

Majmaul Bayan explains the words, "Satan has touched me with distress" by saying that Hazrat Ayyub's disease had become so great that Satan tempted the people to keep away from him and to expel him from their village. He tempted his wife too just to make Hazrat's pain more acute but he never complained to god and was afflicted for seven years. This tradition is from Imam Jafar Sadiq.

MIR AHMED ALI (AR)

Verses 41-41

See commentary of Anbiya: 83 and 84.

Ayyub was the son-in-law of Yusuf. He had abundant wealth and many children. Then he lost his home, his possessions, his family; and suffered from sores, but he did not lose faith, he turned to Allah. Those lacking faith suspected that Ayyub had committed some sin and was being punished, but those good at heart, said that he, as a prophet of Allah, was being tested to manifest ideal patience.

Shaytan, during his sufferings, tried to make him lose confidence in the mercy of Allah. Ayyub, in his prayer to Allah, referred to Shaytan's endeavor to disturb his faith in Him and to the belief of vain people about his having committed some sin which had drawn His anger.

When Shaytan failed in his every effort to strip Ayyub of his title of "the patient" he beguiled Ayyub's wife to lead him astray. He went to her as an experienced physician and convinced her that if she could take the sheep he had with him and sacrifice it in his name, he would immediately be cured. Since the wife was interested in Ayyub's welfare, she came to him and related the suggestion of the physician.

Ayyub warned his wife not to be misled by the man because he was none but Shaytan.

Shaytan came back again as a beautiful young man astride a thorough bred stallion and told her: "I am the king of the earth, and since your husband worshipped Allah, the king of the heavens, not me, it was I who caused the loss of your children and wealth. If, now, you prostrate before me once, I shall make your husband well again."

She promised to do as he wanted if her husband allowed her to do so. Then Shaytan asked her to at least persuade Ayyub not to say bismillah before eating a meal and alhamdulillah after finishing it. Hardly had she mentioned the proposal, Ayyub was so much disturbed at the very audacity of it that he swore forewith to punish her with hundred stripes. Then he prayed to Allah: "Indeed an affliction has distressed me."

There is another version that once when there was no food in the house she went to get at least a loaf of bread for Ayyub. A man attracted by her lovely hair agreed to give her food in exchange of a bunch of her hair. She gave it to him and brought some food. In those days hair of a woman was cut and removed if she was found guilty of fornication. It greatly pained Ayyub to see her head without her beautiful hair. He then swore to punish her with hundred stripes.

The prophet of Allah Ayyub used to pray for those who came to him with incurable diseases and ailments. But when they asked him why he did not pray for himself, he said: "I have enjoyed Allah's grace and blessing for 80 years, and it would be downright ingratitude if now I grumble when I have been made to taste distress for some time."

In his seven years illness he never uttered a single word of remonstrance or grief, but due to the persistent pestering of Shaytan, he used to invite Allah's attention and help for combating his evil designs.

The highest example of patience and fortitude to demonstrate total submission to the will of Allah was set forth by the grandsons of the Holy Prophet, Imam Husayn bin Ali in Karbala and Imam Ali bin Husayn Zayn al Abidin in Kufa and Damascus. They were the true inheritors of the Holy Prophet in whom all the virtues of all the prophets of Allah had been deposited by Allah in the highest degree.

Aqa Mahdi Puya says:

"Shaytan has afflicted me with distress" refers to the hardships Ayyub had to face and overcome with the help of Allah in the cause of righteousness. The arch opponent of righteousness is Shaytan who represents rebellion, evil and disorder.

Anbiya: 83 and 84

Prophet Ayyub was a very prosperous man and of exemplary virtue and piety. He suffered from a number of calamities because Allah wanted to test his faith. He lost his family, children, cattle and servants and became a miserable destitute, yet he remained devoted to his Lord and prayed for His grace and mercy, even though Shaytan tried to convince him that the misfortunes afflicted on him were because of his sins. Ayyub became a model of humility, patience and faith in Allah. Then he was restored to prosperity, with twice as much as he had before, and he had a new family of several children.

Fussilat (Explained in Detail) [41:36]

وَأَمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ



And if (at any time) an incitement to discord is made to you by the Evil One, seek refuge in Allah. He is the One Who hears and knows all things.

MUHAMMAD HUSAIN TABA TABAI (AR)

If an enticement from Satan entices you, seek refuge then with God; verily He is all Hearing, the all-seeing.

The word "Yanza" means to tame, just as a wild horse is tamed to be ridden and the manner in which he is made to run. "Nazah" means the enticement, and allurements of Satan that mislead the people. This verse is addressed to the Holy Messenger though it is impossible for Satan to instill temptations in his heart but he may mislead the people to create obstacles in the preaching of the Messenger.

This word has been used to express the extreme hate that Satan has as has been expressed in verse 100 of Surah Yusuf. *After Satan had sown enmity between me and my brothers.* In verse 52 of Surah Hajj the Book says, 'Never did We send a Messenger or a Prophet before you but when he did recite the revelation or narrated or spoke Satan threw (some falsehood) into it.' And God said, "Seek refuge then with God, He is all Hearing all-seeing." It means that you should seek God's refuge when Satan tempts you for He knows everything about your deeds and words.

MIR AHMED ALI (AR)

In this verse the Muslims are reminded, by being addressed through the Holy Prophet, that discord, disharmony and deviation proceed from evil, so to dislodge its power base they must always put up resistance, and if the forces of evil are overwhelming, instead of giving in, they should seek refuge in Allah who will not only keep them safe from defeat and disgrace, but, in the end, will create such circumstances through which they will have an upper hand over their enemies.

Az-Zukhruf (The Gold Adornments) [43:36]

وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ

لَهُ قَرِينٌ ﴿٣٦﴾

If anyone withdraws himself from remembrance of (Allah) Most Gracious, We appoint for him an evil one, to be an intimate companion to him.

MUHAMMAD HUSAIN TABA TABAI (AR)

Whoever is blinded against the remembrance of the Beneficent, for him shall We appoint a Satan, and he shall be his close companion.

The previous verse had ended saying that the hereafter and its benefits were for the Pious only but those who are blinded against the remembrance of god have only Satan for companionship who entices them and makes them deserve the punishment of God.

The verse may also mean that those who disregard remembering God they see only what Satan wants them to see. This has been described in verse 83 of Surah Maryam that says, "Do you not see that We have sent the Satan against the disbelievers to push them to do evil."

In the first instance the word "Zikr" means the help of God and in the second it means those companions who are never separated.

MIR AHMED ALI (AR)

He who goes blind to the remembrance of Allah, as a natural consequence, falls an easy prey to evil.

Imam Ali said:

He who sins now and again, becomes insensitive to the light of truth.

Az-Zukhruf (The Gold Adornments) [43:62]

وَلَا يَصُدُّكُمْ الشَّيْطَانُ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٦٢﴾

Let not the Evil One hinder you: for he is to you an enemy avowed.

MUHAMMAD HUSAIN TABA TABAI (AR)

And let not Satan hinder you. Verily to you he is a plain enemy.

The word "Yusadda" means prevention and the rest of the verse is simple to understand.

MIR AHMED ALI (AR)

Verse 57

Isa was a man and a prophet. Some of the churches, founded after him, worshipped him as God and as the son of God. The pagans of Makka who worshipped their own false gods did not like the idea of referring to Isa who was introduced to them by the Christians as God, an alien God to them. So they ridiculed him; but they did not know that Isa was neither God nor the son of God, he was one of the great prophets, and had a limited mission to reform the children of Israil.

Refer to the commentary of Baqarah: 140; Ali Imran: 45 to 59, 114 to 118; Nisa: 157 to 159, 171; Ma-idah: 5; 20, 44, 45, 67, 85, 113, 114, 117, 119, 121; Bara-at :30, 31; Maryam: 16 to 37 for prophet Isa.

The Holy Prophet said:

"O Ali, you are like Isa. Many have gone astray in his love or in his hostility."

The hypocrites among those present there said: "Is there no better example than this?". Thereupon these verses were revealed. Ahmed bin Hambal in his Musnad and Ibn Hajar in his Sawa-iq al Muhriqah have confirmed this tradition.

Aqa Mahdi Puya says:

"He" in verse 61 refers to Isa. According to Sahih Muslim the Holy Prophet said:

"When Isa will descend from the heaven among you, the leader (of mankind) will be a man from among you."

Refer to the commentary of Bara-at: 32, 33 for the reappearance of Imam Muhammad bin Hasan al Qa-im along with whom Isa will also come.

See Maryam: 36 for verse 64.

"Jesus said: 'Begone, Satan! Scripture says: you shall worship the Lord your God and worship Him alone'." (Matthew 4: 10)

Muhammad [47:25]

إِنَّ الَّذِينَ أَرْتَدُّوا عَلَىٰ أَدْبَارِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ الشَّيْطَانُ
 سَوَّلَ لَهُمْ وَأَمَلَىٰ لَهُمْ ﴿٢٥﴾

Those who turn back as apostates after Guidance was clearly shown to them,- the Evil One has instigated them and busied them up with false hopes.

MUHAMMAD HUSAIN TABA TABAI (AR)

Verily those who have become apostate as disbelievers after the guidance had come to them, Satan has beautified for them (their false hopes) and God prolonged their ages.

Becoming apostate means accepting Islam and then reneging or accept something and deny it later. The word "Suwala" means to adorn something before presenting it and "Amali" means the increase in debauchery.

MIR AHMED ALI (AR)

This verse applies to the hypocrites and those who deviated from the path of Allah in their mad rush for power, pomp and position after the departure of the Holy Prophet from this world.

It is related in Sahih Muslim and other books, from the Holy Prophet, that on the day of judgement a group of his companions will be thrown into the fire because, after his departure, they turned on their heels and became disbelievers, and revolted against Allah and the Holy Prophet. They exercised authority without permission and thus unleashed forces of corruption and disorder. The history of the so-called followers of the Holy Prophet, at every turn, records the crimes committed against the Ahl ul Bayt and their followers. The tragedy of Karbala is more than enough to condemn and curse the so-called followers of Islam for ever, despite the apologies put forward by their theoreticians, because verse 28 clearly says that all their deeds will be rendered null and void, and wrath of Allah will seize them.

Al-Mujadilah (The Disputation) [58:10]

إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزُنَ الَّذِينَ ءَامَنُوا وَلَيْسَ بِضَارِّهِمْ شَيْئًا إِلَّا
بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٠﴾

Secret counsels are only (inspired) by the Evil One, in order that he may cause grief to the Believers; but he cannot harm them in the least, except as Allah permits; and on Allah let the Believers put their trust.

MUHAMMAD HUSAIN TABA TABAI (AR)

Secret counsels are only from Satan, in order to cause grief to those who believe, but he shall not harm them in the least except with the permission of God; upon God alone depend the believers.

Najwa refers to the whisperings of those with the diseased hearts (the hypocrites). The Jinns and Satan used to adorn their mischief in the eyes of the doubters and bring them grief and ultimately led them towards punishment. God has protected the hearts of the true believers from their whisperings and machinations and they cannot be harmed. This has been reiterated in Surah Talaq verse 3 that says, "And He will provide them from sources they could not imagine. And whosoever puts his trust in Allah, and then Allah is suffice for him. Verily, Allah will accomplish His purpose. Indeed Allah has set a measure for all things." It suffices for the believer to trust God for this is the sign of faith. This is the meaning of this verse.

MIR AHMED ALI (AR)

Secret counselling, whispering and scheming is the style of Shaytan. After seeing a frightening dream recite this verse and add:

ALLAAHUMMA BIHAQQI MUHAMMADIN WA ALI MUHAMMAD,

ALLAAHUMMA SALLI ALA MUHAMMADIN WA ALI MUHAMMAD,

WAQINI SHARRA MA RA-AYTU FI MANAMI.

(Allah, for the sake of Muhammad and the children of Muhammad-send blessings on Muhammad and on the children of Muhammad-save me from the evil effects of that which I saw in my dream.)

Al-Mujadilah (The Disputation) [58:19]

أَسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَاهُمْ ذِكْرَ اللَّهِ أُولَٰئِكَ حِزْبُ الشَّيْطَانِ ۗ أَلَا
 إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخٰسِرُونَ ﴿١٩﴾

The Evil One has got the better of them: so he has made them lose the remembrance of Allah. They are the Party of the Evil One. Truly, it is the Party of the Evil One that will perish!

MUHAMMAD HUSAIN TABA TABAI (AR)

Satan has overpowered them, so he made them forget the remembrance of God. They are Satan's party. Beware! Verily the party of Satan are the losers.

The word "Istahwad" means total control and the rest of the verse is simple.

MIR AHMED ALI (AR)

Verse 14

Aqa Mahdi Puya says:

These verses refer to the hypocrites who pretended to be believers but were in league with the disbelievers and the Jews.

Once, when Abdullah bin Nabil came to join the assembly of the companions, the Holy Prophet said: "Here comes he who is puffed up with rebellious pride and peers and pries like Shaytan. He and his friends abuse me." Abdullah and his friends took false oaths to assure the Holy Prophet that they did not do it. A false man, by swearing that he is true, makes his falsehood all the more heinous.

The hypocrites arrogantly boasted of riches, alliances, followers and manpower, but they shall come to utter misery on the day of judgement, notwithstanding their habitual false swearing before the Lord that they were believers as they used to try to deceive the true believers and the Holy Prophet.

Those who opposed Allah and the Holy Prophet in his lifetime and after his departure and those who will oppose him and his commands till the end of the world will be disgraced and humiliated. In order to satisfy their selfish desires the so-called followers of the Holy Prophet harassed, persecuted and killed the children of the Holy Prophet in his departure from this world, although they were commanded by Allah in verse 23 of Shura to love, respect and follow the Ahl ul Bayt who had been thoroughly purified by Him as per Ahzab: 33.

All the time the hypocrites were under the false impression that any day the sway of Islam would come to an end. They did not know that Allah had decreed that He and His messenger, the Holy Prophet, would always prevail.

Al-Hashr (The Gathering) [59:16]

كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِّنكَ
 إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿١٦﴾

(Their allies deceived them), like the Evil One, when he says to man, "Deny Allah.: but when (man) denies Allah, (the Evil One) says, "I am free of thee: I do fear Allah, the Lord of the Worlds!"

MUHAMMAD HUSAIN TABA TABAI (AR)

They are like their immediate predecessors (who also) tasted the evil result of their deeds and for them is a painful chastisement. (Their allies) are like Satan to tell the men, "disbelieve" and when they disbelieve he says, I dissociate myself from you. Verily I fear God, the Lord of the worlds.

The verse sets the example of the Bani Nazir who promised to help the hypocrites and reneged. It speaks also of the Jews of Bani Qainuqa who reneged after the Battle of Badr. God and His Messenger are disgusted with them. This verse was revealed after they had made lame excuses and threatened them with dire consequences. The words of the verse denote that this is about the Bani Nazir rather than the Bani Qainuqa for it refers to the covenant they first made and then broke.

The verse also tells us that Satan makes promises to mankind that he will help them enticing them to the allurements of the world and turns them away from the truth. He adorns his promises and their evil, but when the time comes they realize that these were nothing but false promises and he never intended to keep them for he says, "I have nothing to do with you for I fear the Lord of the worlds."

This verse is also interpreted to be the story of the famous worshipper Sesa who was enticed by Satan and committed adultery with a woman, and thereby accepted disbelief.

Another interpretation of this verse says that this is about the idolaters of Makkah at Badr. Abu Jahal is the person mentioned to whom Satan says "I have nothing to do with you" this is also there in verse 48 of Surah Anfal that says, "Verily I have nothing to do with you. Verily I see what you see not. I fear Allah for Allah is severe in punishment."

Satan had seen the angels come down at Badr to help the believers and he was afraid of their punishment. Another intention may be to mock the disbelievers.

The Holy Messenger is quoted to have said in the book Sha'b al Iman,

- There was a priest among the Bani Israel.
- Satan inflicted his neighbor with a disease and then whispered to his family that only this priest could cure the person so they brought the man to him and left her alone.
- Satan came to the priest and enticed him into adultery with the patient.

- He then told the priest that he should kill the patient for his own life would be in danger if the family of the patient came to know what he did.
- He was told to tell them that the patient died if they came inquiring about her.
- The priest therefore killed her.
- Satan now went to the family and whispered this secret to them.
- They came asking about the patient and the priest said she had died.
- They found and exhumed her body and then knew that she had been killed or murdered.

Satan then appeared before the priest and said, I had lured you into killing her and then told her family about it. Now the result is before you. If you want to save your life then you should prostrate twice in worship before me. The priest obeyed and prostrated twice.

This is the story behind this verse, "(their allies deceive them) like the Satan when he says to man "Disbelieve in God" There are various variations of this story in different books.

MIR AHMED ALI (AR)

Shaytan (evil) tempts man in all sorts of ways and allures him with seductive promises and alliances to delude him to deny Allah and goodness and to disobey His laws and deviate from the right path. When the sinner goes deep into the mire, he forsakes him and disconnects all ties of false friendship. The sinner is left alone to bear the consequences of rebellion and transgression.

It is said that on the eve of the departure for the battle of Badr, Shaytan in the guise of the chief of Bani Kananah assured Abu Jahl that he would certainly prevail over the Holy Prophet but when he saw the angels descending from heaven ran away from the scene of the battle, forsaking Abu Jahl and his comrades to defeat and disgrace. The fate of the seducer and the seduced is the same-burning in the fire for ever.

At-Takwir (The Folding Up) [81:25]

وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَّجِيمٍ ﴿٢٥﴾

Nor is it the word of an evil spirit accursed.

MUHAMMAD HUSAIN TABA TABAI (AR)

And Qur'an is not the word of the outcast Satan

The verse clearly states that there is no insertion or interference of the Satan in Qur'an. Here Satan means mischief maker but he is an outcast and so are his children the Jinns. The same is said in verse 77 of Surah Saad that says, "God said: Then get out from here, for verily, you are an outcast." And verse 17 of Surah Al Hijr says, "And We have guarded it from every outcast Satan." It means there is no interference of Iblis or his party in the Qura'n.

The book *Khisal* says, whoever recites 70 times everyday in the month of Shaban "Lord I repent and give witness that there is no God but You, the most Merciful, the Most beneficent and the Omnipotent." Then this will be written in his annals. The narrator says I asked Imam about the word "Ufuq Mubin" and he said, this is a station on the Arsh where the rivers flow. The Imam then spoke about the words, And the Qur'an is not the word of the outcast Satan, the Imam said that it means that Satan is cursed.

MIR AHMED ALI (AR)

Verse 19

Jibrail, an honourable messenger angel, brings divine messages to the most honoured prophet of Allah, the Holy Prophet. For the highest status of the Holy Prophet see commentary of Bani Israil: 1 and Najm: 2 to 10, wherein his nearness to Allah has been described as "distance of two bows, or nearer" (see commentary) which is the highest possible perfection an infinite created being could achieve.

On the earth he came to be known as the most trustworthy and the most truthful person ever lived among the people of his birth place so that they could have no reason to belie his message. Therefore as said in Najm, he said and did, throughout his life, only that which he was commanded by Allah. In fact Allah spoke to the people through him. Whatever he received from Allah, he conveyed to the people without ever withholding or adding anything. Jibrail, the Quran and the Holy Prophet are the bearers of a universal divine message which is to be delivered to mankind so that man should follow the divine guidance in all ages.

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

Nor is it the word of the accursed Satan.

These Qur'anic verses are not like the statements of necromancers and soothsayers who take them from the devils. Those statements are full of lies and mistakes, and based on their own wishes; which come with envy, spite, greed, or other vices, but these verses are full of clear truth, under divine inspiration whose signs are apparent in them.

These two are completely different from each other, of course. It has been shown that the Qur'an is not the word of a mortal, but that it is full of divine wisdom; that its teaching is not that of a mad man, but from one sane to the core and in accordance with human needs.

The term /rajim/ is originally based on /rajm/ and /rijam/ which means 'stoned' and then, it is used in the sense of throwing stones in order to drive a person or an animal away. And it is used in the sense of any rejection or driving away. The Arabic term /shaytan ir-rajim/ means 'Satan who is driven away with stones from the rank of those close to Allah'.

Al-Baqara (The Cow) [2:14]

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا
 إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ ﴿١٤﴾

When they meet those who believe, they say: "We believe;" but when they are alone with their evil ones, they say: "We are really with you: We (were) only jesting."

MUHAMMAD HUSAIN TABA TABAI (AR)

And when they meet those who believe they say, "We believe" but when they are alone (with their devils) they say, "Truly we are with you. We were but mocking.

Majmaul Bayan says that this verse was revealed for Abdullah Ibn Ubi the hypocrite and his friends. The Messenger had sent him to the Bani Mustaliq when they were gathering to wage war and their leader was Haris Ibne Abi Zurar Abu Juwairiya. When the Messenger got his news he came out prepared for battle at Maryasi' situated on the banks of Qadid. They fought a pitched battle and the Bani Mustaliq were defeated and many people were slain.

The Messenger distributed the war booty among his followers. Among those who came there was Umar bin Khattab with his slave from Bani Ghafar. With them was their horse and Jahja the slave and Sanan Jahni began to fight.

Jahni called the Ansars and Bani Ghafari called the Muhajirs for help. A person from the Muhajirs called Ja'al helped the Ghafari and he was very poor. Abdullah Ibn Ubi accused him of being insulting and he said, "No one stopped me from doing so" Ja'al was vociferous in his argument and Abdullah Ibn Ubi said, "You shall pay dearly for this act."

Ibn Ubi was furious and Zayd bin Ahram was with him. Ubi said, "We are proud of our numbers in our city there are none like us or them. When we go to Makkah the respected shall exile this lowly one. He was insinuating that he was the respected one while God forbid the Holy Messenger was the lowly one. He then turned towards his people and said, "They distribute your city and its wealth voluntarily. They would not have captured your city had you restrained Ja'al they could not have ridden the horses and would not have been able to destroy the tribes and their wealth."

Zayd bin Arqam said, "By God you are the lowly one who has jealousy in his heart. Muhammad is the most respected and popular one amongst his people. I shall have nothing to do with you after what you have said."

Abdallah bin Ubi said, "Shut up! What game are you playing?"

Zayd went and reported the entire episode to the Messenger. The Messenger gave the marching orders and sent him to call Abdullah bin Ubi and when he came the Messenger asked him, "What have you said? " He retorted, "I have said nothing and Zayd is lying! O Messenger our elders will never confirm what he has reported. And he is a young lad from the Ansars."

The Messenger accepted his explanation and admonished Zayd for being a back biter. A little later Aseed bin Hazir came and after greeting the messenger said, "O Messenger of God we have begun our journey at an inauspicious time." The Messenger asked him, "Who has sent you?"

Have your friends said nothing? This man then confirmed the words of Zayd to be true. He said, "You may exile him if you want for he stands insulted and you are the respected one. O Messenger of God be kind to him and God will be kind to you. His people have found him weak and he sees that you talk with the angels." Abdallah came to the Messenger sent by his father and said, "I have come here because you want to kill my father! If this is true then command me and I will bring his head for you. You know that there is none in the Bani Khazraj who can save my father from me. I fear that you may order some one else to slay him. Do not designate any one else to slay Abdullah bin Ubi. Put the man who kills the believer instead of the disbeliever into Hell," the Messenger then said, "If he exists and is healthy then what remains with us?"

The Messenger remained with them that day and stayed that with them. The people came when the sun rose and then it set and they started dozing. They talked about what Abdullah Ibn Ubi had said. He then took them to the river Hijaz situated at Baqih. The messenger's camel got lost that night. He said, "A great hypocrite has died this day at Medina." The people asked his name and he said, "Rafa'". A man from among the hypocrites said, "How can we believe that he (The messenger) knows about the unseen but does not know about his own camel? Has this knowledge come to him through a revelation?" Then Jibril came to the Messenger and told him about what this hypocrite had said and about his lost camel. He gave the news to his followers and said, "I do not know the unseen but god has told me about that man and about the camel. The camel is at this place and when she was found there the hypocrite became a believer. When they reached Medina they found that Rafa' bin Zayd had died and he was a great elder of the Bani Qainuqa. Zayd bin Arqam said, "The Surah Munafiqun was revealed when I sat there insulted before the Messenger and it exposed the lie of Abdullah Ibn Ubi and confirmed my words."

The Messenger then lifted Zayd by his ears and said, "Young man you had spoken the truth. Your ears heard it truly and your heart believed in what you heard. God has revealed you words in the Qura'n. when Abdullah Ibn Ubi came close to Medina and tried to enter it he was prevented by his son Abdallah bin Abdallah bin Ubi saying, " May you be cursed! You cannot enter the city without the Permission of the Messenger because he is the most respected one today in Medina. The Messenger however permitted him to enter he lived for a few days and died. When the verse regarding his lie had been revealed someone told him to go the Messenger and ask for forgiveness but he did not an said, " he asked me to believe and I believed, he asked me to give Zakat and I gave should I now prostrate before him? " The verse was then revealed. *****

The first verse of Surah Munafiqun "When the hypocrites come to you" was revealed at the battle of Maryasi' and it is also called the battle of Mustaliq that took place in the fifth year Hijri.

When the Messenger was returning from this battle he stopped at a well with little water. Anas bin Siyar the enemy of the Ansars and Umar bin Khattab's slave Jahja Ibn Saeed Al Ghifari both came to the well. While drawing water Siyar's bucket go entangled with Jahja's who struck Siyar on the face and it started to bleed Siyar invoked help from the tribe of Khazraj and Jahja called the Quraysh and they all came armed ready to fight.

When Abdallah Ibn Ubi saw this he asked for the reason but when he was told he became furious and said, "I abhor hearing all this. I feel like the most insulted person" He then turned towards his companions and said, "This deed of yours has decreased your respect and destroyed your status. He (The messenger) urged you to fight so that you could be slain and your children be made orphans. He instigated you to fight so that you family could be enslaved by others. So if you want to enter Median with respect then you have to exile him (The Messenger) who now sits as the most respected." Zayd bin Arqam was present there and heard this. He was a young lad and he came to the Messenger to report the matter when he was sitting in the shade of a tree with his companions. The messenger asked him, "Is this your flight of fancy?" And Zayd said, "No I did not dream all this." The Messenger then said, "Are you angry with him?" Zayd denied being so and then he asked, "Has he cursed you?" Zayd denied this too. So the Messenger said, "Only he knows if he lies." The camels began to be loaded and the people heard all this so they said, "The Messenger has never traveled at such a time" Sa'ad bin Ibada was present and he said, "O Messenger of God why are you traveling now?" He answered, "Have you not heard the words of your friend?" He answered, "Who is our companion but you?" So the Messenger said, "Abdallah bin Ubi says he will oust the weak from the city" Sa'ad answered, "O Messenger! You and your companions are the respected ones while he in the imbecile."

The Messenger did not speak to anyone that day. The people of Khazraj admonished Ibn Ubi and he remained silent. They asked him to apologize to the Messenger but he turned his face. No one heard the Messenger speak till the night excepting the words of the Qura'n that he recited in prayers. the next day the companions joined him when he came out to sit and Abdallah Ibn Ubi came and he swore that he had not said anything, he said, "I give witness that there is no God but God and you are the Messenger of God . Zayd has accused me falsely." The Messenger hugged him and asked Zayd to be brought to him. The Hypocrites brought him saying, "You accuse our leader falsely?" In the journey that followed Zayd bin Arqam traveled with the messenger and prayed "God you know that I have not accused Ibn Ubi falsely." A little while had passed that the revelation came to the Messenger exonerating Zayd and informing him about the lost camel. camel. The Messenger then raised Zayd by his ear and said, "Young man you were truthful and your heart was clean. God has confirmed what you said in the Qura'n." He recited Surah Munafiqun when the companions had gathered before him. In Tafsir Imam Muhammad Baqir is reported to have explained the verse saying that they do not hear and use their brains (the hypocrites). They do not hear every voice. The Messenger would go them and recite the words revealed to hi. The people would curse the hypocrites for having made fun of the Messenger asking them to go to him and apologize but they turned their faces away and resisted apologizing. This is what God has said in Surah Munafiqun.

Imam Jafar Sadiq is reported to have said in Al Kafi, "God has secured the deeds of the believers and does not permit them to insult themselves for he says; "Respect is for Allah, His Messenger and the believers" .The believer should try to live always with respect and not insult himself.

Mufazzil bin Umru says, that Imam Jafar Sadiq said, "A believer should never lose respect. " I asked him , "how does he insult his self" He answered , " By doing things that he has been asked not to do" The Qura'n has decried the deeds of the hypocrites and has admonished them severely for being disrespectful to the Messenger and tormenting him and his companions and believers. This has been repeated in many places in the Qura'n., like Surahs Baqarah, Al Imran, Nisa, Maida, Ankabut, Fath, Hashar, Munafiqun and Tehrim.

God has warned them of a severest punishment in this world in which their hearts would be sealed and their power of hearing and realizing will be impaired, their eyes and minds will be devoid of any inner light and they will be forced into darkness so that they will neither see nor realize anything. They will be put in the lowest depth of Hell and this will be the result of their slyness, excuses against obedience and their plots against Islam through which they tried to hinder the growth of Islam and misled the believers. These hypocrites reached the stage of enmity that could not be attained by, Jews, Christian and the idolaters. God warned His Apostle in verse 4 of Surah Munafiqun, "They are your enemies so beware of them." The machinations of the hypocrites were evident from the time of the great migration from Makkah and have been mentioned in Surah Baqarah according to some after just six months. Other Surahs speak of schemes and vile plots. It has been said that about one third of Muslims (overtly) were hypocrites during the battle of Badr.

This was also evident from the secret alliances that they had with the Jews, the building of mosque of Zurara, and the concocting of false Hadiths, and creating a chaos during Saqaya and Aqba and all this has been mentioned in various verses of the Qura'n. Their activities led to chaos and hindrance in the ministry of the Messenger. Surah Ahzab verse 61 says, " And if the hypocrites and those with disease (of adultery) in their hearts and those who spread false news among the people in Medina , do not stop, We shall certainly let you overpower them , they will not be able to stay in it as your neighbors but for a little while. Accursed, wherever found they shall be seized and killed in a (terrible) slaughter."

The hypocrites led by Abdullah Ibn Ubi constituted one third of the Muslim population at the Battle of Uhud and they resorted to hindering the Messenger in his mission, they even refused to help in the battle and fled. When they returned to Median they were saying, "We would not have sided with you had we known that this would lead to bloodshed." Some of their mischief is mentioned here.

At this point we should reflect about the events and mischief after the demise of the Messenger due to the negligence of the so-called majority. There is no proof of hypocrites being present among the Muslims who followed and obeyed the Messenger before the Migration. In those days the followers were of the weaker section of the society and the Messenger could not hope for their active support against the idolaters who persecuted them once their new religion was revealed. The tribes of Aus and Khazraj joined him once he had migrated to Medina and the population of the Muslims increased. They could now defend themselves and Islam reached every household. There were just a handful of idolaters left in Medina so they schemed to hurt Islam and the Muslims and declared themselves as believers.

It was their greed for power, their hypocrisy and their inability to oppose Islam that made them do so. Those who were now joining were full of hypocrisy and they did not have the strength to oppose the spread of Islam. They wanted to be able to acquire land and property through their declaration of belief and some joined in because they craved for respect and prominence in society. This is how hypocrisy infiltrated into the Muslim fold and these people did not join with the sincere intention of spreading Islam but to extract the utmost worldly benefit from it.

It may also be that some Muslims became apostate and returned to idolatry but did it very discreetly and so the Qura'n says, "They are like those who believed and then disbelieved." In verse 54 of Surah Maida the Book says, "O you who believe! Whoever from among you turns back from his religion (Islam) , Allah will bring a people whom He will love and they will love him; humble towards the believers, stern towards the disbelievers, fighting in the way of Allah, and never afraid of the blames of the blamers. That is the grace of Allah which He bestows on whom He wills. And Allah is sufficient for the need of His creatures, All-Knower."

The other reasons for their existence in Muslim society may be that when the Messenger retook Makkah most idolaters declared their allegiance to Islam but it is not certain that this was done with sincere intentions. They allegedly believed because they faced the swords of a huge Muslim population. How can enlightenment enter the hearts of those who believed in fear of death? This is the reason they believed due to political and social compulsions but they did so with hypocrisy in their hearts.

Another factor to be noted is that though they overtly believed hypocrisy remained ingrained in their hearts and came to the fore after the demise of the Messenger when the schemed and plotted to constitute the succession or Khilafat for their own cause .Is it possible that the hypocrites became true believers after the demise of the Messenger? Did they become sincere believers after their goals were achieved before or even after the demise of the Messenger? Was an agreement reached between them and the Muslims so that they became equal and the chaos and mischief was annihilated once and for all?

To get a clear answer to these questions we shall have to study the situation in the last days of the Messenger and even those that followed after him.

MIR AHMED ALI (AR)

Verses 8-20

From verse 8 to verse 20 the conduct of the hypocrites has been described.

Aqa Mahdi Puya Says:

Those disbelievers, who put on a show of coming into the fold of Islam in order to avail safety and security, to serve their self-interest, and to protect their social position, have been described as the hypocrites (munafiqin).

Although a large number of commentators find it suitable to point to Abdullah bin Obay and his comrades, exclusively, as the hypocrites referred to here and in other places, but the use of the word munafiqin is not restricted to Madani surahs. In verse 11 of al Ankabut, revealed in Makka, when Abdullah bin Obay and his active partisans did not appear on the scene, this word was used to identify, in general, one and all, in any age, who may possess this evil.

Among those who accepted Islam and agreed to follow the teachings of the Holy Prophet, some were reluctant converts; some were uncertain about the bonafides of the Holy Prophet as the messenger of Allah; some, under protest and with a heavy heart, followed the mainstream but at heart were pagans; some only put up a front. Such half-hearted, unwilling, or deceptive acceptance of faith is devoid of the higher spiritual conceptions, therefore, sincere and perfect practice of the faith was not possible.

And men and women belonging to this category could never fulfil any of the demands of the faith, particularly that which did not serve their interest, because, in their minds, something else, not the faith in Allah and the Holy Prophet, was more likely and feasible. The incident about the cutting down of trees during the siege of Bani Nadhir, referred to in verse 5 of al Hashr; the abandonment in time of trouble by running away from the battle of Uhad, referred to in verses 153 to 155 of Ali Imran; the expression of doubt about the bonafides of the messenger of Allah, throws light on the conduct of those companions who were weak or indecisive in their belief.

In between the two directly opposite groups, the thoroughly purified muttaqin and the munafiqin whose hearts, ears and eyes have been sealed, there is the type of above-noted group of converts who agreed to give answer to the call of the Holy Prophet to worship one Allah and follow His commandments, but on account of their inability to detach themselves completely from the habits, customs and mental attitude of the "days of ignorance" and infidelity, failed, on many occasions, to meet the demands of pure faith,

because of the infiltration of doubts and suspicions about the genuineness of the prophethood of the

Holy Prophet.

(i) According to Tabari (Vol. 3, page 21, published from Egypt), Shibli (Al Faruq), Ibna Kathir (Badayah Wan Nahayah: Volume 4, page 28, published in 1351 Hijra from Egypt), the second and the third caliphs were among the deserters in the battle of Uhad.

(ii) According to Tarikh Khamis, Vol. 2, page 24, published in 1302 Hijra from Egypt), Sahih Bukhari (Vol. 2; page 82 published in 1355 Hijra from Egypt), Tafsir Durr Manthur (Vol.2; page 77 published in 1314 Hijra from Egypt), and Tafsir Kathir (Vol. 3; page 351 published in 1402 from Beirut), the second caliph Hazrat Umar bin Khattab, as per his own version, had never before suspected so strongly the bonafides of Muhammad the true messenger of Allah, as at the time of the treaty of Hdaybiya.

There are different classes of believers. No doubt the types described above are not hypocrites, but, as pure and perfect faith is a very refined state of mind and heart, they cannot be counted in the highest category of believers. It is very difficult for an individual to know the degree of his own faith (verse 9 refers to the self-delusion of such believers), until he comes across a test and trial. The true quality of the faith of the confused companions was laid bare whenever tested, yet such indecisive believers, after the Holy Prophet, were acclaimed as the heroes of Islam.

Many a commentator wrongly refers to Abdullah bin Obay and his associates whenever munafiqin are discussed in the Quran, as a scapegoat substitute for the really dangerous hypocrites whose subversive activities proved more harmful to Islam than Abdullah bin Obay and his comrades. It is an attempt to restrict the general view of the Quran. In fact Abdullah bin Obay's activities never amounted to a real threat. He had no influence even over his own family. He was a very wealthy man, and therefore, wanted to be the chief of Madina, but his chances of success disappeared after the arrival of the Holy Prophet. He was a man of no importance. Had his schemes been really harmful to Islam, the Holy Prophet would not have led his funeral prayers.

The verses in the Quran, about the hypocritical attitude of some of the disciples of the Holy Prophet, are more applicable to the people of Quraysh than any other group. The aim of the Quran is to describe the psychological condition of the companions surrounding the Holy Prophet, in order to classify the reaction of mankind, in general, till eternity, to the final message of Allah, conveyed through the last prophet. The reaction to the divine message divides people in different groups. Those whose commitment is total on account of their complete concord with the prophetic guidance, occupy the highest position nearest to Allah. Those who are not fully convinced, due to lack of wisdom, may not oppose and go astray, but only manage to keep themselves from denying the faith.

Apart from these two groups, there are some who openly oppose Allah and his prophet, with no hope of any improvement in their attitude.

There is another class of people who profess the faith in a hypocritical manner, with a rigid antagonistic attitude of mind and heart. They are those whose heart, hearing and sight have not yet been sealed. There is a hope of improvement if they come out of their wavering. They come under the definition of munafiqin until the improvement takes place. This wavering in most of the disciples of the Holy Prophet was due to their attachment with the old habits, customs and creeds. The force of the new mission tried to detach them from their "days of ignorance" psyche. This conflict between the tendency of the "days of ignorance" and the irresistible energy of truth created the mental conflict which was responsible for their activities both during and after the lifetime of the Holy Prophet. This wavering has been pointed out by the Quran in verses 144 and 149 of Ali Imran, and verses 25 and 26 of Muhammad. There are many authentic traditions that the Holy Prophet also expressed his concern about this "turning back" of his companions. It must be noted that though the Quran deals with the hypocrites in many surahs in various shades and descriptions, but the Muslim historians, however, do not mention the far reaching influence of the policies and activities carried out by the hypocrites, as rulers, after the departure of the Holy Prophet. On the contrary, a general view is presented that every one of the companions was a true faithful, a bright star, and a symbol of guidance, in total disregard to the indisputable role of the hypocrites during and after the lifetime of the Holy Prophet. They did not die before the Holy Prophet. They emerged with full force after him and exercised full control over the destiny of the ummah.

The Holy Prophet says:

A hypocrite is he who lies, breaks promises, and proves himself dishonest if trusted.

In fact there were very few among the companions who, detached from their old habits, customs and creeds, submitted wholeheartedly to the religion of Allah.

The Holy Quran says:

Very few of My servants are grateful.

(SABA:13)

In verses 8 to 20 reference is made to those hypocrites whose conscience, hearing and sight have been sealed and there is no possibility of their return to the truth.

Verse 9 confirms the position of the people, described and discussed in the previous verse, who are under the delusion that their state of mind is hidden from Allah. To obtain wealth and power they try to attract the attention of the people by putting on a superficial show of virtuousness. They may win the goodwill of the common people but their expectation of getting a reward from Allah ends in frustration, because He is fully aware of the intentions of His creatures.

He does not take them out of their delusion. Hypocrisy lurks in the hearts of those who are not thoroughly purified. Circumstances and lure of worldly gains, and not independent conviction, motivated many an early convert to come into the camp of the Holy Prophet. When, the doings and sayings of the messenger of Allah, under the strict commands of Allah, began to make clear that authority to guide and administer the society belonged to the Holy Prophet and his Ahl ul Bayt, the thoroughly purified, as the fulfilment of the divine will according to the verse 33 of al Ahzab, their envy and grudge against the Holy Prophet and his holy Ahl ul Bayt came into the open. In the light of verse 80 of al Nisa whosoever opposes and subverts the authority of the Holy Prophet, in fact disobeys Allah.

The Quran says:

Verily, those who cause suffering to Allah and His messenger, Allah has cursed them in this world and the hereafter, and He has prepared for them a disgraceful punishment.

(AHZAB:57)

The Holy Prophet says:

Fatima is my flesh and blood. Whosoever causes suffering to her in fact causes suffering to me. He who has pained me in fact has pained Allah; and indeed, he is a disbeliever.

(Sahih Bukhari: Vol. 2; page 206 published in 1355 Hijra from Egypt, Sahih Muslim: Vol. 4; page 125 published in 1349 Hijra from Egypt).

Many books of history and traditions clearly mention the disgraceful attitude of the companions towards the dearest daughter of the Holy Prophet, after his death. For example in Vol. 1, page 64 of Tarikh Abul Fida, published from Egypt, it is written that the two caliphs were among those who went to the house of Fatima for setting it on fire. Also Abi Fat-ha Shahrastani in Al Milal Wan Nahal on page 25 and 26 mentions the events which took place at the house of Bibi Fatimah.

Anfusahum means themselves as well as their associates. "And they do not perceive" represent the men who imagine themselves to be good and those who follow such men. In fact they do not know what they are. They are actually self-deluded. This is the state of mind of all those who are misguided and misled by their own false judgement.

To follow the true guidance, communicated through the word of Allah, it is essential not only to know those upon whom, on account of their knowledge and total commitment to the divine guidance, bounties had been bestowed, but also to identify those who defied it and went astray, in order to avoid following their wickedness.

The policy to verbally profess faith in Allah and His messenger, so as to deceive the faithful, in the hope of getting material gains, is termed in verse 10, and in many other verses as the "disease of the heart", the result of which may be disbelief (kufr), or hypocrisy (nifaq). Envy and jealousy took hold of those who did not sincerely believe in the supreme authority of the Holy Prophet. The disbelief, the envy and the jealousy of the hypocrites has been termed as a disease. Since it is Allah who bestowed the supreme authority on the Holy Prophet, therefore, the envy and jealousy in the hearts of the hypocrites, as a disease, which increased proportionately to the enhancement in the glory of the Holy Prophet, is the result of Allah's will.

The duplicity in the conduct of the hypocrites, pointed out in verse 11, was a mutual arrangement between them and the infidels to check and upset the growing honour and status of the Holy Prophet and the dominance of Islam, through intrigue and subversion; but, to pacify the questioning of the believers, they said it was to bring the infidels to friendly terms with the Muslims, whereas, truly, they were planning to usurp the political power in order to lay hands on the material gains which would be there to possess after the departure of the Holy Prophet. It became plain to them that during the lifetime of the messenger of Allah such schemes could not be implemented, therefore, the enemies of the Holy Prophet and his Ahl ul Bayt, in the garb of peace-makers, played a waiting game. It must be noted that though, after the Holy Prophet, they took the control of the government, but earned the displeasure of almighty Allah who has promised painful punishment on the liars, a fact which they did not perceive.

For ordinary people it is very difficult to detach themselves from the clutches of old ideologies which serve their selfish interest, and follow or believe in a new faith, free from the lure of profit or the fear of loss, particularly when the new faith demands a complete rejection of the viciousness of the animal self which clings to raw passions and crude urges. They were proud of their social position and possessions under the old system. This misconceived individual and group pride made the infidels look down upon the true believers (with really awakened minds) as inferiors, because they (the infidels) could not use reason or put forward arguments to contradict the true faith, Islam. Verse 13 makes it clear that, in truth, it is they who are mean and stupid, not those who believe in Allah and His messenger by discarding false notions of pride and conceit

As you sow so shall you reap. It is the law of nature. In verse 14 and 15 "the making fun" of the believers by the infidels has been compared to devilry, but the paying back in the same coin by Allah is the scorn (or the last laugh) they shall experience on the day of judgement in the form of eternal punishment. In this world they have been given (enough) rope, pelf and power, to hang themselves in the end.

In verse 16 the wilful adoption of error has been likened to a bad bargain.

Believing in the truth, according to verse 17, is like the illumination of a fire which lights up the surrounding. The spark of faith which had just been kindled could have been turned into a bright floodlight but evils like envy, malice and love of material possessions put out the spark of faith, therefore, Allah, in view of the prevalent evil, took away the light of faith and abandoned them to the utter darkness of ignorance and disbelief.

In verse 18 the loss of the "inner light" is illustrated as becoming deaf, dumb and blind, due to which there is no possibility of finding the way leading to the truth.

Rain makes the earth grow life-giving and life-preserving provisions. In verse 19, Islam has been compared to an abundant rain. The lightning is the victories Islam won against the forces of infidelity.

The darkness is the occasion when the Muslims did not have an upper hand, which created doubts in the minds of the hypocrites about the genuineness of the prophethood of the Holy Prophet. They feared total annihilation. In verse 20, it is said that the hypocrites, attracted momentarily by the glory of Islam, rejoiced at their joining the ranks of the Muslims; and in the hour of trials and tribulations they recoiled, scared and doubled-minded. They were under the total control of Allah's power. There is no escape from His hold. In the days of early Islam it was in the interest of the Muslims to let the hypocrites remain in delusion.

Aqa Mahdi Puya says:

The new mission, Islam, is like a heavy shower coming down from heaven, a promising event every one welcomes, but the thunder, lightning and darkness, coming along with it, create fright and make people take precaution against the impending threat. In the days of early Islam some people anticipated reaping a good harvest if they joined the ranks of the believers, yet they were reluctant to give up the privileges enjoyed by them under the old system. For example the Quraysh, as custodians of the Kabah, were respected by the people of Arabia. This sanctity gave them the opportunity of monopolising the trade from the Indian Sea to the Mediterranean, and from the Persian Gulf to the Arabian Sea and Red Sea upto the African coast. By giving up idolatry, they had to renounce class distinction and agree to the equality of human beings, preached by Islam, which would have certainly affected their economic interests. On the other hand, they could not close their eyes to the grand possibility of taking control of the ever progressing active energy of a highly advanced society, created by the lofty ideals of Islam, which would spread like a wild fire all over the world, so as to rule over vast lands and countless people and appropriate the wealth of the nations. The result was a continuous wavering. Neither did they want to detach themselves from the old order, which appeared to them as a frightful darkness, nor could they resist the unlimited produce the abundant rain, Islam, would yield. These wavering hypocrites do not belong to the class of those disbelievers whose hearts, ears and eyes have been sealed.

After classifying the people according to their reactions to the divine message, the Quran addresses mankind as a whole, irrespective of their classes, because the mission of the Holy Prophet is universal; for all times. The aim of the Quran is to stimulate the reaction to the divine message and develop the aptitude for choosing good to the highest degree so that man individually and collectively may take his due place and position in the arc of ascent or the evolutionary upward curve of existence, the full manifestation of which will appear on the final day of resurrection, qiyamat ul kubra.

If some people's vision and insight have been sealed beyond any hope of their ever finding the way to truth, then what is the use of addressing such closed minds? The aim of the Quran is to stimulate reaction, through its message, in all classes, in order to maintain its universality, since as mentioned earlier none would remain without some reaction. Some make a willing choice of the right path, and some go in the opposite direction. In this connection refer to verses 80 and 81 of al Naml.

(see commentary for verse 1)(see commentary for verse 3)(see commentary for verse 4)(see commentary for verse 2) and pay the (prescribed) poor-tax.

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

Verses 8-20 Hypocrites, the Third Group

The above verses state a short but very expressive explanation on 'hypocrites' and their spiritual specialties and characteristics illustrated by their actions.

Attention should be attracted to the fact that : in a special period of its sensitive historical course, Islam was faced with a specific group among the whole of the people, who neither had the courage to truly accept the invitation of Islam, nor had the power and boldness to openly oppose it.

This third group, whom the qur'an calls, in arabic terminology, /munafiqun/ 'hypocrites', are also termed the two-faced ones. they penetrate in the rows of true muslim communities and become a great danger for Islam and muslims. it is usually difficult for the faithful believers to recognize them, because they appear in the society with the same manner as other muslims do. but the qur'an yields some clear exact signs and specialties about them which identify their hidden routines everywhere and in all centuries. these particular qualifications can provide good criteria for the real muslims to recognize them.

At the beginning, it gives an illustration of hypocrisy itself, saying: And of the people there are some who say : 'we believe in Allah and the last day', but they do not really believe.

They imagine this action of theirs as a kind of cleverness or, so to speak, an advantageous policy. therefore : They seek to deceive Allah and those who have faith,...

It is not such as they think: ... but they deceive none save themselves, and they are not aware.

Having deviated from the straight path, they spend their whole lives misled. they apply their power and potentials in vanity where their gain is nothing but failure, infamy, and a painful divine penalty.

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In the next verse, the qur'an points to the fact that hypocrisy is, indeed, a disease. a safe and sound person does not have two faces. there is complete harmony ruling between his soul and his body, since outward and inward, as well as body and spirit, are complementary to each other. if a person is a believing one, his entire being cries faith and indicates his conviction. and if he goes astray, his deviation is revealed both outwardly and inwardly. this dissimilarity of spirit and body possessed by the hypocrite is a new additional disease. it is a sort of contradiction or duplicity or cleft that governs over the self of a man. then, it says:

In their hearts is a disease, ...

Hence, in the regularity of creation, everybody who choses a path and equips himself with the necessary means to pave it would go forth on that very path. or, in other words, the abundancy of actions and imaginations of a man on his chosen route would make the above idea much more colourful and secure. then, the verse continues saying:

... so Allah has increased their disease...

The investment of the hypocrite is 'lies'. they adjust the contradictions found in their lives, as much as they can; each lie with its own set of excuses. therefore, at the end of the verse, it says :

... and there awaits them a painful punishment for that they were lying .

Then, the qur'an refers to their specialties, the first of which is the claim of being 'reformers', while they are, in fact, mischief-mongers, saying :

And when it is said to them: 'do not make corruption in the earth', they say : ' verily, we are only reformers'.

Indeed, they themselves are the corruptors, but they are not aware.

Both their persistence on the path of hypocrisy and their accustomedness to these hideous disgraceful agenda have caused them to think, gradually, that their activities are useful and constructive. and, as it was mentioned previously, when sin is in excess and treads the limits, it seizes the sense of distinction, or even, it reverses the man's distinction. in this state, impurity and impiety prevail as his second nature.

Another specialty of this group is that they think themselves wise and clever while they think the believers are some simple-minded and credulous fools; as the qur'an says : and when it is said to them : 'believe as the people believe', they say :

'shall we believe as the fools believe?'...

Thus, they accuse the truth-seeking, pure-hearted people of foolishness, for that these people, observing the signs of reality and rightfulness in the content of the invitation of the prophet of Islam (p.b.u.h.) , have humbly accepted it. the hypocrites consider corruption, duplicity, and hypocrisy signs of their cleverness and wisdom. yes, in their logic, intellect has changed its place with foolishness.

So, the qur'an, answering them, says: ... beware! truly, they themselves are the fools, but they do not know.

Is this not, within itself, a kind of foolishness, that a person does not specify his conviction, but changes colour according to whatever group or class of ideology he joins, and assumes duplicity or even multifariousness? is it not silly for a person to spend his faculties and abilities in doing evil and making plots for destruction and, in the meantime, to count himself among the wise?

The third specialty is that they change colour everyday, and choose the direction of every group they meet. as the holy qur'an says:

And when they meet those who believe, they say: 'we believe (in what you believe) '....They tell the believers that they follow the same school of thought as theirs, that is, they have accepted Islam eagerly and there is no difference between them.

... but when they are alone with their evil ones, they say : 'verily, we are with you; ...They tell their fellow men that they are mocking the believers when telling them that they have believed : ... we were only mocking'.

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they say to them that they are deceiving them and, actually, they are supporters of their fellow men whom they have taken friend with and, keep their secrets safe and hidden.

Then, the qur'an, with a beating and decisive tone says:

Allah shall pay them back for their mockery, and he leaves them alone in their inordinancy, blindly wandering on.

The concluding verse, on this subject, expresses their final fate which is a very grievous, inauspicious, and dark end, thus :

These are they who have bought error (in exchange) for guidance, hence their transaction yields them no profit, nor are they guided (aright) . For this very reason, their purchase not only is of no avail for them, but also they have lost even their investment.

Explanations :

The appearance of hypocrisy and its roots

When a revolution takes place in a society, particularly a revolution like the Islamic revolution which was founded on the virtues of right and justice, the interests of an oppressive, tyrannical, and selfish group will be exposed and possibly placed in danger. at first, this group mock it, then they apply the power of guns, economic sanctions, and continuous social propagation in order to try to subvert it. but when the signs of triumph are made manifest for all of the forces and authorities of the region, some of the opponents change their practical style of opposition and apparently resign themselves, but, in fact, they organize a hidden antagonistic group against the revolution.

These vicious individuals who are termed 'hypocrites', because of their actual duplicity, are the most harmful enemies of the revolution, because their position is not quite clear so that the revolutionists can

99 recognize them and avoid them. they deceitfully imitate and join the faithful people and occupy some social positions in the rows of the pure, truthful believers. they sometimes attain the sensitive posts, even.

Until the time when the holy prophet (p.b.u.h.) emigrated from mecca to medina, muslims had not established a government. the prime essential basis of the Islamic government was founded when the holy prophet (p.b.u.h.) arrived in medina. this process was made more manifest with the occurrence of the triumph of badr, viz., a small but progressive government was formally organized.

It was at that time that the profits of many authorities in medina, particularly that of the jews, who were respected by arabs, were being threatened. the jews were respected at that time, mostly because they were of ' the people of the book ' . (1) they were fairly learned, and they were economically advanced. it was they who, before the advent of the prophet of Islam (p.b.u.h.) used to give the good news of his coming.

There were others, too, who were aspiring for the leadership of the people of medina and were disappointed due to the migration of the messenger of Allah. the cruel, selfish chieftains of medina and their plunderous adherents saw that people, even their relatives, were tending to Islam and abundantly believing in the prophet (p.b.u.h.) . they, after resisting for a short time, understood that they could not help but to accept Islam, though only outwardly. they realized that if they had opposed and stood against the new process, besides the damages of war and economical problems, they would have faced the danger of destruction; particularly because the total power of the arab was his tribe, but their tribes had separated from them for the most part.

For this reason, they had developed a grudge in their hearts against the holy prophet (p.b.u.h.) and his mission. so, they secretly planned to subvert Islam. therefore, they selected a third way. they decided to accept the prophet (p.b.u.h.) apparently, and to follow their own plots hiddenly. (2)

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In short, the appearance of hypocrisy in a society is usually the effect of one of these two causes. the first is the triumph and power of the existing revolutionary school of thought in the society. the second cause is the spiritual weakness and the lack of nobility and courage needed to challenge such a force.

The Necessity of Knowing the Hypocrite

Undoubtedly, hypocrisy and the hypocrite were not only particular to the time of the prophet (p.b.u.h.) ; they are found in any society and at any time. they should be recognized, of course, according to the defined criteria that the qur'an has introduced them with, in order to prevent their probable damages or harms.

There are various characteristics mentioned about the hypocrite in the former verses, as well as through sura al-munafiqun, no. 63, and, also, in numerous Islamic traditions. here are a few of these characteristics :

1. Great public outbursts and high claims with lots of boasting, but little action making their claims and actions unparallel.
2. To swing to every side in any environment with any group; to speak among any society with the ideas of that society's school of thought, and to show themselves adherents in the society of true followers but, in the meantime, to cooperate with the oppositional group.
3. To separate their affairs from those of the people and to form secret hidden societies with specific plans.
4. Characterized by tricks, deceit, lies, flattery, breach of promises, and treachery.
5. To act before others with self-aggrandizement and self-conceit, counting people silly, simple, and foolish, while knowing themselves wise and clever.

In short, duplicity of personality, or contrast between internal and external, which is the clear characteristic of the hypocrite, has different effects on their personal and social behaviour, which can be easily figured out by the keen observer.

How beautifully the Qur'an puts it when it says : In their hearts is

101 a disease, Which sickness can be worse than the sickness of duplicity of outward and inward character? what disease is more painful than the illness of self-aggrandizement or lack of courage for challenging the things that we do not believe in ?

However, the disease of hypocrisy, though it is hidden, is recognizeable by its different features. It is similar to heart disease which cannot be concealed wholly; although it is unseen, its signs and symptoms can be seen in one's face and limbe quite vividly.

Hypocrisy, in its specific meaning, is the condition of some faithless persons who are apparently counted among muslims, but their hearts are actually pledged to infidelity. They are the most dangerous group, not only for Islam but also for any revolutionary progressive school of thought. The hypocrites penetrate into the communities of muslims and misuse any chance or opportunity for hindering affairs. For this very hostile position that they have, they are the object of serious attacks in the qur'an. One complete sura of the qur'an is revealed about their circumstances which is entitled ' Al-Munafiqun '. They have also been reproached and condemned very strongly in the narrations of ahlul-bait (a.s.) .

To introduce the hypocrite, a tradition from imam sadiq (a.s.) who has narrated from the prophet (p.b.u.h.) says : There are three specialities that when they are in a person, he/she is a hypocrite even the one who observes the fast, practices prayers and considers oneself a muslim: he who is treacherous when he is trusted, when he speaks he tells lies, and when he promises he fails it.(3)

Here, we attract your attention to the noble words of imam amir-ul-mu'mineen ali (a.s.) about the hypocrites. He says :

" O' creatures of Allah! I advise you to fear, and I warn you against the hypocrites. They themselves are misguided and they will misguide you. They are lost in the labyrinth of sins and vices and will make you lose your straight path in that tortuous maze. They change their colours to suit their surroundings, and their words always have double meanings. To convert you to their views and to win your sympathies they will resort to every sort of fraud and pretence, will adopt varieties of artifices and

102 pretexts and will apply all possible allurements and deceptions. They always lie in ambush to seduce you. They pretend to be sincere and honest but their hearts are full of hypocrisy and vileness. Their movements are very subtle. To mislead you they work so artfully and cunningly that you cannot easily find out their purpose. They poison your minds without your knowing it, like a disease spreading inside your body without your realizing the fact. They behave as if they are ministering cures to your ailments. They talk as if they really feel for your troubles, but the result of their activities and their persuasions will affect you like an incurable disease.

Happiness and prosperity of others make them jealous and unhappy. They will do their worst to drag others into difficulties, reverses, and troubles. They will exert themselves to convert hopes of others into disappointments and despairs. And they have their victims in every walk of life.

They know how to touch your heart and how to gain your ears. For your every sorrow they have crocodile tears to shed and for every pain they offer you a balm, ineffective or injurious. If they praise you, it is with the hope of getting louder praises out of you. If they want to get something out of you, they will pester you with their demands. If they wish to slander anybody they will expose him threadbare. If they pass judgments they always forsake equity and justice .(4)

(1) For the meaning of ' People of the book ' see p. 202.

(2) This example also happened in the Islamic revolution of Iran where they played the same role but, luckily, under the light of Allah's grace and through the awareness of this honourable nation, they failed.

(3) Safinatul-Bihar,vol.2,p.605

(4) Nahjul-balaqah, Sermon 194 Arabic print, and No. 199 , p.172 English version

Al-An'am (The Cattle) [6:71]

قُلْ أَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰ أَعْقَابِنَا
 بَعْدَ إِذْ هَدَيْنَا اللَّهَ كَمَا لَدَىٰ أَسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانَ
 لَهُمْ أَصْحَابٌ يُدْعُونَهُ إِلَىٰ الْهُدَىٰ أُتَيْنَا قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ
 وَأْمُرْنَا لِنُسَلِّمَ لِرَبِّ الْعَالَمِينَ ﴿٧١﴾

Say: "Shall we indeed call on others besides Allah,- things that can do us neither good nor harm,- and turn on our heels after receiving guidance from Allah? - like one whom the evil ones have made into a fool, wandering bewildered through the earth, his friends calling, 'come to us', (vainly) guiding him to the path." Say: "Allah's guidance is the (only) guidance, and we have been directed to submit ourselves to the Lord of the worlds

MUHAMMAD HUSAIN TABA TABAI (AR)

Say: "Shall we invoke others besides Allah, that can do us neither good nor harm, and shall we turn on our heels after Allah has guided us like one whom the Satans have led astray, confused wandering through earth his companions calling him to guidance "Come to us Say: "Verily Allah's guidance is the only guidance, and we have been commanded to submit to the Lord of the worlds."

This verse explains that kind of polytheism which is neither beneficial nor harmful because worship depends on two factors, hope and fear. The worship that the idolaters do does not benefit them nor does it harm anyone but themselves.

God says, ", that can do us neither good nor harm, and shall we turn on our heels after Allah has guided us like one whom the Satans have led astray, confused wandering through earth his companions calling him to guidance."

The word *desire* and the words *means to go astray or to leave the straight path*. "A'qab" is to leave the straight path and go astray. This is why it is said, "Should we go back to our old ways when God has sent us His guidance?"

Some people have made some very strange interpretation of this verse and present verses 88-89 of Surah A'raf about the words of Hazrat Shuaib as proof.

"The chiefs of those who were arrogant among his people said, "We shall certainly drive you out, O Shuaib, and those who have believed with you from our town, or else you shall return to our religion"

He said, "Even though we hate it! We should have invented a lie against Allah if we returned to your religion, after Allah has rescued us from it. And it is not for us to return to it unless Allah, our Lord, should will. Our Lord comprehends all things in His Knowledge. In Allah alone we put our trust. Our Lord! Judge between us and our people in truth, for You are the Best of those who give judgment."

The argument that the purport from these two verses is that before they were ordained by God all the Prophets and Messengers were disbelievers because these are the words of Prophet for those who were idolaters before believing. God guides them through his apostles. "We" denotes the vastness of these people who were idolaters before they believed and the same they say can be said about the apostles of those days. The words of God and His apostles are the perfect truth. The voices of these apostles can be attributed to this for the majority was saved from polytheism through God's guidance. Those Ummah were idolaters before they believed in monotheism but this does not mean that they had all gone astray. The inability to return to the old religion expressed here is for the Ummah and not for the apostles.

Their argument is that all apostles of God before they were ordained were idolaters and disbelievers and they are ordained later by God for personally they were all disbelievers.

- We have already discussed the piety, purity and the infallibility of the Apostles of God earlier.
- Qur'an says that all Apostles of God, Prophets or Messengers were infallible and could not make mistakes.
- They could not commit the lesser sins let alone the greater ones.
- The greatest sin is to make partners for God.
- Those who go astray from the path of God are those who do not have farsightedness and enlightenment and they create hindrances in their path or in their godly mission.
- They cannot hear the truth from the Apostles and thus leave the straight path but those with certitude in their belief are unaffected with the temptations of Satan and his forces.

God says, "Say" "verily! God's guidance is the only guidance" and it is natural for mankind to walk the straight path of God but the guidance of Satan is a misguidance, an illusion and a deception. That which is according to the natural laws is God's guidance and it cannot be doubted because it is God who creates everything including events. Nothing in the true religion is against the nature. The Truth is with Allah and He never retracts His guidance.

God's guidance is the only true guidance and it cannot be dissipated but through the temptations and whispering of Satan. God has ordered everything after foreseeing our beginning and end. We are totally dependent on Him in this world as well as the hereafter. The words, "We have been commanded to submit ourselves" means we have been commanded to submit to Islam the true path, the way to the Lord of the worlds.

Verse 19 of Surah Al Imran says, "Truly the religion with Allah is Islam."

MIR AHMED ALI (AR)

If, after receiving guidance from the self-subsisting eternal Lord who created the universe (with every increase of knowledge we see in what true and perfect proportions all creation is held together), we turn to lifeless idols. This would indeed show that we were made into fools, wandering to a precipice; therefore, we must accept the only true guidance, the guidance of Allah, and only His law, for we shall have to answer His questioning on the day of reckoning, when the trumpet sounds for the last day. His judgement will, with perfect justice, establish the dominion of right and reality. [DILP Note: The original text had split verse 73 into two, and therefore, this commentary applied to verses 71 through 74. Subsequent references to verse numbers in the remaining commentaries in this chapter may be one off.]

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

Verses 71-72

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 Satans 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 which causes prosperity and comfort is Allah's guidance which 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 which 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 Judgement 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 '."

Al-An'am (The Cattle) [6:112]

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ
إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا
يَفْتَرُونَ ﴿١١٢﴾

Likewise did We make for every Messenger an enemy,- evil ones among men and jinns, inspiring each other with flowery discourses by way of deception. If thy Lord had so planned, they would not have done it: so leave them and their inventions alone.

MUHAMMAD HUSAIN TABA TABAI (AR)

And so we have appointed enemies for every prophet Satans among mankind and Jinns, inspiring one another with adorned speech as a delusion. If your Lord had so willed, they would not have done it, so leave them alone with their fabrications.

The word "Shayateen" is the plural of Shaitan (Satan) meaning the mischief maker but he is more famous as Iblis who has a large progeny. They are a creation that we cannot sense with our five senses though they are unseen they are not among the angels.

Qura'n says Iblis is called Satan because of his evil. It means that just as you have enemies we have designated enemies for the Apostle from among that Jinns and Satans who signal to and help each other or who abet each other. It is also construed that some wicked Jinns abet evil men and some evil men abet the Jinns with deception and temptations. Their enticements are very adorned and sweet and through them they deceive and mislead. God says, "If your Lord had so willed, they would not have done it."

These people who are a hindrance in the mission of God's apostles would not be able to do so if God had so willed. The verse before this also explains their nature for it says, "And even if We had sent down angels to them, and the dead had spoken to them, and We had gathered all things before their very eyes, they would not have believed, unless Allah willed, but most of them behave ignorantly." Every thing depends on God. It means that they ate bale to tempt and deceive because God allows it to happen but they do not affect the Prophets and Messengers of God because they ignore them but the others accuse God falsely and join the Satans.

The verse tells us that God made Satan the enemy of Prophets and Messenger and he became the cause of all sins and evil. God says, "and so we have appointed enemies for every Prophet " so what we learn from these words , " (And this is in order) that the hearts of those who disbelieve in the hereafter may incline to such (deceit) and that they may remain pleased with it , and they may commit what they are committing.(sins)."

The commentators on this verse are divided on the issue of their deeds being attributed to the will of God as we have seen earlier. From the overt meaning we discern that all deeds good and bad are attributed to Allah but He is free from evil and all things good are attributed to Him. All things evil are attributed with those other than Him, the false Gods and Satans and the human self. They are connected with god in the sense that He is omnipotent and has control over everything but He has allowed certain advantage to Satan to test those who confess belief. But if this had been the case then it would not have been possible for people to see the straight path the path of perfection in goodness.

MIR AHMED ALI (AR)

Aqa Mahdi Puya says:

The spirit of evil is ever active and leads man astray by false theories of compulsion and predestination, and prevents him from making the right choice. As said in the preceding verse Allah neither prevents the instigators nor the followers through His creative will.

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

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 and 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 misunderstood, 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."

Al-An'am (The Cattle) [6:121]

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ الشَّيَاطِينَ
لَيُوحُونَ إِلَىٰ أَوْلِيَآئِهِمْ لِيُجَدِّدُوا لَهُمْ وَابْنِ آدَمَ إِنَّكُمْ لَمُشْرِكُونَ



Eat not of (meats) on which Allah's name has not been pronounced: That would be impiety. But the evil ones ever inspire their friends to contend with you if you were to obey them, you would indeed be Pagans.

MUHAMMAD HUSAIN TABA TABAI (AR)

Eat not of that (meat) on which Allah's name has not been pronounced for sure it is a sin. And certainly the devils do inspire their friends to dispute with you and if you obey them then you would indeed be polytheists. [(They) made lawful for you to eat that which Allah has made unlawful to eat and you obeyed them by considering it lawful to eat and by doing so you worshipped them and to worship others besides Allah is polytheism.

The friends of the devil are the polytheists and their words. The animal on which God's name has not been taken is a dead animal's carcass or the animal slaughtered without invoking God, as prescribed by Islam. To eat dead meat such as these is to eat meat on which God's name has not been invoked at the time of slaughter. The animal slaughtered with the name of God is permitted to be eaten or is Halal. Those who eat such meat will be apostate for they will become like the polytheists because you have obeyed them and their rules. Now what the polytheists were saying was that they would not stop eating dead meat and not that they would not eat legally slaughtered meat.

There is a Hadith from Khumran who said he had heard Imam Jafar Sadiq speak about the meat slaughtered by the idolaters and the Jews,

Do not eat their meat until you hear them invoke Allah.
Have you not heard God's words, "Eat not of that meat on which Allah's name has not been invoked?"

In Durre Manthur and Ibn Marduiya and Bahiqi in their Sanan as well as Ibn Abbas has been quoted by Ibn Marduiya about this verse that it has been over ruled by the verse that says, "Eat the meat slaughtered by the People of the Book"

MIR AHMED ALI (AR)

Verse 118

In al Baqarah: 173 and al Ma-idah: 3 the description of unlawful food has been given. Only (the meat of) those halal (lawful) animals are allowed to be eaten who are slaughtered in the name of Allah. What has been forbidden has been made known unless one is compelled to eat such forbidden animals by sheer necessity.

(This sanction indirectly proves the necessity of taqiyah).

Those animals, even though lawful, become haram (unlawful) over which the name of Allah has not been pronounced at the time of slaughter.

The sin, actually committed by any of the part of the body, can be described as "open sin"; and the evil which lurks in the mind, though not carried out, can be named as "secret sin".

In Minhaj us Sadiqin it is said that to a true lover of Allah it is an "open sin" if he is mentally engrossed all the time in the bounties of Allah available in this world, and it is a "secret sin" if he spends much time in visualizing the blessings he will get in the hereafter, because in both situations he detaches himself from the remembrance of Allah. In both cases "sin" has not been used in the sense of transgressing the limits of shariah.

The term wahi has been used for the inspiration Shaytan creates in his friends, who follow his suggestions and eat forbidden food.

It is reported that the infidels, who used to eat carrion, told the Holy Prophet that it was Allah who killed the animals which they ate, so what was wrong in eating animals killed by Allah when the Muslims ate the animals killed by man. This argument created doubts in the minds of some of the Muslims. So it has been clarified that those who listen to the satanic suggestions are indeed polytheists.

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

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.

Al-A'raf (The Heights) [7:30]

فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ
أَوْلِيَاءَ مِنْ دُونِ اللَّهِ وَيَحْسَبُونَ أَنََّّهُمْ مُّهْتَدُونَ ﴿٣٠﴾

Some He has guided: Others have (by their choice) deserved the loss of their way; in that they took the evil ones, in preference to Allah, for their friends and protectors, and think that they receive guidance.

MUHAMMAD HUSAIN TABA TABAI (AR)

As He brought you into being (in the beginning) so shall you be brought into being (on the Day of Resurrection) some as believers and other as unbelievers. A group He has guided and a group that deserved to be in error (because) surely they took Satan a Protector instead of Allah and considered that they are guided.

From the very words we discern that there will be two groups; one that will be guided and the other that will consist of unbelievers, on the Day of Resurrection because he had created you in two groups . This is similar to the verse 94 of Surah Al-Anam that says, " And truly you have come to Us alone as We created you the first time" . Here it speaks of one "guided group" as it was in the beginning and never reneged . This is all the glory of God, to be born pure and remain so till death comes and then rise as pure. The other questions that they the objectors have raised are far fetched . An explanation of such erroneous doubts will soon follow.

The words "Bidaikum" refers to the life on this world, or the beginning of the first life, and not the hereafter. The word "A'duhu" the return refers to the hereafter. The verse will now mean that you, His creation on this world. One group is guided and the other has gone astray. You will return in the same condition, one guided and one astray. Some say that you will be raised in the condition at the time of death. Those who die believing will be raised as believers and those who die disbelieving will be raised as such.

Overtly "Bida" is connected with that which has a long term for it will exist with its content. The verse tells us that we have been created at the very onset of creation and this verse is the result of those words of verse 11 that says, " And surely we created you and then gave you shape and then we told the angels, "Prostrate to Adam". The story goes that when Satan or Iblis refused to prostrate then God said, as in verse 18, "Get out from this (Paradise) disgraced and expelled. Whoever of them follows you, then surely I will fill (Hell) with you all."

The verse describes the decision that mankind is now divided into two groups , one is guided on the straight path and one that is astray and denies the truth. This is how they were first created and this is how they will be raised from the dead. The same issue is explained more clearly in verse 42 of Surah Al-Hijr that says, " God said, " this is the way that will lead straight to Me." And to the Satan He says, " certainly you shall have no authority over My slaves, except those who follow you among the evil ones ."

So now there are two groups in mankind, one over which Satan has no authority and control for this is the group that is guided by God; and the other group is that which obeys Satan and is misled and it is astray because they obey Satan and befriend him so their fate is sealed.

In Surah Al-Hajj verse 4 God says, "For him (Satan) is decreed that he will mislead anyone who follows him, and will drive him to the torment of fire." This waywardness is because we submit to Satan though he has no control over us. Had we not befriended him we would not have gone astray. Verse 85 of Surah Saad says, "Allah said, "The truth is and the Truth I say, -that I will fill the Hell with you (Satan) and those of them (mankind) that follow you."

It speaks of the divine judgment that divides mankind into two groups and this division is as described in Verse 124 of Surah Ta-Ha that says, "God said, "Get you down, both of you, together, some of you are enemies to some others. Then if guidance comes to you from Me then whoever follows My Guidance shall neither go astray nor fall into distress and misery. But whoever turns away from My Reminder verily for him is a life of hardship, and we shall raise him blind on the Day of Resurrection."

God says, "He brought you forth in the beginning so to Him shall you also return" and this may be connected with the previous verse for it reminds us to be just in dealing with each other and be dutiful to God with humility. God divided you into two groups when he first created you; one group was that of the guided ones and one that denied His guidance. You will soon return to Him in two groups, one group that remained guided and the other that obeyed Satan and is damned.

These words corroborate the verse 148 of Surah Baqarah that says, "For every nation there is a direction which they face (in prayer). So hasten towards all that is Good. Whosoever you may be God will bring you together."

The first thing the verse tell us that every nation faces a particular direction and never strays from it. If it is goodness then the nation is good and if it evil then that nation is cursed. Secondly we are asked to move towards goodness and good deeds. You will have to choose either goodness or evil for the verse says that to every nation is a particular direction and it finds its shelter there and no where else. The ultimate result is either Heaven or Hell. Move towards goodness so that you may have the divine guidance and do not be misguided.

The same is meant in the words, "soon you will return in two groups" because you have been created in two groups by His command. Be just in your deeds and be sincere in your submission to God so that you may join the guided group and be not among the misguided group.

The words, "You will return" may be prelude and even then God enjoins us to move towards goodness and justice. The words, "Surely they took the devils as their protectors" proves their waywardness, for it continues, "and a group deserves to be erroneous" and this comes from the center of Judgment. This is also described in verse 4 of Surah Al-Hajj that says, "He (Satan) will mislead him and drive him towards the torment of Fire."

Their evil stands proven once they obeyed and befriended Satan and they will never get rid of this ignominy. It is like it is said in verse 25 of Surah Ha Mim Sajda that says, "We have appointed for them intimate companions, so for them fair seeming have been made what is before them and what is behind them, and the sentence proved just against them, it did with people of the Jinn and the human beings who passed away before them; verily they were the losers.'

Then the book says, " They took Satans as their protectors instead of God and consider that they are guided" stresses that their fate is now sealed for befriending Satan and obeying him because when man takes a road other than the Straight Path he moves towards evil. At times he acknowledges that he has strayed and wants to take the straight path but the evil is so adorned for him that it prevents him. He doubts the straight Path being the right one for in his heart is the enticement of Satan that makes him believe that he is already on the right path though he is on that path that can give him no hope for success.

God says, "They took Satans as their protectors instead of God and believed that they are guided." In another verse 104 of Surah Al Kahaf the Book says, "Say: "shall we tell you about the greatest losers? They are those whose efforts are lost in the life of this world, while they dreamt that they were acquiring good by their deeds." In Surah Baqarah verse 7 God says, "As for those who disbelieve, indeed it is the same for them whether you warn them or not, they will never believe. God has sealed their hearts and hearing and upon their sight is a covering."

When man follows his natural inclination and spends his life the way he has been tuned to then he does not obey anything but the truth and is never satisfied without the Truth. He does not desire anything but good when he is rightly inclined. He follows the true guidance and searches for the truth and does not worship any one but good. This is the truth that he desires. He does not desire anything but the eternal life and obedience is the purpose of his life. Once he goes astray he does not face the truth but evil and follows what his self lusts for declaring it to be his god. He worships the Satan and prostrates before idols and wants to exist forever in this world only.

He is completely enmeshed in worldly and material adornments and he does whatever he does with the certitude that this is what he should be doing. He believes that he is truly guided. He achieves the evil taking it to be good for his worldly life and he relies on mischief and evil taking it to be goodness. The straight and natural path is open to him but he sees not and follows the road to evil and damnation.

In verse 47 of Surah Nisa God says, "O you to whom the scripture has been given! Believe in what we have revealed confirming that which is already with you, before We alter faces and turn them on their backs." It is not possible to say that man obeys evil knowing it is evil and strives hard for a loss filled life knowing that he will be a loser. God says, in verse 30 of Surah Rum, "Set your face uprightly for religion, in natural devotion to the Truth the nature created by god in which he has made the people." The verse tells us that man does not desire the end nor does he do so with deeds but is naturally inclined to seek that which is beneficial and good. Some times things that seem adverse are perceived. So initially, God says they will be raised in two groups, one that is guided and another group that deserves to be in error because it took Satans as protectors. Most commentators have had reservations about this verse being attached to the previous one after accepting this premise.

One says, that this is an emphasis on resurrection and the commandment to attach oneself with goodness so the words will now mean "Call Him with sincerity and so you will be resurrected to be rewarded. Learn or take lesson from your beginning. You will be recreated the way you were created in the beginning. The return through resurrection is an example and the purpose is to put the fear of God into you.

Another commentator says that this is argument against those who disbelieve in resurrection and it is connected with the earlier verse that says, "therein you shall live and therein you shall die and from it you shall be brought out."

The words that you will be recreated the way you were in the beginning is easy now to understand. One person says that this is something new and we have discussed this idea earlier. Yet another says, that this verse is related to the previous one that asks us to be sincere in our attachment to God for you will be recreated in the condition in which you had died. The believers will be raised as believers and the disbelievers in their disbelief. "Bida" here is the eternal n comparison with the worldly one. The return is the resurrection in the state as you were originally created (The creations of Adam?)

AN UNCOMPLICATED DISCUSSION ON HADITHS

Abu Jarud is recorded in Tafsir Qummi to have quoted a Hadith from Imam Muhammad Baqir (AS) regarding the words, "So shall you be brought into being. A group He has guided and a group deserved to be in error". The Imam has said, "God created mankind into groups of the believers and the disbelievers and in the same manner He will raise them on the day of Resurrection.

Ali bin Ibrahim has narrated that the Imam said, "Unjust is the person who is unjust in his mother's womb and the ordained and protected is the person who is good and pious in his mother's womb."

I say that this Hadith has been attributed to Abu Jarud and he stands accused but that the nation has accepted it that which has been attributed to Imam Baqir. The same has been narrated in different Hadiths explaining the verse of "Qadr" Though the verses are different; they all have the same argument that man is first created originally then he is raised in a different manner. Surely those ordained remain ordained, and the wayward is wayward since the beginning and the unjust is unjust from the very onset and those who are humble and pious are so since their creation. The traditions with all their disputes are not personalized as the verses in the way that mankind demands. It is just as one can have four wives. These assumptions create a conflict in the mind of the learned. Their unanimity in agreement about the creation that is praised and condemned or which is beautiful and abhorrent dispels doubts.

This manner of explanation of the laws, the revelation of the book and the appointment of the Messengers renders every thing baseless and the signs of God have no meaning. The Holy Book concurs about the intelligence of human mind and the reason for the creation of mankind. His deeds are based on the life in the hereafter. The book clearly states that God created Adam from kneaded clay and then gave him the best of shape. He then nurtured him in the best way till he reached the age of intelligence and understanding making him capable of using his intelligence to decide on matters like goodness, and evil, wellbeing and destruction, profit and loss, evil and sins, rewards and punishments etc. then God will reward him if he obeys and follows his own natural inclination in obeying his Lord and will desist from that which has been banned. If he opposes his own intelligence and obey his lustful desires and disobey his creator then he will cursed and will taste the punishment. Today in this world is the day of deeds and actions and the coming tomorrow of the hereafter is the day of rewards and punishments.

This argument is based on two premises, the deeds done willingly and deeds committed unknowingly and there is difference in them. Mankind will be judged by the deeds done after using its own intelligence whether just or unjust and then they (the deeds) are subject to rewards and punishments. This is according to the great decree so long as he lives. {Endowed with intelligence he is left alone to decide his own fate}.

On the whole the issue has been attributed to deeds over creation and to mankind. You know that the goodness and evil in human deeds is due to his own decisions as purported by the previous discussion and indeed there is no doubt in it. But then what will these verses and Hadiths mean?

The traditions about resurrection are varied and in great numbers. There are those traditions that say that God divided mankind into two groups when He first created them, the good and the bad, the believers and the non-believers as we have seen in the tradition narrated by Abu Jarud.

In the tradition in al-Kafi God is quoted saying, "It is He who shapes you in the womb as He pleases. There is no God but He the All-mighty, all-wise." about the creation of the human child. The two verses, verse 2 of Surah Taghabun that says, "He it is who created you then some of you are disbelievers and some of you are believers. And Allah is all seer of what you do" and the verse 32 of Surah Ann Najam that says, ' He knows you well when He created you from earth (Adam) and when you were fetuses in your mothers' wombs. So do not ascribe purity to yourselves. He knows best he who guards himself against evil." explain the verse, "So shall you be brought into being, a group He has guided and a group deserved to be in error."

There is no doubt considering the words of the verses that it speaks about the collective fate. Humans are divided into two groups and the verse specifies one as the group of believers and the other as disbeliever's. The goodness and damnation depends on the intentions behind the deeds. It depends whether the deeds have been committed influenced by certitude in God or they have been done following the whisperings and suggestions of Satan. It depends whether the person wants to be guided or whether he wants to befriend Satan.

There are the proofs that signify that God has created mankind differently. Some have been created out of clay from heavens and to heaven they return and some have been created out of matter from Hell and to Hell they direct themselves. The fourth Imam has been quoted in Al-Basair to have said,

God took a covenant from Our Shias regarding our leadership so that they would neither resort to excess nor diminish our importance. Indeed God created us from the clay of the "A'liyin" of heaven and our Shias from the residue of that earth. The enemies He created from the clay of Hell and their friends from the residue of that earth.

I say that there are umpteen Hadiths regarding this issue.

In Al-Mahasin Abdullah bin Keesan has narrated, "I told Imam Jafar Sadiq, *May I be sacrificed upon you, I am Abdullah bin Keesan.*" He answered "I do not know you." I said, "I was born on the mountains and I was raised in Iran. I take part in trade caravans. I find one person to be of a very kind disposition and a great keeper of trust but when I investigate I find him to be a friend of yours. I join others and I find them impolite and find them less trustworthy. When I investigate them then I find them disbelieving in your leadership (as an Imam). How is it so?"

The Imam replied

O Ibn Keesan you do not know that Gd took some earth from the heavens and some from Hell and mixed them and then separated one from another. The people in whom you find trust and good characteristics are those with effect of the earth from heavens and they will return to the place they were created from. In those that you find impoliteness and mistrust, it is the effect of the earth from Hell and they will return to the place they were created from.

I say that there are umpteen Hadiths about this issue.

In Illaal, Habatal A'rne quotes Hazrat Ali to have said,

Indeed God created Adam from the elements of the earth that is barren, salty, and also pure and this is the reason why in his progeny find both the good and the bad people.

MIR AHMED ALI (AR)

Those who take Shaytan and his agents as their guardians have been described in the commentary of verses 10 to 28 of this surah.

Verses 10-28

Ma-ayish means the means for the fulfilment of life. In addition to all the material things necessary to sustain life, it also refers to all those powers and faculties which help man to rise to a higher plane to prepare for his spiritual destiny, on account of which the angels were asked to prostrate themselves before Adam. Iblis refused to be of those who bowed down, because he arrogantly despised the angels who bowed down as well as man to whom they bowed down. Arrogance, envy and rebellion were his crimes .

As said above the spiritual destiny of man put him above the angels and jinn, so the refusal of Shaytan (Iblis) to accept man's superiority was unreasonable. It was egotism which prompted him to impertinent rebellion.

Allah created man with His own hands from clay and gave him His own spirit (ruh)). The essential quality of clay is softness which makes it adaptable to any form or shape-obedience and submission, and total submission to Allah's will is Islam-the spiritual destiny of man. So Shaytan, a product of fire, not having the qualities of adaptability, nor blessed with the holy spirit, was the first creature of Allah who resorted to conjecture, therefore was thrown out, eternally accursed. On his request Allah gave him respite (by saying): Be you among those who have respite. It implies that there are others, like him, under respite.

Shaytan has a large army of wicked seducers, and those who are their associates, helpers and deputies. The assault of Shaytan's evil is from all sides, and as said in verse 17; most men are led astray by him, while verse 18 says that Allah will fill hell with all of them.

[Pooya/Ali Commentary 7:27]

These verses are a warning to mankind that Shaytan along with his associates and their followers involves them into conflict and discord because he and his confederates through power, influence and riches make fair-seeming to them the progress in the field of material gains, having no trace of godliness, and obtained by total rejection of Allah's commands pertaining to the lawful and the unlawful. It is a disguise, therefore, man does not see Shaytan's plan of action. His activities engender willingness to carry out his mischief only in those people who possess the in-built complex of his characteristics. The irrationality of the devils prompts the disbelievers to put forward the lame excuse (for their rejection of true faith) that they are following age-old customs and theories.

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

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.

Al-Isra (The Journey by Night) [17:27]

إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ ط وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا



Verily spendthrifts are brothers of the Evil Ones; and the Evil One is to his Lord (himself) ungrateful.

MUHAMMAD HUSAIN TABA TABAI (AR)

Verily, spendthrifts are brothers of Satans and the devil is ever ungrateful to his Lord.

This verse tells us to desist from wasteful expenditure so it will mean, "do not spend wastefully; if you do then you will be a spendthrift and spendthrifts are the brothers of Satan. They are brothers in the sense that each one of them is a slave of a Satan so they are like two brothers from the same parents.

The same is pointed out by God in verse 25 of Ha Mim Sajda that says, "And We have assigned them intimate companions "and in verse 22 of Surah Saffat that says, "The angels will be commanded "Assemble those who did wrong together with their companions and what they used to do" AND AGAIN IN Surah A'raf verse 202 God says, "But (as for) their brothers (devils) they plunge them deeper into error and they never stop short."

At this juncture we have to say, that the interpretation that says, they are the companions of the devils is much better than that in which it is said that they are the followers of the devils and obey them. When God says, "And the Satan is ever ungrateful to his Lord" it means the original Satan the Iblis. The others are his progeny and clansmen or it may have been used as "of the same kind". To be precise he is ungrateful to his Lord because he did not acknowledge the grace of God. He uses the powers bestowed on him to misguide and incite them to sin urging them to be ungrateful to their Lord.

Earlier Satan has been mentioned both in the singular and the plural sense, and in the first instance it was decided that every spendthrift is the brother of Satan and all spendthrifts are brothers of Satans. In the second instance it is Iblis the grandsire of all devils and Satans.

MIR AHMED ALI (AR)

(no commentary available for this verse)

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

This verse provides a firm justification and emphasizes once again the negation of squandering. It implies that those who engage in over consumption are accomplices to the Satan, for they tend to spoil Allah's blessings, and 'the Satan' was most ungrateful to Allah. Allah had bestowed upon him an exceptional potentiality intelligence, as well as extraordinary capability, which he utilized for objectives other than what all of them were destined for, that is, he employed all towards seduction of the people. The verse says:

" Verily, the squanderers are the brethren (accomplices) of the Satans and the Satan was very ungrateful to his Lord. "

Incidentally, the term/ 'akh/ in Arabic often denotes both 'brother', as well as one's 'companion', and one's company, as in the case of/ 'ikhwassafar/ which refers to the person who is constantly engaged in traveling and in the case of/ 'ikhwal karam/ which refers to the person who is 'generous'.

'Brotherhood' is sometimes a hereditary issue which is established as a result of one's familial relationship and at times it is the consequence of one's political affiliation. The squanderers are thus, in a sense, the politically affiliated brothers of the Satan, that is, they are those who follow in the track of the Satan and keep his company.

There are frequent references made in the Qur'an to the 'Satanical temptations' or his mastership over individuals. But, the only occasion on which the phrase/ 'ikhwan- u- ayat in/ has been used is this verse, which means the squanderers are as the 'collaborators' of the Satan, and not under his domination. As can be seen, one has here not only been overtaken by his temptations, but he has arrived at a stage of collaboration and assistance of the Satan.

The act of 'squander' is mostly used in the sphere of financial matters. However, it might also refer to other blessings such as 'wasting of one's youth', or of his 'life- time' or utilizing of one's thinking, eyes, ears and tongue in incorrect ways, assigning of responsibilities to indecent people, acceptance of responsibilities without having the proper qualifications and over and above one's capacities and limitations, instructing and learning of unessential and useless matters, etc. (Tafsir- i- Atyab- ul- Bayan, and Furqan).

Maryam (Mary) [19:68]

فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا



So, by thy Lord, without doubt, We shall gather them together, and (also) the Evil Ones (with them); then shall We bring them forth on their knees round about Hell.

MUHAMMAD HUSAIN TABA TABAI (AR)

So by your Lord, surely, We shall gather them together and the devils with them, then We shall bring them around to Hell on their knees.

The words "Shall bring them together" means that they will all be resurrected from their graves with their devils because they will not be believing but astray. God says, "He used to say, "Shall I then be raised up alive?"

In Surah Al Hijr verse 42 Qur'an says, "You shall have no authority over My slaves, except those who follow you from among the sinners" or it may mean the resurrection of their devils and the Qur'an says in Surah Zukhruf verses 36 to 39 "Whoever is blinded against the remembrance of the Beneficent, for him shall We appoint a devil, and he shall be his close companion 37. Verily (Satan) turned them away from the Right path and they still deem that they are rightly guided. 38 Until, when he comes to Us, he would say, "Would that between me and you (Satan) there was a distance of two easts! Indeed Satan is an evil companion. 39. Never shall it profit you on this day, since you committed injustice that you be partners in the chastisement."

The verse will now mean, "By your Lord (on the day of Judgment) We will make them taste the punishments together with their protectors (the devils) by gathering them all together in Hell (a place of great shame) on their knees one group after another."

MIR AHMED ALI (AR)

Refer to Hijr: 44 for the seven gates of the hell. There are many ways leading to hell (evil), and people following these ways of Shaytan will get to it from all sides seized with terror.

Iblis has no power over Allah's servants, mentioned in verses 40 and 41. Those who follow him from among the misled people are the deviators, mentioned in verse 22 of Ibrahim who will abide for ever in hell, which has seven gates, and a separate gate shall be assigned to every group of disbelievers.

According to Imam Ali the seven gates are the seven stages of hell, one over the other:

- (i) Jahannam-Ya Sin: 63 (Hell)
- (ii) Sa-ir-Shura: 7 (Blazing fire)
- (iii) Saqar-Qamar: 48 (Scorching fire)

- (iv) Jahim-Infitar: 14 (Burning fire)
- (v) Laza-Ma-arij: 15 (Flaming fire)
- (vi) Hutamah-Humazah :4 (Crushing fire)
- (vii) Hawiyah-Qari-ah: 9 (Abyss)

According to Nisa: 145 the hypocrites will be in the lowest depths of the fire-the abyss (hawiyah).

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

Verses 68-70

In the first holy verse, the Qur'an, with a very sharp tone, threatens the deniers of Resurrection and faithless sinners, when it says:

" SO BY YOUR LORD, WE SHALL SURELY MUSTER THEM, AND THE SATANS (WITH THEM), ..."

In many occurrences of the Qur'an, Allah has sworn to His creatures, but, for the Resurrection, He has sworn to His Holy Essence.

Then, in this very verse the Qur'an continues saying:

"... then We shall cause them to be present round Hell on their knees."

This verse denotes that the court of faithless persons and that of the sinners are nigh to Hell.

The Arabic term /jithiyya/ (regarding the fact that /jithiyy/ is the plural form of /jathi/ which means a person who has sat on his knees) may refer to their weakness, disability, disgrace, and despicableness. As if they have not ability to stand on their feet. This term, of course, has some other meanings, too. Among them is that some commentators have rendered the term /jithiyy/ into people 'in crowds', and some others have meant it into 'masses', and to be 'heaped up', like some soil and stones. But the first meaning is more fitting and more famous.

Since in that court of justice priorities are regarded, by the next verse the Qur'an implies that the most rebellious ones will be picked out first. The verse says:

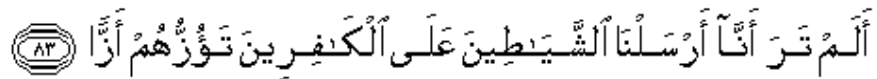
" Then shall We pick out from every group whichever of them was more intensely rebellious against the Beneficent (Allah)."

The same impudent ones, that even forgot the merits of the Beneficent Allah, began rebelling and acting rudely before their Benefactor. Yes, such people are the most deserved ones to the Fire of Hell.

This meaning has been emphasized again in the next holy verse, where it says:
" Again We do know best those who deserve most to be burnt therein."

The Qur'an indicates that Allah (SWT) will pick them properly and no mistake may happen in this picking out.

The Qur'anic word /siliyy/ means both 'to lighten a fire', and 'the thing which is burnt by means of fire'.

Maryam (Mary) [19:83]

Don't you see that We have set the Evil Ones on against the unbelievers, to incite them with fury?

MUHAMMAD HUSAIN TABA TABAI (AR)

What! Do you not see that We have Satans against the disbelievers to push them to do evil?

"Azza" here means to urge them ardently and this is how the Satans urge the disbelievers into sins and waywardness because it seems to them that they are on the right path. There is no harm in connecting God with Satan, because the disbelievers denied recognizing the Truth, so God increased their disbelief and waywardness, and this is confirmed by the words, " against the disbelievers" . Had they been misguided at the onset then the word "Alehim" would have been used.

The verse starts with " Don't you see?" and it is a term of surprise that one can be so blind. The verse says that their gods will be their opponents and the enticements of the Devil are obstinacy against the divine will. In this verse we derive that , " these gods whom they consider to be a source of prominence and respect are against them because these devils who are their gods mislead them to sins but they too are not free. They have been imposed on the disbelievers by the Mighty God and this is evident from the previous verse.

The author of *Ruhul Bayan* has placed all these verses to be a part of the verses of Surah Maryam 66 to 82 that start with the words, " And man says, " when I am dead Shall I be raised up alive?" and end with " Nay the (so called gods) will deny their worship of them, and oppose them"

MIR AHMED ALI (AR)

This verse indicates that the Holy Prophet was fully aware of the satanic forces which were misleading the disbelievers.

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

V erses 83-84

Here, this fact is referred to that idols not only did not cause their honour but also disgraced them. The Qur'an by this holy verse says:

" Have you not seen (how) We sent the Satans unto the disbelievers to incite them with an incitement?"

The incitement of Satans upon men is not an obligatory and unknown incitement, but it is the men themselves who let Satans arrive inside their hearts and souls.

In this holy verse, the Prophet (S) is addressed being told that he should not haste against them, because Allah will minutely count their deeds and record them for the Day when the Divine court of Justice will be held in Hereafter. The verse says:

" So make no haste against them, for We but count out to them a number (of days)."

Upon the commentary of the verse there is also this probability that the purpose of the phrase: "count out to them a number (of days)" is the counting the days of lifetime, or the number of their breaths, which means that the length of their life is very short so that the number the breaths of it can be counted.

However, the Arabic term /'azz/, used in the verse, means 'to incite severely'.

Al-Anbiya (The Prophets) [21:82]]

وَمِنَ الشَّيْطَانِ مَن يَغْوُصُونَ لَهُ وَيَعْمَلُونَ عَمَلًا دُونَ ذَلِكَ^ط

وَكُنَّا لَهُمْ حَافِظِينَ ﴿٨٢﴾

And of the evil ones, were some who dived for him,
and did other work besides; and it was We Who
guarded them.

MUHAMMAD HUSAIN TABA TABAI (AR)

And among the devils (from the Jinns) were some who dived for him, and did other work besides that, and it was We who guarded them.

The Jinns were under compulsion to dive in the ocean to bring out pearls and other valuable. The other work they did is mentioned in verse 13 of Surah Saba that says, "They worked for him, as he desired making fortresses, statues, basins as reservoirs and huge cooking cauldrons immovable from their place". The guarding here was meant to keep these devils and Jinns from fleeing and to stop them from creating confusion. We will soon discuss this meaning when we discuss Hazrat Daud and Hazrat Suleiman.

MIR AHMED ALI (AR)

Allah also gave Sulayman power to tame the devilish forces of evil; and to make them serve him in the cause of righteousness.

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

This verse reiterates another one of the exclusive merits of Solomon (AS). It indicates that Allah made some Satans subservient to him to dive into the sea and bring out jewels and other precious things for him; they would do some deeds for him other than these. He (SWT) caused them not to disobey Solomon's command. The verse says:

" And some of the Satans dived for him and did (also) other work besides that, and We were watching over them."

Whatever is referred to in this verse as 'Satan' has been stated in Sura Saba', No. 34, verses 12 and, 19, as 'jinn', and it is clear that these two verses do not contradict each other, for we know that 'Satans' are also of the kind of 'jinn'.

However, as it has been mentioned previously, jinn is a creature that possesses wisdom, sensation, talent and duty. We do not see jinn and that is why it is called by this name, meaning (concealed). As it is understood from the verses of Sura Jinn, No. 72, Jinns are divided, as human beings, into two groups: righteous believers, and arrogant disbelievers. We have no evidence for the negation of their existence and, since the true informer (the Qur'an) has informed us of them, we accept it as a fact.

It is well understood from Sura Sad, No. 38, and Sura Saba', No. 34, as well as the verse under discussion, that this group of jinn, who were under the command of Solomon, were some intelligent, active, ingenious and skilled ones in different arts.

The sentence which says: "...and did (also) other work besides that ..." is an epitome of what is widely explained in Sura Saba', No. 34, which indicates that they made some very beautiful, splendid sanctuaries and temples for him as well as various appliance of life and utensil including pots, cauldrons, very large plates, and the like of them.

Some other verses of the Qur'ān, relating to Solomon (a.s.) denote that there were some arrogant disobedient Satans, too, whom he (AS) had made bound together in fetters and in chain, for the Qur'ān says: "And others fettered in chain." [1] And, maybe the sentence "... and We were watching over them" also points to this fact that He restrained that group of servants of Solomon (AS) from arrogance and disobedience. Further explanation in this field will be discussed in the commentary detailed upon Sura Saba', No. 34, and Sura S(ād, No. 38, Allah willing.

However, it seems necessary to be mentioned that there are many false or doubtful mythological matters about the life of Solomon and his forces which should never be mixed with what is stated in the Holy Qur'ān, for they may become some pretexts for those who seek excuse.

Al-Mu'minun (The Believers) [23:97]

وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيْطَانِ ﴿٩٧﴾

And say "O my Lord! I seek refuge with Thee from the suggestions of the Evil Ones.

MUHAMMAD HUSAIN TABA TABAI (AR)

And say, Lord I seek refuge in you from the temptations of the Devils. I seek refuge in you Lord from their access to me.

The term " Al-Hamza" means to defend with all the vigor from the whisperings and temptations of the devils and it means the entanglement of mankind in sin.

The Imam is recorded in Tafsir Qummi to have said, " Whatever temptations that rise in your hearts" is from Satan.

In both the verses the Messenger is being asked to seek refuge with his Lord from the whisperings and temptations of the Devil. It is the various illusions and enticements that have trapped the idolaters into polytheism and denial of God. they are totally committed and entangled in it.

MIR AHMED ALI (AR)

Not to fall into the trap of evil we must not go near the evil nor pay attention to the temptations, allurements and the theories of the leaders of falsehood the disciples of the devil put before us, for which it is necessary to seek Allah's help at all times.

Ash-Shu'ara (The Poets) [26:210]

وَمَا تَنْزَلَتْ بِهِ الشَّيَاطِينُ ﴿٢١٠﴾

No evil ones have brought down this (Revelation)

MUHAMMAD HUSAIN TABA TABAI (AR)

The devils did not bring this (The Qura'n) down. It does not behoove them nor are they potent to do so. Verily, they have been removed far from hearing it.

This is the refutation of the idolater's claim that there is a Jinn who brings down the revelations to the Messenger . They said that the Messenger was a poet. The first accusation is not refuted by saying that the Qur'an has not been brought down to earth by the devils nor has it come from the Iblis. Then the believers are asked to understand and believe.

God says, " And it is not the devils who have brought it" for God did not send it down through them. It has been revealed by God (Through His angel). The words are addressed to the Messenger and not to the people because the cause is mentioned. They do not want to believe the Truth, "Verily they have been far removed from hearing it."

Satan here means mischief maker and Iblis is the greatest mischief maker. Then the Book says, ' neither would it suit them nor can they (produce) it.' It is beyond their capacity to do so. All that the devils can do is to adorn their evil deeds to convince them and to urge them towards sins to be able to misguide them. Qur'an is the absolute Truth and it cannot be handled by the evil ones and it is beyond their capacity to reveal it. "They cannot produce it" and the finality of these words says that they do not have that capacity for this is the word of God which the angels have taken from the Lord. They bring it down under the protection of their Lord as has been state in verse 28 of Surah Al-Jinn that says, " (He) protects them(the angels) till he sees they have conveyed the messages of their Lord."

God says, " So invoke not another god with God lest you be among those who receive punishment." These words too are addressed to the Messenger stopping him from Polytheism and are collateral to the words " It is not the devils that have brought this (the Qur'an) down because it has been sent down by God who is asking the Messenger to avoid polytheism . He is warning him not to make partners for God lest be one of those who will merit punishment.

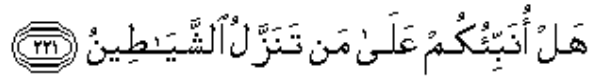
The Messenger was pious and infallible and this was bestowed upon him from God so it was impossible for him to sin. The purpose of addressing him here is not to warn him against sins and polytheism but something else since he is independent in adopting or rejecting anything. It is impossible to attribute any possibility of sin with him but such verses have been addressed to different apostles in the Qur'an like verse 88 of Surah Anam that says, " But if they had joined in worship others with God then all that they used to do would have been of no benefit to them." Or as God says, in verse 65 of Surah Zumur, "As it is to those before you" and both these verses are about warning against polytheism. Some say that the personification of piety and infallibility demands the hardships before it is attained and the good deeds are the results of the responsibility that an apostle seriously practices.

God says, "And warn your tribe that is the nearest in kin." Majmaul Bayan explains that the family of man is the dear ones he spends his life with and they too have an attachment to him. After warning the Messenger about polytheism God now mentions his family and dear ones and they too are in warned through him. They are told that these words do not contain any falsehood like the words of the worldly kings. There is no difference in the warning meted out to the dear ones of the Messenger and his other followers . they are all servants and God is their Lord.

MIR AHMED ALI (AR)

Aqa Mahdi Puya says:

The Makkan pagans imagined that the devils had brought down the Quran. Such a beneficent, perfect and lofty message could never suit the purpose of the evil ones, nor would it be in their power to produce it.

Ash-Shu'ara (The Poets) [26:221]

Shall I inform you, (O people!), on whom it is that the evil ones descend?

MUHAMMAD HUSAIN TABA TABAI (AR)

Shall We inform you on whom the devils descend?

This verse is about those people on whom the devils and his cohorts descend so that the Messenger knows that he is not one of them and the Quran too has not been brought down by them. This verse is addressed about the idolaters. It says, 'Shall We tell you about the kind of people on whom the devils descend?' God says, "They descend on every lying and sinful person."

The word "Affak" means a liar and it is derived from the term, "One with a changed heart". It also means to change all truth into lies. There is nothing great about the devils presenting the evil in an adorned and truthful form and they are able to convince only the ardent liars and sinners.

God says, "Most of them are liars" so most of the devils are liars and never speak the truth. They are not to be trusted for they never speak the truth. The essence of the three verses is that the devils are nothing but evil and they overcome only the sinful and the debauch. Their news are always lies. The Messenger is neither a liar nor a sinner and the revelations he receives are not lies and this is not the revelation that the devils bring. The Quran remains untouched by the devils.

God says, "And the poets are followed by the erring ones. Don't you see how they wander bewildered in every valley? And they say what they actually do not do."

This is a refutation of the accusation that the idolaters had calling the Messenger a poet. It warns them about saying that it is Jinn who reveals the Quran on the Messenger. Both their assumptions that there is a Jinn who reveals the Qura'n to the Messenger and that he is a poet were often repeated when they confronted the truth bewildered by its purity. These verses have been revealed in Makkah and not in Medina as some people have opined.

God says, "And soon will the unjust Assailants know what vicissitudes their affairs will take," to end the last verse in this Surah. It seems improbable that the majority of the Surah was revealed in Makkah while the last verse was revealed in Medina. There is no proof about the poets after the Hijra are exempt from it.

"A'ni" means waywardness and "Rushd" means guidance. Rasheed is a person who is guided and who gives importance to the Truth. "Anva" is a word used for those who ply the wrong and sinful path. "Alfawayah" is poetry based upon imagination and this is why only the wayward gives it importance and he is immersed in evil thoughts that are against the divine truth. But the believers do not pay heed to and do not believe in such poetry that lead to sin. This Saffat Verse is why God says, "The wayward and the sinful follow the poets."

MIR AHMED ALI (AR)

Aqa Mahdi Puya says:

These verses refer to the promptings of the devil, its nature and consequences.

Refer to the commentary of Anbiya: 5 for the false accusations based on conjectures the disbelievers made against the Holy Prophet.

Poetry and other arts are not in themselves evil when used in the cause and service of Allah, His servants and righteousness as mentioned in verse 227. If the poets are insincere and are divorced from actual life, its goodness and serious purpose, they become instruments of evil, then they seek the dark depths of wickedness rather than the heights of enlightenment and goodness. In pagan Arabia they were held in esteem and awe. They were believed to be under the power of jinn. Before Islam they were the leaders of their tribes. Abdullah bin Zubayr, Abu Sufyan bin Harith, Zuhayra bin abi Wahab and Sami bin Abd Munaf used to compose poems in praise of idols and in denunciation of their enemies, always indulging in fancies and phantasms divorced from truth. They very often painted viciousness so vividly and alluringly as to excite passions and darken the intellect and erode the power of reasoning. They used to condemn the Holy Prophet and his faithful followers.

Husayn bin Thabit and Ibn Rawahil, the two famous Muslim poets, came to the Holy Prophet and sought his advice concerning their future involvement in writing poetry.

The Holy Prophet said:

"You compose poetry in praise of Allah and righteousness and in condemnation of falsehood."

The unjust tyrants and persecutors of the Ahl ul Bayt, Yazid bin Mu-awiyah being the most accursed among them, will be wiped out as if they never existed, as has been foretold in verse 227.

Aqa Mahdi Puya says:

Those poets who remember Allah in their verses, highlight the sufferings of the oppressed, condemn the persecutors and beliers of the truth and the truthful, have been excluded from the category of the poets mentioned above.

Anbiya: 3

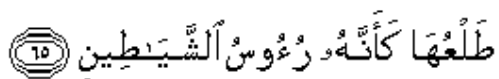
Whenever the disbelievers listened to the recitation of the Quran, their hearts toyed with trifles, and overawed with the miraculous excellence of the style and substance of the word of Allah, they advised each other in secret meetings to remain on guard against the Holy Prophet who, they used to say, was a man like unto themselves but as he was a sorcerer his power of eloquence might confuse them. The Holy Prophet who brought the final message said to them that every word, whether whispered in secret or spoken openly, is known to the knower of all things. Then they said these were only confused dreams, or the Holy Prophet had forged them because he was a poet. They demanded a miracle from him as the earlier prophets had wrought, but they did not realise that the Quran was the greatest miracle Allah had given to the Holy Prophet. In fact they did not know what to do.

They were a confused group. They heaped up all sorts of wild charges against the Holy Prophet-sorcerer, dreamer of confused dreams, forger, and poet.

Miracles are no cure of obstinate unbelief. Miracles shown by the earlier prophets failed to convince the disbelievers of old. When they did not believe in the signs of Allah severe punishment was inflicted on the deniers of the miracles as an inevitable consequence.

For ahl adh-dhikr (the Ahlul Bayt) in verse 7 refer to hadith al thaqalayn on page 6 and commentary of Nahl: 43.

As-Saffat (The Rangers) [37:65]



The shoots of its fruit-stalks are like the heads of devils:

MUHAMMAD HUSAIN TABA TABAI (AR)

Its produce is as (ugly) as the heads of the devils.

“Talaha” is the fruit bud of date palms and may be construed for the others trees also. The fruit buds of the Zaqqum, the tree in Hell resembles the heads of the devils and this has been done because we tend to give the ugliest description of the evil ones. It is just like the kings being portrayed to be handsome people. In Surah Yusuf verse 31 God says, “This is none other than a noble angel.” When He describes how the people described Yusuf. Normally similes are used for things well known but no one knows the description of the heads of the devils.

MIR AHMED ALI (AR)

Refer to the commentary of Bani Israil: 60. The tree of Zaqqum is a tree having small leaves, stinging, dust coloured, with a pungent odour, bitter taste and knots in its stem. This bitter tree of hell is a symbol of the contrast with the beautiful garden of paradise with its delicious fruits.

When the dwellers of hell eat of the Zaqqum, they are brought up to drink the mixture of boiling water as a further punishment, after which they go back to repeat the round.

Suad [38:37]

وَالشَّيْطِينَ كُلَّ بَنَّاءٍ وَغَوَّاصٍ ﴿٣٧﴾

As also the evil ones, (including) every kind of builder and diver

MUHAMMAD HUSAIN TABA TABAI (AR)

And the Satans, every builder and diver.

What the verse means is that God gave Suleiman the power over Jinns and some of them were used for construction on land while others were used to bring out valuables from the ocean bed.

MIR AHMED ALI (AR)

Verse 35

Seeing the still-born child, Sulayman at once realised the worthlessness of the temporal power, turned repentant to Allah and prayed for a kingdom which should not suit another after him. Allah bestowed abundant powers and bounties mentioned in verses 36 to 38 on him. His earthly kingdom went to pieces after his death. What Sulayman really wanted from Allah was the glory in the life after death which he earned by carrying out the mission of Allah in this world. He was given a unique kingdom in this world as a trial and he came out successful. He obtained a place among the nearest ones to Allah as stated in verse 40.

Al-Mulk (Dominion) [67:5]

وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ
وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ ﴿٥﴾

And we have, (from of old), adorned the lowest heaven with Lamps, and We have made such (Lamps) (as) missiles to drive away the Evil Ones, and have prepared for them the Penalty of the Blazing Fire.

MUHAMMAD HUSAIN TABA TABAI (AR)

Indeed We have decked the lower heavens with beautiful stars and made them like missiles to repulse the devils and We have prepared for them a penalty of the Blazing Fire.

The "Al Masabih" is the plural of "Misbah" that means lamps and the stars have been so termed. This has been discussed in Surah Ha Mim Sajdah.

The Book says, "Missiles to drive away the devils" and this means that the stars that adorned the lower heavens are also guard against the devils for they chase them away with fires and burning stones. In Verse 18 of Surah Al Hijr the Book says, "Except he who tries to eavesdrop, a visible flame pursues him." And then in Surah Saffat Verse 10 the Books says, "Except he who steals a word by stealth, then a glistening flame pursues him." Here the stars it speaks about have a fixed station and they do not blaze a trail as described but they shoot comets and meteors that streak across the sky chasing the devils. The stars do not burn out in this fashion but when their death is decreed by God. This is compatible to the modern science. We have already discussed the stoning of the devils through these meteors.

The Book says, "And We have prepared for them a penalty of the Blazing Fire." And this means that God has prepared the torment of the blazing for the devils and the Jinns.

MIR AHMED ALI (AR)

See commentary of Hijr: 16 to 18; Saffat: 6 to 10.

Aqa Mahdi Puya says:

In the nearest or the lowest heaven there are stars and planets etcetera, but the other heavens are different, free from the application of laws governing the material space of the lowest heaven.

Hijr: 16 to 18

In the countless stars in the universe there is a marvellous order, beauty and harmony, on a scale which man is appreciating more and more as his knowledge is increasing. The first distinct belt is the Zodiac, which marks the position of the sun with reference to the movement of various constellation of stars of the solar system. Its twelve divisions are called the signs of the Zodiac.

Through them we can mark off the seasons in our solar year, and express in definite laws the most important facts in meteorology, agriculture, seasonal winds, and tides. All these are vitally important and affect our physical life on the earth. The most important lesson we draw from them is that the author of the wonderful order and beauty is One, and He alone is entitled to our worship.

Aqa Mahdi Puya says:

The Zodiac belt is the lowest heaven. The heavens above it are more spiritual than physical. Celestial factors effect the terrestrial events. Some of the determinative occurrences of the celestial realm manifest themselves before they produce an effect upon the terrestrial world. Those who delve in occult sciences rely upon these manifestations to foretell the future. Such attempts are not reliable because the radiating celestial bodies (shihabun mubin or shahab thaqib) prevent them from reading the actual consequences. The shooting star or flaming fire, most probably, is the continuous radiation from the celestial bodies which pierces into the terrestrial hemisphere. It may mean that the conjunctions of radiations from different celestial sources neutralise the effect of each other and it becomes immeasurable and incomprehensible to those who try to foretell the future.

Spiritually speaking, order, beauty, harmony, light and truth are repugnant to evil. Therefore the bliss of the heavens are denied to the forces of evil. It is reserved only for the virtuous. The crooked nature of evil try to gain access by fraud or stealth but a flaming fire stops them from even hearing the sound of harmony ringing in the land of eternal bliss.

Qummi in his commentary says that when the Holy Prophet was born a mass of shooting stars was seen in the sky. A Jew named Joseph came to Makka and asked the Quraysh if a male child was born in their tribe. They did not know, but when he told them that it was written in Pentateuch that when the last prophet of Allah would be born the devilish forces will be driven away from the heaven by the shooting stars and their access to the higher regions would be blocked for ever, they made inquiries and found out that in the night before a son was born to Abdullah bin Abd al Muttalib. In the same night the palace of Kisra in Persia was cracked and the fire burning in the temple for a thousand years was extinguished .

Saffat: 6 to 10

Sama-ad dunya means the lowest heaven, nearest to the earth. It is said to be the seat of the exalted assembly of angels, as pointed out in verse 8. The beauty of the starry heaven is proverbial. Their marvellous beauty, their coherent grouping and harmonious working manifest the unity. control and wisdom of the one true creator.

The perfect, harmonious, undisturbed and continuous existence of creation in the heavens, under the precise laws made by Allah, cannot be disturbed or upset by any rebellious evil, so it is cast away on every side, repulsed, under a perpetual penalty, by a flaming fire.

Goodness is always protected by the all good against evil.

The men of God, mentioned in the commentary of verses 1 to 3 of this surah, are goodness personified or the true reflection or manifestation of the absolute goodness of the Lord, therefore every type of evil has been kept off from them. They have been thoroughly purified as per verse 33 of Ahzab.

Also refer to Hijr: 40 and 42 and Bani Israil: 65 to know that Shaytan has no authority over the men of God mentioned above. Goodness is real and eternal. Evil is the consequence of the rebellious urge of the devil. It shall die its own death when the devil, along with his followers, goes to hell. So far as it lives in this world it cannot rise to the higher region of goodness, even if it tries to have a glimpse of the world of total righteousness. Its area of operation is the abyss.

No evil spirit can ever penetrate even the lowest heaven. Refer to the commentary of Hijr: 16 to 18.

After the advent of the Holy Prophet the doors of even the lowest regions were closed to the devils and evil spirits.

Prior to the advent of the Holy Prophet, the jinn and devils had access to the outskirts of heaven, and by assiduous eavesdropping secured some of the secrets of the upper w/rld, which they communicated to soothsayers upon the earth. After the advent of the Holy Prophet they were driven from the heavens, and whenever they dared to approach, flaming bolts were hurled at them, appearing to mankind like falling stars.

Aqa Mahdi Puya says:

Those who are immersed in the worldly pleasures are unable to have any communion with the exalted beings of the higher sphere, even if they try to steal a glimpse of that which is there.

SUMMARY OF MAJLIS

Date: 3rd Holy Ramadhan 1426 AH / 8th October 2005

Occasion: Holy Ramadhan Weekend Majalis

Topic: Al-Isti'adha – Part 1

“And say: My Lord! I seek Your protection from the promptings of devils; and I seek Your protection, my Lord, from their presence near me”.
(23:97-98)

AL-ISTI'ADHA basically means 'to seek protection' or 'to seek refuge' from mankind's greatest enemy – Shaytan.

Why should we talk about Shaytan?

Shaytan, we have been told, is the greatest enemy of mankind. His work is to stand between Allah (SWT) and us and deviate us from the right path. There are numerous verses and traditions in this regard. For instance:

“And Shaytan is indeed man's manifest enemy”. (17:53)

“Shaytan is indeed your enemy, so treat him as an enemy”. (35:6)

Imam Ja'far as-Sadiq (as) has said, **“Iblees has schemed his traps in this deceitful world and his only target is our followers”.** (Tuhaf al-'Uqool)

A person comes to Imam Musa ibn Ja'ffar al-Kadhim (as) and asks, “Which of the enemies has Allah commanded us to fight against?” Imam (as) replied, **“One who is closest to you and the staunchest enemy of all...he is Iblees”.** (Bihar al-Anwaar)

Shaytan is our biggest enemy. Quran and Hadith have warned us against him. History shows generations of people who were misguided by him. Our condition too, shows that many a time, we want to do good but Shaytan creates hurdles.

Therefore wisdom dictates that we talk about Shaytan and his schemes so that we are able to protect ourselves from him.

Who is Shaytan?

Shaytan is a Jinn. Allah (SWT) created Adam (as) and his progeny from clay; the angels from *Noor* meaning 'pure light' and the Jinn from fire. **“When We said to the angels, 'Prostrate before Adam', they prostrated, except Iblees. He was of the Jinn”.** (18:50)

THE MAKING OF MAN & JINN

Man is made up of four elements: Fire, Water, Soil and Air. The content of soil is prominent in his make-up and this gives volume and weight to the human body. Therefore, the power of comprehension and action in a human being are limited.

A Jinn is made up of fire – with the fire and air being predominant in his make up. Therefore, Jinn is absolutely **Lateef** 'rare and light' and this puts a very wide range of actions and mobility in his control.

Man thinks that he has great faculties at his command but a Jinn has incredible capabilities such as: He can become so small as to easily pass through a tiny crevice. He can also become so huge as to encompass a vast place. The distance, which takes a man to cover a month with difficulty, Jinn can do the same at a blink of eyes. The heavy weight, which man is incapable of lifting, Jinn can lift effortlessly. The Holy Quran says that when Prophet Sulayman (as) asked, **“Who will bring the throne of Bilqees to me?” “An envoy among the Jinn said: I will bring it to you before you rise from your place”. (27:39)**

Since **Shaytan** and the Jinn are rare and light, human eyes cannot perceive them. They can only visualize things that have volume. So just as man cannot see the air, or the waves of the wind although they feel it blowing – they cannot see **Shaytan** and the Jinn. **“Indeed he sees you – he and his hosts- whence you do not see them”. (7:27)**

ABOUT SHAYTAN

Shaytan literally means ‘a devil’ but his real name was **Azazeel**.

[**Azazeel** had earned the title of **Ta’us al-Malaikah** because of his consistency in the worship and obedience of Allah (SWT). Many people have misinterpreted the meaning of **Ta’us al-Malaikah** as ‘leader of angels’. **Ta’us** means ‘peacock’, which is a most handsome creature from among Allah’s feathered creation. From among all the angels, once, **Azazeel** stood out like a beautiful peacock among ordinary birds because of his exemplary worship.] **(Arrogance & Humility)**

Azazeel at one time had such a high status in the sight of Allah (SWT) that even the Angels looked upon him at the time of need. And indeed it is this very thing that affected his mind and pumped it with **Takabbur** ‘pride’. It is reported that:

There was a cry in the skies that one of the pious worshippers would be one of the most cursed ones. All the creatures, at all stations were worried that it could be them & went to the creation, next higher in station, to seek his intercession by prayer. Only Azazeel was confident & prayed for all, except himself & as a result he was the cursed Satan!

THE PRIDE OF SHAYTAN

We all know what happened and in short, Allah (SWT) created Prophet Adam (as) and instructed all the angles to prostrate before him. Everyone prostrated except **Azazeel** – the Iblees. Quran says: **“And when We said to the angels, ‘Prostrate before Adam’, they prostrated except Iblees: he refused and acted arrogantly and he was one of the faithless”. (2:34)** As a result, he was banished from the Heavens and the ranks of the Angels. Whilst leaving, Shaytan promised to misguide the mankind and that is why we have been warned against him.

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SUMMARY OF MAJLIS**Date: 9th Holy Ramadhan 1426 AH / 14th October 2005****Occasion: Holy Ramadhan Weekend Majalis****Topic: Al-Isti'adha – Part 2****“And say: My Lord! I seek Your protection from the promptings of devils; and I seek Your protection, my Lord, from their presence near me”. (23:97-98)**

We continue with our discourse on **Al-Isti'adha**, which means 'seeking protection' or 'seeking refuge' from the accursed Shaytan. In the last session on this subject, we were talking about **Shaytan** and we looked at two things: Why should we talk about **Shaytan**? And who is **Shaytan**?

WHAT HAPPENED BEFORE ADAM (AS)?**“And when your Lord said to the angels, ‘Indeed I am going to set a Khalifa on the earth...’ The angels said, ‘Will You set in it someone who will cause corruption in it and shed blood?’ (2:30)**

The question that arises here is: Whom were the Angels referring to? If there were no creation on earth before Prophet Adam (as), what prompted the Angels to ask this question?

[Allah (SWT) had created Jinn prior to creating mankind. And the Jinn had the history of spreading corruption and bloodshed in the earth. The Angels had already witnessed this and that is why they asked this question that: **“Will You set in it someone who will cause corruption in it and shed blood?”** Allah (SWT) responded to them by saying: **“Indeed I know what you do not know”.] (Arrogance & Humility)**

[Once the lifeless body of Adam (as) was created, Allah (SWT) asked **Azazeel** (Shaytan) who was still in the rank of the Angels, as to what he thought? **Azazeel** closely examined the lifeless body of Adam (as). After examining the outside of the body, he asked for permission to examine it from the inside.

Permission was granted, and rare and light as he was, **Azazeel** entered the body of Adam (as) and studied every single part in detail. However, there was one organ, which he could NOT enter so he asked about it when he came out. Allah (SWT) said, **“That is the heart of Adam and the seat of My love (Mahabbah)”.**] (Arrogance & Humility)

SHAYTAN ASKING FOR FACULTY TO ATTACK THE HEART

Now it makes sense why **Shaytan**, when he was banished from the Heavens asked for whatever he asked!! It is narrated that:

[When **Shaytan** was ordered out of the Heaven, he said to Allah (SWT), “O Allah! What has happened to my supplications offered over a long span of 7000 years?” Allah (SWT) replied, **“We shall reward you what you ask for as a compensation for your prayers”.** **Shaytan** said, “O Allah! Give me respite till the Day of Judgement”. Allah (SWT) replied, **“You are given the respite!”**

Then the **Shaytan** said, "My second wish is that I am given the faculty to create doubts and fears in the hearts of the human beings". This wish was granted too BUT Allah (SWT) had a strategy in view.

Therefore, when Adam (as) heard this, he (as) said, "O Creator! You have not only provided respite to this formidable enemy of my progeny till the Day of Judgement, You have also given him faculty to cause fears and temptations in the hearts of my progeny! They will be helpless at the mercy of Shaytan!" Allah (SWT) said, "**O Adam! Do not be disturbed! With every Shaytan, there will be an angel created by Us. These angels will help your progeny to guard against the trap set by Shaytan**".] (Al-Isti'adha)

How true is this?! **Shaytan** creates doubts, fears and temptations in our hearts; and the **Angels** inspire virtue in them. Shaytan says, 'Don't go to the Mosque-You are too tired'; The Angel says 'So what? Go for you need to nourish your soul'. Shaytan says 'Don't give Charity otherwise you will go bankrupt'; The Angel says, 'Give, God will give you more'. Shaytan says, 'Commit sins and enjoy – later on you can repent'; The Angel says, 'Don't do that for you may not have time to repent – what if death occurs to you while committing the sins?' When **Shaytan** encourages one to commit sins, the **Angel** discourages it! When **Shaytan** discourages one from good deeds, the **Angel** encourages it! There is always this internal tussle, which man is aware of. Now it is upon man, who has been blessed with intellect to either choose the path of **Shaytan** or tread upon the path of the **Angel**.

DOORS OF REPENTANCE & BLESSINGS ARE OPEN

Allah (SWT) has further said, "**If We had imposed Iblees over your progeny and given him respite till the Day of Judgement, We have kept the doors of repentance open for your progeny too**".

If men are caught in the web of **Shaytan**, they can express repentance and seek forgiveness from Allah (SWT). It is mentioned that the Doors of Repentance were also open for the people of previous nations but the conditions of acceptance were severe. The nation of Prophet Muhammad (saww) is known as **Ummat-e-Marhoomah** meaning 'The Blessed Nation'. The conditions imposed on the previous nations for acceptance of Repentance have been lifted from them due to the blessings of Prophet Muhammad (saww), who is also known as **Rahmatun lil-'Aalameen** 'The Blessing for all the Worlds'. The Holy Prophet (saww) has said, "**Every person who repents for his past sins one year before his death, will be pardoned. One year is too long a period – If a person repents for his sins a month before his death, he may be pardoned. One month too is rather a long period – If a person repents a day prior to his death, his sins might be pardoned. A day too is a long time – If a person repents at the moment of his death before the Angel of Death looks into his eyes, the person might be pardoned by Allah**".

This proves that if a person seeks forgiveness even while he is dying, he stands a chance of being pardoned. Therefore, we conclude that although **Shaytan** has been given respite till the Day of Judgement and the faculty to create doubts, fear and temptations in the hearts of people – Allah (SWT) has also kept a strategy to rescue His believers.

SUMMARY OF MAJLIS**Date: 10th Holy Ramadhan 1426 AH / 15th October 2005****Occasion: Holy Ramadhan Weekend Majalis****Topic: Al-Isti'adha – Part 3****“And say: My Lord! I seek Your protection from the promptings of devils; and I seek Your protection, my Lord, from their presence near me”. (23:97-98)**

The topic that has received maximum attention in the Holy Quran and the traditions of the Holy Prophet (saww) and the A'imma (as) is that of **Al-Isti'adha**.

Al-Isti'adha means 'to seek protection' or 'to seek refuge' in Allah (SWT) from the manoeuvrings of **Shaytan**. This basically means to recite: **A'OODHU BILLAHI MINASH-SHAYTANIR-RAJEEM** (I seek refuge in Allah from the accursed Shaytan).

“And say: My Lord! I seek Your protection from the promptings of devils; and I seek Your protection, my Lord, from their presence near me”. (23:97-98)

In the beginning of his sermon, which he (as) gave to warn against religious strife, Imam Ali (as) said, **“I praise Allah and seek His help from (what led to the) punishment of Shaytan and his deceitful acts, and (I seek His) protection from Shaytan's traps and way-layings”**.

(Nahjul-Balaghah/ Sermon: 151)

Therefore, we must form the habit of reciting this, whenever we feel that Shaytan is tempting us towards evil and at all times.

INSTANCES WHEN AL-ISTI'ADHA IS RECOMMENDED

There are certain instances when recitation of **Al-Isti'adha** has been particularly recommended. What are those instances? We shall look at only one or two of such instances tonight Inshallah and continue with others in the next Majlis.

NO.1: One instance is whilst reCiting Quran & Prayers.

“When you recite the Quran, seek the protection of Allah against the outcast Shaytan”. (16:98)

[A person asked Imam Ja'ffar as-Sadiq (as), “Does one need to seek refuge in Allah from Shaytan before the recitation of every chapter (of Quran)? Imam (as) said, **“Yes! You must seek refuge from the outcast Shaytan And remember that the accursed is the worst of all devils”**.] (Bihar al-Anwaar)

Quran contains the divine instructions for the guidance of mankind. Since Shaytan had vowed to sit on every way of guidance, we have been instructed to seek refuge in Allah (SWT) so that: We recite the Quran correctly, understand its instructions and we are motivated to follow the path directed therein.

With regard to **Salaat** (prayers), this is directly targeting the schemes of **Shaytan**.

Shaytan invites man to evil and indecency: “**He (Shaytan) only prompts you to (commit) evil and indecent acts**”. (2:169) Whereas **Salaat** prevents one from them: “**And maintain the prayer. Indeed the prayer prevents indecencies and wrongs**”. (29:45)

That is why **Shaytan** will do his best to either stop a believer from **Salaat** or do to him what will render his **Salaat** as void!

[It is therefore important to recite: **A’OODHU BILLAHI MINASH-SHAYTAANIR-RAJEEM**- before performing Wudhoo and after Takbeeratul-Ihraam, before one recites **Bismillah**. However, **Al-Isti’adha** should be recited slowly after the Takbeeratul-Ihraam in **Salaat**.] (**Al-Isti’adha**)

NO.2: The second instance is when we remove clothes from our bodies and are going into the state of nakedness. Whether we are removing the clothes to bath or to change into another or for whatever other reason, it is important that we recite: **A’OODHU BILLAHI MINASH-SHAYTAANIR-RAJEEM**. Why?? Because when private parts are exposed, Shaytan interferes with them in order to get us into Haraam.

In Islam, except between husband and wife, to expose one’s private parts to others, or to look at the private parts of other people, regardless of whether they are of the same gender or otherwise, is Haraam. Infact according to Quran, one of the signs of a true believer is that he/she will guard their private parts from others. In the opening of Surah al-Muminoon (23) Allah (SWT) says: “**Certainly the faithful have attained salvation**”. (23:1) Then He (SWT) describes the qualities of true believers, among which, one is: “**Who guard their private parts**”. (23:5)

The Holy Prophet (saww) has said, “**You must refrain from entering a public bath without a covering; for verily one who enters into a public bath without any covering, the curse of Allah is upon the one who looks and the one who is looked at**”. (**Makarim al-Akhlaaq**)

And in our own privacy, when we are exposing the private parts, it is highly recommended that we should seek refuge in Allah (SWT) from the accursed Shaytan and recite the prescribed dua’s. For instance:

Whilst changing clothes, it is highly recommended that we should recite: **ALLAHUMMASTUR `AURATEE WA LAA TAJ`AL LISH-SHAYTAANI FEE DHAALIKA NASEEBA** (O Allah! Keep my private parts hidden and save me from the interference of Shaytan).

Whilst entering the Toilet, it is Mustahab to recite: **ALLAHUMMA INNEE A’OODHU BIKA MINAR-RIJSIL-MUKHBITHIL-KHABEETHISH-SHAYTANIR-RAJEEM**. (O Allah! I seek Your protection from the accursed Shaytan and the defiled impurities).

All these dua’s show that we must seek refuge in Allah (SWT) from the accursed Shaytan whenever we remove our clothes.

SUMMARY OF MAJLIS

Date: 18th Holy Ramadhan 1426 AH / 22nd October 2005

Occasion: Holy Ramadhan Weekend Majalis

Topic: Al-Isti'adha – Part 5

“And say: My Lord! I seek Your protection from the promptings of devils; and I seek Your protection, my Lord, from their presence near me”.
(23:97-98)

There are certain instances when recitation of **Al-Isti'adha** has been particularly recommended. Two such instances, which we have already talked about, are:

Whilst reciting Quran and Prayers & When we remove clothes from our bodies whether to change or for any other reason.

THE THIRD INSTANCE OF AL-ISTI'ADHA

The third instance when **Al-Isti'adha** is highly recommended to be recited is when we are in state of **Ghadhab**. **Ghadhab** means 'Anger'. So when we are in frenzy of anger, we must form the habit of resorting to **Al-Isti'adha**.

In his advice to Abdullah Ibn Abbas, when he (as) sent him as his governor to Basra, Imam Ali bin Abi Talib (as) said, **“You must restrain yourself from anger for verily it (anger) is an agitation caused by Shaytan”.**
(Nahjul-Balaghah)

And in his letter to Harith al-Hamadani, Imam Ali (as) wrote: **“Beware of Anger for it is a great army from among the armies of Iblees”.**
(Nahjul-Balaghah)

THE THREE THINGS

There is no doubt that **Ghadhab** (Anger) is caused by Shaytan. And this is evident by three things that happens to a person when he is angry:

Firstly, the feature of his face changes. His eyes become red, his veins become swollen and his face looks fearsome. The Holy Prophet (saww) has said, **“Verily this Anger is a live coal of Shaytan, which burns in the heart of the son of Adam. When any one of you becomes angry, his eyes become red and his veins swell and Shaytan enters into him (from them)”.** (Bihar al-Anwaar)

Secondly, when a person enters into such state of Anger, he becomes **Majnoon** 'insane'. He loses control of his mind. He then does NOT care: Who is close or far in relation? Or what he says and does in that state? As a result, he hurts emotionally and physically to anyone who becomes the target of his Anger. Imam Ali (as) has said, “Anger is a kind of insanity...” (Bihar al-Anwaar)

And thirdly, after Anger has subsided; man becomes remorseful of his actions that have caused heavy damages to his reputation as well as to his relation with those, whom he has hurt in frenzy of Anger. Imam Ali (as) has said, **“You must restrain from Anger, for it begins with insanity and ends with remorsefulness”.** (Ghurar al-Hikam)

He (as) has also said, "Anger is a kind of insanity because its possessor becomes remorseful (later). And if he does NOT become remorseful, then his insanity is (permanently) established". (Bihar al-Anwaar)

These three things clearly show that Shaytan plays a significant role during Anger. This is why Islam teaches us to do the following things in Anger:

WAYS OF CONTROLLING ANGER:

Change the position. If one is Angry whilst standing, he should sit and if he is angered whilst sitting then he should stand up or sleep. Abu Dhar al-Ghifari has reported from the Holy Prophet (saww), "If any man becomes angry while standing, he should sit down – if the anger persists then he should lie down". (Al-Targheeb Wal-Tarheeb)

It is also reported from Imam Muhammad al-Baqir (as), "If a person becomes angry while standing, he must sit. This way the filth of Shaytan will come off him. And if he is sitting then he must stand up..." (Bihar al-Anwaar)

Perform Wudhoo. Islam teaches us to perform Wudhoo during Anger. Look at the philosophy that has been explained for this. The Holy Prophet (saww) has said, "Verily Anger is from Shaytan and Shaytan is created from fire. Fire is extinguished with water therefore if anyone of you is in state of anger then he must perform wudhoo". (Al-Targheeb Wal-Tarheeb)

Recitation of Al-Isti'adha. Say: A'OODHU BILLAHI MINASH-SHAYTAANIR-RAJEEM (I seek refuge in Allah from the accursed Shaytan)

LEARNING TO CONTROL ANGER

It is very important that we learn to control our Anger and forgive others for their mistakes. The Holy Quran, the Holy Prophet (saww) and our Aimmah (as) have all directed us to this. In Surah Aali 'Imraan (3) verse 134 Allah (SWT) says: "And those who suppress their anger, and excuse (the faults of) the people and Allah loves the virtuous". (3:134) **Anger breeds hatred and enmity whereas the nature of forbearance and forgiving others brings about harmony and better understanding among people.**

INCIDENT OF SHAYKH ABU ALI THAQAFI

[There was a person called Shaykh Abu Ali Thaqafi. This man had a neighbour who loved pigeons. The problem was that: His pigeons would perch on the roof of the Sheikh's house and in order to make them fly away, he would fling stones at them – an act that caused disturbance and inconvenience to the Shaykh.

One day, it so happened that the Shaykh was sitting in his house reciting the Holy Quran when the neighbour hurled a stone at the pigeons. The stone struck the Shaykh on his forehead, injuring him and causing blood to flow down from his forehead.

By nature, this Shaykh was very calm. He never got annoyed or angry easily. When this happened, the companions of the Shaykh were overjoyed and spoke among themselves, "Tomorrow the Shaykh is bound to complain the governor of the city and soon we shall all be relieved of the pigeon fancier's nuisance".

The Shaykh summoned his servant and asked him to bring a long branch of a tree, which he did. Then the Shaykh told him, "Take this branch to the pigeon fancier and ask him not to throw stones but to use this instead to make the pigeons fly".]

Anger breeds' enmity- the work of Shaytan; and forbearance resolves the problems amicably thereby bring harmony and understanding.

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SUMMARY OF MAJLIS**Date: 19th Holy Ramadhan 1426 AH / 22nd October 2005****Occasion: Holy Ramadhan Weekend Majalis****Topic: Al-Isti'adha – Part 6****“And say: My Lord! I seek Your protection from the promptings of devils; and I seek Your protection, my Lord, from their presence near me”.
(23:97-98)****THE FOURTH INSTANCE OF AL-ISTI'ADHA**

The fourth instance when Islam highly recommends that we resort to **Al-Isti'adha** is during carrying out **Al-'Adl Wal-Insaaf**, which means 'Fairness & Justice' between the people. Allah (SWT) has instructed all of us to be fair and just; give people their due rights and never to oppress anyone. **“O you who have faith! Be maintainers of Justice”. (4:135) “Those who have faith and do not taint their faith with injustice – for such there shall be safety and they are the (rightly) guided”. (6:82)** Infact, Muslims have been commanded to be fair and just with all including those who are unjust to us and they are our enemies. **“And ill-feeling for a people should never lead you to be unfair. Be fair; that is nearer to Godwariness, and be wary of Allah. Allah is indeed well aware of what you do”. (5:8)**

JUSTICE & IMAM ALI (AS)

Tonight is the 19th night of the Holy month of Ramadhan. It is one of the nights of **Qadr** as well as the night of **Shab-e-Zarbat** meaning 'the night in which we remember when Imam Ali (as) was struck with a sword on his head'. Since the entire life of Imam Ali (as) was based on 'Fairness & Justice', and he (as) was an excellent role model in this, it would be appropriate to talk about this attribute in the light of his life.

HADITH OF IMAM ALI (AS) ON JUSTICE

Imam Ali ibn Abi Talib (as) has said, **“Justice is (true) life”. (Ghurar al-Hikam)** What the Imam (as) is implying is that this life shall only be worth living if there is Justice & Fairness otherwise it will be like a living hell.

In another tradition, the Imam (as) has also said, **“Justice is the adornment of faith”. (Ghurar al-Hikam)** A person who claims to be a Mumin (faithful) and does NOT exercise Justice & Fairness; it is NOT the fragrance of Imaan that he shall emit; rather it will be the foul smell of deception that shall be felt from him.

[A person asked Imam Ali (as), “What is better: Justice or Generosity?” Imam (as) said, **“Justice puts things in their places, while Generosity takes them out from their directions; Justice is the general care-taker while generosity is a particular benefit. FAL-'ADLU ASHRAFUHA Therefore Justice is superior and more distinguished of the two”.]** (Nahjul-Balaghah/No.437)

ALI (AS) – THE ICON OF JUSTICE

Besides his knowledge, Imam Ali (as) shall always be remembered for his 'Adl 'Justice & Fairness'. Immediately after his death, the righteous people began to miss his justice. And centuries later, today when intellectuals and lovers of Justice & Fairness study the life of this great personality – they wish Ali (as) was amongst them!

INCIDENT OF AN OLD WOMAN

After the death of Imam Ali (as), Mu'awiya once came to Madina. There, he was informed that there is an old lady who keeps praising Ali (as). Wherever she goes – she only mentions Ali (as). Mu'awiya detested anyone who liked Ali (as). When he heard this, he summoned the old woman to his court. The woman arrived and Mu'awiya noticed that she was so old that she could barely walk.

Mu'awiya received her nicely and said her, "What is this I hear that you keep singing the praises of Ali?" As soon as the old woman heard the name of Ali (as), she began praising him and said, "Yes Mu'awiya! How can I ever forget my master Ali? He was the bravest of all. He was the most pious of all. He was the most generous of all. He was the most humble of us..." And she went on and on until Mu'awiya could no longer take it and said, "Enough old lady! I have not invited you here so that you praise my enemy in my presence".

He then turned towards his treasurer and instructed, "This woman should be given 7 camels – camels that have red hair (the most expensive of all camels in those days)". When the camels were brought, Mu'awiya said, "Get up and take these expensive camels, which I have gifted them to you".

As the old lady stood up to go, Mu'awiya said, "If Ali was alive, you would not have got even one of these camels". The old woman turned towards Mu'awiya and said, "Ofcourse, if Ali was alive, how would he have given me such a camel – Ali believed in fairness and justice – He (as) was not like you who considered the public treasury as the property of his father!".

And centuries later, people who study the life of Ali (as) marvel his justice. The United Nations issued a statement to Arab leaders to borrow a leaf from the life of Ali bin Abi Talib (as). The statement read and the whole world witnessed: "You should emulate Imam Ali (as)'s philosophy and stand towards encouraging the acquisition of knowledge, the practice of Justice and institution of democracy".

JUSTICE EVEN IF IT HARMS ONESELF

Imam Ali (as) believed so much in being just and fair that he (as) upheld it even when justice harmed himself.

[One day, during the days of his rulership, Imam Ali (as) went to the market and saw a Christian selling a coat of arms. Imam (as) instantly recognized it and said to the seller, "This is my body of armour, let us go to the judge of the Muslims". The judge was Shurayh appointed by the Imam (as) himself.

Shurayh asked what the matter was about and Imam (as) said, "This is my coat of arms which I had lost since a long time". Shurayh asked the Christian if he had anything to say and he said, "I do not accuse Ameer al-Mumineen of anything but this coat of arms is my property". Shurayh asked Imam (as) if he (as) had any proof supporting his claim to which Imam (as) said, "No!"

Thereupon Shurayh said, "I do not see any ground on which you can take this from his possession." Imam (as) accepted the judgment of Shurayh and said, "Shurayh is correct in his judgement". The judgement was based on the principle that possession itself is a proof of ownership and the claimant has to provide evidence in support of his claim.

When the Christian saw this, he said, "I bear witness that these are the laws of the prophets; A leader of the believers comes to judge appointed by himself and the judge passes a judgement against him. This coat of arms does belong to Ali (as), which I had taken away when it slipped down from his camel". The Christian then professed Islam.]

As followers of Ali (as), we must also learn the Akhlaaq of Islam, and exercise Justice even if it is against ourselves as taught to us by our Imam (as)

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SUMMARY OF MAJLIS**Date: 21st Holy Ramadhan 1426 AH / 25th October 2005****Occasion: Holy Ramadhan Weekend Majalis****Topic: Al-Isti'adha – Part 7****“And say: My Lord! I seek Your protection from the promptings of devils; and I seek Your protection, my Lord, from their presence near me”.****(23:97-98)**CONTINUATION ON FOURTH INSTANCE OF AL-ISTI'ADHA

We are looking at the fourth instance when recitation of **Al-Isti'adha** has been recommended, which is when carrying out **Al-'Adl Wal-Insaaf**, meaning 'Fairness & Justice' between the people. Since these days of Holy Ramadhan are dedicated to Imam Ali (as) who was also the Champion and an Icon of Justice & Fairness, we as his followers, are discussing this attribute in the light of the life of this great personality of Islam.

INCIDENT OF ADDI

Addi was the son of Hatim Tai – and Hatim Tai was a non-believer but a very charitable and most generous person of his time. He accepted Islam and became a devoted and sincere companion of Imam Ali (as). Addi had many sons. He, his sons and his tribe were always ready to sacrifice their lives for Ali (as). His three sons namely: Tarfa, Turayf & Tarif were martyred in the battle of Siffeen whilst fighting under the banner of our Imam (as) against Mu'awiya. It is related that:

[After the martyrdom of Imam Ali (as), Addi came face to face with Mu'awiya. To revive his sad memories and make him confess how much harm came to him in the friendship of Ali (as), Mu'awiya said, “What happened to your three sons: Tarfa, Turayf and Tarif?” Addi said, **“They were all martyred in the battle of Siffeen whilst fighting under the banner of Ali”**. Mu'awiya said, “O Addi! Ali did not do justice to you!” **“Why?”** asked Addi. Mu'awiya said, “Because he threw your sons into the mouth of death and preserved his own sons in safety”. When Addi heard this, he said, **“(O Mu'awiya!) I did not do justice to Ali”**. Mu'awiya was shocked. He asked, “Why?” Addi replied, **“Because he was killed and I am alive. I ought to have sacrificed myself for him in his lifetime”**.]

Such was our Imam (as)! People who had sense of Justice & Fairness in their minds, they had recognized the Imam (as) and his struggle towards establishing Justice & Fairness in life – and thus they were willing to sacrifice their lives and that of their children in this noble cause.

THINGS THAT PREVENT JUSTICE

There are three things that prevent one from being 'Just & Fair' in this life towards others, and they are: Greed for the material world; Fear of harm from others & Relationship with the people. If we study the life of Imam Ali (as), we will find that he (as) was particular and assertive on 'Justice & Fairness', because he (as) had overcome all these three hindrances in life.

GREED FOR MATERIAL WORLD

With regard to this material world, Imam (as) led simplest life. Infact, some historians have written that Imam (as), despite being the ruler of Muslims, led a lifestyle that was lower than that of the poorest person. Whenever, he (as) got anything, he (as) never kept it for himself. Rather, he (as) would immediately give it away in the cause of Allah (SWT). It is related:

[Qanbar was the servant of Imam Ali (as). He always saw that whenever Imam (as) got anything, he (as) never kept it for himself; he (as) always distributed them to the needy. Qanbar once came to his master and said, "Maula! Please rise from your place and come with me into the house. I have concealed a significant treasure for you".

Imam (as) asked him what the treasure was but Qanbar insisted that Imam (as) should follow him. Imam (as) entered the house with Qanbar and Qanbar brought a bag, which contained small sacs of gold and silver coins". He then said, "O Master! I have seen that you distribute everything amongst the people and never retain anything for yourself. So I have saved these coins for you". Imam (as) said, **"I would have preferred if you had set fire to this house and burn down everything"**.

Saying this, Imam (as) struck the bag with his sword causing the coins to fall down and he (as) then ordered the coins to be distributed to needy Muslims. After the instruction was carried out, Imam (as) said, **"Bear witness that I have taken nothing from it and I have not been negligent in my duty of distributing everything to the needy. O Gold and Silver! Deceive someone other than Ali".]**

Such was the simplicity of his life! How could therefore the greed of this world come in way of his Justice???

FEAR OF HARM

With regard to having fear of being harmed by others – that was never the concern of our Imam (as). Infact our Imam (as) was so courageous and brave that he (as) believed and indeed openly mentioned that: **"For me, to be cut into pieces on a battlefield with a sword, whilst fighting in the cause of Allah (SWT) is better than dying on the bed"**.

[During the period of his Khilafah, Imam Ali (as) personally attended to the complaints of the people. During the hot days of summer, when all the people rested at their homes, Imam Ali (as) sat by the shadow of a wall – so that if anyone had any complain, he or she could reach him without difficulty.

One very hot day, Imam (as) was sitting by the shadow of a wall. He (as) was profusely perspiring and leaning at the wall when a woman, who looked depressed and disturbed, came and said, "Maula! My husband has committed injustice and ousted me from the house in this hot weather. I wish you to attend to my problem". Imam (as) hung his head down and said, **"O Lady! The weather is hot and can you possibly wait till it becomes better?"** The woman said, "I am afraid that the temper and anger of my husband may shoot up even higher. It is better that you do the needful right away". **"Very well"** said the Imam (as) and accompanied the lady to her house. There, he (as) called out the name of her husband and asked him to come out. The young man came out but did not recognize Imam Ali (as).

Imam (as) said to him, **“This woman says you turned her out of the house. I have come to advise you to fear Allah and be good, nice and kind to your wife”**. The man rudely said, “This matter is not your concern. I would do whatever I please. Now that she brought you along, I shall burn her with fire”. When the Imam (as) heard this, he (as) laid his hand on his sword to punish the youth. Suddenly, hearing the loud voice – the passer-by’s and the neighbours all came out. As their eyes met Ali (as), they respectfully came and greeted him.

The youth realized that he was confronting Ali (as) and began to tremble. He fell down on the ground apologising and making excuses for his behaviour. Then he said, “I will accept whatever you say and hereafter I shall respect my wife and not annoy her”. **“I hope you do the same”**, said the Imam (as) and then addressing the woman, said, **“Return to your home and I hope that you would also be a good wife to your husband”**.] (Lessons from Life)

So the Imam (as) feared nothing!

RELATION WITH PEOPLE

And finally, with regard to having relation with the people – Imam (as) always gave preference to the pleasure of Allah (SWT) above everything else! He (as) did NOT see his relation with his own relatives, friends or acquaintances when it came to Justice and Fairness!

When a relative came and asked for more money from the public treasury, Imam (as) took out a hot burning iron rod and extended towards him. The man shouted and said, “O Ali! Do you intend to burn me?” Imam (as) said, **“You cannot bear the fire of this world and you expect me to bear the fire of the Hell-fire?”**

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SUMMARY OF MAJLIS**Date: 24th Holy Ramadhan 1426 AH / 29th October 2005****Occasion: Holy Ramadhan Weekend Majalis****Topic: Al-Isti'adha – Part 8****“And say: My Lord! I seek Your protection from the promptings of devils; and I seek Your protection, my Lord, from their presence near me”.
(23:97-98)****THE FIFTH INSTANCE OF AL-ISTI'ADHA:**

The fifth instance is: When we intend to do any good deed to earn the pleasure of Allah (SWT). Ayatullah Abdulhusein Dasti Ghayb (ra) in his book **Al-Isti'adha** writes.

[Among all the good deeds, the three deeds, which **Shaytan** does his best to either stop a person from doing them, or ensures that the rewards of those deeds are nullified, are:

- 'Ahad, which means Promises or resolutions
- Nadhr, which means a Vow or Offerings &
- Sadaqah, which implies Charity.]

TWO POINTS

It is wajib to fulfil 'Ahad, Qasam and Nadhr failure to which, a Kaffarah becomes wajib upon a person. The Kaffarah is: To set a slave free or to feed 10 poor people to their fill or to provide them with clothes.

The other thing is that one must fulfil 'Ahad, Qasam and Nadhr himself and NOT impose them on others; or for that matter, at the cost of others. Some people keep a Nadhr that they shall recite 1000 times *Amman Yujeebu* / or complete the recitation of Quran and then they distribute the responsibility between the people. This is NOT allowed. You have kept the Nadhr so you fulfil it!

So **Shaytan** tries to prevent a person from fulfilling his 'Ahad & Nadhr or comes up with schemes to render them void. He also does the same when it comes to giving 'Sadaqah' or charity of any kind. The attack of **Shaytan** is of three levels:

LEVEL ONE

Firstly, when a person puts his hand in the pocket to give something out, **Shaytan** and his associates cling to his hand and put all sorts of fears in his mind. The greatest fear, which they put, is of Poverty.

The Holy Quran says: **“Shaytan threatens you with poverty...” (2:268)**

[Once there was a severe drought in a village. The people of that village had gathered in the Mosque and they heard the Maulana say in his speech, “Whenever a person intends to give alms, 70 Shaytans cling to his hand and prevent him from doing so”.

When one Mumin, who was sitting near the mimber, heard this, he said to his friends around him, "This is NOT true. I have some wheat, which I had saved for such days of drought. I will go and bring them to distribute them to the needy and see how the Shayateen will prevent me from doing so". Having said this, he went home to fetch the wheat. When his wife found out about his intention, she started persuading him against it. She cried and said, "Why are you being so foolish? Don't you care for your wife and children? In this drought, if you give away whatever we had saved, then we shall die of hunger".

Eventually the man was convinced so he returned to the Mosque empty-handed. His friends asked him, "So what happened? Why did you NOT bring the wheat to distribute it to the poor? Or did you see the 70 Shaytans clinging to your hand?"

The man bowed his head in shame and said, **"I have not seen the Shaytans BUT I have seen the mother of all Shaytans who dissuaded me from giving Sadaqah".] (Bikhre Moti)**

LEVEL TWO

The second level is that when **Shaytan** sees the determination of a person in giving alms or charity – he then tries to influence him NOT TO GIVE MUCH. *"If you give much, they will know you have money and they will keep on coming to you! Don't you see for yourself in Wessex Jamaat? In every function they ask for money. Sometimes it is this fund and sometimes that fund!!"* So people forget the cause in which they are giving and start withholding the money.

[King Parveez and Queen Shireen were once sitting in their palace when a fisherman selling his catch was brought in. The King bought a fish and ordered four thousand dirhams to be paid for it to the fisherman. The fisherman's joy knew no bounds so he expressed his gratitude and left the palace.

The Queen was upset and told the King that the amount paid to the fisherman was too much for a fish. The King said that since the money was already paid, the matter was over but the Queen objected and insisted that there was a way to retrieve the money. She suggested, "The fisherman be brought back and asked if the fish is male or female. If he says it is male then we will say that we wanted a female fish; and if he says that it is female then we will say that we wanted a male fish. Either way, the fish would be returned and the money taken back". The King hesitatingly agreed.

When the fisherman was brought and asked if the fish was male or female, he promptly replied, "It is neither male nor female, it is neutral". The king was very impressed by the cleverness of the fisherman and ordered another four thousand dirhams be paid to him. The amount was paid to him in coins. The fisherman put all the coins in a piece of cloth, tied it and then lifted it on his shoulders. While walking away, a coin slipped out of the bundle and rolled down somewhere on the floor. The fisherman put down the bundle and began searching for the fallen coin.

The Queen who was already annoyed at the giving away of eight thousand dirhams, sarcastically said, "How can such a miser deserve eight thousand dirhams? He is so miser that he does not allow even a dirham to be left on the floor so that one of our servants finds and owns it!"

When the fisherman heard this, he said, "O Queen! It is not the dirham I am worried about. The coin bears the great name of such a generous King such Shah Parveez and I can simply not tolerate anyone dishonouring it by trampling upon it even by mistake".

The king was even more impressed by this reply so he ordered another four thousand dirhams to be added for the fisherman. When the Queen saw this, she felt it was better for her to sit quietly and allow the fisherman to peacefully go away with twelve thousand dirhams.] **(Lessons from Life)**

LEVEL THREE

When **Shaytan** sees that he is NOT successful in the first two levels of his schemes and come what may, the man will give alms, then he uses the third and the most powerful of his schemes. This renders the alms & charity of a person void in the sight of Allah (SWT). What is that scheme? He either belittles those whom he has given the alms OR brags about his charity in the society. We have been warned against both by Islam.

“O you who have faith! Do not render your charities void by reproaches and affronts, like those who spend their wealth to be seen by people”.
(2:264)

That is why our Aimmah (as) used to give alms and charity from behind the doors or in the dark nights.

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SUMMARY OF MAJLIS**Date: 25th Holy Ramadhan 1426 AH / 30th October 2005****Occasion: Holy Ramadhan Weekend Majalis****Topic: Al-Isti'adha – Part 9****“And say: My Lord! I seek Your protection from the promptings of devils; and I seek Your protection, my Lord, from their presence near me”.
(23:97-98)****THE SIXTH INSTANCE OF AL-ISTI'ADHA:**

The sixth instance when we should be resorting to **Al-Isti'adha** is when entering a **Masjid**. **Masjid** literally means 'a place where Sajdah (prostration) is performed'. Generally, this is in reference to a Mosque where Muslims come and pray; and usually perform their Sujood. The plural of **Masjid** is **Masajid**.

IMPORTANCE OF MASJID

Every place that has been officially appointed as a Masjid holds a lot of importance in Islam.

“The places of worship belong to Allah so do not invoke anyone along with Allah”. (72:18)

The term **Masajid** in this verse means two things: It means the Mosques that have been built by Muslims for prayers. And it also refers to the 7 bodily parts, which are placed on earth during prostration – i.e. the forehead, two palms, two knees and two toes.

The Holy Prophet (saww) has said, **“It is written in Tawrat: ‘Verily My houses on the earth are the Masajid (Mosques). Therefore, glad tidings are for My servant who purifies himself at his home and then visits Me in My house....’” (Bihar al-Anwaar)**

Imam Ja'ffar ibn as-Sadiq (as) has said, **“You must give importance to coming to the Mosques for verily they are the houses of Allah on the earth; And whosoever comes to them purified, Allah (SWT) shall purify him from sins and include him among His visitors; Therefore increase in them (your) prayers and supplications...” (Bihar al-Anwaar)**

THE THAWAAB OF COMING TO MASJID

The Holy Prophet (saww) has said, **“Whoever walks to a Masjid with the intention of performing SALAAT AL-JAMA'AH (Congregational Prayer)- for every step which he takes, Allah (SWT) writes for him: The reward of 70,000 good deeds; And raises his level by the same measure (in the Hereafter); And if he dies in that condition (whilst walking or driving to a Masjid) – Allah (SWT) appoints 70,000 angels who frequently visit him in his grave; comfort him in his loneliness and pray for his forgiveness till the day he shall be resurrected”. (Bihar al-Anwaar)**

In another Hadeeth, the Holy Prophet (saww) told his companion Abu Dhar, **“O Abu Dhar! For as long as you sit in a Masjid, for every breath you take: Your level in Paradise is raised; The angels send Salawaat upon you; For every breath you take, 10 good deeds are written for you and 10 bad deeds are erased from you.” (Bihar al-Anwaar)**

However, this sitting should NOT be without purpose. Some people may think that since only sitting in a Mosque has so much of rewards then we can sit in it and have fun! Do some gossiping and talk about worldly affairs! No! The purpose of being in the Mosque should be one of the three: Either to say prayers Or to remember Allah (SWT) in different ways Or to acquire Knowledge that will enlighten the path of Allah (SWT) for us and make us better Muslims.

“Only those shall maintain Allah’s mosques who believe in Allah and the last day...” (9:18)

In relation to this verse, Abu Dhar al-Ghifari asked the Holy Prophet (saww): “O Messenger of Allah! How are the Mosques of Allah maintained?” He (saww) said: **“Voices should not be raised in it; Do not talk unnecessary things in it; No buying or selling should take place in it; & Vain talks should be avoided in it; If you do not adhere to these then blame no one but yourself on the Day of Judgement”.** (Bihar al-Anwaar)

In addition to these, the other benefits that have also been stated in Ahadeeth are:

- o One will acquire Knowledge
- o One will be motivated to pray to Allah (SWT) and also to abandon sins
- o Ones Dua’s shall be accepted
- o And one will be able to find a brother who will be useful to him in the path of Allah (SWT)

WHY REFUGE FROM SHAYTAN?

The question that arises here is that: **Masjid** is the house of Allah (SWT). Why is it that we have been recommended to recite **Al-Isti’adha** when visiting it?

The answer to this question is very simple: As mentioned earlier, **Masjid** literally means ‘a place where Sajdah (prostration) is performed’. Since **Shaytan** was banished from the ranks of the Angels and from the heavens because of not doing **Sajdah** to Adam (as), he abhors anyone who performs **Sujood** or anything that has to do with performing the **Sujood**. Hence he will always cause hindrance for a person to either do **Sajdah** or go to places where **Sujood** are common!!

Imam Ali ibn Abi Talib (as) has said, **“Extend your Sujood for there is no deed that hurts Iblees as much as seeing the son of Adam in Sajdah, because he was commanded to do Sajdah but he disobeyed...”**
(Bihar al-Anwaar)

Imam Ja’ffar as-Sadiq (as) has said, **“Indeed when a servant prolongs his Sujood such that no one sees him, Iblees cries out loudly: Woe unto me! They have obeyed and I have disobeyed. They have prostrated and I refrained from it”.** (Meezan al-Hikmah)

Ayatullah Dasti Ghayb relates in his book **Al-Isti'adha**:

[A pious man once noticed Shaytan at the threshold of a Mosque so he asked him, "O accursed one! What are you doing here?"

The Shaytan replied, "Some of my associates have been missed in these environs and I am waiting for them".

The pious man understood that these may be intelligent people who have gone into the Mosque and the accursed Shaytan could NOT follow them inside. They must have taken care of reciting **Al-Isti'adha** before entering the Mosque.]

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SUMMARY OF MAJLIS**Date: 22nd Shawwal 1426 AH / 25th November 2005****Occasion: Friday Majlis****Topic: Al-Isti'adha – Part 10****“And say: My Lord! I seek Your protection from the promptings of devils; and I seek Your protection, my Lord, from their presence near me”. (23:97-98)****THE THREE TYPES OF AL-ISTI'ADHA**

There is no doubt that **Al-Isti'adha** is a very powerful weapon to keep Shaytan and his temptations away from us. However, it should be noted that **Al-Isti'adha** does NOT consist of mere words, it is a meaningful and spiritual condition and it can ONLY be effective if prompted from the heart of a person!

Al-Isti'adha is of three kinds:

1. One kind is when a person recites **Al-Isti'adha** but he neither understands what he is reciting nor is he reciting it in the right spirit. Rather, he is reciting it as forced habit. Such **Isti'adha** is nothing but a satanic joke and it will not have any effect whatsoever!
2. The second kind is when a person recites **Al-Isti'adha** and he understands what he is reciting BUT he does not have right feelings for it in his heart and his actions also are in obedience of Shaytan. Once again, such **Isti'adha** is a satanic joke and in reality *such a person is actually seeking refuge in Shaytan from Allah instead of vice versa!*
3. And the third kind is when a person recites **Al-Isti'adha** both, with understanding and feelings. Such a person is cognizant about Allah (SWT)'s Greatness and hence his **Al-Isti'adha** shall be accepted and become effective. (**Al-Isti'adha**)

The question that comes to minds here is: How can a person train himself to recite and resort to **Al-Isti'adha** with understanding and feelings?

ANTAGONISE SHAYTAN

The first and foremost thing to do is to recognize Shaytan as our greatest enemy and treat him as an enemy. In other words, we must antagonise Shaytan. Just as he has exhibited his enmity towards us, we must also reciprocate with enmity!! This is the command of Allah (SWT) to all of us in the Holy Quran.

“Shaytan is indeed your enemy, so treat him as an enemy”. (35:6)

If a person puts his hand in a tiger's mouth and then cries for help, will his cry save his hand from being eaten? No, it will not! And in addition, such a person shall be considered as a fool for making himself an easy target of a beast. The same goes for **Al-Isti'adha**. If we refuse to acknowledge Shaytan as our greatest enemy and every now and then fall victims to his promptings. How then can **Al-Isti'adha**, which is a cry of help to Allah (SWT), benefit us??

WE MUST FORTIFY OURSELVES

Secondly, We must fortify ourselves! Shaytan is aggressive and dangerous for our Imaan. Since we are living in this world and know for certain that Shaytan can attack us from any side (north, south, east or west), wisdom dictates that we should fortify ourselves from him. How can we fortify ourselves? There are different ways of doing this and one of the ways is: To have **Taqwa**, which means Godwariness, in our hearts.

The heart of a human being is either the throne of Rahman or the dwelling place of Shaytan. If a person has **Taqwa**, Shaytan cannot break into his heart – BUT if he does NOT have **Taqwa** then Shaytan takes shelter in it.

INCIDENT OF PROPHET YAHYA (AS)

Shaytan once came to Prophet Yahya (as). The Prophet (as) asked him about his dealings with the progeny of Adam (as) and Shaytan replied,

“Men are divided into three groups:

1. The first group is of those people who are revered who are always out of my reach. These are the Prophets and the Infallibles.
2. The second group consists of those whom I can his sway. But with penitence (Istighfar) they nullify my manoeuvres.
3. And the third group is of those in whose hearts I dwell – and they are in majority.” **(Al-Isti’adha)**

We must make our hearts strong with **Taqwa** so that Shaytan is unable to penetrate into it in any way. In other words, Allah (SWT) should always be in our hearts and before we do or say anything, we are conscious of Him and His presence. **“When those who are Godwary are touched by an insinuation of Shaytan, they remember (Allah) and behold, they perceive”. (7:201)**

Look at the breakdown of this verse:

INNALLADHEENAT-TAQAW **“When those who are Godwary”**. This is in reference to those whose hearts are filled with consciousness of Allah (SWT) and are free from sinful thoughts. Thus when the hearts are clean and pure – all the other organs are also free from pollution and wrong acts.

IDHAA MASSAHUM TAA’IFUN MINASH-SHAYTAANI **“When they are touched by TAA’IF of Shaytan”**. ‘Taa’if’ in Arabic means a person who does Tawaaf. When a person goes to Hajj, he does Tawaaf of the Holy Ka’bah; therefore such a person becomes a Taa’if. In this verse Allah (SWT) is telling us that if the Godwary people are touched by the Tawaaf of Shaytan – i.e. Shaytan doing the Tawaaf of their hearts and trying to break into them.

TADHAKKAROO **“They remember (Allah)”** They remember Him because their hearts are the thrones of Allah (SWT) thus they always engage in His remembrance by saying: “Yaa Allah” or “Astaghfirullah” or “A’oodhu Billah”

The outcome of this is: **FA IDHAA HUM MUBSIROON** **“And behold, they perceive”**. Their eyes instantly illuminate with the light of vision and they get warned of the thief in their environs.

The greater the Taqwa the stronger the heart.

{Shaykh Murtadha Ansari was a great Shia' Scholar. It is related that one night, a disciple of this great scholar saw Shaytan in his dream carrying some bridles in his hand. One of the bridles was strong and thick.

This disciple asked Shaytan, "Why are you holding the bridles in your hand?"

He answered, "I put them in the necks of people and drag them".

The disciple then asked, "What was the strong and thick bridle for?"

Shaytan replied, "This is for your mentor, Shaykh Ansari. Yesterday, I put it around his neck and dragged him but he freed himself and escaped".

The disciple went to see his mentor the following day and narrated to him his dream. Shaykh Murtadha Ansari said,

"Shaytan has spoken the truth. We needed few things at home and I did not have any money. I thought that from *Sahm-e-Imam* I have the Holy Quran, which I should go and sell and use the money for my need as a loan to be reimbursed later. I took the Holy Quran and while buying my needs it occurred to me why am I doing this? I became remorseful and returned the Holy Quran in its original place". **(Al-Isti'adha)**

So we must fortify our hearts with **Taqwa** so that Shaytan is unable to penetrate into it and make a home for himself.

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SUMMARY OF MAJLIS**Date: 29th Shawwal 1426 AH / 2nd December 2005****Occasion: Friday Majlis****Topic: Al-Isti'adha – Part 11****“And say: My Lord! I seek Your protection from the promptings of devils; and I seek Your protection, my Lord, from their presence near me”. (23:97-98)****TAQWA – A STRONG FORT TO EVADE SHAYTAN**

The heart of a human being is either the throne of Rahman or the dwelling place of Shaytan. If a person has fortified it with **Taqwa**, Shaytan cannot break into his heart – BUT if he has NOT then Shaytan takes shelter in it.

“When those who are Godwary are touched by an insinuation of Shaytan, they remember (Allah) and behold, they perceive”. (7:201)

Taqwa is achieved through obedience of Allah (SWT). And obedience of Allah (SWT) means to follow His '**Hukm**', which means His commands. Ayatullah Abdulhusein Dasti Ghayb (ra) writes in his book that: *The **Hukm** (commands) of Allah (SWT) are of two kinds: One is **Hukm-e-Amr**, which means 'command to do certain things'. The examples of this **Hukm** are many: Pray, Fast, Go for Hajj, Pay Khums & Zakat, Do this and Do that. And the other is **Hukm-e-Nahyi**, which means 'command to abstain from certain things'. Once again the examples of this **Hukm** are many too: Do not associate partners to Allah (SWT); Do not kill the innocent; Do not commit fornication; Do not backbite; Do not deal in usury; Do not do this; Do not do that.*

Then the Late Ayatullah further adds:

***Hukm-e-Amr** is divided into two parts: One is known as **Amr-e-Wujoobi** meaning 'obligatory command', which you have no choice but to follow. And the other is **Amr-e-Istihbaabi** meaning 'recommended command', which is NOT compulsory but better to follow. **Hukm-e-Nahyi** is also divided into two parts: One is known as **Nahyi-e-Haraam** 'an act, which is totally forbidden and there is no compromise in that'. And the other is **Nahyi-e-Karaahi** 'an act, which is NOT totally forbidden but it is abominable to do it'. (**Gunahaane Kabeera**)*

In short, the **Hukm** of Allah (SWT) consists of 4 things: Wajib, Mustahab, Haraam & Makrooh. A person who attends to all his Wajibaat and refrains from all Haraam is a **Muttaqee** (God-conscious) BUT if one wants to strengthen his **Taqwa**, then he must also give importance to Mustahab acts and strive to abstain from all Makruhaat. Why??

When a person does both, Wajib & Mustahab acts; he leaves no room for Shaytan to interfere with him. Shaytan at times whispers to a Mumin and tells him, 'Hey! You are doing all the wajib acts hence there is no need to tire yourself with Mustahab acts – Relax!!' And at times he emphasises to a person to do Mustahab acts so much that in the process one forgets the Wajibaat. Shaytan whispers to him, 'Hey! You have already given donations in the Mosque & Madrasah, you don't need to pay Khums now'. Hence you will see people doing Mustahab acts but neglecting the Wajibaat.

With regard to Haraam & Makrooh acts, Shaytan lures a Mumin to major sins in three stages: First, he tempts him to do Makrooh. "Do it! Its only Makrooh and not Haraam"; Then, once a person is engrossed in Makrooh, he will then tempt him to minor sins. "Do this! It is NOT a major sin – Allah is Ghafoorur-Raheem"; and finally, when a person is engrossed in minor sins, he then takes him to major sins. This begins with satisfying the curiosity and it ends with the cat being killed because *'curiosity kills the cat'*.

THE OUTCOME OF TAQWA

Taqwa – is an attribute that protects a person from **Shaytan**. It is therefore necessary that we should fortify our hearts with this attribute. Be Godwary and God-conscious at all times and fulfil our duties and responsibilities towards Allah (SWT). If we do this, then our **Isti'adha** will be effective and Allah (SWT) will always inspire us against the ploys of Shaytan.

"When those who are Godwary are touched by an insinuation of Shaytan, they remember (Allah) and behold, they perceive". (7:201)

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SUMMARY OF MAJLIS**Date: 13th Dhul-Qa'dah 1426 AH / 16th December 2005****Occasion: Friday Majlis****Topic: Al-Isti'adha – Part 12****“And say: My Lord! I seek Your protection from the promptings of devils; and I seek Your protection, my Lord, from their presence near me”.****(23:97-98)****WAYS OF EFFECTIVE ISTI'ADHA –con't****THE THIRD WAY**

The third way to render our **Isti'adha** effective is by possessing the quality of **Al-Ikhlaas**. **Al-Ikhlaas** means 'sincerity of intention'. The intention of all our good deeds should be to earn the pleasure of Allah (SWT). Indeed **Al-Ikhlaas** keeps away **Shaytan** and all his temptations from us and this is what **Shaytan** himself had said. The Holy Quran tells us that when **Shaytan** was thrown out from the rank of the Angels, he had promised to mislead the children of Prophet Adam (as). But he did also refer to a group of people whom he would never be able to mislead. Who are they? **“He said: By Your might, I will surely pervert them. Except for Your servants who are MUKHLISOON (sincere to You)”.**

(38:82-83)

The disciples of Prophet 'Issa (as) once asked him, “O Spirit of Allah! Who is sincere to Allah?” He (as) replied, **“One who acts for the pleasure of Allah and does NOT like anyone to praise him for the act, which he has done for the sake of Allah”.** (Durr al-Manthoor)

Imam Ja'ffar ibn Muhammad as-Sadiq (as) has said, **“A sincere deed is that, which you don't like anyone to praise save Allah, the Almighty”.**

(Bihar al-Anwaar)

Indeed, this is the quality, which keeps **Shaytan** away from us and he had indicated it very clearly. In Islam, 'sincerity of intention' plays a significant role in the acceptance of good deeds. The Holy Prophet (saww) has said, **“Good deeds are judged by their intentions”.** (Meezan al-Hikmah). Two people do one and the same good deed but one's deed is accepted and the others deed is rejected. Why? Because one had Allah (SWT) in view whereas the other had other than Allah (SWT) in his view. In a tradition, it is reported that:

[On the Day of Judgement, three groups will be the first to give accounting of their deeds:

The first group will be of 'Ulama (Religious Scholars). Allah (SWT) will ask them as to how did they spend their Knowledge that was given to them? They shall say: 'O Sustainer! You are aware that: We spread the knowledge in the world; Kept ourselves occupied with teaching and education; we authored books & Guided people in general'. Allah (SWT) will tell them: **“You are lying! You did all that so as to be called – a Mulla – a Maulana – a Hujjatul-Islam – or an Ayatullah. This was a mere show! Since you got what you wanted from the people, you have received your compensation. What do you expect from Us now?”**

The second group will be of the rich people. Allah (SWT) will ask them as to how had they used their wealth? They shall say: 'O Allah! You are our witness. We spent our entire wealth for Your sake; We helped the poor and needy and we gave charities; We did not go to our graves with regret about the wealth we left behind'. Allah (SWT) will tell them: **"You are liars! You spent all your wealth so that people praise you and call you magnanimous. You got your compensation in the world so what do you want from Us now?"**

It is reported in a tradition that there are seven types of people, who, on the Day of Judgement, shall be under the shade of Allah (SWT). One among them is he, who remained incognito while spending his wealth in the cause of Allah (SWT) such that when he gave with his right hand, the left did not know. When Imam Zaynul-'Aabideen (as) used to give money in the way of Allah (SWT), he (as) used to cover his face with his shawl so that he (as) wasn't recognized even by his beneficiaries. This went to an extent that the people whom the Imam (as) had personally helped, used to complain that he (as) had not helped them! Why? Because they had not recognized their benefactor.

The third group will be of the Martyrs. Allah (SWT) will ask them what did they do in the world? They will say: 'O Allah! You know well that: We laid down our lives for Your cause; Got wounded and bore hardships'. Allah (SWT) will tell them: **"In the battlefield, rather than truly fighting for our cause, you wanted to show off your valour to others and get the booty. You have not given your life for Our cause!" (Al-Isti'adha)**

Here, one can imagine that if Allah (SWT) does NOT accept sacrifice of lives, which are not in His cause – how can He (SWT) then accept any other deed, which has not been performed for His pleasure? *Some people have the tendency of doing religious things so as to impress others. They put all their time and efforts in those religious activities and at the end; they are useless in the sight of Allah (SWT). All these are traps set by Shaytan so that we come out of the fold of sincerity and he can mislead us.*

[A person comes to Imam Ja'ffar as-Sadiq (as) and says: "O Master! I recite the Holy Quran in my house and the people in my house hear it. Sometimes it even travels outside my house to the ears of the commuters. What do you say about this?" Imam (as) told him, **"Keep the pitch of your voice in the middle that your recitation does not give the impression as though you are showing off".]** (Al-Isti'adha)

Therefore, we must train ourselves that whenever we do good deeds, they should be for the sake of Allah (SWT) and nobody else.

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SUMMARY OF MAJLIS**Date: 20th Dhul-Qa'dah 1426 AH / 23rd December 2005****Occasion: Friday Majlis****Topic: Al-Isti'adha – Part 13****“And say: My Lord! I seek Your protection from the promptings of devils; and I seek Your protection, my Lord, from their presence near me”.
(23:97-98)****WAYS OF EFFECTIVE ISTI'ADHA –con't on AL-IKHLAAS**

We were looking at ways of rendering our **Isti'adha** effective and in the last session, we were talking about having **Ikhlaas** (Sincerity of Intention) whenever we do good deeds. The Holy Quran tells us that: When **Shaytan** was thrown out from the rank of the Angels, he had promised to mislead the children of Prophet Adam (as). But he did also refer to a group of people whom he would never be able to mislead. Who are they? Quran says: **“He said: By Your might, I will surely pervert them. Except for Your servants who are MUKHLISOON (sincere to You)”.** (38:82-83). And the way to have **Ikhlaas** is to do good deeds purely for the sake of Allah (SWT) and no body else.

REWARDS FOR SINCERITY OF INTENTION

In Islam, 'sincerity of intention' plays a significant role in the acceptance of good deeds so much so that if the intention of a good deed is for Allah (SWT) 's sake then even if one is unable to accomplish it, he gets the reward of one who has actually performed the deed. Imam Ameer al-Mumineen (as) has said, **“A good intention is one of the two good deeds”. (Ghurar al-Hikam)** In other words, every good deed has two sides: One is its intention and the other is the deed itself. If a person has good intention of performing a good deed for Allah (SWT), he is rewarded for it even if he fails to perform that act. The Holy Prophet (saww) had said to Abu Dhar, **“O Abu Dhar! Desire to do a good act even if you are unable to do it so that you are not written among the negligent”. (Bihar al-Anwaar)**

[In the battle of Jamal, a companion of Imam Ali (as) took a deep sigh and said, “How I wish my brother too had participated in this Jihad”. *The person's brother was known to be a true friend of Imam (as) but he could not participate in the battle for some reasons.* Imam (as) asked, **“Is your brother desirous to participate in the battle with sincerity of heart?”** The man said, “Yes!” Thereupon, Imam (as) said, **“Don't worry! He is one of us in this expedition! Because of his true intent, he is as good as one taking part in the battle. There are lot of others who will desire to have participated with us in battle of truth and falsehood. They haven't yet arrived in this world but are in the loins of their parents. No doubt this participation is because of true intent and desire of the heart”.]** (Al-Isti'adha)

SUCCESS IN ALL AFFAIRS

It is through **Ikhlaas** 'sincerity' that one is able to succeed in his affairs. Imam Ali (as) says: **“Success in affairs lies in sincerity of intention”. (Ghurar al-Hikam)** He (as) has also said, **“One who is sincere attains his hopes”. (Ghurar al-Hikam)**

INCIDENT OF MALIK DINAR

[There was a man called Malik Dinar. He was a bullion merchant meaning one who was an expert in making gold and silver in form of solid bars. This man progressed well in his profession but then he became victim of his own greed. He thought of becoming a trustee of Umavi Jami' Mosque in Damascus because he saw lots of funds would be at his disposal as a trustee. In this greed, he disposed all his assets and distributed his wealth in charity. Since the trustee is expected to be extremely pious and simple, so he went and stayed in the Mosque. Whenever he found any person entering the Mosque, he would stand up to pray. The purpose was to attract the people to his piety so that they could appoint him as a trustee. Apparently people began to suspect him, so they scoffed and ridiculed him. They would even tell him, "O Malik! What is your intention?" Finally he realized that because of his greed, he would neither benefit anything in this world nor in the Hereafter. That night, with a broken heart, he resorted to **Istighfar**. On the following morning, he was surprised to see: The same people who had ridiculed him, according him with respect and asking him to pray for them. Soon the word also spread that the most pious person in Damascus is Malik Dinar. People of importance came to him and offered him the position of trustee, for which he had given up everything, but the man declined and said, "I have acquired the goodwill of Allah (SWT) with great difficulty and I am not in need of anything else".] **(Al-Isti'adha)**

Some people are not religious in its true sense; they just strive to show others that they are religious. Everything has its own essence through which they are recognized. The essence of religion is **Ikhlaas** 'sincerity'.

"Look! Only exclusive faith is worthy of Allah..." (39:3)

"Say: Indeed I have been commanded to worship Allah with exclusive faith in Him". (39:11)

The Holy Prophet (saww) has said, **"Prayer is not your standing and your sitting. The essence of prayer is your sincerity and your wanting of Allah's pleasure". (Sharh ibn Abil-Hadeed)**

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SUMMARY OF MAJLIS**Date: 21st Dhul-Hijjah 1426 AH / 22nd January 2006****Occasion: Martyrdom of Farzandan-e-Muslim (as)****Topic: Al-Isti'adha – Part 14****“And say: My Lord! I seek Your protection from the promptings of devils; and I seek Your protection, my Lord, from their presence near me”. (23:97-98)****WAYS TO RENDER AL-ISTI'ADHA EFFECTIVE – CON'T**

The fourth thing, which we should do to render our **Isti'adha** effective is to eat pure and Halaal food and abstain from consuming Haraam or doubtful food.

“O mankind! Eat of what is lawful and pure in the earth, and do not follow in the footsteps of Shaytan. Indeed he is your manifest enemy”. (2:168)

According to this verse, eating anything that is unlawful and impure is like following on the footsteps of Shaytan. Therefore, it is important that we keep away from consumption of any such food! The Holy Prophet (saww) has said, **“Among my followers, those who abstain from four things shall earn a place in Paradise: Greed for the world; Carnal desires; Filling one's belly with illegitimate food & Lasciviousness of the private parts”.** ('Ayn al-Hayaat)

AKLUS-SUHT

Among the things that are Haraam to be consumed, one is **AKLUS-SUHT**. In the Holy Quran, there are atleast three verses in which this term has been used. One such verse is of Surah al-Maidah (5) verse 62 Allah (SWT) in which Allah (SWT) says: **“And you will see many of them striving with one another to hasten in sin and exceeding the limits, and their consuming of SUHT; Certainly evil is that which they do”. (5:62)**

What does **AKLUS-SUHT** mean?

AKL means 'to consume' or 'to eat'. **SUHT** means 'a thing that is useless' or 'a thing that is finished off'. Ayatullah Abdul-Husayn Dasti Ghayb (ra) in his book 'Gunahaane-e-Kabeera' states that: **AKLUS-SUHT** refers to unlawfully acquired things from which the **Barakah** 'Blessings of Allah' have been lifted and they shall not benefit the possessor in any way. (**Gunahaane-Kabeera**)

In other words, if one consumes food that has come to him through unlawful means, that food will have no blessings of Allah (SWT) and as such, it will not benefit the one who has consumed it.

BRIBERY IS ALSO AKLUS-SUHT

Among the practices that contribute to **AKLUS-SUHT** one is **Bribery**. To bribe a person OR to receive a bribe from someone are both condemned in Islam and considered as a greater sin. The Holy Prophet (saww) has said,

“May Allah curse the one who gives bribe, one who accepts it and one acts as an agent between them”. (Safeenatul-Bihar)

He (saww) has also said,

“Beware of bribe! It is nothing but disbelief. The one who is involved in bribe will not even smell the fragrance of Paradise”. (Safeenatul-Bihar)

THE TYPES OF BRIBE

According to our `Ulama, there are three kinds of **Bribes**:

The first kind is a **Bribe** paid to a Judge for a favourable judgement. A person has done something wrong and has been brought to a court for justice. If he pays the Judge so that he may give a favourable judgement; or bribes him to show loopholes that weakens the position of the opposite party – both these acts are Haraam and both, the judge and the person who has bribed him are criminals in the sight of Islam.

The second kind of **Bribe** is the one which is paid to someone – a tyrant or an oppressor – for inflicting harm on a third person.

And the third kind of **Bribe** is that which is paid for something lawful. Like paying someone so that he helps in obtaining one’s rightful property OR to escape from a tyrant. This is allowed in Islam. Imam Muhammad al-Baqir (as) was asked, “Can a person bribe the occupant of a house to vacate it so that the owner may himself use it as his residence?” Imam (as) said, **“There is no harm in it”.]**

(Gunahaane-Kabeera)

WORD OF CAUTION

Although Islam permits one to pay OR gift for lawful acts BUT it also considers it Makrooh or detestable for a person to accept such gifts. In other words, it is all right for you to pay or give gift to a person for any lawful act but it is Makrooh for a person who has done a favour to you to accept such payment or gifts.

“They are the ones whose hearts Allah did not desire to purify. For them is disgrace in this world and a great punishment in the Hereafter. Eavesdroppers with the aim of (telling) lies, eaters of the unlawful”.

(5:41-42)

Explaining this verse, Imam Ali (as) said, **“It is that person who fulfils the wish of his believing brother and accepts a gift in return”.**

(Gunahaane-Kabeera)

HARAAM FOOD AFFECTS THE IMAAN

The reason why Islam forbids eating of Haraam morsel is because it affects the soul of a person and weakens his Imaan.

[During the rule of Abbasid ruler Mahdi, there was a Qazi named Shareek bin Abdullah. He was an honest and upright judge. Mahdi wanted to corrupt him so he invited him to his palace and forced him to choose one of the following three things: Either he should accept the post of the Royal Qazi; or he should become the teacher of the ruler’s son; or he should dine with the king for atleast once.

Shareek thought that the easiest of all three was to dine but little did he realize that what he had chosen was infact the catch that would ruin his Imaan.

Mahdi instructed his royal chef to prepare the best of the dishes. When the Qazi had eaten the food, the chef remarked to his companions, "Now Qazi Shareek will never achieve salvation". The prediction came true. The Haraam food affected the Qazi so much that he also accepted the two other conditions. He became the special Qazi of the King and the tutor of his children. It is said that the Qazi used to be very strict and unflinching with the treasurers while obtaining his share from the public treasury. Once, the treasurer protested and said, "You have not sold any grain to me that you act so ruthless in recovering its price". Qazi Shareek replied, **"Yes! I have sold something more valuable! I have sold my religion".] (Bikhre Moti)**

In Karbala, Imam Husayn (as) addressed the troop of Yazeed and in his sermon; he (as) clearly pointed out to them the reason of their rejection. He (as) said, **"Your bellies are filled with unlawful (wealth), now you will not accept the truth. Why don't you deal with justice? Why don't you listen to me?.."**
(Nafasul-Mahmoom)

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