



# **Minutes with the Qur'an Based on Tafsīr-i Nūr**

**Mohsen Qara'ati**

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بنیاد پژوهشهای اسلامی  
آستان قدس رضوی

## Minutes with the Qur'an

Based on tafsir-i Nur

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## **Publisher's Note**

Following the publication of the book, *Partuwī az Qur'ān* (A Gleam of the Qur'an), a selection of the remarks and messages of Hujjat al-Islam Qara'ati's Tafsīr-i Nūr, some academicians called and suggested that given the large volume of this book, some topics relevant to those remarks be picked out and presented in the form of an independent book.

Accordingly, 200 topics were selected from the above book and prepared under the title, "Minutes with the Qur'an" to familiarize those interested in the Islamic culture with the sublime and scrupulous teachings of the Qur'an in short minutes.

**Lessons of the Qur'an Cultural Center**



## Several-Minute Discourses

### ❖ Keeping Ties of Kinship

﴿Those who break the covenant made with Allah after having pledged it solemnly, and sever what Allah has commanded to be joined, and cause corruption on the earth it is they who are the losers.﴾ (Q. 2: 27)<sup>1</sup>

❑ ‘Allāma Majlisī has stated one hundred and ten *hadiths* and discussed them under the verse, ﴿and sever what Allah has commanded to be joined﴾.<sup>2</sup> There are one hundred and ten traditions about the importance of keeping ties of kinship.<sup>3</sup> Here we quote some of the interesting points given there:

- Meet your relatives and have relationship with them, although as little as serving them a drink of water.
- Keeping ties of kinship increases life and keeps away

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1 *The Holy Qur'an, with an English Paraphrase*, tr. Sayyid ‘Alī Qulī Qarā’ī, the Center for Translation of the Holy Qur’an, Qum, 2003.

2 Q. 13: 25.

3 *Biḥār*, vol. 71, p. 87.

poverty.

- Keeping ties of kinship increases daily sustenance.
- The best steps are the ones taken for keeping ties of kinship and meeting with relatives.
- You will achieve a special status in Paradise for keeping ties of kinship.
- Go to meet your relatives, even though they are reluctant to.
- Keep ties of kinship, although they are not benevolent.
- Keep ties of kinship, even though as little as saying hello.
- Keeping ties of kinship would facilitate death and the reckoning of the Resurrection Day.
- Keeping ties of kinship would purify actions and increase properties.
- Helping the relatives financially is rewarded twenty-four times more than helping others.
- Keep ties of kinship by visiting relatives, although it takes a year-long walk.
- Imam Ṣādiq (A.S.) says, “My father enjoined not to make friends with those who have no relationship with their relatives.”<sup>1</sup>

### ❖Manners of Qur'an Recitation

🌸Those to whom We have given the Book follow it as it ought

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<sup>1</sup> *Tafsīr-i Rāhnamā wa Nūr al-Thaqalayn.*

to be followed: they have faith in it. As for those who defy it, it is they who are the losers. ﴿Q. 2: 121﴾

❑ Imam Ṣādiq (A.S.) has taken eight points into consideration about manners of Qur'an Recitation: 1. Articulation (*tartīl*) of the verses. 2. Investigating the verses. 3. Acting on the verses. 4. Being hopeful of the promises. 5. Being fearful of the threats. 6. Taking lessons from the stories. 7. Obeying Divine commands. 8. Abandoning prohibitions. The Imam said in the end of the *ḥadīth*, "The right of recitation is not only memorizing the verses, instructing the letters, reading, and vocalization (*tajwīd*).<sup>1</sup> According to the traditions, the only ones who serve the right of recitation are the Infallible Imams.<sup>2</sup>

### ❖ The Outcomes and Blessings of Fasting

﴿O you who have faith! Prescribed for you is fasting as it was prescribed for those who were before you, so that you may be God-wary.﴾ (Q. 2: 183)

❑ The most important outcome of fasting is God-wariness both externally and internally. Fasting is the only hidden worship; people see prayer, *Hajj*, *jihad*, alms, *khums*, but fasting is not visible. Fasting empowers human will power. The one who can control his eating, drinking, and chastity for one month, can also control himself toward others' property and chastity. Fasting controls emotions; the one who tastes hunger for one month, becomes familiar with the pain of hunger and knows how the

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<sup>1</sup> *Tafsīr al-Mīzan*.

<sup>2</sup> *Kāfī*, vol. 1, p. 215.

hungry feel and perceive hunger. The Apostle of Allah (S.A.W.A.) said, "Fasting is half of patience."<sup>1</sup>

Fasting for the ordinary people is avoiding bread, water, and lusts; whereas, the fasting for the elite, besides avoiding the things breaking the fast, it is necessary to avoid sins; and the fasting of the elite from among the elite, besides avoiding the things breaking the fast and avoiding sins, is making the heart void of other than Allah.<sup>2</sup> Fasting makes man angel-like, angels that are free from eating, drinking, and lusts.<sup>3</sup>

﴿The month of Ramadan is one in which the Qur'an was sent down as guidance to mankind, with manifest proofs of guidance and the Criterion. So let those of you who witness it fast [in] it, and as for someone who is sick or on a journey, let it be a [similar] number of other days. Allah desires ease for you, and He does not desire hardship for you, and so that you may complete the number, and magnify Allah for guiding you, and that you may give thanks.﴾ (Q. 2: 185)

❏ We read in *Wasā'il al-Shi'a*<sup>4</sup> within a detailed narration about the ethics of the fasting person:

"The fasting person should avoid lies, sins, disputes, jealousy, backbiting, opposing truth, cursing, reproach, anger, derision, injustice, annoying others, negligence, socializing with the corrupt, gossiping, and eating up wrongfully, have patience and honesty

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<sup>1</sup> *Tafsīr al-Manār.*

<sup>2</sup> *Tafsīr Rūḥ al-Bayān.*

<sup>3</sup> *Ayatollah Jawādī.*

<sup>4</sup> *Wasā'il al-Shi'a.*

toward prayer, and be especially attentive of the Hereafter.”

The precondition for attending this ceremony is not merely withstanding hunger. We read in the *hadith*, “The ones who shun obedience of Divine leaders or mistreat their spouses in familial and personal issues or are unkind to them or avoid providing for their legitimate needs or their parents are not pleased with them, their fasting is not accepted and have not fulfilled the conditions of this feast.”

Although fasting has medical benefits such as discharging and removing body poisons, early rising, purification of the soul, and answering one's prayers during the month of Ramadan is something totally different and the real deprived is the one who is deprived of all these blessings.

### ❖ Comparing a Spouse to Garment

﴿You are permitted, on the night of the fast, to go into your wives: they are a garment for you, and you are a garment for them. Allah knew that you used to betray yourselves, so He pardoned you and excused you. So now consort with them, and seek what Allah has ordained for you, and eat and drink until the white streak becomes manifest to you from the dark streak at the crack of dawn. Then complete the fast until nightfall, and do not consort with them while you dwell in confinement in the mosques. These are Allah's bounds, so do not approach them. Thus does Allah clarify His signs for mankind so that they may be God-wary.﴾ (Q. 2: 187)

- ❑ There are many points and subtleties hidden in comparison

of a spouse to garment, including the following:

- Garments should befit one in terms of design, color, and material; so also should a spouse be compatible with someone and proportionate to their thoughts personality.
- Garments are a source of adornment and peace; so also are the spouse and children a source of adornment and peace for the family.
- Garments conceal one's defects; each one of the wife and the husband should conceal one's defects and shortcoming.
- Garments guard one against the dangers of cold and heat; so also the presence of a spouse would safeguard the family from damage, keep it warm, and release life from lack of interest.
- Garments are one's privacy and abstaining from garments causes disgrace and abstaining from marriage and spouse causes one's deviation and disgrace.
- In cold weather thick clothes are worn and in hot weather thin clothes are worn; each one of spouses should adjust their morality and conducts proportionate to the spiritual needs of the other one; if the man is angry, the woman should treat him tenderly and if the woman is tired, the man should compromise with her.
- One should preserve one's clothes from contamination; each one of the spouses should preserve the other from being contaminated with sins.



### ❖ The Reason for Prohibition of Wine

﴿They ask you concerning wine and gambling. Say, "There is a great sin in both of them, and some benefits for the people, but their sinfulness outweighs their profit." And they ask you as to what they should grant. Say, "All that is surplus." Thus does Allah clarify His signs for you so that you may reflect.﴾ (Q. 2: 219)

❑ *Khamr* means covering and thus the cloth that the women cover their head with and maintain their *hijāb* (Islamic dress code) is called *khimār*. Since wine deprives man of the power of reasoning and in fact covers it, it is called *khamr*.

Similarly, *maysir* comes from *yusr*, meaning easy. It seems that in gambling both parties want to snap each other's property easily and without toil.

❑ People's first question is about *khamr* and *maysir*.

To answer their question, the verse says: drinking and gambling are great sins, although they may have some benefits; since some people may acquire some wealth by planting grapes and selling wine and some groups may make a fortune by setting up gambling houses. The negative impacts and side-effects and the social and individual vices of wine and gambling are recounted in details in books of science and education.

Here, we would quote in detail a list of the disadvantages of wine and gambling from *Tafsīr-i Nimūna*:

Shortening of life; negative effects on children, especially if the conception is made during drunkenness; prevalence of moral corruption and increase of crime rate, such as: burglary, assault and battery, sexual crimes, and the increase of driving accident.

It is quoted from the scientists that if the governments close up half of the wine stores, we would close up half of hospitals and lunatic asylums.

Negative emotions, neurotic diseases, heart attacks and cerebral apoplexy, increase of heart beat rate, lacking appetite, paleness, and physical and psycho-spiritual diseases, and as indicated by aesthetics, thirty percent of crimes are in relation to gambling.

Gambling has a destructive role in economic prosperity and ruins the useful work zeal. Gambling has been declared as forbidden and illegal for some years in some non-Muslim countries. For instance, gambling was declared as forbidden in England in 1853, in Russia in 1854, and in Germany in 1873.

### ❖ **Monotheism and Real Mastership**

﴿Allah there is no god except Him is the Living One, the All-sustainer. Neither drowsiness befalls Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that may intercede with Him except with His permission? He knows that which is before them and that which is behind them, and they do not comprehend anything of His knowledge except what He wishes. His seat embraces the heavens and the earth, and He is not wearied by their preservation, and He is the All-exalted, the All-supreme.﴾ (Q. 2: 255)

❑ He is the real Master of everything and human mastership is nothing but a loan. Human mastership is temporary and with limited condition that is determined by the real Master, i.e., Allah. Now that He is the Master of all, why should a slave worship

another slave?

Others are slaves like us; ﴿creatures like you.﴾ (Q. 7: 194). Nature is Allah's sovereignty and the rules governing it are governed by Allah. Would that human beings made better use of both His Kingdom and Dominion? If everything belongs to Allah and is for Allah, why then there is avarice? ﴿Does man suppose that he would be abandoned to futility?﴾ (Q. 75: 36)

Imam Kāẓim (A.S.) was passing by the house of someone called Bushr; he heard some noise and the sound of play and diversion coming from the house. He asked the maiden coming out of the house who the owner of the house was. "Is he a slave?" The maiden answered, "No, sir! He is not a slave, he is free." The Imam said, "If he were a slave, he would not be so disobedient." The maiden told the Imam's words to the owner of the house. He was moved and repented.<sup>1</sup>

Imam Ṣādiq (A.S.) is quoted as saying, "The first level of God-wariness and servitude of Allah is that one does not view oneself as a proprietor."<sup>2</sup>

### ✦ Proponents and Opponents of the Guardianship of Allah

﴿Allah is the Guardian of the faithful: He brings them out of darkness into light. As for the faithless, their patrons are the Rebels, who drive them out of light into darkness. They shall be the inmates of the Fire, and they shall remain in it [forever].﴾ (Q. 2: 257)

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<sup>1</sup> *Tatimmat al-Muntahā*, p. 329.

<sup>2</sup> *Biḥār*, vol. 1, p. 225.

### ■ A Visage of the Proponents of the Guardianship of Allah

- The one who accepts the Guardianship of Allah, his works take the color of Allah. ﴿Color from Allah.﴾<sup>1</sup>
- He chooses a Divine leader for himself. ﴿Allah has appointed Saul as king for you.﴾<sup>2</sup>
- His path is light, his future is clear, and he is hopeful of his works. ﴿Their Lord guides them by the means of their faith.﴾<sup>3</sup>; ﴿...and to Him do we indeed return.﴾<sup>4</sup>, ﴿and We do not waste the reward of the virtuous﴾.<sup>5</sup>
- He looks forward to Allah's assistance in wars and hardships and is not afraid of the power of other than Allah. ﴿That only increased them in faith﴾.<sup>6</sup>
- They are not afraid of death and views being killed under the Guardianship of Allah as happiness. Imam Husayn (A.S.) said, "I see death nothing but happiness."<sup>7</sup>
- Loneliness in life is not bitter and aversive to him because he knows he is under Allah's view. ﴿Allah is indeed with us.﴾<sup>8</sup>

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1 Q. 2: 138.

2 Q. 2: 247.

3 Q. 10: 9.

4 Q. 2: 156.

5 Q. 12: 56.

6 Q. 3: 173.

7 *Bihār*, vol. 44, p. 192.

8 Q. 9: 40.

- He is not worried of spending his property in the way of Allah, because he entrusts his property to his Guardian. [He] ﴿will lend Allah a good loan﴾.<sup>1</sup>
- Propaganda is not effective on him because he has attached his heart to the indispensable Divine promises: ﴿and the outcome will be in favor of the Allah-wary﴾.<sup>2</sup>
- All except Allah are small in his sight. Imam Ali said, “Allah is great in their souls and others are small in their eyes...”<sup>3</sup>
- He is not bewildered by numerous rules and commands because he has accepted Allah’s law and only thinks of it. If hundreds of ways of income open up to him he only chooses, with Divine standards, the way that Allah has ordained. ﴿Those who do not judge by what Allah has sent down.﴾<sup>4</sup>

And the opponents of Divine Guardianship are deprived of these blessings and reside in manifold darkness.

### ❖ The Story of Mutual Cursing (Mubāhala)

﴿Should anyone argue with you concerning him (Jesus), after the knowledge that has come to you, say, “Come! Let us call our sons and your sons, our women and your women, our souls and

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<sup>1</sup> Q. 2: 245.

<sup>2</sup> Q. 7: 128.

<sup>3</sup> *Nahj al-Balāgha*, sermon 193.

<sup>4</sup> Q. 5: 44.

your souls, then let us pray earnestly and call down Allah's curse upon the liars.” ﴿٦١﴾ (Q. 3: 61)

The word *nabtahil* (pray earnestly) comes from the root *ibtihāl* meaning to open up one's arms toward the sky for praying, and due to this concept the above verse is renowned as the verse of *mubāhala*. *Mubāhala* means entreating of two opposing groups to the Divine Threshold and asking for curse and destruction of the other group, which according to the opponent group, are the people of falsity.<sup>1</sup>

We read in the *tafsīrs* of Sunni and Shī'a and some books of *hadith* and history that in the year 10 AH, some people were missioned by the Apostle of Allah (S.A.W.A.) to propagate Islam in Najrān region, a land in Yemen. The Najrān Christians sent a mission as their representative to Medina to talk on their behalf to the Prophet of Islam (S.A.W.A.). Despite the dialogues held between them and the Prophet (S.A.W.A.), they went on seeking excuses and showed doubt about the rightfulness of Islam. This verse was revealed addressed the Prophet: tell the ones who dispute with you and refuse to accept the truth to come and by calling our sons and women and ourselves, and curse the liars by praying earnestly to Allah and the group on whom the curse befalls is known to be on the false path and this way we would end the dispute.

When the Najrān Christians heard the Holy Prophet's (S.A.W.A.) suggestion for *mubāhala*, looked at one another and

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<sup>1</sup> *Al-Taḥqīq fī Kalamāt al-Qur'an.*

were astonished. They asked for respite to consult and think it over in this while. The chief of the Christians told them, "Accept the proposal and do not worry if you see that the Prophet comes with much clamor and a large group; but if he comes to the meeting with a small group, refuse doing the *mubāhala* and compromise with him.

On the day of *mubāhala* they saw that the Prophet of Islam came out with two children, a youth, and a woman. The children were Ḥasan and Ḥusayn (A.S.), the youth was Alī b. Abī Ṭālib (A.S.), and the woman was Fāṭimat al-Zahrā (S.A.), daughter of the Prophet (S.A.W.A.).

The Bishop of the Christians said, "I see faces that if they ask Allah that mountains move, they would move. If these people curse, not a single Christian would remain on the earth. Thus, they changed their mind about *mubāhala* and agreed to compromise with the Prophet. The Prophet (S.A.W.A.) said, "By Allah! If *mubāhala* had taken place, the valley would have poured fire on them."<sup>1</sup>

Besides Shī'a *tafsīrs*, this story is reported in valid Sunnī sources as well.<sup>2</sup> According to 'Allāma Ṭabāṭabā'ī, "51 companions (*ṣaḥāba*) have unanimously reported the story of *mubāhala*."<sup>3</sup>

The names of 60 people from among the Sunnī nobles are

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<sup>1</sup> *Tafsīr-i Majma' al-Bayān; Manāqib-i ibn Maghāzī*, p. 263.

<sup>2</sup> It is quoted in *tafsīrs* of Fakhr Rāzī, Ālūsī, Marāghī, *Rūḥ al-Bayān*, *Al-Manār*, Ibn Kathīr under the verse and in Ibn Athīr's *Al-Kāmil*, vol. 2, p. 293; Ḥākim's *Mustadrak*, vol. 3, p. 150; and Aḥmad Ḥanbal's *Musnad*, vol. 1, p. 185.

<sup>3</sup> *Tafsīr al-Mizān*, vol. 3, p. 257.

quoted in *Iḥqāq al-Ḥaqq*, who have all said that this verse is on the greatness of the Prophet (A.S.) and his Ahl al-Bayt (A.S.).<sup>1</sup>

The day of *mubāhala* had been on 24th or 25th of Dhū 'l-Ḥijja (22 March 632 AD) and its location on the time of the Prophet (S.A.W.A.) on the outskirt of Medina, which is now a part of the city and a mosque called “Masjid al-Ijāba” has been built in its place. This mosque is about two km. from the Masjid al-Nabī. “O Allah! Provide for us its visitation and intercession.”

According to a *hadith* in *Tafsīr al-Mīzān*, inviting to *mubāhala* has not been specific to the Christians; the Prophet (S.A.W.A.) had invited Jews to *mubāhala* as well.

*Mubāhala* has not been specific to the time of the Prophet (S.A.W.A.); rather, according to some traditions, other believers can also do the *mubāhala*. Imam Ṣādiq (A.S.) has given some instruction in this regard.<sup>2</sup>

Although the Prophet (S.A.W.A.) could have uttered the curse himself and have it done without Ali, Fāṭima, Ḥasan, and Ḥusayn (A.S.), Allah and His Apostle made us understand this way that these people were the friends and partners of the Apostle of Allah in calling to the Truth and his goal, being ready in his company to welcome danger and the perpetuator of his movement.

Question: in this story only Fāṭimat al-Zahrā was present; why then the Qur'an has used the plural term, ﴿our women﴾?

Answer: There are instances in the Qur'an that Allah recalls

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<sup>1</sup> *Iḥqāq al-Ḥaqq*, vol. 3, p. 46.

<sup>2</sup> *Nūr al-Thaḳalayn*, vol. 1, p. 351; *Uṣūl Kāfī*, vol. 2, chapter on *mubāhala*.



one person in the “plural” form, like verse 181 of Sūrat Āl-i ‘Imrān, in which someone said in an offensive way that Allah is poor, but the verse states in a plural form, ﴿those who said, “Allah is poor...”﴾ Likewise, Allah says about Abraham (A.S.) that he was a nation, whereas he was only one person.

### ❖ The Best Nation

﴿You are the best nation [ever] brought forth for mankind: you bid what is right and forbid what is wrong, and have faith in Allah. And if the People of the Book had believed, it would have been better for them. Among them [some] are faithful, but most of them are transgressors.﴾ (Q. 3: 110)

This verse points out the public phase of bidding what is right and forbidding what is wrong, which consists of some conditions and points, including:

1. Being the best nation is not by slogan, it is by having faith in bidding what is right and forbidding what is wrong. ﴿You are the best nation...you bid...﴾
2. There is no goodness in a silent and timid nation. ﴿The best nation... you bid... you forbid...﴾
3. Bidding what is right and forbidding what is wrong is so important that fulfilling it is a criterion for the advantage of the nations. ﴿You are the best nation.﴾
4. Bidding what is right and forbidding what is wrong takes place when the Muslims are in one nation; that is, they have sovereignty. ﴿You are the best nation.﴾
5. Muslims are obliged to improve all human communities.

- ﴿[You are] brought out for mankind.﴾
6. Bidding what is right does not yield much without fighting against corruption. ﴿Bidding what is right and forbidding what is wrong.﴾
  7. Each person of the nation should bid what is right and forbid what is wrong. (A nine-year-old girl is entitled to bid the president what is right and forbid him from what is wrong.) ﴿bid ... forbid.﴾
  8. The age, region, race, literacy, and social and economic condition do not have any role in bidding what is right. ﴿The best nation... you bid... you forbid...﴾
  9. A Muslim should bid and forbid from a standing of power rather than weakness and begging. ﴿Bidding.﴾
  10. Bidding what is right is precedent to forbidding what is wrong. ﴿Bidding ... forbidding.﴾
  11. Bidding and forbidding that is originated from faith can be effective. ﴿Bidding ... forbidding ... and have faith.﴾

### ✦ Martyr and Martyrdom

﴿Do not suppose those who were slain in the way of Allah to be dead; rather they are living and provided for near their Lord.﴾  
(Q. 3: 169)

Based on the Qur'an, we know the martyrs to be living; we salute the martyrs of the path of Islam, particularly the martyrs of Karbalā, and talk to them and recourse to them.

Abū Sufyān would loudly shout at the end of the battle of Uḥud, "These seventy killed Muslims in Uḥud are in exchange of

seventy killed ones from among us in the battle of Badr.” But the Apostle of Allah (S.A.W.A.) said, “Our killed ones are in Paradise, but your killed ones are in Hell.”<sup>1</sup>

### ✦ Martyr and Martyrdom in Traditions

1. It is related in traditions that the martyr has six features bestowed upon him by Allah: his first drop of blood would cause his sins to be forgiven. He lays his head on the lap of the big-eyed houris. He is adorned with garments of Paradise. He is perfumed with the sweetest perfumes. He would observe his station in Paradise. He is given permission to move around all over the Paradise. The veils will be lifted and he would watch the Face of Allah.<sup>2</sup>
2. The Prophet (S.A.W.A.) heard someone saying in supplication, “O Allah! Grant me the best of the things that is asked from You.” He said, “If this supplication is answered, he will be martyred in the way of Allah.”<sup>3</sup>
3. It is related in a *hadith*, “There is a better blessing above any blessing, except for martyrdom that if a person is martyred, there is no blessing imaginable above that.”<sup>4</sup>
4. On the Day of Resurrection, the martyr is in a position of intercession.
5. It is related from Imam Ṣādiq (A.S.), “On the Resurrection

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<sup>1</sup> *Tafsīr-i Majma‘ al-Bayān*.

<sup>2</sup> *Wasā‘il*, vol. 11, p. 10.

<sup>3</sup> *Mustadrak*, vol. 2, p. 243.

<sup>4</sup> *Biḥār*, vol. 74, p. 61.

Day the blunders of the martyr is not exposed to himself either.”<sup>1</sup>

6. The front line martyrs have a higher position.<sup>2</sup>
7. The *mujahids* (those who wage *jihad*) enter Paradise from a special door,<sup>3</sup> arrive in Paradise before others,<sup>4</sup> and have a special position in Paradise.<sup>5</sup>
8. Only a martyr wishes to come back to the world and be killed as a martyr again.<sup>6</sup>
9. The best and most superior death is martyrdom.<sup>7</sup>
10. No drop is dearest to Allah than the drop of blood shed in the way of Allah.<sup>8</sup>
11. On the Resurrection, the martyr comes into the scene holding arms in hand, clothed in battle attire, with sweet fragrance, and being saluted by angels.<sup>9</sup>
12. Our Imams were killed as martyrs. So also many of the prophets and their followers were killed as martyrs. ﴿How many a prophet there has been with whom a multitude of godly men fought﴾.<sup>10</sup> ﴿[they would] kill the prophets

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1 *Wasā'il*, vol. 11, p. 9.

2 *Mizān al-Hikma*.

3 *Bihār*, vol. 97, p. 8.

4 *Bihār*, vol. 97, p. 11.

5 *Tafsīr-i Nūr al-Thaqalayn*, vol. 2, 241.

6 *Kanz al-'Ummāl*, vol. 4, p. 290.

7 *Bihār*, vol. 100, p. 8.

8 *Wasā'il*, vol. 11, p. 6.

9 *Bihār*, vol. 97, p. 13.

10 Q. 3: 146.

unjustly).<sup>1</sup>

13. Having tens of exclusive excellences, Imam Ali (A.S.) said, "I attained salvation, by the Lord of Ka'ba" only when he was on the verge of martyrdom. He was the first one who professed faith, slept in bed instead of the Prophet (S.A.W.A.) [when the enemies conspired to kill the Prophet], became the Prophet's brother, only his house had a door to the Prophet's Mosque, he was the father of two Imams and husband of Fāṭimat al-Zahrā (S.A.), he was a breaker of idols, his strike of sword on the day of Khandaq was superior to the *'ibāda* (act of devotion) of the Thaḳalayn (the Qur'an and the *'Itrat*). In none of the above he said, *fuztu* (I attained salvation).
14. Ali (A.S.) said, "I swear by Allah, in Whose Hand lies the soul of the son of Abū Ṭālib that bearing a thousand strikes of sword is easier than dying in bed."<sup>2</sup>
15. Ali (A.S.) was upset why he had not been killed as martyr in the battle of Uḥud, until he received from the Prophet (S.A.W.A.) the good tiding of martyrdom in the future.
16. Martyr Muṭahharī wrote in *Ḥimāsa-yi Ḥusaynī*, "The artist and the scholar would immortalize his property, art, and knowledge that is a part of him, but the martyr immortalizes himself."<sup>3</sup>
17. In the world of animals, a dead sheep is valueless; however,

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<sup>1</sup> Q. 2: 61.

<sup>2</sup> *Nahj al-Balāgha*.

<sup>3</sup> *Ḥimāsa-yi Ḥusaynī*, vol. 3, p. 40

the sheep that is slaughtered facing *qibla* and in the name of Allah is valuable.

18. Just as a blind person does not perceive the concept of vision, neither do the living people in the world perceive the life of the martyrs.
19. When spending one's property in the way of Allah (*infāq*) is likely to grow up to 700 times or more, what would be like to give one's blood and soul in the way of Allah?

### ◆ Temporary Marriage

﴿Also forbidden are married women unless they are captives (of war). Such is the decree of Allah. Lawful for you are women besides these if you seek them with your wealth for wedlock and not for debauchery. Then give those of these women you have enjoyed, the agreed dower. It will not be sinful if you agree to something (else) by mutual consent after having settled the dowry. Allah is certainly all-knowing and all-wise.﴾ (Q. 4: 24)

The word *mut'a* (temporary marriage), like the words *Hajj*, prayer, usury and spoils, have legal rather than literal meaning. Thus, according to 'Allāma Ṭabāṭabā'ī in *Al-Mizān*, there is no doubt that what is meant by ﴿for the enjoyment﴾ means *mut'a*.

Giving their dowries in *mut'a* is related to enjoyment, ﴿for the enjoyment you have had from them thereby﴾ whereas if the verse is meant as permanent marriage, by reading the marriage contract marriage portion (*mahriya*) becomes obligatory either enjoyment is derived or not; but if before intercourse, divorce takes place, half of *mahriya* is to be paid.

According to the Ahl al-Bayt (A.S.)<sup>1</sup> and most of the Sunnī *tafsīrs*, the phrase ﴿For the enjoyment you have had from them thereby, give them their dowries﴾ refers to temporary marriage, which was forbidden by the second caliph, even though no one is entitled to forbid a divine ordinance. If it were not forbidden, according to the traditions,<sup>2</sup> no one would have committed debauchery excepting the wretched people.

Temporary marriage is a sound planning and the world has freed debauchery due to lacking it. It is a social necessity, and we read in the Sunnī's traditions that *mut'a* had been permitted because of men's being away from their wives due to wars and now the same condition applies.

*Mut'a* is a planning for solving this social problem and preventing corruption and is legally approved until the Resurrection.

Some people's excuse is that in the Qur'an such issue as *'idda* (waiting period after divorce), heritage, and guarding private parts concern marriage and *mut'a* is not marriage. But our answer is:

Firstly, *mut'a* is called marriage too; secondly, *'idda* is also obligatory in *mut'a*, and only the law of woman's inheriting from man is made an exception in *mut'a*.

In law, inheritance, and the like of it, there is no difference between children from permanent and temporary marriage.

Question: Is *mut'a* not a mask on the face of prostitution?

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<sup>1</sup> *Kāfī*, vol. 5, p. 448; *Wasā'il*, vol. 21, p. 5.

<sup>2</sup> *Tafsīr-i Kabīr*, Fakhr Rāzī, under the verse.

Answer: No, because:

- A. In temporary marriage the woman belongs only to one man.
- B. The woman should keep *'idda* at least for forty-five days.
- C. The child from *mut'a* is like a child from permanent marriage.

Question: Would the whimsical men not misuse this law?

Answer: Maybe some people would misuse any useful and essential law. Would they not make wine from grapes? If some people misuse the *Hajj* pilgrimage, should one deny *Hajj* pilgrimage whatsoever?

### ♦ Family Court

﴿And if you fear a split between the two of them, then appoint an arbiter from his relatives and an arbiter from her relatives. If they desire reconciliation, Allah shall reconcile them. Indeed, Allah is all-knowing, all-aware.﴾ (Q. 4: 35)

This verse sets forth family court with the following advantages for removing disputes between wives and husbands and preventing divorce.

1. Arbiters should be from both families so that they may have more compassion, commitment, and benevolence.
2. This court does not need any budget.
3. Seeing into disputes in this court is fast, without piling up files, and bureaucratic problems.
4. Secrets of the court do not reach strangers and the family problems are kept among themselves.



5. Since the arbiters are from among the family, they are trusted by the two parties.

It was asked from Imam Ṣādiq (A.S.) about ﴿appoint an arbiter﴾, His Holiness answered, "The arbiters cannot pronounce a judgment for divorce and separation, unless they have permission from the two sides."<sup>1</sup>

Now we state the points and messages that are implied from this verse:

1. An ounce of prevention is worth a pound of cure. Worry about separation suffices to undertaking choosing the arbiters. ﴿And if you fear a split﴾
2. Before being worried of separation, we should not interfere in people's life. ﴿fear a split﴾
3. Divorce and separation deserves fear and worry.
4. Husband and wife are one soul in two bodies. The word ﴿split﴾ is used when an entity divides in two.
5. Taking action for reconciling between the wife and the husband has to be quick. The letter *fā* (then) in the phrase *fab'athū* (then appoint) is for quickening.
6. The society is accountable for the disputes of families. ﴿And if you fear ..., then appoint﴾
7. The relatives are more accountable for resolving the disputes of families. ﴿from his relatives﴾
8. The man and the woman are equally entitled to choose an arbiter. ﴿an arbiter from his relatives and an arbiter from

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<sup>1</sup> *Kāfi*, vol. 6, p. 146.

her relatives﴾

9. We should trust some people in the society and accept their arbitration. ﴿then appoint an arbiter...﴾
10. We should solve people's problems with the help of people themselves. ﴿then appoint an arbiter from his relatives﴾
11. We should not be disappointed of reconciliation and indifferent to it. ﴿then appoint﴾
12. We should not create commotion by too much worry; one arbiter from each side is enough. ﴿an arbiter from his relatives and an arbiter from her relatives﴾
13. Islam is concerned with consultation and setting disputes by an elder. ﴿an arbiter from his relatives and ...﴾
14. Do not take all problems to the court; solve them among yourselves. ﴿then appoint an arbiter from his relatives﴾
15. Wherever there is talk about rights, both sides should be present. ﴿an arbiter from his relatives and an arbiter from her relatives﴾
16. The wife and the husband should accept the arbitration of the chosen arbiters. (Choosing an arbiter requires obeying his arbitration.)
17. When choosing an arbiter, one should pay attention to his confidentiality and ability to reform. ﴿If they desire reconciliation﴾
18. Wherever there is good will and intention to improve, Divine assistance would flow in. ﴿If they desire reconciliation, Allah shall reconcile them.﴾
19. Hearts are in Allah's Hand. ﴿Allah shall reconcile them.﴾

20. Do not be proud of your wisdom and prudence; know that success comes from Allah. ﴿Allah shall reconcile them.﴾
21. The Qur'an's planning for reconciling the family originates from Divine knowledge and wisdom. ﴿all-knowing, all-aware﴾
22. One should have good will, since Allah is aware of all motivations. ﴿Indeed Allah is all-knowing, all-aware.﴾

### ❖ Obeying those Vested with Authority

﴿O you who have faith! Obey Allah and obey the Apostle and those vested with authority among you. And if you dispute concerning anything, refer it to Allah and the Apostle, if you have faith in Allah and the Last Day. That is better and more favorable in outcome.﴾ (Q. 4: 59)

This verse points out people's duty before Allah and the Prophet. With the existence of three authorities of "Allah", "the Prophet" and "those vested with authority" (*uli al-amr*), the people would never reach a deadlock.

Referring these three for obedience does not contradict the unity of the Qur'an, because obeying the Prophet and those vested with authority is a ray of obeying Allah and in line with it and as per Allah's command obeying these two is necessary.

It is related from Ibn-i 'Abbās in *Tafsīr-i Nimūna* that when the Prophet of Islam (S.A.W.A.) installed Ali (A.S.) in his place in Medina before setting out for Tabūk and said, "Your position to me is as Aaron to Moses", the above verse was revealed.

It was commanded in the previous verse to deliver the trusts to

their owners; this verse seems to say that this delivering of trust is done owing to obedience of Allah, the Prophet, and those vested with authority.

Repetition of the word ﴿obey﴾ is the secret for the variation of commands. The Prophet sometimes issued Divine ordinances and sometimes state orders; he enjoyed two positions of “prophetic mission” and “rulership”. Addressing the Prophet, the Qur'an says, We have sent down the reminder to you so that you may clarify for the people that which has been sent down to them, so that they may reflect.﴾<sup>1</sup> and sometimes it says, ﴿so that you may judge between the people by what Allah has shown you.﴾<sup>2</sup>

The Qur'an has ordered ﴿do not obey﴾ and ﴿do not follow﴾ concerning the agents of corruption, the misguided, the ignoramus, etc. Accordingly, the addressees of ﴿obey﴾ should be the ones whom are not prohibited to obey and their obedience is not contradictory to the commands of Allah and His Apostle.

The obedience of uli al-amr is mentioned in the verse, but it is not recommended to refer to them at the time of dispute, but the only authority for settlement of disputes is introduced to be Allah and the Apostle. It means that if there is a dispute in recognition of uli al-amr and its referent, you should refer to Allah and the Apostle, as in the prophetic traditions, uli al-amr are introduced to be the Ahl al-Bayt of the Prophet.<sup>3</sup>

Husayn b. Abī al-'Alā said, “I presented my opinion to Imam

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1 Q. 16: 44.

2 Q. 4: 105.

3 Ṣadūq's *Kamāl al-Dīn*, p. 222.

Ṣādiq (A.S.) about the spiritual heirs of the Prophet and that their obedience is obligatory; the Imam said, 'Yes so it is. These are the ones about whom Allah has said, ﴿Obey Allah...﴾ and they are the ones about whom Allah has said ﴿Your guardian is only Allah, His Apostle, and the faithful who maintain the prayer and give the zakat while bowing down.﴾ (Q. 5: 55)<sup>1</sup>

Imam Ali said in sermon 125 and Mālīk al-Ashtar's epistle, "What is meant by referring to Allah and the Apostle is referring to the unequivocal verses and a tradition that all are unanimous about it." He also said, Any ruler that judges against the view of the Prophet's Infallible Ahl al-Bayt is a tyrannical ruler."<sup>2</sup>

### ❖ Necessity of Contemplation on the Qur'an

﴿Do they not contemplate the Qur'an? Had it been from [someone] other than Allah, they would have surely found much discrepancy in it.﴾ (Q. 4: 82)

Among the accusations made against the Prophet of Islam was that someone else has taught the Qur'an to Muhammad (S.A.): ﴿It is only a human that instructs him.﴾<sup>3</sup> this verse is revealed in response to them.

Some changes, evolutions, and contradictions usually take place in the long run in humankind's sayings and writings. However, that the Qur'an has been stated by an unschooled prophet over 23 years in various conditions of war and peace, isolation and

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1 *Kāfi*, vol. 1, p. 187.

2 *Da'aim al-Islām*, vol. 2, p. 530.

3 Q. 16: 103.

popularity, strength and weakness, and in the ups and downs of time without any difference and contradictions, is a proof that it is the Word of Allah not a human learning.

The command of contemplation on the Qur'an to all people and in any age and generation is a secret code that any thinker at any time would achieve a new point.

Imam Ali (A.S.) has said about the infinity of the concepts of the Qur'an, "The Qur'an is a sea whose depth cannot be fathomed."<sup>1</sup>

With a little attention to the verse one can imply beautiful messages and points, including:

1. Not contemplating the Qur'an would prompt Allah's reprimand. ﴿Do they not contemplate...﴾
2. Contemplating the Qur'an is a healing medicine for hypocrisy. ﴿They profess obedience [to you] ... Do they not contemplate...﴾
3. The way to inclination toward Islam and the Qur'an is deliberation and contemplation, not imitation.
4. The Qur'an has called all people to contemplation and human understanding can achieve its teachings. ﴿Do they not contemplate the Qur'an﴾
5. The illusion of the existence of contradiction and discrepancy in the Qur'an is the result of superficiality and non-contemplation and attention. ﴿Do they not contemplate﴾

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<sup>1</sup> *Nahj al-Balāgha*, sermon 198.

6. The Qur'an is the reason for the rightfulness of the Prophet's mission. ﴿Had it been from [someone] other than Allah...﴾
7. The consistency of the verses indicates that their source is an unchangeable entity. ﴿Had it been from [someone] other than Allah﴾
8. Whatever is from Allah is true, constant, and away from contradiction and dispersion. ﴿Had it been from [someone] other than Allah, they would have surely found...﴾
9. There are always contradictions in non-Divine laws. ﴿Had it been from [someone] other than Allah, they would have surely found...﴾
10. Difference, change, and evolution are prerequisites for human theories. ﴿they would have surely found...﴾
11. The best way to refute any school is to uncover and express its contradictions. ﴿... they would have surely found much discrepancy in it.﴾

### ❖ Trusts and its Different Kinds

﴿Indeed Allah commands you to deliver the trusts to their [rightful] owners, and, when you judge between people, to judge with fairness. Excellent indeed is what Allah advises you. Indeed, Allah is all-hearing, all-seeing. (Q. 4: 58)﴾

Trustworthiness and fair indiscriminating behavior is an important indication of faith; as betraying trust is an indication of hypocrisy. It is related in *hadith*, "Do not look at people's long prostrations; rather, look at their truthfulness and

trustworthiness.”<sup>1</sup>

In various traditions, what is meant by trust is declared to be leadership of society, i.e., Ahl al-Bayt (A.S.). This is the clear evidence of acting on this verse.

Indeed, the key to the society's happiness is its being managed by competent people and equitable judgments; and the source of social chaos is the chairmanship of incompetent people and tyrannical judgments.

Imam Ali (A.S.) has said, “Whoever thinks himself superior to others in society while knowing that there are people more competent than him, he has definitely betrayed Allah, the Prophet, and the faithful.”<sup>2</sup>

Betraying trusts includes concealment of knowledge, profession, and right; appropriation of other people's properties; obeying non-Divine leaders; choosing an incompetent wife or teacher for one's children, etc.

Imam Bāqir and Imam Ṣādiq (A.S.) said, “Divine orders and admonitions are Divine trusts.”<sup>3</sup>

Imam Ṣādiq (A.S.) said in a commentary on this verse, “Allah has ordered every Imam to deliver what is with him to the Imam after him.”<sup>4</sup>

Trust is three types:

A. Between man and Allah. (Duties and obligations

1 *Kāfi*, vol. 1, p. 105.

2 *Al-Ghadir*, vol. 8.

3 *Tafsir-i Nūr al-Thaqalayn*.

4 *Kāfi*, vol. 1, p. 277.



assigned to man)<sup>1</sup>

- B. Between man and others. (Properties and secrets of others entrusted to man)
- C. Between man and himself. (Like knowledge, life, and power that are entrusted to us)

### ❖ How to Perform Prayer in Battles

﴿[O Prophet!] When you are among them, leading them in prayers, let a group of them stand with you carrying their weapons. And when they have done the prostrations, let them withdraw to the rear, and then let the other group which has not prayed come and pray with you, taking their precautions and [bearing] their weapons. The faithless are eager that you should be oblivious of your weapons and your baggage, so that they could assault you all at once. But there is no sin upon you, if you are troubled by rain or are sick, to set aside your weapons; but take your precautions. Indeed, Allah has prepared for the faithless a humiliating punishment.﴾ (Q. 4: 102)

In the sixth year of Hijra, the Prophet and a group set out for Mecca. In Ḥudaybiya region, they encountered Khālīd b. Walīd and two hundred people in his company who had entrenched to prevent His Holiness from entering. After Bilāl's call for prayer and performance of mass prayer, Khālīd b. Walīd got the chance to launch a sudden attack at the afternoon prayer. The verse was revealed and informed of the conspiracy. Khālīd converted to

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<sup>1</sup> *Tafsīr-i Majma' al-Bayān.*

Islam after seeing this revealed miracle.<sup>1</sup>

In this prayer, after the first *rak'a*, the first group stand up and finish their prayer themselves and the prayer leader waits for the other group to get to the second *rak'a* and join the mass prayer while bearing their weapons.

With a little attention, one can imply beautiful messages and points from the verse, including:

1. Prayer would not be stopped even in the battle fields and the combatant would not neglect prayer. ﴿leading them in prayers, ... carrying their weapons﴾
2. It suffices to say on the importance of mass prayer that in the field of battle with the enemy, it is performed even in one *rak'a*. ﴿and then let the other group which has not prayed come and pray﴾
3. When two obligations coincide (*jihad* and prayer), none should be sacrificed for the other. ﴿let a group of them stand ... carrying their weapons﴾
4. At all states, awareness is essential; even prayer should not make the Muslims neglect the enemy's threat. ﴿let them carry their weapons﴾
5. The leader is the axis of unity and worship. ﴿you are among them, leading them in prayers﴾
6. Work division, cooperation, and having others partake in doing benevolence, even in the most sensitive situations, are among the society's elements of intimacy. In this verse, two

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<sup>1</sup> *Tafsīr-i Majma' al-Bayān*.

*rak'as* of mass prayers are divided among two groups so that no discrimination would ensue and all share in the benevolence. ﴿and then let the other group ...﴾

7. Divine ordinances are different in different conditions. (This verse is related to prayer of fear before the enemy.) ﴿let a group of them stand with you﴾
8. Mass prayer in the frontline is an indication of love for the goal, Allah, the leadership, and abiding by the values. ﴿When you are among them, leading them in prayers﴾
9. Movement of forces in the frontline should have been possible in the distance of one *rak'a* of prayer. ﴿and then let the other group which has not prayed come and pray﴾
10. The longer the prayer time in the frontline the better chance the enemy would find to assault. Then, there must be more safeguarding. In the first *rak'a* having weapon is enough, but in the second *rak'a* there needs to be both weapons and defense tools. ﴿carrying their weapons ... taking their precautions and [bearing] their weapons.﴾
11. Allah would inform His Prophet of the conspiracy and hidden plotting of the enemy. (According to the Revelation occasion, in which Walid intended to assault during the mass prayer and his plan was nullified with this verse.)
12. Your sincere move would attract Divine assistance at the right time. (The Revelation of this verse and the command for the prayer of fear was a Divine assistance against that plotting.)
13. Acts of devotion should not be prolonged in the frontline

and the acts preventing awareness are forbidden. ﴿The faithless are eager that you should be oblivious﴾

14. Worship of Allah should not be a cause for neglecting the enemy. ﴿be oblivious﴾

### ✦ Ghadīr in the Qur'an

﴿You are prohibited carrion, blood, the flesh of swine, and what has been offered to other than Allah, and the animal strangled or beaten to death, and that which dies by falling or is gored to death, and that which is mangled by a beast of prey barring that which you may purify and what is sacrificed on stone altars [to idols], and that you should divide by raffling with arrows. All that is transgression. Today the faithless have despaired of your religion. So do not fear them, but fear Me. Today I have perfected your religion for you, and I have completed My blessing upon you, and I have approved Islam as your religion. But should anyone be compelled by hunger, without inclining to sin, then Allah is indeed all-forgiving, all-merciful.﴾

(Q. 5: 3)

□ Two issues are stated separately in this verse: one concerns the prohibition of unlawful meat, unless in case of being compelled by hunger; and the other is about perfection of religion and the despair of the faithless. This section is totally independent for several reasons.

- A. Despair of the faithless of religion has nothing to do with eating carrion or not eating it.
- B. The traditions related from Sunnīs or Shī'as on the

Revelation occasion of this verse are about the statements ﴿Today the faithless have despaired﴾ and ﴿Today I have perfected your religion for you﴾ and not about the statements before or after it, which are about ordinances of carrion.

- C. According to the Sunnī or Shī'a traditions this part of the verse: ﴿Today I have perfected...﴾ has been revealed after appointment of Ali b. Abī Ṭālib (A.S.) to Imamate on the day of Ghadīr Khum.
- D. Irrespective of textual (*naqli*) evidences, rational analysis would confirm the above matters, because four important features have been stated for that day: 1. The day of the faithless' despair, 2. The day of perfection of religion, 3. The day of completion of Divine blessing upon people, 4. The day Islam was approved as a perfect "religion" by Allah.

Now if we examine the events of the days of the history of Islam, not an important day such as Bi'tha (prophetic mission), *Hijra* (migration), conquest of Mecca, victory of wars, etc. with all the values they had, are not included in these important features brought up in the verse. Even *Hajjat al-Widā'* (the farewell pilgrimage) is not of the same importance, because *Hajj* is a part of religion, not all of it.

- As for Bi'tha, it is the first day of the prophetic mission of the Holy Prophet (S.A.W.A.) and it can never be said that on the first day of Bi'tha religion was perfected.
- As for *Hijra*, it is the Prophet's (S.A.W.A.) flight by the command of Allah; it is the day the faithless attacked the

Prophet's (S.A.W.A.) house and not the day they despaired.

- As for the days of victory in battles of Badr and Khandaq, etc. only the faithless who were in the battle scene were despaired, not all of them, whereas the Qur'an says, ﴿Today the faithless have despaired﴾.
- As for the farewell pilgrimage, when the people learned the manners of *Hajj* in the presence of the Prophet (S.A.W.A.), *Hajj* was perfected with the Prophet's (S.A.W.A.) instruction, not all of religion, whereas the Qur'an says, ﴿Today I have perfected your religion for you﴾.
- But Ghadir Khum is a day when Allah issued the order of appointment of Imam Ali as the successor to the Prophet (S.A.W.A.); it is only that day with which the four topics mentioned in the verse, i.e., "perfected, completed, approved, and the faithless have despaired" conform.
- As for the despair of the faithless, it was because when accusation, war, and attempt upon his life all failed, their only hope was the Prophet's (S.A.W.A.) death. Appointment of Ali b. Abī Ṭālib (A.S.) made all understand that with his death his religion would not be effaced because a person like Ali b. Abī Ṭālib (A.S.) would become the successor to the Prophet (S.A.W.A.) and the leader of the Muslim community. It was then that the faithless all became despaired.

- As for perfection of religion, it was because if rules and regulations are devised perfectly but an infallible and perfect leader is not appointed to the community and society, the regulations would be left imperfect.
- As for completion of blessing, it is because the Qur'an has declared the blessing of leadership and guidance as the best blessing; if the Holy Prophet (S.A.W.A.) departs from the world and leaves the people without a guardian, he has actually done something that a shepherd would not do with a flock. How would blessing be completed without Divine leadership?
- As for Allah's approval, it is because when a perfect law and a just executive are matched together, Allah's approval would follow.
  - If any of perfection of religion, completion of blessing, Allah's approval, and the despair of the faithless happen alone in a day, that day suffices to be *Yawm Allah* (the Day of Allah), let alone a day like Ghadīr that contains all these characteristics. That is why Eid al-Ghadīr is regarded as one of the greatest feasts in the traditions related from the Ahl al-Bayt (A.S.).

The effect of things is sometimes subject to the totality of all their components, like fasting that if it is broken even one moment before its due time (*ifṭār*), it is invalid; that is why the word complete "*tamām*" is used: ﴿Then complete the fast until nightfall﴾ and sometimes it is in such a way that each component has its own effect, like the recitation of the Qur'an, whose

perfection is in recitation of all the Qur'an and whatever amount of it that is recited is rewarded. Sometimes, some components are in such a way that if they are not so, they are an incomplete collection, although all other components are available, like the pilot and the driver without whom the airplane and the car are useless.

Leadership and Guardianship of the Truth is also the same, because it ties man with Allah and without it the bounties and blessings turn into disaster and do not lead man to Allah.

In the verse 109 of Sūrat al-Baqara, He says, ﴿Many of the People of the Book wish they might restore you as unbelievers, after you have believed, in the jealousy of their souls, after the truth has become clear to them﴾. Allah ordered them to ignore until Divine command arrives. Then, the Muslims waited for a decisive ordinance to disappoint the faithless, until the verse ﴿Today I have perfected your religion﴾ was revealed.

### ✦ Feeding in Islam

✧ Islam is the school of justice; it neither recommends excess in eating food like the Westerners, nor it declares it unlawful like the Buddhists, nor it permits eating the meat of any kind of animals like the Chinese. There are conditions and limits in Islam for eating meat, including:

A. Do not eat the meat of the carnivores as they are contaminated with microbes and parasites.

B. Do not eat the meat of the ferocious animals since they create a spirit of cruelty and ferocity in you.



C. Do not eat the meat of animals that creates public hatred.

D. Do not eat the meat of the animals that are not slaughtered in the name of Allah.

E. Do not eat the carrions, because when an animal dies, before anything else, its blood is spoiled and becomes poisonous. Thus, the animals strangled or beaten to death, and that which dies by falling or is gored to death and thus their dying is not along with full blood loss, are unlawful to eat in Islam.<sup>1</sup>

▫ Of all kinds of meat forbidden to eat, only the name of swine is mentioned in this verse because eating it was prevalent.

▫ Imam Ṣādiq (A.S.) said about carrion, "No one approached it unless weakness, thinness, lassitude, loss of progeny, heart attack, and sudden death befell him.

▫ Eating blood was a custom of the Paganism and this practice causes hardness of the heart and cruelty to the extent that it would lead to killing one's children or parents. The blood-eater does not distinguish friend from foe.<sup>2</sup> Thus, eating blood is unlawful but its transfusion is not.

Question: Is permission for killing animals for their meat is compatible to Allah's mercy?

Answer: Creation is based on changing and transforming: dust turns into plant, plant turns into animal, and animal turn into human being and the result of these transformations is growth.

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<sup>1</sup> *Tafsīr-i Nimūna*, vol. 4, p. 259.

<sup>2</sup> *Tafsīr Al-Mizān*.

### ✦ Whose is Guardianship?

﴿Your guardian is only Allah, His Apostle, and the faithful who maintain the prayer and give the *zakat* while bowing down..﴾ (Q. 5: 55)

□ It related about the Revelation occasion of the verse, “A bigger and needy person entered the Mosque of Apostle of Allah (S.A.W.A.) and asked people for help. No one gave him anything. Imam Ali (A.S.) while bowing down in prayer gave his ring to the beggar. The above verse was revealed in honor of this generosity.”

The above story is reported by 10 companions of the Prophet, such as Ibn ‘Abbās, ‘Ammār Yāsir, Jābir b. ‘Abd Allāh, Abū Dhar, Anas b. Mālīk, Bilāl, etc. and both Shī‘as and Sunnīs are unanimous in this Revelation Occasion.<sup>1</sup> ‘Ammār Yāsir says it was after giving away the ring in prayer and the Revelation of the verse that the Prophet (S.A.W.A.) said: “Whoever I am the master of, Ali (A.S.) is also the master of.”<sup>2</sup>

□ The Holy Prophet (S.A.W.A.) recited this verse in Ghadīr Khum to state Ali’s (A.S.) station.<sup>3</sup> Ali (A.S.) himself repeatedly referred to this verse to show his own rightfulness.<sup>4</sup> Having been a witness to this scene, Abū Dhar recounted the above story to

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1 *Al-Ghadīr*, vol. 2, p. 52; *Iḥqāq al-Ḥaq*, vol. 2, p. 400, *Kanz al-‘Ummāl*, vol. 6. P. 391.

2 *Tafsīr Al-Mizān*.

3 *Tafsīr-i Ṣāfi*.

4 *Tafsīr Al-Mizān*.

people in Masjid al-Ḥarām.<sup>1</sup>

✧ The word *walī* in the verse does not mean friend or companion because friendship and companionship is related to all Muslims, rather than those who give away in charity while bowing in prayer.

✧ Imam Ṣādiq (A.S.) said, “What is meant by ﴿and those who believe﴾ is Ali (A.S.) and his children, the Imams (A.S.) until the Resurrection Day. Then, whoever from among his children achieves the status of Imamate is the same as him in this feature and they too would give away in charity while bowing down in prayer.”<sup>2</sup>

✧ The late Fayḍ Kāshānī relates a *ḥadīth* in his *Nawādir*, according to which other Infallible Imams have also given alms to the poor while bowing down in prayer and this practice is more compatible with the plurality of the words ﴿establish worship and pay the poor due, and bow down (in prayer)﴾.

✧ Imam Bāqir (A.S.) said, “Allah ordered His Prophet to declare the *wilāya* of Ali (A.S.) and sent down this verse.”<sup>3</sup>

✧ The best introduction is to express the features and characteristics of a person and the audience find the evidence themselves. (The verse has characterized the features and actions of Ali (A.S.) without naming him).

✧ Imam Ṣādiq (A.S.) said, “Ali (A.S.) had thousands of witnesses in the story of Ghadīr Khum, but he could not gain his

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1 *Tafsīr-i Majma‘ al-Bayān*.

2 *Kāfī*, vol. 1, p. 288.

3 *Tafsīr-i Nūr al-Thaḳalayn and Kāfī*, vol. 1, p. 281.

right, whereas if a Muslim has two witnesses, he can get his right!”<sup>1</sup>

✧ The Guardianship of the jurist is in line with the Guardianship of the Infallible Imam.

It is quoted from Imam Ṣādiq (A.S.) in Ibn Ḥanẓala's *Maqbūla*, Look at the one who transmits our *ḥadīth* and, looks into our *ḥalāl* (lawful) and *ḥaram* (unlawful), and knows our rulings. Then, be content with his governance as “I have appointed him as your ruler.”<sup>2</sup>

### ✧ The Last Mission of the Prophet of Islam

﴿O Apostle! Communicate that which has been sent down to you from your Lord, and if you do not, you will not have communicated His message, and Allah shall protect you from the people. Indeed, Allah does not guide the faithless lot.﴾ (Q. 5: 67)

For the reasons that follow, this verse concerns Imam Ali's (A.S.) succession and his appointment to Guardianship in Ghadīr Khum at the time of the Holy Prophet's (S.A.W.A.) return from *Hajj* pilgrimage in the tenth year of Hijra. Interestingly enough, this verse lies between two verses that concern the observance (*iqāma*) of the Revealed Books and perhaps it refers to the fact that there is a strong bond between an Infallible Imam and observance of Revealed books. Indeed, it is the Imam who can observe the Revealed Book and it is the Revealed Book that can introduce the real Imam.

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1 *Tafsīr-i Nūr al-Thaqalayn*.

2 *Kāfi*, vol. 1, p. 67.

All the Shī'a interpreters with reliance on the Ahl al-Bayt's (A.S.) traditions as well as some Sunnī interpreters as one of the evidences, have considered the verse to be concerned with appointment of Imam Ali (A.S.) to Guardianship and Imamate in Ghadīr Khum.<sup>1</sup> It is interesting to know that the author of *Tafsīr Al-Manār* has quoted the *hadith* "Whoever I am the master of, Ali is also the master of" from the Musnad of Ahmad, Tirmidhī, Nisā'ī, and Ibn Māja with sound and reliable *sanad* and then they have, in their illusion, cast doubt on it with two statements: first "what is meant by *wilāya* is friendship." (Unaware of the fact that friendship does not require taking pledge and felicitating and so much formality). Second: "If Imam Ali (A.S.) was the Imam and leader after the Holy Prophet (S.A.W.A.), then why did he not shout and say the story of his appointment in Ghadīr?!" (Not knowing that there are complaints and shouts throughout Imam Ali's (A.S.) sayings in *Nahj al-Balāgha*, but the author of *Al-Manār* seems to have not heard any of those complaints and shouts.

□ All through the Qur'an, it is only in this verse that the Holy Prophet (S.A.W.A.) has been threatened for concealing the message; that if he does not say it he ruins all the things he has said during the 23 years of his prophetic mission. Then, one should see what important message it is that is stated like this.

□ The Holy Prophet (S.A.W.A.) said to Imam Ali (A.S.), "If I do not communicate to people what is about you, all my work will

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1 *Tafsīrs of Fakhr Rāzī's Kabir and Al-Manār.*

be failed.”<sup>1</sup>

✧ There are some points in this verse that would clarify its contextual orientation:

1. Sūrat al-Mā'ida has been revealed toward the end of the noble life of the Prophet.
2. In this verse, the phrase ﴿O Apostle﴾ has come instead of “O Prophet”, which denotes an important mission (apostleship).
3. Instead of the command “convey” (*ablagh*) the directive ﴿communicate﴾ (*balligh*) is used.
4. The Prophet has been threatened that if he does not communicate a message all his efforts would be failed.
5. The Apostle of Allah (S.A.W.A.) fears the aftermaths of something about which Allah consoles him and says He would safeguard him against the evil of the people.
6. The Prophet does not fear his own life, because on the days of loneliness, when he fought against the idols and in the wars that he waged against the polytheists, he had no fear of the threats (while he was stoned and his companions were tortured; should he fear now at the end of his life and among so many comrades?!)
7. There is a message in the verse that is equal in importance to all the messages of his prophetic Mission that if it is not communicated to people, it seems as if all the messages are failed.

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1 *Tafsīr-i Nūr al-Thaḡalayn and Ṣadūq's Amālī*, p. 400.

8. Content of the message has to be a basic issue, otherwise there is no need for so much threat and console in small and individual issues.
9. The message of the verse does not concern monotheism, prophethood, and Resurrection, because these principles were stated on the early days of *bi'tha* in Mecca and there is no need for so much recommendation at the end of His Holiness' life.
10. The message of the verse does not concern payer, fasting, *Hajj*, *zakat* (legal alms), *khums*, and *jihad*, because these were stated during the 23 years of the Prophet's (S.A.W.A.) call to Islam and the people have acted accordingly and there has been no fear involved.

Then, what is the content of this important message that has been revealed at the end of the noble life of the Prophet (S.A.W.A.)?

Many traditions from the Shī'as and Sunnīs have delivered us from bewilderment and shows us that right path. The traditions say, "The verse concerns 18<sup>th</sup> Dhū 'l-Ḥijja 10 AH, 10/16 March 632 in the course of the Prophet of Islam's *Ḥajjat al-Widā'* (the farewell pilgrimage), during which His Holiness ordered the pilgrims to stop by Allah's order in a place called Ghadīr Khum on the way back to Medina and all gathered at this region. It was a place that both had water and trees and was moderate in the heat of Hijaz and was the place for separation of the caravans of the pilgrims from Mecca and the people of Yemen, Iraq, Syria, Medina, and Abyssinia separated from each other.

There, among the crowd of his companions, the Prophet mounted on a pulpit made of camel's saddles and recited a long sermon. The sermon began with monotheism, prophethood, and Resurrection, which was nothing new. The new topic was when the Prophet informed the Muslims of his demise and asked them about their opinion of him. All people greatly confessed his dignity, magnanimity, services, and mission. When he was reassured that everybody on the four corners could hear him, he declared his important message about the future; then taking Ali by the hand, he declared: "He of whom I am the *mawlā* (the master), of him, Ali is also the *mawlā* (*man kuntu mawlāhu fa-Aliun mawlāhu*)" and thus he clearly declared Imam Ali's (A.S.) succession to him. After his demise, however, his daughter Fāṭimat al-Zahrā (A.S.) would go from house to house and tell the people, "Were you not in Ghadīr Khum to hear what the Apostle of Allah said?" They would say they were at a distance from the Prophet in Ghadīr Khum and they did not hear what he said!! Good gracious! How blatantly they concealed the truth, feared, and lied to the Prophet's daughter!

Indeed, people can get their rights back with two witnesses, but Imam Ali (A.S.) could not get his rights despite the presence of tens of thousands of witnesses. How spiteful they were in their hearts toward Imam Ali (A.S.) with their love of the world, jealousy, and animosity for the battles of Badr, Khaybar, and Hunayn.

Imam Bāqir (A.S.) said, "Islam is founded on five bases: prayer, *zakat*, fasting, *Hajj*, and *wilāya* of Ahl al-Bayt and nothing like



*wilāya* has been a focus of attention, but people accepted four of it and rejected *wilāya!*”<sup>1</sup>

Imam Riḍā (A.S.), “After the Revelation of this verse, in which Allah guaranteed protection of the Holy Prophet (S.A.W.A.) ﴿and Allah shall protect you from the people﴾ the Prophet kept away from any dissimulation (*taqiyya*).”<sup>2</sup>

### ❖ Animal Intelligence

﴿There is no animal on land, nor a bird that flies with its wings, but they are communities like yourselves. We have not omitted anything from the Book. Then they will be mustered toward their Lord.﴾ (Q. 6: 38)

□ The Qur'an is especially concerned with the life of animals and uses their creation, intelligence, and features to guide people. ﴿And in your creation [too], and whatever animals that He scatters abroad, there are signs for a people who have certainty﴾<sup>3</sup> There are many examples in traditions and human experiences about animals' intelligence and understanding; to find similarities and familiarization with animals' life, one must be thoughtful and precise.<sup>4</sup> ﴿communities like yourselves﴾

□ It is implied from verses and traditions that intelligence is not exclusive to human beings. Following are some examples:

1. The Prophet Solomon and his hosts were passing the

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1 *Kāfi*, vol. 2, p. 18.

2 *Tafsīr-i Nūr al-Thaqalayn and 'Uyūn Akhbār al-Riḍā*, vol. 2, p. 130.

3 Q. 45: 4.

4 *Tafsīr-i Marāghī*.

Valley of Ants when an ant told other ants, ﴿O ants! Enter your dwellings, lest Solomon and his hosts should trample on you while they are unaware﴾ (Q. 27: 18) a part of getting to know the enemies is ant's instinct, but that they understand that this person's name is Solomon and his companions are his hosts is higher than instinct.

2. The hoopoe became aware in the air about the people's polytheism on the earth and reported it Solomon that the people of Sheba region were not monotheist. Then, it is given a special mission. Recognition of monotheism and polytheism and the decency of polytheism and the necessary of reporting to Solomon and the special mission for delivering message, are all far above instinct.<sup>1</sup>
3. The hoopoe's giving a plausible excuse in answer to the Solomon's inquiry of the reason for its absence is a sign of an intelligence higher than instinct.<sup>2</sup>
4. That the Qur'an says, ﴿There is not a thing but celebrates His praise, but you do not understand their glorification﴾<sup>3</sup> It is not a creational glorification because we can understand it.; then, the Qur'an talks about another glorification.
5. In the verses of the Qur'an prostration to Allah is attributed to all creatures. ﴿To Allah prostrates whatever is

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1 Q. 27: 22

2 Q. 27: 22-26.

3 Q. 17: 44.

in the heavens and whatever is on the earth﴾...<sup>1</sup>

6. Birds participated in Solomon's march. ﴿[Once] Solomon's hosts were marched out for him, comprising jinn, humans, and birds﴾<sup>2</sup>
7. The birds' talking to each other and the Solomon being proud that Allah had taught him the speech of the birds. ﴿We have been taught the speech of the bird﴾<sup>3</sup>
8. The verse, ﴿when the wild beasts are mustered﴾<sup>4</sup> brings up the birds' resurrection on the Day of Rising.
9. The verse, ﴿and the birds spreading their wings. Each knows his prayer and glorification﴾<sup>5</sup> indicates the animals' intelligence and conscious worship.
10. Existence of loyalty in some animals, including dogs, toward their masters their children.
11. Training the hunting dogs and the police dogs for sniffing drugs and detecting materials is a sign of special talent of this animal.
12. Islam has prohibited slaughtering an animal in front of another animal, which indicates the animals' intelligence for slaughtering and killing.

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1 Q. 16: 49.

2 Q. 27: 17.

3 Q. 27: 16.

4 Q. 81: 5.

5 Q. 24: 41.

### ❖ Innovation and Fighting against it

﴿Indeed those who split up their religion and became sects, you will not have anything to do with them. Their matter rests only with Allah; then He will inform them concerning what they used to do.﴾ (Q. 6: 159)

Splitting up religion is indeed innovation and interpretation of religion by personal opinion, which has been brought up in the Qur'an and *hadith* with the harshest phrasings. Following are some of these phrasings:

- The Qur'an says, ﴿So woe to those who write the Book with their hands and then say, "This is from Allah"﴾<sup>1</sup>
- Ali (A.S.) says, "Whenever an innovation comes, a tradition will go."<sup>2</sup> And one of the duties of the prophets and scholars is removing innovations and preventing distortions.<sup>3</sup>
- It is narrated that, "The repentance of the innovator is not accepted."<sup>4</sup>
- Allah will not accept any action from an innovator.<sup>5</sup>
- Whoever respects an innovator or smiles at him out of consent has indeed taken step in dissociation of religion.
- The Apostle of Allah (S.A.W.A.) said, "Whenever there is

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<sup>1</sup> Q. 2: 79.

<sup>2</sup> *Bihār*, vol. 2, p. 264.

<sup>3</sup> *Al-Hayāt*, vol. 2, p. 344.

<sup>4</sup> *Bihār*, vol. 72, p. 216.

<sup>5</sup> *Kanz al-'Ummāl*, *hadith* 1115.

disparity among my nation, whoever acts according to my tradition and sayings and does not go to the ways and practices of others, will receive the reward of one hundred martyrs.”<sup>1</sup>

- The Jews have been frequently criticized in the Qur'an for the distortions that their scholars have made in religion. We also read about the Prophet Moses that when he returned from the Mount Sinai and saw his folk's deviation and calf-worshipping, he got so angry that he threw the tablets of the Torah down and took the beard of his brother who was his successor and said, “Why did my nation deviate?” Aaron answered, “I feared if I harshly react to prevent their deviation, they would disperse and you would tell me why they dispersed (a dispersion that could not be restored even by your return).”

These verses and traditions would indicate the heavy responsibility of the religionists in safeguarding the school and fighting against intellectual deviations and at the same time preservation of social unity of the nation.

### ❖ Questions on Resurrection

﴿We will surely question those to whom the apostles were sent, and We will surely question the apostles.﴾ (Q. 7: 6)

□ On the Resurrection Day several things will be asked about:

A. About the blessings. ﴿Then, that day, you will surely be

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<sup>1</sup> *Biḥār*, vol. 2, p. 262.

- questioned concerning the blessing. ﴿﴾ (Q. 102: 8) In many traditions, leadership and guardianship has been recounted as true example of the blessing referred to in the verse.<sup>1</sup>
- B. About the Qur'an and the Ahl al-Bayt (A.S.). The Prophet (S.A.W.A.) said "The people will be asked how they treated the Qur'an and my Ahl al-Bayt."<sup>2</sup>
- C. About deeds and conducts. ﴿﴾ We will question them all concerning what they used to do. ﴿﴾ (Q. 15: 92-93)
- D. About parts of body. ﴿﴾ Indeed the hearing, the eyesight, and the heart all of these are accountable. ﴿﴾ (Q. 17: 36)
- E. About the acceptance and non-acceptance of the Apostles. ﴿﴾ O company of jinn and humans! Did there not come to you apostles from yourselves? ﴿﴾ (Q. 6: 131) Similarly, somewhere else the religious leaders are asked how people treated them. ﴿﴾ The day Allah will gather the apostles and say, "What was the response to you?" (Q. 5: 109)
- F. About life and youth as to how they were spent.
- G. About income. As we read in traditions, "On the Resurrection Day, man will be questioned, particularly of four things: about youth and life that how they were spent; and about one's property as to how it was obtained and in what way it was spent."<sup>3</sup>

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1 *Wasā'il*, vol. 24, p. 299.

2 *Tafsīr-i Furqān*.

3 *Kāfi*, vol. 2, p. 135; *Biḥār*, vol. 7, p. 259.

### ❖ Clothing in the Qur'an

﴿O Children of Adam! We have certainly sent down to you garments to cover your nakedness, and for adornment. Yet the garment of God-wariness that is the best. That is [one] of Allah's signs, so that they may take admonition.﴾ (Q. 7: 26)

❖ With some deliberation, one can imply some points and messages, including:

1. Paying attention to the Divine blessings causes love for Allah and distance from the negligence. ﴿We have certainly sent down to you... so that they may take admonition﴾
2. Garment is a divine blessing when it covers the body. ﴿to cover your nakedness﴾
3. Although in providing garments, besides natural factors, human beings also strive, all these are in fact in the hand of Allah. ﴿sent down to you garments﴾
4. Cover and covering is the work of Allah ﴿We have certainly sent down to you garments to cover your nakedness﴾ but nudity and making naked is the work of Satan.
5. Garment is a Divine blessing, ﴿garments to cover﴾ and nakedness is punishment for the sins. ﴿So when they tasted of the tree, their nakedness became exposed to them.﴾<sup>1</sup>
6. Covering and adornment with beautiful garments and

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<sup>1</sup> Q. 7: 22.

clothing is desirable and favored by Allah. ﴿We have certainly sent down to you garments... and for adornment.﴾ Adornment, decoration, and enjoyment of beautiful clothes is no problem if it does not lead to extravagance.

7. Spiritual is essential beside material, and God-wariness beside ornament. ﴿adornment... garment of God-wariness﴾ otherwise garment can be a means for extravagance, arrogance, corruption, showing off, fashion-worship, lustfulness, self-praise, and the like.
8. As in material garment, covering defects, protection from cold and heat, and beauty is focused on, so also God-wariness is both an element of covering the defects and preserver from sins as well as a source of human spiritual beauty. ﴿garment of God-wariness﴾
9. Cotton grows from earth, wool is produced from grass, which is animals' food, and silk is produced from silkworm's saliva. These are all Divine signs, which can be a means for human admonition and awakening. That is [one] of Allah's signs, so that they may take admonition.﴾

### ❖ Ornament and Mosque

﴿O Children of Adam! Put on your adornment on every occasion of prayer, and eat and drink, but do not waste. Indeed, He does not like the wasteful.﴾ (Q. 7: 31)

□ Perhaps it can be said: What is addressed in the Qur'an by



﴿O Children of Adam﴾, concerns all human beings and all religions and their commonalities.

✧ The Qur'an has called wealth and children as "ornament", ﴿Wealth and children are an ornament of the life of the world.<sup>1</sup>﴾ Therefore the verse may imply that you take your wealth and children in your company when going to the mosque so that with your wealth you may solve the Muslims' economic problems and with the presence of your children in mosques and communities you may solve the educational problems of the future generation.

✧ In traditions, the just prayer leader, neatness of appearance, putting on perfume, wearing beautiful clothes when saying prayers, raising one's hands when going to *rukū'* (bowing) and prostration in prayer, and participation in Eid prayer and Friday prayer are regarded as true examples of adornment.<sup>2</sup>

✧ Imam Ḥasan Mujtabā (A.S.) would wear his best clothes when he performed prayer or went to the mosque, saying, "Indeed, Allah is beautiful and He likes beauty and I wear my beautiful clothes for my Lord and then he would recite the above verse."<sup>3</sup>

✧ Allah likes beauty and adornment, otherwise he would not command it, ﴿Put on your adornment﴾, that is because Islam is a natural doctrine and human beings naturally enjoy adornment.

✧ Going to the mosques with adornment is a respect to Allah's servants and His worship and it causes attraction and practical

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1 Q. 18: 46.

2 *Tafsīrs Nūr al-Thaḳalayn, Manhaj al-Ṣādiqīn, Ithnā 'Asharī.*

3 *Tafsīr-i Majma' al-Bayān.*

encouragement for others to come to the mosques.

✧ Although using adornment and food is a natural matter but in certain conditions such as in the presence of the needy and underprivileged one should sympathize with them. Thus, we read in history that the kind of clothing that Imam Ṣādiq (A.S.) used to wear when people were in relative welfare was different from the clothes that Imam Ali (A.S.) used to wear when people were poor, because social conditions wear the different for each one of them.<sup>1</sup>

✧ With some deliberation one can imply some points and messages, including:

1. As a Muslim base, the mosque must be adorned, beautiful, and attractive. ﴿Put on your adornment on every occasion of prayer﴾
2. The best and most beautiful garment is for the best place. ﴿Put on your adornment on every occasion of prayer﴾
3. Islam pays attention both to the internal ﴿...humble themselves in their prayers﴾ and external ﴿your adornment on every occasion of prayer﴾ aspects of prayer. Indeed, in Islam the external and the internal, the world and the Hereafter are intertwined.
4. Although adornment is a value in individual prayer, it is especially valuable in congregations and mosques. ﴿on every occasion of prayer﴾
5. First prayer, then meal. ﴿on every occasion of prayer, and

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1 *Tafsīr-i Ithnā 'Asharī*.

eat and drink. First, attention to the soul and spirituality, then care for the body.

### ❖ Wastefulness and its Consequences

❏ Imam Ṣādiq (A.S.) said, "Wealth is Allah's trust in people's hands and spending has to be free from wastefulness."<sup>1</sup>

❏ Imam Ṣādiq (A.S.) said, "The one who has his provision for the day but is not content and asks and begs from people is wasteful."<sup>2</sup>

❏ Wastefulness in foods and overeating is the cause of many physical and mental diseases and a source of hard-heartedness and being deprived of tasting the flavor of worship. According to the Prophet (S.A.W.A.), "Stomach is the home for every disease." Upon hearing this verse and the *hadith*, a Christian physician said, "All medical science is hidden in this verse and the saying of your Prophet."<sup>3</sup>

❏ Imam Ṣādiq (A.S.) said, "What leads to destruction of wealth and damage to the body is wastefulness."<sup>4</sup>

We read in a *hadith*, "What is spent in the way of Allah, however excessive, is not wastefulness; and what is spent in the way of disobedience to Allah, however little, is wastefulness."<sup>5</sup>

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1 *Tafsīr-i Ṣāfi*.

2 *Tafsīr-i Furqān*.

3 *Tafsīr-i Majma' al-Bayān*.

4 *Kāfi*, vol. 2, p. 499.

5 *Tafsīr-i Manhaj al-Ṣādiqīn*.

### ✦ Types of Welfare and Prosperity

﴿If the people of the towns had been faithful and God-wary, We would have opened to them blessings from the heaven and the earth. But they denied; so We seized them because of what they used to earn.﴾ (Q. 7: 96)

▫ There are two types of prosperity mentioned in the Qur'an for two groups:

- A. Welfare and prosperity, which is accompanied by blessings, for the good people. ﴿We would have opened to them blessings﴾
- B. Welfare and prosperity, which is not accompanied by blessings, for the faithless and the perverse people, ﴿We opened for them the gates of all [good] things,<sup>1</sup>﴾ because the blessings are most likely transient and causing negligence, arrogance, and rebellion. Allah has made this kind of welfare and prosperity of the faithless a means for respite and letting them live up their lives.

Therefore, one should not be contented with any ostentatious blessing because if these blessings are for the faithful they are blessed and if they are for the faithless, they are transient and a means for Divine anger.

▫ Imam Ṣādiq (A.S.) said, "Sometimes a servant wishes something from Allah in prayer and Allah answers his prayer and ordains it to be fulfilled after some time. But then the servant

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<sup>1</sup> Q. 6: 44.

commits a sin, which causes the wish not to be fulfilled.”<sup>1</sup>

✧ One of the clear evidences of this verse is about the period, in which Imam Mahdī (A.S.) reappears; when, according to the traditions, blessings overflow from the heaven and the earth.<sup>2</sup>

### ✧ Benefits of Commanding Right

﴿When a group of them said, “Why do you advise a people whom Allah will destroy or punish with a severe punishment?” They said, “As an excuse before your Lord, and [with the hope] that they may be God-wary.”﴾ (Q. 7: 164)

✧ I have mentioned more than ten benefits for commanding right and forbidding wrong (*amr bi ma'rūf wa nahy az munkar*) in the book holding the same title, even if they do not work, and I have presented a summary of them in the following<sup>3</sup> so that perhaps silence, fear, and indifference toward abandoning the right and practicing the wrong would be abated:

1. Sometimes our commanding and forbidding has no effect nowadays, but it works over history and others' innate nature (*fiṭra*) and judgment. As Imam Ḥusayn (A.S.) was martyred in the way of commanding right and forbidding wrong so that people's conscience would awaken over history.

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1 *Tafsīr-i Ithnā 'Asharī*.

2 *Tafsīr-i Nūr al-Thaqalayn*.

3 Interestingly enough, I am writing these lines during the week of “Commanding Right and Forbidding Wrong” and the ten days of ‘Āshūrā, as Imam Ḥusayn (A.S.) knows the philosophy of his uprising to be the society's failing to practice by the truth and not forbidding the wrong.

2. Sometimes commanding and forbidding safeguards the atmosphere for others. As for instance, the call to prayer (*adhan*) is recommended even though there is no listener and stopping at the traffic lights is necessary, even though there is no car passing. That is because it is required to respect the law and the law climate.
3. Sometimes our commanding and forbidding would not prevent sinners from committing sins but our repeatedly reminding them would embitter the joy of sin for them and at least they would no longer commit a crime easily.
4. To protect freedom one must command and forbid, because not speaking out leads the society to the climate of smothering, fear, and silence.
5. Commanding and forbidding give oneself a high status, although others do not listen. The Qur'an says, ﴿Who has a better call than him who summons to Allah and acts righteously and says, "Indeed I am one of the Muslims"?﴾<sup>1</sup>
6. If commanding right and forbidding wrong does not have any impact on others, at least it would be a kind of proximity to Allah, practice of courage, and a manifestation of compassion and commitment for us.
7. Sometimes commanding and forbidding does not work today, but one day when the perpetrator got stuck in a cul-

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<sup>1</sup> Q. 41: 33.

de-sac and his conscience awakened, he would find out that you were right. Therefore, if it does not work today, it would someday.

8. Commanding and forbidding soothes human conscience; one would say to himself, "I did my job". This peacefulness is valuable, even though others do not listen.
9. Commanding right and forbidding wrong is the prophets' practical way of life (*sīra*), even though others do not listen. The Qur'an says, ﴿and [even] when admonished do not take admonition.﴾<sup>1</sup> and He frequently says people did not listen to the prophets' words and guidelines and turned their back on them. Therefore, we should not expect that all people listen to our words.
10. Commanding right is an ultimatum for the offender so that on the Resurrection he would not say no one told me; it is also an excuse for the one who commands right lest he is told why he did not say.
11. Upon Divine wrath, those commanding right will be rescued. (as per the next verse)

Anyway, the prophets and their spiritual heirs have martyred in the way of commanding right and forbidding wrong to prevent truth from getting lost and ruined, as the Qur'an says in some verses, ﴿they would ... kill the prophets unjustly﴾.<sup>2</sup> ﴿they would ... kill the prophets wrongfully﴾<sup>3</sup>, ﴿those who ... kill the

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1 Q. 37: 13.

2 Q. 3: 112.

3 Q. 2: 61.

prophets unjustly and kill those who call for justice from among the people. ﴿<sup>1</sup> We understand from these verses that sometimes we should go up to limits of martyrdom for the sake of commending right and forbidding wrong.

In a letter to his representative, Imam Ali (A.S.) reproached him for his attendance in the banquet of the aristocrats.<sup>2</sup> That is, the Imam sacrificed an individual for the school to prevent asceticism from turning to aristocracy.

### ◆ Divine Covenant with Man

﴿When your Lord took from the Children of Adam, from their loins, their descendants and made them bear witness over themselves, [He said to them,] “Am I not your Lord?” They said, “Yes indeed! We bear witness.” [This,] lest you should say on the Day of Resurrection, “Indeed we were unaware of this,”﴾ (Q. 7: 172)

✧ *Dhurriya* (descendants) is either taken from *dharr* meaning tiny particles of dust (or tiny ants) that is meant here parts of human fetus or young children, or from the root *dharawa* meaning dispersing, or from *dhara'a* meaning creating.<sup>3</sup> It is mostly, however, applied to one's children.

✧ The way Allah secured covenant from children of Adam is not stated in this verse, but the interpreters have sated various views, the most popular of which are two opinions:

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<sup>1</sup> Q. 3: 21.

<sup>2</sup> *Nahj al-Balāgha*, letter 45.

<sup>3</sup> *Tafsīr-i Nimūna*.



A. According to the traditions, after the creation of Adam, all his children were taken out of his back in the form of small particles, like ants, till the end of the world and were addressed and questioned by Allah and by His power all confessed His Lordship. Then they all returned to the Adam's loins and clay in order to gradually and naturally to return to this world. This world is called the "World of Pre-existence" (*'ālam-i dhar*) and the covenant is called the "Covenant of *Alast*" (*'ahd-i alast*).<sup>1</sup>

Imam Ṣādiq (A.S.) said, "Some of Adam's descendants confessed by tongue in the World of Pre-existence, but they were not faithful in the heart."<sup>2</sup> It is quoted from the Prophet (S.A.W.A.) this confession has been made on the Day of 'Arafa (the day before the Feast of Sacrifice).<sup>3</sup>

What is meant by the "World of Pre-existence" is the very covenant of inner nature and creation. That is, when children of Adam, as tiny particles, are taken from the loins of their fathers to the wombs of their mothers, Allah plants monotheistic and truth-seeking nature in their disposition and this Divine secret is entrusted to all people's constitution and disposition in the form of an innate sense. Similarly, belief in Allah is installed in their intellect and wisdom as a conscious reality; hence, human innate nature and wisdom witnesses to the Lordship of Allah. In some traditions, Imam Ṣādiq (A.S.) was asked about the innate nature

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1 *Kāfi*, vol. 2, p. 13.

2 *Tafsīr-i Nūr al-Thaqalayn*.

3 *Tafsīr-i Durr al-Manṣūr*.

and the Imam regarded it the same as the “World of Pre-existence”.<sup>1</sup>

In some traditions, innate nature is the result of the “World of Pre-existence” and not itself, “Allah established *ma‘rifa* (gnosis) in their hearts and they forgot the station [where they received it]”, therefore human beings confessed in a time and station but they have forgotten it and the impact of that confession is the very nature that the heart inclines toward. Nevertheless, the verse is a subject of discussion for the theologians, tradition transmitters, and interpreters; therefore we leave its further deliberation to the experts in knowledge (*rāsikhūn fī al-‘ilm*).<sup>2</sup>

### ✦ The Most Beautiful Names of Allah

﴿To Allah belong the Most Beautiful Names, so supplicate Him by them, and abandon those who commit sacrilege in His names. Soon they shall be requited for what they used to do.﴾ (Q. 7: 180)

✧ Although all the names and attributes of Allah are beautiful (*ḥusnā*) and Allah possesses all the excellences that are innumerable, but in traditions 99 names are referred to, which are quoted in Sunnī books such as: *Ṣaḥīḥ* of Muslim, Bukhārī, and Tirmidhī. Whoever supplicates thereby will assuredly be answered,<sup>3</sup> and whosoever enumerates them will assuredly enter

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1 *Tafsīr-i Burhān and Tafsīr-i Nūr al-Thaqalayn; Payām-i Qur'an* vol. 3, p. 117.

2 For further information about the various views and opinions, see the Ayatollah Makarem Shirazi's *Payām-i Qur'an* and Ayatollah Subhani's *Manshūr-i Jāwīd* as well as *Tafsīr-i Atyab al-Bayān*.

3 *Tafsīr Al-Mīzān, Tafsīr-i Nimūna*.

the Garden of Paradise. However, it is not meant to enumerate them literally and with mouth; rather, it means being inspired by these attributes and connection to them. These 99 Names are: God (*Allāh*); the Unique (*al-Wāḥid*); the One (*al-Aḥad*); the Eternal (*al-Ṣamad*); the First (*al-Awwal*); the Last (*al-Ākhir*); the Hearer (*al-Samīʿ*); the Seer (*al-Baṣīr*); the Powerful (*al-Qadīr*); the All-dominant] (*al-Qāhīr*); the All-Exalted (*al-ʿAlīyy*); the Most Elevated (*al-Aʿlā*); the Eternal (*al-Bāqī*); the Originator ] (*al-Badīʿ*); the Maker (*al-Bārīʿ*); the Most Generous (*al-Akram*); the Manifest (*al-Zāhir*); the Hidden (*al-Bāṭin*); the Living One (*al-Ḥayy*); the Wise (*al-Ḥakīm*); the All-Knowing (*al-ʿAlīm*); the Clement [the Mild] (*al-Ḥalīm*); the Preserver (*al-Ḥafīẓ*); the True One (*al-Ḥaqq*); the Reckoner (*al-Ḥasīb*); the Praiseworthy (*al-Ḥamīd*); the Welcoming [Hospitable] (*al-Ḥafīyy*); the Lord (*al-Rabb*); the Compassionate (*al-Raḥman*); the Merciful (*al-Raḥīm*); the Disperser (*al-Dhārīʿ*); the Provider (*al-Razzāq*); the Watcher [All-Observant] (*al-Raḥīb*); the Kindly (*al-Raʿūf*); the Seer (*al-Rāʾī*); the Source of Peace [the Flawless] (*al-Salām*); the Preserver of Security [the Faithful] (*al-Muʿmin*); [38] the Protector [Guardian] (*al-Muḥaymin*); the Mighty (*al-ʿAzīz*); the Overpowering [Compeller] (*al-Jabbār*); the Great in Majesty (*al-Mutakabbār*); the Master [Overlord] (*al-Sayyid*); the Glorified (*al-Subbūḥ*); the Witness (*al-Shahīd*); the Truthful (*al-Ṣādiq*); the (*al-Ṣāniʿ*); the Purifier (*al-Ṭāhir*); the Just (*al-ʿAdl*); the Obliterator [Effacer of Sin] (*al-ʿAfuww*); the Forgiver (*al-Gḥafūr*); the Wealthy [Rich] (*al-Ghanī*); the Helper [Succorer] (*al-Ghiyāth*); the Cleaver (*al-Fātīr*); the Single (*al-Fard*); the Opener (*al-Fattāḥ*);

the Splitter [Dispeller] (*al-Fāliq*); the Pre-Existent [Ancient] (*al-Qadīm*); the Sovereign [King] (*al-Malik*); the Holy (*al-Quddūs*); the Strong [Powerful] (*al-Qawiyy*); the Near One (*al-Qarīb*); the Self-Subsisting (*al-Qayyūm*); the Withholder [He Who contracts] (*al-Qābiḍ*); the One Who expands (*al-Bāsiṭ*); the Judge (*al-Qāḍī*); the Grand [Magnificent] (*al-Majīd*); the Patron [Guardian] (*al-Walī*); the Munificent (*al-Mannān*); the All-Encompassing (*al-Muḥīṭ*); the Perspicuous [Evident] (*al-Mubīn*); the Nourisher (*al-Muqīt*); the Fashioner (*al-Muṣawwir*); the Generous (*al-Karīm*); the Great (*al-Kabīr*); the All-Sufficing (*al-Kāfi*); the Remover of Distresses (*Kāshif al-Ḍurr*), the Odd (*al-Watr*); the Light (*al-Nūr*); the Bestower (*al-Wahhāb*); the Helper (*al-Nāṣir*); the All-pervading (*al-Wāsiʿ*); the Loving (*al-Wadūd*); the Guide (*al-Hādī*); the Trustworthy [Faithful] (*al-Wafī*); the Trustee (*al-Wakīl*); the Inheritor (*al-Wārith*); the Doer of Good (*al-Barr*); the Raiser of the Dead [Resurrector] (*al-Bāʿith*); the Ever-Relenting (*al-Tawwāb*); the Majestic [Glorious] (*al-Jalīl*); the Magnanimous [Generous] (*al-Jawād*); the Wholly Aware (*al-Khabīr*); the Creator (*al-Khāliq*); the Best of the Victorious Ones (*Khayr al-Nāṣirīn*), the Devout [Pious] (*al-Dayyān*), the Grateful (*al-Shakūr*); the Benevolent [Subtle] (*al-Laṭīf*); the Healer (*al-Shāfi*).<sup>1</sup>

Up to 145 names of Allah are mentioned in the Qur'an and the number 99 that is mentioned in traditions is either because some of the names can be combined and compared to other names or it is because these names are in the Qur'an too, rather than there are

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1 *Tafsīr-i Nūr al-Thaḳalayn*; *Tafsīr-i Majmaʿ al-Bayān*; *Ṣaḍūq's Tawḥīd*.

only this number. In some verses the content of these names exist. For instance, the word *Ṣādiq* (the True) does not exist in the Qur'an as one of Allah's Names, but it is mentioned in the verse ﴿and who is truer in speech than Allah?﴾<sup>1</sup>. In some traditions and supplications, such as *Jawshan-i Kabīr*, other names have been mentioned for Allah, too. Of course, some of the Most Beautiful Names of Allah have special impacts, blessings, and advantages. Fakhr Rāzī says, 'All Allah's Names refer to two things: His needlessness and others' needfulness of Him.'<sup>2</sup>

□ Imam Ṣādiq (A.S.) said, "By Allah! We are the Most Beautiful Names."<sup>3</sup> That is to say, Divine attributes is reflected in us and we are the true way for knowing Allah. According to these traditions the statement, ﴿abandon those who commit sacrilege﴾<sup>4</sup> tells us not to trust and rely on those who commit sacrilege to the virtues of Ahl al-Bayt (A.S.).

Yet, in another *ḥadīth*, Imam Riḍā (A.S.) said, "We the Ahl al-Bayt are the Most Beautiful Names of Allah that no one's deed would be accepted without our recognition (*ma'rifa*)."<sup>5</sup>

□ The phrase, *al-Asmā' al-Ḥusnā* (the Most Beautiful Names) has been mentioned four times in the Qur'an<sup>6</sup> and it has three referents: the attributes of Allah, the Names of Allah and the

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1 Q. 4: 122.

2 Fakhr Rāzī's *Tafsīr-i Kabīr*.

3 *Tafsīr-i Nūr al-Thaqalayn*; *Kāfi*, vol. 1, p. 143.

4 Q. 7: 180.

5 *Tafsīr-i Ithnā 'Ashari*.

6 Q. 7: 180; 17: 110; 20: 8; 59: 24.

friends of Allah.<sup>1</sup>

✧ Imam Riḍā (A.S.) said, “When hardships and problems befall you, ask Allah for help through us” Then said, “To Allah belongs the Most Beautiful Names, then, supplicate to Him through us.”<sup>2</sup>

✧ Imam Riḍā (A.S.) said, “The Creator would not be described except through what He Himself has described.” That is, one cannot give names to Allah on one’s own; for instance, call Him chase, brave, and the like.<sup>3</sup>

✧ Name represents the named; the essence of Allah is sacred, His Name is to be sacred as well. Therefore, Allah’s essence should be exalted; ﴿He is far too immaculate to have any partners﴾<sup>4</sup> and His Name should be glorified, too ﴿Celebrate the Name of your Lord, the Most Exalted﴾.<sup>5</sup> Thus, putting the names of others along His Name is not permissible and it cannot be said: by His Name and by the name of people.

✧ Shahīd Muṭahharī said, “Allah’s Names are not symbols; rather, they represent His attributes and a reality of the realities of His Holy Essence.”<sup>6</sup>

Commenting on this verse, Imam Ṣādiq (A.S.) said, “Do not name other than Allah with Divine Names.” Then, referring the phrase, ﴿those who commit sacrilege in His Names﴾ he said,

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1 *Tafsīr Furqān*.

2 *Bihār*, vol. 91, p. 5.

3 *Tafsīr-i Furqān*.

4 Q. 9: 31.

5 Q. 87: 1.

6 *Āshnāʾi bā Qurʾan*, p. 14.

“They use Divine Names in other than where they belong, and this way, they become polytheists and for this reason Allah said, ﴿And most of them do not believe in Allah but as polytheists.﴾<sup>1</sup>

### ✦ The Knowledge of the Unseen of the Prophets and the Saints'

﴿Say, “I have no control over any benefit for myself nor [over] any harm except what Allah may wish. Had I known the Unseen, I would have acquired much good, and no ill would have befallen me. I am only a warner and a bearer of good news to a people who have faith.﴾” (Q. 7: 188)

✧ Some issues have been stated in the Qur'an that indicate the Divine prophets and Saints have had knowledge about the Unseen; similarly, we see some verses and narrations like the above verse that suggest they do not have knowledge about the Unseen! The reconciliation between these two groups of verses and narrations is as follows:

- A. Where it says they do not have knowledge of the Unseen, it means those noble figures do not know the Unseen on their own; and where it says they do have knowledge of the Unseen, it means they have this knowledge by the will, inspiration, and Revelation of Allah, just like when we say, such and such a city does not have oil, it means it's land is not oil-rich, that is it does not have oil on its own and what is meant by having oil, it means oil is taken there by means of pipes, trucks, ships, and trains
- B. Knowledge of the Unseen is of two types, most of which the

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<sup>1</sup> Q. 12: 106.

prophets know, like the information that the Qur'an revealed to the Prophet of Islam as the Unseen, ﴿These are accounts of the Unseen which We reveal to you﴾.<sup>1</sup> And some of the knowledge of the Unseen belongs to Allah and no one knows it, like knowledge about the coming of the Judgment Day. Then, where they do not know, it means they do not know the parts belonging to Allah and where they know, it means they know the other part)

- C. The addressees of those noble figures were different; some were zealots and people of exaggeration, to whom the Prophet and the purified Ahl al-Bayt (A.S.) would say they do not know the Unseen so that they would not exaggerate about it. And some had insufficient knowledge about those noble figures, to whom the Prophet and the Imams would present a small part of their knowledge.
- D. What is meant by not having knowledge of the Unseen is the lack of presence of mind. But according to the tradition, it is a column of light for the Infallible Imams, referring to which they become aware of everything. Like the person who says he does not know the phone number of such and such a person, but he has a telephone directory that he can refer to and find all the required phone number.
- E. Awareness of the Unseen is not always an indication of perfection; rather, it is sometimes a shortcoming. For

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<sup>1</sup> Q. 11: 49.



example, the night that Imam Ali (A.S.) slept in place of the Prophet (S.A.W.A.), if he knew that would not face any danger, it would not have been regarded a perfection for him, because in that case all were ready to sleep in place of the Prophet (S.A.W.A.). Here, perfection is in not knowing.

- F. Allah does not grant them that knowledge of the Unseen, in which there is expectation of profit and loss. Such as the very verse in question, but in cases in which the objective of the knowledge of the Unseen is the guidance of people, Allah would inform them, like when the Jesus (A.S.) told his disciples, "I can say what you people have stored in your houses." ﴿and what you have stored in your houses﴾<sup>1</sup>

□ The people of Mecca told the Prophet (S.A.W.A.), "If you have connection with Allah, why do you not become informed of the high and low costs of goods in the future so that you can gain some profit and put away what is to our loss?" It was then that the above verses were revealed.<sup>2</sup>

### ❖ The Most Comprehensive Verse in Noble Moral Traits

﴿Adopt forgiveness, command what is right, and turn away from the ignorant﴾ (Q. 7: 199)

□ With all its simplicity and terseness, this verse contains all the ethical principles; both individual ethics ﴿forgiveness﴾ and social ethics ﴿command what is right﴾; both with friends ﴿forgiveness﴾ and with enemy ﴿turn away﴾; both lingual ﴿command﴾ and

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<sup>1</sup> Q. 3: 49.

<sup>2</sup> *Tafsīr-i Majma' al-Bayān; Tafsīr-i Nimūna.*

practical ﴿turn away﴾; both positive ﴿adopt﴾ and negative ﴿turn away﴾; both for the leader and the nation; both for that time and this time. As Imam Şādiq (A.S.) said, "There is no verse in the Qur'an more comprehensive in noble moral traits than this verse."<sup>1</sup>

Of course, there is no doubt that forgiveness is in personal issues not in rights of people and public treasury.

☐ When this verse was revealed, the Prophet (S.A.W.A.) asked Gabriel for explanation and the way to act according to this verse. Gabriel brought the message, "Forgive the one who has wronged you, grant to the one who has deprived you, and connect to the one who has disconnected from you."<sup>2</sup>

### ◆ Types of Life and Living

﴿O you who have faith! Answer Allah and the Apostle when he summons you to that which will give you life. Know that Allah intervenes between a man and his heart and that toward Him you will be mustered.﴾ (Q. 8: 24)

### ☐ Life is in different types:

1. Plant life. ﴿Allah revives the earth after its death﴾.<sup>3</sup>
2. Animal life. ﴿the reviver of the dead﴾.<sup>4</sup>
3. Intellectual life. ﴿he who was lifeless, then We gave him life﴾.<sup>5</sup>

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<sup>1</sup> *Tafsīr Furqān*.

<sup>2</sup> *Tafsīr-i Majma' al-Bayān; Biḥār*, vol. 75, p. 114.

<sup>3</sup> Q. 57: 17.

<sup>4</sup> Q. 35: 39.

<sup>5</sup> Q. 6: 122.

4. Eternal life. ﴿had I sent ahead for my life﴾.<sup>1</sup>

□ What is meant by the life that is provided by the prophets' call is not animal life, because this type of life exists, too, without the prophets' call; rather, it means the intellectual, rational, moral, ethical, social life, that is, life in all aspects. However, call to life may mean here call to *jihad* (since the verse is revealed along with the verses about the battle of Badr).

Human life lies in faithfulness and righteous deed and both Allah and the prophets have called people to that life. ﴿he summons you to that which will give you life﴾. Obeying their commands is the secret for achieving a good and pure life, as we read somewhere else, ﴿Whoever acts righteously, [whether] male or female, should he be faithful, We shall revive him with a good life. And according to both Shī'a and Sunnī traditions one of the true evidences of pure life is the acceptance of the call from the Prophet of Islam (S.A.W.A.) concerning the *Wilāya* of Ali b. Abī Tālib (A.S.) and his Ahl al-Bayt.<sup>2</sup>

### ✦ The Concept of Trust

﴿O you who have faith! Do not betray Allah and the Apostle, and do not betray your trusts knowingly﴾ (Q. 8: 27)

□ In the Qur'an's culture, trust has a vast meaning and comprises the whole aspect of political, social, and moral life, including:

A. All the material and spiritual blessings such as school, the Qur'an, leader, children, and land and water.

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<sup>1</sup> Q. 89: 24.

<sup>2</sup> *Tafsīr-i Furqān*.

- B. The Prophet's Ahl al-Bayt (A.S.).
- C. We are trusts to ourselves, ﴿you used to betray yourselves.﴾<sup>1</sup> and the society is trust to us.
- D. Imam Bāqir (A.S.) said, "Religious ordinances and Divine obligations and obligatory tasks, are trusts."<sup>2</sup>
- E. Governance and responsibility.

Therefore disobedience and not fulfilling one's rights and duties in relation to these trusts is betrayal, as Ibn 'Abbās says, "Whoever abandons any of the Islamic duties, has somehow betrayed Allah and the Prophet,"<sup>3</sup> just as the impious' taking the lead on the pious in social responsibilities is betrayal to Allah, the Apostle, and the Muslims.

❖ The Holy Prophet (S.A.W.A.) Said, "Whoever betrays the trust is in fact a hypocrite even though he fasts, performs prayer, and considers himself a Muslim. And Imam Ṣādiq (A.S.) said, "Let not the fasting and prayer of people deceives you, because all of them are sometimes done out of habit. Test and know people by their truthfulness and fulfilling trusts."<sup>4</sup>

Not betraying trusts is one of human beings' duties and rights; therefore, even a non-Muslim's trust should not be betrayed.

### ❖ *Khums* (one fifth levy)

﴿Know that whatever thing you may come by, a fifth of it is for

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<sup>1</sup> Q. 2: 187.

<sup>2</sup> *Tafsīr-i Nūr al-Thaqalayn*;

<sup>3</sup> *Tafsīr-i Nimūna*.

<sup>4</sup> *Kāfi*, vol. 2, p. 104.

Allah and the Apostle, for the relatives and the orphans, for the needy and the traveler, if you have faith in Allah and what We sent down to Our servant on the Day of Separation, the day when the two hosts met; and Allah has power over all things. ﴿٥﴾ (Q. 8: 41.)

✧ The addressees of this verse at the time of its Revelation were the ones who participated in the battle of Badr with the Prophet and achieved victory with self-sacrifice and devotedness.

✧ They were the people of prayer, fasting, *jihad*, migration, and martyrdom, and the ones that the Prophet was hopeful of, but at the same time Allah says in this verse: O strivers of the battle of Badr, if you have faith in Allah, Prophet, and the Qur'an, pay the *khums* of the spoils of war. That is, the precondition for faith in Allah, besides prayer, fasting, and *jihad*, is fulfilling the financial obligation, i.e., *khums*.

✧ The words from the root of “gh-n-m” (*ghanīma* (spoil)) and “gh-r-m” (*gharāma* (damage)) have each been used in the Qur'an six times, in different forms. As *gharāma* includes any financial damage, and not only war damage, so also *ghanīma* is not restricted to spoils of war; rather, it includes any benefit. Lexicons such as *Lisān al-'Arab*, *Tāj al-'Arūs*, and *Qāmūs*, and Sunnī interpreters such as Qurṭabī, Fakhr-i Rāzī, and Ālūsī are not doubtful about the generality of the word *ghanīma*. It is also related in Rāghib's *Mufradāt*, “Whatever man obtains is called *ghanīma*.” In the Qur'an *ghanīma* is also used for spoils other

than those gained in war, ﴿With Allah are plenteous spoils.<sup>1</sup>﴾.

□ According to the traditions and the Shī'a beliefs, *ghanīma* in this verse includes any income, including business or trade. Revelation of the verse in the battle of Badr is not because *khums* is only in spoils of war; and if what is meant by *ghanīma* in the verse only spoils of war, it should be said that, "One instance of *khums* is given in this verse and the other instances are brought up in narrations."

□ *Khums* is of special importance in narrations, like for instance, whoever does not pay his *khums*, his wealth is not purified and he cannot take possession it and performing prayer in a garment whose *khums* is not paid has a problem.<sup>2</sup>

□ This verse does not contradict the first verse of Sūrat al-Anfāl that regards spoils only belonging to Allah and the Apostle, ﴿Say, "The soils (*anfāl*) belong to Allah and the Apostle."﴾, because given the verse of *khums*, what those noble figures (the Prophet, Imam, and his representative) receive, keep *khums* or one fifth of it for expenditures mentioned in the verse and give the rest to the warriors.

□ Jurisprudents consider *khums* obligatory in five things: 1. Interest and benefit of income from annual business, 2. Treasure, 3. Mines, 4. Pearls obtained by diving, 5. Lawful wealth mixed with unlawful, 6. The land which a non-Muslim citizen buys from a Muslim, 7. Spoils of war.

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1 Q. 4: 94.

2 For further explanation, see the author's *Book of khums*.

☐ It is quite obvious that Allah does not need *khums*; therefore Allah's share is for sovereignty of Divine law, *wilāya* of the Apostle, propagation, delivering the call of Islam to the people of the world, rescue of the oppressed, and prevention of the agents of corruption.

☐ According to the narrations, Allah's share is at the disposal of the Apostle and the Apostle's share after him is at the disposal of the Imam.<sup>1</sup> And at the time of occultation of the Imam (*ghayba*), these three shares are at the disposal of the special deputies and/or general deputies, that is the fully-qualified master jurists (*mujtahid*) or supreme legal authority (*marja' taqlid*).<sup>2</sup>

☐ Of other uses of *khums* counted in narrations is spending for the poor and those stranded on their trip from among the Sādāt (descendants) of Banī Hāshim, because receiving *zakat* is unlawful for the poor Sādāt, so their needs should be fulfilled through *khums*.<sup>3</sup> In fact, in order to resolve deprivations of society, Islam has made two things obligatory: *zakat*, which concerns all the poor people of society and *khums*, part of which is for the poor Sādāt; and the *khums* and *zakat* are given to the poor as per their annual need, and not more.

☐ Imam Riḍā (A.S.) said, "Decision on the share of each of the six instances mentioned in the verse is made by the Imam."<sup>4</sup>

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1 *Tafsīr-i Šāfi*.

2 *Tafsīr-i Nimūna*.

3 *Tafsīr-i Majma' al-Bayān; Wasā'il*, vol. 6, Kitāb al-Khums.

4 *Tafsīr-i Šāfi*.

### ❖ The Reason for the Change in People's Fate

﴿That is because Allah never changes a blessing that He has bestowed on a people unless they change what is in their own souls, and Allah is all-hearing, all-knowing.﴾ (Q. 8: 53)

❧ In numerous *hadiths*, such elements as tyranny and sins are counted as change of Divine blessings, as also return from sins and depravity and moving toward Allah, would lead to descending of various Divine blessings.<sup>1</sup>

Sins and oppressions would distance man from merits of enjoying Divine favor. As Imam Ali (A.S.) referred to it in his sermon of Qāṣi'a, and we read in Kumayl Supplication, "O Allah! Forgive me for those sins which tear apart safeguards... O Allah! Forgive me for those sins which alter blessings..."

❧ We read in Imam Ali's (A.S.) letter to Mālik Ashtar, reminded him that nothing like injustice and oppression would alter Divine blessings, because Allah hears the wailing of the oppressed and is in ambush for the oppressors.<sup>2</sup>

Imam Ṣādiq (A.S.) said, "Always take refuge in Allah from every day's hardships and worries."<sup>3</sup>

### ❖ Combat Readiness, Essential for Society

﴿Prepare against them whatever you can of [military] power and war-horses, awing thereby the enemy of Allah, and your enemy, and others besides them, whom you do not know, but

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<sup>1</sup> *Tafsīr-i Nūr al-Thaḡalayn; Tafsīr-i Furqān.*

<sup>2</sup> *Nahj al-Balāgha*, letter 53.

<sup>3</sup> *Tafsīr-i Ithnā 'Asharī.*



Allah knows them. And whatever you spend in the way of Allah will be repaid to you in full, and you will not be wronged. (Q. 8: 60)

✧ This verse gives an order for the Muslims' all-out readiness against the enemies and preparation of any type of weapons and propagation possibilities, means, and procedures, even songs and slogans, whose observance would frighten the faithless of the Muslims combat forces.

✧ When the Holy Prophet (S.A.W.A.) was informed that a new weapon was made in Yemen, he sent someone there to procure it. It is related from His Holiness that with one arrow three people would go to Paradise: the maker, the provider, and the archer.<sup>1</sup>

✧ In Islam, archery contests and horseracing and betting on them is permitted so as to create combat readiness.

✧ The pronoun ﴿them﴾ refers to the faithless and those mentioned in the previous verse, who were feared to betray. That is, be prepared against the enemy who is always likely to betray even when a treaty is concluded with them.

### ✧ The Importance of Mosque

﴿Only those shall maintain Allah's mosques who believe in Allah and the Last Day, and maintain the prayer and give the *zakat*, and fear no one except Allah. They, hopefully, will be among the guided.﴾ (Q. 9: 18)

✧ Mosque is the important devotional and social base of the Muslims. Therefore, its custodians should be pious and pure; its

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<sup>1</sup> *Tafsīr-i Furqān.*

programs should be constructive and didactic; its budget should be legal and lawful, and the mosque attendants should be God-wary, pious, and dignified. Otherwise, if the constructors of the mosques are the oppressors and tyrants, the prayer leaders are the illiterate and cowards, and the mosque attendant is faint-hearted, the mosque would naturally be far away from its main objective, which is spiritual development.

□ According to the late Fayḍ Kāshānī in his *Tafsīr-i Šāfi*, the mosque's maintain includes repairing, cleaning, carpeting, lighting, instructing, and propagating.

□ The Apostle of Allah said: "As soon as you see someone frequenting mosques, bear witness to his faithfulness."<sup>1</sup> There are many advantages mentioned in traditions for those frequenting the mosques, including: finding friend and brothers in faith, useful awareness, guidance and keeping away from sins, and enjoyment of Divine blessing and mercy.<sup>2</sup>

□ Faith is not separate from action, ﴿who believe in Allah ... and maintain the prayer﴾, prayer is not separate from *zakat*, ﴿maintain the prayer and give the *zakat*﴾, and mosque is not separate from revolution. ﴿Allah's mosques ... and fear no one﴾

### ❖ Criteria and Limits of Friendships

﴿They have taken their scribes and their monks as lords besides Allah, and also Christ, Mary's son; though they were commanded to worship only the One Allah, there is no god except Him; He is

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<sup>1</sup> *Tafsīr-i Durr al-Manṣūr*.

<sup>2</sup> *Wasā'il al-Shīa and Tafsīr-i Durr al-Manṣūr*.

far too immaculate to have any partners that they ascribe [to Him]! ﴿Q. 9: 31﴾

❧ *Aḥbār* is the plural form of *ḥibr* meaning a scribe and scholar, and *ruhbān* is the plural of *rāhib* meaning a monk and hermit. With all their holiness, they are still Allah's servants and the ones worthy of worship.

❧ Imam Ṣādiq (A.S.) said, "People of the Scripture did not perform prayer or fast for their scholars; rather, their scholars had made some unlawful, lawful and some lawful, unlawful and the people followed them."<sup>1</sup>

❧ Unconditional obedience of others is a kind of worshipping them. Imam Ṣādiq (A.S.) said, "Whoever obeys a man in disobedience to Allah, has indeed worshipped him."<sup>2</sup>

Therefore, love, friendship, and obedience should have their own limits. If any type of order, authority, spiritual master, organizational obedience, etc. is not originated from Revelation and Allah's command, it is polytheistic, just like zealotry and extremism concerning the prophets, worshipping them, and viewing them as son of Allah.

### ❧ **Treasuring up and *Zakat***

﴿O you who have faith! Indeed, many of the scribes and monks wrongfully eat up the people's wealth, and bar [them] from the way of Allah. Those who treasure up gold and silver, and do not spend it in the way of Allah, inform them of a painful

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<sup>1</sup> *Bihār*, vol.2, p. 98.

<sup>2</sup> *Tafsīr-i Nūr al-Thaqalayn*.

punishment. ﴿ (Q. 9: 34)

### ▣ *Zakat* in Traditions

- Imam Ṣādiq (A.S.) was asked, “How much wealth is included in obligatory *zakat*?” His Holiness said, “The inner or the manifest *zakat*?” They said both. The Imam first stated a limit for the manifest *zakat* and then said on the inner *zakat*, “Whatever your brother in faith needs more than you do, choose and prefer it for him.”<sup>1</sup>
- His Holiness says in another *hadith*, “Allah granted this extra wealth to you to spend it in His way, rather than hoard it or treasure it up.”<sup>2</sup>
- According to traditions, when the Lord of Time (A.S.) reappears, he would declare all treasures unlawful and spends them in his battlefields.
- The Holy Prophet said, “Allah has made incumbent in wealthy Muslim’s property some *zakat* that suffices the poor... Beware! Indeed, if they do not fulfill their duty, Allah will bring them to severe account for it.”<sup>3</sup>
- The Apostle of Allah said, “Any wealth whose *zakat* is not paid is hoarding and treasuring up, even though it is not hidden or it is property other than gold and silver.”<sup>4</sup>

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<sup>1</sup> *Tafsīr-i Ṣāfi*.

<sup>2</sup> Ibid.

<sup>3</sup> Ibid.

<sup>4</sup> *Tafsīr-i Kanz al-Daqa’iq*.

### ✦ Abū Dhar and the Verse of Kanz

Abū Dhar Ghifārī, the noble companion of the Prophet (S.A.W.A.), would every morning and night recite this verse loudly in protest to the treasuring up of Mu'āwiya, 'Uthmān, and the state's agents and the waste of the public assets in the presence of Mu'āwiya and then 'Uthmān and would say, "This verse is not only for those refusing to pay *zakat*; it includes any person treasuring up wealth." It is recounted in the noble *Tafsīr al-Mīzān* that it is implied from Abū Dhar's encounter with Mu'āwiya, 'Uthmān, and Ka'b al-Aḥbār that treasuring up wealth is unlawful in a poor society, although it is obtained through legal means and its *zakat* is paid. However, some attributed it to Abū Dhar's personal legal reasoning (*ijtihād*), but he himself would say, "What I have said I have heard from the Prophet." In one aspect, Abū Dhar's frankness and honesty is in fact confirmed by the Prophet.

Among the significant aspects of Abū Dhar's life is his commanding right and forbidding wrong concerning the ordinances in relation to economic extravagances and his debate with 'Uthmān was not about wealth or posts; rather, it was protest against a social indecency.

At last, 'Uthmān exiled this pious and revolutionary companion to Shām, and from Shām in the worst of conditions to Medina and then to Rabadha, where he died in an oppressed condition. And this was one of the notorious and shameful fractions of 'Uthmān's rule.

In order to acquit 'Uthmān, others tried to accuse him of being

socialist and an opponent to private ownership; but 'Allāma Amīnī has a detailed discussion in rejecting this accusation.<sup>1</sup>

Frequent exiles of Abū Dhar for his disputes with the ruling system and his protests against 'Uthmān's financial procedure and Mu'āwiya's treasuring up and justifications of Ka'b al- Aḥbār are recorded in both Shī'a and Sunnī historical books,<sup>2</sup> although some have wanted to somehow justify these disputes and count them as freedom of opinion in 'Uthmān's era, view the exile of that great man as "an evil that is more important to fend off than gain a profit", consider his presence in Medina and Shām as evil, and take his exile as observance of expediency.<sup>3</sup> But this shameful treatment of the Prophet's voracious and pious companion, whose compassionate frankness and protests were merely motivated by fulfilling his duty against deviations, cannot be justified and interpreted by any means.

### ✦ Unduly Criticism

﴿There are some of them who blame you regarding [the distribution of ]the charities: if they are given from them, they are pleased, but if they are not given from them, behold, they are displeased.﴾ (Q. 9: 58)

□ ﴿*Lamaz*﴾ is face-to-face blaming but if it is done behind one's back, it is ﴿*hamaz*﴾.

□ A person who later on became the leader of the Khārijites

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1 *Al-Ghadir*, vol. 8, p. 335.

2 *Tafsīr-i Nimūna*.

3 *Tafsīr al-Manār*.

and the *Mariqīn* (the Apostates) protested the Prophet (S.A.W.A.) for distribution of the battle of Ḥunayn's spoils and told the Prophet (S.A.W.A.) to treat justly!!

His Holiness said, "Who is more just than me?" 'Umar wanted to kill him for this rudeness, the Prophet (S.A.W.A.) said, "Let him go; he will have followers who would worship in such a way that you would count your own worship meager in comparison to theirs (referring to hollow worship lacking devotion to *wilāya*). Despite all the worship they had, they would renounce faith, just like the arrow leaving the bow. That person was finally killed by Ali (A.S.) in the battle of Nahrawān.

In one aspect, hatred, enmity, sarcasm, and unduly criticism by some people is because of having lost their personal and material benefits, since some untrue analyses are rooted in inner motives. Imam Ṣādiq (A.S.) said, "More than two thirds of people are like this."<sup>1</sup>

### ✦ Association with the Truthful

﴿O you who have faith! Be wary of Allah, and be with the Truthful.﴾ (Q. 9: 119)

□ Verse 177 of Sūrat al-Baqara regards as truthful (*ṣādiq*) the people of faith, charity, prayer, fulfillment of covenant, and patience in the face of hardships and the verses 15 of Sūrat al-Ḥujurāt and 8 of Sūrat al-Ḥijr consider the down-trodden and self-sacrificing emigrants as truthful. It is related in Shī'ī and Sunnī traditions that what is meant by *ṣādiq* are Muhammad (S.A.W.A.)

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<sup>1</sup> *Kāfi*, vol. 2, p. 228.

and his Progeny (A.S.).

✧ Religious leaders are infallible, otherwise Allah did not order to be with them.<sup>1</sup> Of course the status of *ṣidq* is to the extent that Allah has used *ṣādiqīn* (the truthful) instead of *maʿṣūmīn* (the infallible), and has praised with this title those who have leave behind the stages of faith and God-wariness. ﴿faith, wary of Allah, the Truthful﴾

Friendship, association, and companionship with the truthful are factors of training and preventing humans from deviation.

### ✧ The Need for Acquiring Knowledge in Religion

﴿Yet it is not for the faithful to go forth en masse. But why should not there go forth a group from each of their sections to become learned in religion, and to warn their people when they return to them, so that they may beware?﴾ (Q. 9: 122)

✧ *Dīn* (religion, faith) is a collection of Divine rules and inner and outer regulations of Islam. Islam, as the only Divinely approved religion, ﴿Indeed, with Allah religion is Islam﴾<sup>2</sup> means surrender to Allah.

✧ Acquiring knowledge (*tafaqquh*) in religion means trying to gain profound cognition of religion and Islamic beliefs and ordinances.

Acquiring knowledge in religion may sometimes be for the sake

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1 Surprisingly enough, Fakhr Rāzī said, Infallible (*maʿṣūm*) is not a particular person; rather, the consensus of the umma is free from sins!! Is the consensus of the sinful and the wrongdoers infallible?

2 Q. 3: 19.



of worldly gains, positions, love of learning and teaching, entertainment, and not falling behind one's friends; and sometimes for the sake of Allah, faith, Paradise, and salvation of the umma. The verse, values the latter because it is admonishing the people and calling them to the way of Allah. ﴿to warn their people﴾

A group from any region should go to the centers of knowledge to learn about Islam so that there may be enough religious clergies in all regions. The scholar who does not migrate is not a perfect jurist. The Imam said about the person who had kept sitting at home, "How did he acquire knowledge in religion?"<sup>1</sup>

□ *Fiqh* (knowledge in religious law in Islam) is so important that in seeing off Ali (A.S.) when leaving for Yemen, the Apostle of Allah (S.A.W.A.) ordered him to teach *fiqh* to people<sup>2</sup> and prayed for him this way, "O Allah! Make him *faqīh* in religion"<sup>3</sup> although he was the most learned in *fiqh*.

Likewise, Imam Ali (A.S.) enjoins his son, "Become *faqīh* in religion, as indeed the *fuqahā* (jurists) are the heir to the prophets."<sup>4</sup> Similarly, at the night of 'Āshūrā, Imam Ḥusayn (A. S.) praised Allah in some phrases as follows, "Praise be to Allah who made us *faqīh* in religion."<sup>5</sup>

□ Delving into religion and teaching religious matters to people

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1 *Tafsīr-i Kanz al-Daqa'iq*.

2 *Mustadrak al-Wasā'il*, *hadith* 36369.

3 *Biḥār*, vol. 66, p. 92.

4 *Ibid*, vol. 1, p. 216.

5 *Mawsū'atu Kalamāt al-Imām*.

is a shared obligation and the objective for learning *fiqh* is to warn people against negligence and indifference to the problems. Thus, therefore the religious students need to have two migrations, one to the theological centers (*hawzas*) and the other from the theological centers (*hawzas*) to towns and cities. Thus staying in the theological centers (*hawzas*) is not permissible.

✧ Imam Ṣādiq (A.S.) was asked, “What is people’s duty if something happens to the Imam?” The Imam recited this verse suggesting that people from every town and tribe should go forth to recognize their Imam.<sup>1</sup>

### ✧ Distinctions of the Qur'an

﴿Do they say, “He has fabricated it?” Say, “Then bring a sūra like it, and invoke whomever you can, besides Allah, should you be truthful.”﴾ (Q. 10: 38)

✧ Since mention has been made of the challenge of the Qur'an (*taḥaddī*), we would here point out the distinctions of this eternal Divine miracle:

1. Inclusion of lofty knowledge in short words: for instance it states notions about men and women, ﴿they are a garment for you, and you are a garment for them﴾.<sup>2</sup> In order to state the feebleness of non-Divine powers, it compares them to the home of a spider.<sup>3</sup> And that He counts them as unable to create even a fly. ﴿[they] will never create [even] a

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<sup>1</sup> *Tafsīr-i Nūr al-Thaqalayn*.

<sup>2</sup> Q. 2: 187.

<sup>3</sup> Q. 49: 21.

fly<sup>1</sup>.

2. The sweetness of the speech and influence: If it is recited even 1000 times, it would not grow stale; rather, every time a new point is attained.
3. The tone and the music of the speech: the reverberation and the tone of its words is specific and if a verse of the Qur'an is amid the speech of the Arab speakers or among traditions, it is easily distinguished.
4. Comprehensiveness of the Qur'an: it comprises anything from argument to allegory, from the present world to the Hereafter, as well as the familial, legal, political, military, moral and historical problems.
5. Realism: its content is not based on guessing and conjecture. Even its stories are documented and genuine
6. Inclusiveness and global: wherever and at whatever level the people are, they can benefit from it; the Qur'an is not a specialized book.
7. Eternal: however old human life and science grow; more secrets from the Qur'an are unveiled.
8. Increasing growth: despite having had the most enemies and growing many attacks, it has had the largest growth in its lifespan.
9. A miracle at hand: this miracle is accessed by everybody and is of a kind of speech and word that is at everybody's disposal.

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<sup>1</sup> Q. 22: 73.

10. It is both miracle and a book of command and law.
11. It is by an uneducated person from an underprivileged region.
12. Nothing has been added to it or taken away from it. It is free from distortion.

### ❖ Features of the Friends of Allah

﴿Look! The friends of Allah will indeed have no fear nor will they grieve. Those who have faith, and are God-wary﴾. (Q. 10: 62-63)

☞ These verses represent the features of the friends of Allah. Their motto is: ﴿Indeed we fear our Lord ... ﴾<sup>1</sup>; the fruit of this fear is God-wariness, and the result of God-wariness is ﴿The Great Terror will not upset them﴾.<sup>2</sup> The fearlessness of the friends of Allah is both in this world and the world to come. ﴿Will indeed have no fear﴾, because the one who fears Allah will have no other fear. (A clear conscience fears no accusation).

☞ The Holy Prophet said, "Friends of Allah's silence is remembrance of Allah, their look is taking admonition, their speech is wisdom, and their movement in society is a source of blessing."<sup>3</sup>

☞ Ali (A.S.) said, "Allah has hidden his friends among the people, so never humiliate a Muslim, as he might be a friend of

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1 Q. 76: 10.

2 Q. 21: 103.

3 *Tafsīr Ṣāfi*.

Allah.”<sup>1</sup>

□ Whoever is a friend of Allah, Allah is also a friend of him. ﴿Allah is the Friend of those who believe﴾<sup>2</sup> ﴿And Allah is the Friend of the faithful﴾,<sup>3</sup> and ﴿Allah is the Friend the God-wary.﴾<sup>4</sup>

### ❖ Worldly Salvation of the Friends of Allah

﴿For them is good news in the life of this world and in the Hereafter. (There is no altering the words of Allah.) That is the great success.﴾ (Q. 10: 64)

□ Allah's good tidings to His servants in this world are mentioned in other verses of the Qur'an, which shows that the friends of Allah enjoy great triumph in this world, because:

1. They have peace of mind. ﴿Look! The hearts find rest in Allah's remembrance!﴾<sup>5</sup>
2. They trust in Allah. ﴿And in Allah let all the faithful put their trust﴾.<sup>6</sup>
3. They are helped by the Unseen world. ﴿Hosts whom they did not see﴾.<sup>7</sup>
4. They are always triumphant. ﴿One of the two excellences﴾.<sup>8</sup>
5. They enjoy insight and light. ﴿He shall appoint a criterion

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<sup>1</sup> *Tafsir Nūr al-Thaqalayn.*

<sup>2</sup> Q. 2: 257.

<sup>3</sup> Q. 3: 68.

<sup>4</sup> Q. 45: 19.

<sup>5</sup> Q. 13: 28.

<sup>6</sup> Q. 3: 122.

<sup>7</sup> Q. 33: 9.

<sup>8</sup> Q. 9: 52.

for you﴾.<sup>1</sup>

6. They do not get into deadlock. ﴿He shall make a way out for him﴾.<sup>2</sup>

7. They do not see their work as idle. ﴿So whoever does an atom's weight of good will see it.﴾<sup>3</sup>

8. They are not afraid of blames. ﴿Not fearing the blame of any blamer﴾.<sup>4</sup>

9. They are not afraid of people. ﴿Those to whom the people said, "All the people have gathered against you, so fear them." That only increased them in faith, and they said, 'Allah is sufficient for us, and He is an excellent trustee.'﴾<sup>5</sup>

10. They are not afraid of despots. ﴿Decide whatever you may.﴾<sup>6</sup>

11. They are not bewildered. ﴿their Lord guides them by the means of their faith﴾.<sup>7</sup>

They enjoy popularity. ﴿The All-beneficent will endear them [to His creation]﴾.<sup>8</sup>

12. They eternalize the finite tasks with Divine tone. ﴿The

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1 Q. 8: 29.

2 Q. 65: 2.

3 Q. 99: 7.

4 Q. 5: 54.

5 Q. 3: 173.

6 Q. 45: 4.

7 Q. 10: 9.

8 Q. 19: 96.

baptism of Allahﷻ.<sup>1</sup>

### ✦ *Qibla* and the Civil Engineering

﴿We revealed to Moses and his brother [saying], “Settle your people in the city, and let your houses face each other, and maintain the prayer, and give good news to the faithful.﴾ (Q. 10: 87)

□ *Qibla* (direction of prayer) means both facing one another, and the direction of Ka'ba, that is building a house facing *qibla*. Maybe the meaning of this verse is that as long as the Pharaoh's power exists and he is decisive to destruct you, you should perform your devotional acts in your houses.<sup>2</sup> Like the first three years of the Prophet's mission.

Therefore, Islamic architecture and urbanization should be compatible with ideological objectives and the direction of *qibla* should not be forgotten, that is, we should build our houses in such a way that performing religious rituals and saying prayers are practical.

□ All the plans of the prophets, even the method of house building, are based on revelation perceptions. Therefore, the residential region of the faithful is to be separate from that of the faithless and we should not let the faithless infiltrate into our neighborhood and society, so that it paves the way for dignity, power, and independent of the faithful group. On the other hand, the houses built facing each other are more suitable in terms

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<sup>1</sup> Q. 2: 138.

<sup>2</sup> *Tafsīr-i Nūr al-Thaqalayn*.

of concentration, safeguarding, supervision, and intimacy with one another.

### ✦ Rescuing Repentance

﴿Why has there not been any town that might believe, so that its belief might benefit it, except the people of Jonah? When they believed, We removed from them the punishment of disgrace in the life of this world, and We provided for them for a while.﴾ (Q. 10: 98)

✧ Although the history of the Prophets Noah and Moses are explained in detail in this sūra, the story of Jonah's people is mentioned in half of the verse and only with a short reference, but the name of this sūra is set as Yūnus (Jonah); perhaps it is because of the sensitivity and importance of Jonah's people, who repented at the last moments and Allah accepted their repentance.

✧ Imam Ṣādiq (A.S.) said, "The Prophet Jonah (A.S.) propagated from the age thirty until sixty three and only two people believed in him. He cursed the people and left them. One of the two believers was a learned sage, who upon noticing the prophet's curse and his leaving the region, went on a high place and shouted warnings to people. The people were impressed and left the town with his guidance and parted from their children and wailed and repented to Allah to be forgiven. When Jonah (A.S.) returned, he saw they had not been perished, asked for the reason and they explained the story to him."<sup>1</sup>

In fact, man can rescue himself even at the edge of a cliff and

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<sup>1</sup> *Tafsīr-i Majma' al-Bayān and Ṣāfi.*



with faithfulness and timely repentance remove Divine punishment and with application and prayer both fend off calamity and achieve prosperity.

From among all the refuting folk of the past, it was only the Jonah's people who repented in time, professed faith, and survived Divine punishment.

### ✦ Inimitability of the Qur'an

﴿Do they say, "He has fabricated it?" Say, "Then bring ten sūras like it, fabricated, and invoke whomever you can, besides Allah, should you be truthful.﴾ (Q. 11: 13)

☐ The Qur'an is inimitable not only in terms of eloquence and rhetoric, but is also inimitable in terms of doctrinal knowledge, preaches, arguments, oracular information, and laws, because the phrase ﴿and invoke whomever you can﴾ is invoking all people and not only the Arabs who understand the eloquence and rhetoric of the Qur'an, as it states in another verse, ﴿Say, "Should all humans and jinn rally to bring the like of this Qur'an, they will not bring the like of it, even if they assisted one another."﴾<sup>1</sup>

☐ There are many aspects to the inimitability of the Qur'an:

Attractiveness of its words in recitation; consistency of contents even though it has been revealed over a 20 years span; stating sciences that had not been heard of before then; predicting the events that took place later; informing about the past nation that no trace had been left of them, expressing the comprehensive and perfect rules in all individual and social aspects of human

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<sup>1</sup> Q. 17: 88.

life; having been free from any distortion, change, staleness, or being consigned to oblivion over successive centuries.

□ With all this reduction and stimulation, man is still unable to bring the like of the Qur'an. Somewhere it says, ﴿bring the like of this Qur'an﴾,<sup>1</sup> somewhere else (in this verse) it says; somewhere else it further reduces and says, ﴿then bring a sūra like it﴾.<sup>2</sup> Besides all these reductions, it has used different stimulations as well. Once it says: if the jinn and humans support each other they would fail. On another occasion it says: invoke all the brains on earth, but you will never be able to bring the like of the Qur'an. History has also proved that the enemies who have launched many wars and conspired against Islam, but have failed to bring even a single verse like the Qur'an. Is this inimitability not a miracle?

### ✦ Witnesses of the Doomsday's Court of Justice

﴿And who is a greater wrongdoer than him who fabricates a lie against Allah? They shall be presented before their Lord, and the witnesses will say, "It is these who lied against their Lord." Look! The curse of Allah is upon the wrongdoers.﴾ (Q. 11: 18)

The Doomsday's court of justice has many witnesses:

- A. Allah, who is a witness to all of our deeds. ﴿Indeed Allah is witness to all things﴾.<sup>3</sup>
- B. The Holy Prophet (S.A.W.A.): ﴿So how shall it be, when

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<sup>1</sup> Ibid.

<sup>2</sup> Q. 2: 23.

<sup>3</sup> Q. 15: 17.

We bring from every nation a witness and We bring you as a witness to them?)<sup>1</sup>

C. The Infallible Imams (A.S.). ﴿Thus We have made you a middle nation that you may be witnesses to the people﴾<sup>2</sup>

According to traditions what is meant by nation is the Infallible Imams, because other members of the nation do not enjoy the required knowledge and infallibility for witnessing on that Day.

D. Angels. ﴿Then every soul will come accompanied by a driver and a witness.﴾<sup>3</sup>

E. Earth. ﴿On that day she [the earth] will relate her chronicles.﴾<sup>4</sup>

F. Conscience. ﴿"Read your book! Today your soul suffices as your own reckoner."﴾<sup>5</sup>

G. Body organs. ﴿on the day when witness shall be given against them by their tongues, their hands, and their feet concerning what they used to do.﴾<sup>6</sup>

H. Time. Imam Sajjād (A.S.) said in the sixth supplication of his *Ṣaḥīfat al-Sajjādiyya*, "This is a fresh, new day, over us a ready witness."

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1 Q. 4: 41.

2 Q. 2: 143.

3 Q. 50: 21.

4 Q. 99: 4.

5 Q. 17: 14.

6 Q. 24: 24.

I. Action. ﴿They will find present whatever they had done.﴾<sup>1</sup>

### ✦ Ahl Bayt, Ark of Salvation

﴿He said, "Board it: In the Name of Allah it shall set sail and cast anchor. Indeed my Lord is all-forgiving, all-merciful.﴾ (Q. 11: 41)

□ Holding the ring of the Ka'ba Door in his hand, Abū Dhar, the great companion of the Prophet (S.A.W.A.), said loudly: O People! I heard with my own ears that the Prophet (S.A.W.A.) said, "The parable of my Ahl al-Bayt is that of the Ark of Noah; whoever boards it is saved; and whoever remains behind, is drowned."

Of course, other noble figures of the early Islam such as Abū Sa'īd Khudrī, Ibn 'Abbās, 'Abd Allāh b. Zubayr, and Anas b. Mālik have narrated this *hadith* of the Prophet (S.A.W.A.) and it is related in the Sunni's well-known books.<sup>2</sup>

If you put these frequently narrated (*mutawātir*) *hadith* alongside other frequently narrative *hadiths*, in which the Prophet said, "The Muslims will divide into 73 sects and only one of them will be saved, i. e. "the saved sect" (*firqa-yi nājiya*); it is clear that the Prophet (S.A.W.A.) himself has introduced Ahl al-Bayt

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<sup>1</sup> Q. 18: 49.

<sup>2</sup> Ṭabarī in *Mu'jam Kabīr*; Ḥākim Nayshābūrī in *Mustadrak*; Ibn Kathīr in his *Tafsīr*, Suyūṭī in *Ta'rīkh al-Khulafā*; Ibn Qutayba in *'Uyūn Akhbā al-Riḍā*; Ṭabarī in *Dhakhā'ir al-Uqbā*; Khaṭīb Baqdādī in *Ta'rīkh al-Baghdād*; Abū Nu'aym in *Hilyat al-Awliyā*; Ibn Abī al-Ḥadīd in *Sharḥ Nahj al-Balāgha*; Ālūsī in *Rūḥ al-Ma'ānī*, and other books, whose details are recorded in *Iḥqāq al-Ḥaqq*, vol. 9, p. 270 onward.

(A.S.) as the saved sect and said, “whoever boards it is saved”, in which the word *najā* is interpreted as the saved sect.

### ✦ The most Promising Verse

﴿Maintain the prayer at the two ends of the day, and during the early hours of the night. Indeed good deeds efface misdeeds. That is an admonition for the mindful.﴾ (Q. 11: 114)

□ Imam Ali (A.S.) arrived to a group and asked them, “Do you know what the most promising verse of the Qur'an is?” Each one of them mentioned a verse as per their status:

- Some said the verse, ﴿Indeed Allah does not forgive that any partner should be ascribed to Him, but He forgives anything besides that.﴾<sup>1</sup>
- Some believed it was this verse, ﴿Whoever commits evil or wrongs himself and then pleads to Allah for forgiveness, will find Allah all-forgiving, all-merciful﴾.<sup>2</sup>
- Some said it was the verse, ﴿O My servants who have committed excesses against your own souls, do not despair of the mercy of Allah. Indeed Allah will forgive all sins.﴾<sup>3</sup>
- And some others believed it was the following verse, ﴿and those who, when they commit an indecent act or wrong themselves, remember Allah, and plead [Allah's]

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<sup>1</sup> Q. 4: 48.

<sup>2</sup> Q. 4: 110.

<sup>3</sup> Q. 39: 53.

forgiveness for their sins and who forgives sins except Allah?﴾<sup>1</sup>

Upon hearing their views, the Imam said, "I heard my beloved, the Apostle of Allah (S.A.W.A.), that the most promising verse is ﴿Maintain the prayer at the two ends of the day, and during the early hours of the night. Indeed good deeds efface misdeeds.﴾ Then the Prophet (S.A.W.A.) went on to say, 'O Ali! I swear by Allah, who sent me as a warner and bearer of glad tidings when man takes ablution for prayer, his sins are effaced and when he stands toward *qibla*, he becomes purified. O Ali! The parable of performer of daily prayers is that of the one who washes his body five times a day in a river that runs in front of his house.'<sup>2</sup>

### ✦ Sleep and Dream

﴿When Joseph said to his father, "Father! I saw eleven planets, and the sun and the moon: I saw them prostrating themselves before me."﴾ (Q. 12: 4)

✧ The Holy Prophet said, "Dream is of three types: it is either a glad tiding from Allah, or a sorrow and grief from Satan, or one's day problems that one sees in a dream."<sup>3</sup>

Some scientists and psychologists have viewed dreaming as a result of one's frustrations and failures in life and have referred to some old proverbs as evidence, such as: "the cat dreams of mice" and some others have taken dreaming as inculcation of fear

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1 Q. 3: 134.

2 *Tafsīr-i Majma' al-Bayān and Tafsīr-i Kanz al-Daqa'iq.*

3 *Biḥār*, vol. 14, p. 441.

according to the proverb that says: "Sleep away from a camel to avoid nightmare". Yet, others have known dreams to be manifestation of repressed instincts. However, despite the differences that exist among dreams, no one has denied the act of dreaming itself and of course it is to be noted that not all dreams are examinable by a single analysis.

The Late 'Allāma Ṭabāṭabā'ī says, "There are three realms; the realm of nature, the realm of archetypal images, and the realm of intellect. Due to its abstractness, human soul will be connected to those two realms, as per his capacity and possibility, perceives some facts. If his soul is perfect, he would perceive fact in a clear and vivid climate. And if he has not reached the highest level of perfection, he would perceive facts in other forms. Just as in wakefulness we see braveness in a lion, deception in a fox, and loftiness in a mountain, so also in a dream we see knowledge in the form of light, marriage in the form of clothes, and ignorance in the form of darkness.

We would explain his discourse with an example; those who dream are of three groups: the first group are those who have a perfect and abstract soul and after their senses go to sleep, they will be connected to the realm of intellect and perceive some facts clearly from the other world. (Like a TV receiver with a special antenna that receives satellite waves from long distances.) Such dreams that are clear and direct, do not need interpretation.

The second group are those who have intermediate souls and in the realm of dream receive facts unclearly and blurred with simile and imagination. (Again as comparing to the TV

receiver, someone should be there to interpret and explain the story of the film and in a sense, there must be a scholar to interpret the dream.)

The third group are those whose souls are so perplexed and out of balance that their dreams make no sense. (Like fuzzy and interrupted scenes of a TV program.) Such dreams are not interpretable. The Qur'an has phrased them as ﴿incoherent dreams﴾.

□ The Qur'an has mentioned dreams in different verses that have come true, including:

- A. Joseph's dream about eleven stars and the moon and the sun prostrating to him, that was interpreted after his rising to power and the humbleness of his brothers and parents to him.
- B. The dream of Joseph's two prisoner friends, that later on one of them was freed and another one was executed.
- C. The dream of the King of Egypt about the thin and the fat cows that was interpreted as drought and famine after prosperity.
- D. The Prophet of Islam's (S.A.W.A.) dream about the small number of the polytheists in the Battle of Badr, which was interpreted as the defeat of the polytheists.<sup>1</sup>
- E. The Prophet of Islam's (S.A.W.A.) dream about the Muslims' entering the Sacred Mosque with their heads shaven, which was interpreted as the conquest of Mecca and

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<sup>1</sup> Q. 8: 43.



the pilgrimage to the House of Allah.<sup>1</sup>

F. The dream of the Prophet of Moses' mother to place her son in a casket and to put it on water. ﴿when We revealed to your mother whatever was revealed: put him in the casket and throw it into river﴾.<sup>2</sup> According to some traditions, here, the word reveal means dream.

G. The Prophet Abraham's dream about slaughtering his son, the Prophet Ishmael.<sup>3</sup>

Apart from the Qur'an, we know people in our life who have been informed in their dreams of certain matters that in normal ways man cannot access them.

The late Sheikh 'Abbās Qummī, the author of *Mafātīḥ al-Janān*, came to his son's dream and told him that he had borrowed a book and he (his son) should return it to its owner so that he would be relieved in purgatory (*barzakh*). When his son woke up, he went to the book and found it conformed to the signs his father had told him in the dream. He took it and when he was about to leave the house it fell off his hand and it was a little damaged. He returned the book to its owner and did not say anything; again his father came to his dream and said, "Why did you not tell him that his book had been damaged so that he would ask for damage or express his consent?"

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1 Q. 48: 27.

2 Q. 20: 38-39.

3 Q. 37: 102.

### ✦ Visage of the Prophet Joseph

﴿“My Lord! You have granted me a share in the kingdom, and taught me the interpretation of dreams. Originator of the heavens and earth! You are my guardian in this world and the Hereafter! Let my death be in submission [to You], and unite me with the Righteous.”﴾ (Q. 12: 101)

□ At the end of the story of the Prophet Joseph, we would review some aspects of it:

1. Full attention to Allah in adversaries: ﴿My Lord! The prison is dearer to me...﴾ In joys and happiness: ﴿My Lord! You have granted me a share in the kingdom.﴾
2. Giving up any deviation: ﴿Indeed I renounce the creed of the people who have no faith in Allah and who [also] disbelieve in the Hereafter.﴾
3. Following up the straight path of the pioneers: ﴿I follow the creed of my fathers, Abraham ... and unite me with the Righteous.﴾
4. Perseverance in the way of Allah's pleasure till the last breath: ﴿Let my death be in submission [to You]﴾
5. Dignity before the rivals: ﴿Surely Joseph and his brother are dearer to our father than [the rest of] us﴾
6. Patience against calamities and hardships: ﴿conspired to put him into the recess of a well ... What is to be the requital of him who has evil intentions﴾
7. Chastity and preference of piety to welfare: ﴿Allah forbid! He said, “My Lord! The prison is dearer to me than to what they invite me.﴾

8. Concealment against the aliens: ﴿And they sold him for a cheap price﴾
9. Abundant knowledge: ﴿[My Lord] taught me the interpretation of dreams – I am indeed fastidious...﴾
10. Beautiful and eloquent speech: ﴿Then, when he had spoken with him, he said, “Indeed today [onwards] you will be honored and trustworthy with us.﴾
11. Familial originality: ﴿My fathers, Abraham and Isaac...﴾
12. Tolerance with intellectual opponent: ﴿O my fellow-prisoners﴾
13. Dedication: ﴿he was of Our dedicated servant﴾
14. Passionate interest in guiding others: ﴿Are different masters better, or Allah, the One, the All-paramount?﴾
15. Power of planning and innovation: ﴿he put the drinking-cup into his brother's saddlebag ... “Bring me a brother that you have” ... Then leave in the ear whatever [grain] you harvest...﴾
16. Humbleness: ﴿And he seated his parents high upon the throne,﴾
17. Forgiveness and toleration: ﴿There shall be no reproach on you﴾
18. Chivalry: ﴿Satan had incited ill feeling between me and my brothers.﴾
19. Trustworthiness: ﴿Put me in charge of the country's granaries. I am indeed fastidious﴾
20. Hospitality: ﴿I am the best of hosts﴾

### ✦ Signs of a Devoted Believer

﴿And most of them do not believe in Allah without ascribing partners to Him.﴾ (Q. 12: 106)

☐ The signs of a devoted believer:

1. In alms-giving: he does not expect reward and gratitude from anyone. ﴿We do not want any reward from you nor any thanks.﴾<sup>1</sup>
2. In devotional acts: he serves no one but Allah. ﴿and not associate anyone with the worship of his Lord.﴾<sup>2</sup>
3. In propagation: He wants reward from no one but Allah. ﴿My reward lies only with Allah.﴾<sup>3</sup>
4. In marriage: he is not afraid of poverty and gets married by trusting in Allah. ﴿If they are poor, Allah will enrich them out of His grace.﴾<sup>4</sup>
5. In treating people: he puts aside everything except pleasure of Allah. ﴿Say Allah, then leave them.﴾<sup>5</sup>
6. In war and confronting the enemies: he is not afraid of anyone except Allah. ﴿and fear no one except Allah.﴾<sup>6</sup>
7. In showing kindness and affection: they do not love anyone as much as they love Him. ﴿[the faithful] Have a more

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1 Q. 76: 9.

2 Q. 18: 110.

3 Q. 11: 29.

4 Q. 24: 32.

5 Q. 6: 91.

6 Q. 33: 39.

ardent love for Allah.﴾<sup>1</sup>

8. In trade and business: they are not neglectful of remembrance of Allah. ﴿men whom neither trading nor bargaining distracts from the remembrance of Allah﴾<sup>2</sup>

### ❖ Faith Tainted with Polytheism

1. He demands dignity from others: ﴿Do they seek honor with them?﴾<sup>3</sup>
2. In action: he mixes decent with indecent deeds. ﴿having mixed up righteous conduct with other that was evil.﴾<sup>4</sup>
3. In treating others: he has partisan prejudice. ﴿Each party exalting in what it had.﴾<sup>5</sup>
4. In worship: negligence and hypocrisy. ﴿those who are heedless of their prayers, those who show off.﴾<sup>6</sup>
5. In wars and battles: they are afraid of people. ﴿were afraid of people as if fearing Allah.﴾<sup>7</sup>
6. In trades and worldly affairs. He is engaged in excessive demand. ﴿Rivalry [and vainglory] distracted you.﴾<sup>8</sup>
7. In choosing faith and the world: he holds on to the world and leave the Prophet alone. ﴿When they sight a deal or a

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<sup>1</sup> Q. 2: 165.

<sup>2</sup> Q. 24: 37.

<sup>3</sup> Q. 4: 139.

<sup>4</sup> Q. 9: 102.

<sup>5</sup> Q. 23: 53.

<sup>6</sup> Q. 107: 5-6.

<sup>7</sup> Q. 4: 77.

<sup>8</sup> Q. 102: 1.

diversion, they scatter off towards it and leave you standing! ﴿١﴾

### ❖ Allah's Help in Hopelessness

﴿When the apostles lost hope and they thought that they had been told lies, Our help came to them, and We delivered whomever We wished, and Our punishment will not be averted from the guilty lot.﴾ (Q. 12: 110)

□ In the course of history, the prophets have been steadfast and persistent in their invitation until they would become hopeless of guiding the people, while the stubborn opponents would not give up resisting. We read examples of it in the Qur'an:

A. An example of the prophets' disappointment:

After the Prophet Noah guided people for many years, no one but a few professed faith. Allah told him: ﴿None of your people will believe except those who already have faith.﴾<sup>2</sup> In his cursing that also displays his disappointment, he says: ﴿[they] will not beget except vicious ingrates﴾.<sup>3</sup>

In the life story and invitation of the Prophets Hūd, Ṣāliḥ, Shu'ayb, Moses, and Jesus (peace be upon them), one would also notice such disappointment of the disbelievers' professing faith.

B. An example of people's suspicion of the prophets:

The disbelievers would regard the prophets' threat as empty and false. We read in Sūrat Hūd, verse 27, ﴿Rather we consider

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1 Q. 62: 11.

2 Q. 11: 36.

3 Q. 71: 27.

you to be liars).<sup>1</sup> Or, Pharaoh said to Moses, ﴿”O Moses, indeed I think you are bewitched.”﴾<sup>2</sup>

C. An example of Allah’s help:

The Qur’an regards Divine help a right that Allah views it as incumbent upon Him ﴿and it was a must for Us to help the faithful﴾.<sup>3</sup>

Or, it says somewhere else: ﴿We delivered Hūd and the faithful who were with him.﴾<sup>4</sup> However Allah’s wrath, which would not be averted from the criminals, the Qur’an says in verse 11 of Sūra al-Ra’d: ﴿And when Allah wishes to visit ill on a people, there is nothing that can avert it.﴾

### ✦ Visage of those who Possess Intellect

﴿Is someone who knows that what has been sent down to you from your Lord is the truth, like someone who is blind? Only those who possess intellect take admonition.﴾ (Q. 13: 19)

✦ Those who possess intellect (*ulū al-albāb*) is mentioned 16 times in the Qur’an and each time it is mentioned along with an excellence and attribute, such as the following:

1. They understand the secret of the ordinances: ﴿There is life for you in retribution, O you who possess intellects!﴾<sup>5</sup>
2. They enjoy foresight: ﴿And take provision, for indeed the

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1 Q. 11: 27.

2 Q. 17: 101.

3 Q. 30: 47.

4 Q. 11: 58.

5 Q. 2: 179.

best provision is God-wariness. So be wary of Me, O you who possess intellects﴾.<sup>1</sup>

3. They view the world as a passage rather than a place to stop and a destination. ﴿for those who possess intellects... Those who ... reflect on the creation of the heavens and the earth [and say], “Our Lord, You have not created this in vain”!﴾<sup>2</sup>
4. They take admonition from history. ﴿There is certainly a lesson in their accounts for those who possess intellect.﴾<sup>3</sup>
5. They accept the best and most superior logic. ﴿who listen to the word [of Allah] and follow the best [sense] of it... and it is they who possess intellect.﴾<sup>4</sup>
6. They are devoted to nocturnal prayer and worship. ﴿Is he who supplicates in the watches of the night... Only those who possess intellect take admonition.﴾<sup>5</sup>

### ✦ Visiting Relatives

﴿and those who join what Allah has commanded to be joined, and fear their Lord, and are afraid of an adverse reckoning﴾ (Q. 13: 21)

□ Keeping ties of kinship (*ṣilat al-rahim*) is not merely restricted to visitation; rather, financial help is also one of its evidences. Imam Ṣādiq (A.S.) said, “Other than *zakat*, there are

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1 Q. 2: 197.

2 Q. 3: 191.

3 Q. 12: 111.

4 Q. 39: 18.

5 Q. 39: 9.



other rights incumbent in one's wealth." He then recited the above verse.<sup>1</sup> Of course, maybe by other rights the Imam meant *khums*.

□ On the importance of keeping ties of kinship, it suffices to say that Allah has mentioned it alongside His Name. ﴿Be wary of Allah, in whose Name you adjure one another, and the wombs.》<sup>2</sup>

□ Relatives (*arḥām*) are not limited to one's family and blood relatives; rather, they include the great Islamic community as well, in which all the members of umma are brothers to each other, ﴿The faithful are indeed brothers﴾,<sup>3</sup> and their fathers are the Apostle of Allah (S.A.W.A.) and Imam Ali (A.S.). "I and Ali are the fathers of this umma."<sup>4</sup>

On the eve of his death, Imam Ṣādiq (A.S.) ordered to give gifts to the relatives who had offended him. When His Holiness was criticized for this, he recited the above verse.<sup>5</sup> This way, he teaches us that the precondition for keeping ties of kinship is pessimism, interest, and their relationship with us.

### ✦ Patience and Forbearance

﴿“Peace be to you, for your patience.” How excellent is the reward of the [ultimate] abode!﴾ (Q. 13: 24)

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1 *Tafsīr-i Ṣāfi*.

2 Q. 4: 1.

3 Q. 49: 10.

4 *Bihār*, vol. 23, p. 295.

5 *Tafsīr-i Nūr al-Thaqalayn*.

### ▣ Some points about patience:

1. We should know the source and origin of patience from Allah. ﴿and you cannot be patient except with Allah [‘s help]﴾.<sup>1</sup>
2. We should maintain Divine pleasure, rather than reputation or anything else, as the goal and objective of patience. ﴿and be patient for the sake of your Lord﴾.<sup>2</sup>
3. Patience is one of the prophets' traits. ﴿each of them was among the patient﴾.<sup>3</sup>
4. Patience is the key to the Paradise. ﴿Do you suppose that you shall enter paradise though there has not yet come to you the like of [what befell who went before you]?﴾.<sup>4</sup>
5. Patience in calamities and Divine trials is a criterion for recognition and unveiling of the face of the *mujahids* and the steadfast. ﴿We will surely test you until We ascertain those of you who wage *jihad* and those who are steadfast.﴾.<sup>5</sup>
6. Patience leads to reception of Salvation from Allah. ﴿It is they who receive the blessings of their Lord.﴾<sup>6</sup> (Maybe one of the reasons for salvation to the Prophet and his household is that they were the most ancient people.)
7. The Holy Prophet (S.A.W.A.) said, “Patience to faith is like

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1 Q. 16: 127.

2 Q. 74: 7.

3 Q. 21: 85.

4 Q. 2: 214.

5 Q. 47: 31.

6 Q. 2: 157.

head to the body.”<sup>1</sup>

8. Patience is the scale for the ranks of the inmates of Paradise. ﴿”Peace be to you, for your patience.”<sup>2</sup>﴾, ﴿Those shall be rewarded with sublime abodes for their patience.﴾<sup>3</sup> ﴿And He rewarded them for their patience with a garden and [garments of] silk.﴾<sup>4</sup>

9. Patience has grades. We read in a *hadith* that patience for calamity has 300 grades, patience for obedience has 600 grades, and patience in the face of disobedience has 900 grades.<sup>5</sup>

10. Throughout the Qur'an, a reward being paid in full without reckoning has been mentioned only for the patient. ﴿Indeed the patient will be paid in full their reward without any reckoning.﴾<sup>6</sup>

11. The Holy Qur'an as mentioned thankfulness alongside patients referring to the fact that hardships are also blessings. ﴿for every patient and grateful [servant].﴾<sup>7</sup>

12. Patience is Imam Husayn's (A.S.) command by will to his son Imam Sajjad (A.S.). “O my son! Be patient on truth, even if it is bitter.”<sup>8</sup>

13. Sometimes we notice several kinds of patients in a single

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1 *Biḥār*, vol. 9, p. 203.

2 Q. 13: 24.

3 Q. 25: 75.

4 Q. 76: 12.

5 *Biḥār*, vol. 71, p. 92.

6 Q. 39: 10.

7 Q. 14: 5.

8 *Biḥār*, vol. 70, p. 184.

action, like the Prophet Abraham's action when he was about to slaughter, Ishmael, which takes both patience to obedience, surrender, as well as patience to calamity. [Q. 37: 100-110]

### ❖ Factors of Peace and Encouragement

﴿those who have faith, and whose hearts find rest in the remembrance of Allah. Look! The hearts find rest in Allah's remembrance!﴾ (Q. 13: 28)

❏ Achieving peace and confidence may require various factors, but awareness and knowledge are specially outstanding at the top of them:

- The one who knows an atom's weight of his action is counted, ﴿So whoever does an atom's weight of good, will see it﴾<sup>1</sup> he is encouraged of his trying and actions.
- The one who knows he has been created out of Allah's grace and mercy, ﴿except those on whom your Lord has mercy and that is why He created them﴾<sup>2</sup> is always hopeful.
- The one who knows that Allah is in ambush for the tyrants, ﴿Indeed your Lord is in ambush﴾<sup>3</sup> has peace of mind.
- The one who knows that Allah is All-knowing and All-wise and has not created any creature in vain, is "knowingly and wisely" optimistic.

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1 Q. 99: 7.

2 Q. 11: 119.

3 Q. 89: 14.

- The one who knows that his path is clear and his future is better than his past, ﴿while the Hereafter is better and more lasting﴾<sup>1</sup>, his heart feels confidence.
- The one who knows that his Imam and leader is a perfect man, chosen by Allah, and is immaculate of any deviance and erring, ﴿I am making you the Imam of mankind﴾<sup>2</sup> is peaceful.
- The one who knows that his good deed is rewarded ten to seven hundred times, or rather infinitely, but his evil acts is counted as one fault, is joyous. ﴿The parable of those who spend their wealth in the way of Allah is that of a grain which grows seven ears, in every ear a hundred grains. Allah enhances several fold whomever He wishes, and Allah is all-bounteous, all-knowing.﴾<sup>3</sup>
- The one who knows that Allah loves the virtuous, ﴿Indeed Allah loves the virtuous﴾<sup>4</sup> is encouraged by his good deeds.
- The one who knows his good deeds are overt and his evil deeds are covert, “O You who manifest beauties and hide evils” is joyful.

### ❖ Factors of Anxiety

❖ One of the most prevalent diseases of the present century is anxiety and depression. There are many reasons mentioned for

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1 Q. 87: 17.

2 Q. 2: 124.

3 Q. 2 261.

4 Q. 2: 195

this disease that has such symptoms as isolationism, seclusion, inferior complex, and nihilism, including the following:

- The depressed person has become inflicted with depression because he does not see everything according to his will, whereas we should not give up whatever of the possibilities left and surrender.
- The depressed person thinks to himself why all people do not like me, whereas it is something impossible and Allah and Gabriel have enemies, too. Therefore, one should not expect all people like him.
- The depressed person imagines that all people are bad, whereas it is not so and Allah answered to the angels who had this imagination.
- The depressed person imagines that all adversities are from without, whereas the majority of the hardships are reactions and responses to our own behavior and conduct.
- The anxious person is worried of beginning tasks and feels frightened and lonely. In order to resolve this feeling, Imam Ali (A.S.) said, "Throw yourself into what you are afraid of, because fear of something is more fearful than that which you are afraid of."<sup>1</sup>
- The anxious person is worried of what the future will bring about. This state can be resolved by trusting in Allah and perseverance.
- Because he has been unsuccessful in some tasks, he

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<sup>1</sup> *Biḥār*, vol. 71, p. 362.

is worried that maybe he would fail in all other tasks, too.

- Since he relies on unstable people and powers, he becomes unstable and worried with their instabilities.
- In sum, such affairs as inappreciation of people for their efforts; sinfulness; fear of death; inculcations of one's family suggesting that you do not know or you are unable; hasty judgments; undue expectations; and wrong conceptions are causes for many depressions and anxieties, which can be transformed into peace and delight by Remembrance of Allah and His forgiveness and Grace.

### ✦ Various Divine Ordainments

﴿Allah effaces and confirms whatever He wishes and with Him is the Mother Book.﴾ (Q. 13: 39)

□ According to what is implied from the verses and traditions, Divine ordainments are of two kinds:

1. Matters that have permanent expediency, hence, their laws are permanent, like the verses: ﴿The word [of judgment] is unalterable with Me,﴾<sup>1</sup> ﴿and everything is by [precise] measure with Him﴾<sup>2</sup> Such ordainments are written ﴿in a preserved tablet﴾<sup>3</sup> and those who are near to Allah will be aware of it by his permission. ﴿It is a written record, witnessed by those brought near [to Allah]﴾.<sup>4</sup>

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1 Q. 50: 29.

2 Q. 13: 8.

3 Q. 85: 22.

4 Q. 83: 20-21.

2. Matters that are evitable and their expediencies are subject to people's actions and behavior, like people's repentance from sins, which is followed by the expediency of forgiveness, or giving alms, which is followed by the expediency of fending off calamities; or oppression and injustice, which because of its evil, is followed by Divine wrath. That is to say, the Almighty Allah is not closed-handed in managing the word of creation and with his indefinite wisdom and knowledge. He is able to make changes in creation and its laws by changing the circumstances. Obviously, these changes are not signs of Almighty Allah's ignorance or revision and repentance; rather, these changes are based on wisdom and change of circumstances or ending of the term of that matter.

The Qur'an has many examples in this field, of which we would mention some as follows:

- A. ﴿Call Me, and I will hear you﴾<sup>1</sup> Man can achieve his expediencies and change his fate by lamenting and supplication to Allah.
- B. ﴿maybe Allah will bring about something new later on﴾<sup>2</sup>. Divine law is not constant everywhere; maybe by appearance of something new Allah would cause something new to happen.

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1 Q. 40: 60.

2 Q. 65: 1.



- C. ﴿Every day He is engaged in some work﴾<sup>1</sup>. Every day Allah is engaged in a work specific to that day.
- D. ﴿So when they swerved [from the right path] Allah made their hearts swerve.﴾<sup>2</sup> When they chose the deviated path, Allah made them deviate.
- E. ﴿If the people of the towns had been faithful and God-wary, We would have opened to them blessings﴾<sup>3</sup>. With faithfulness and God-wariness, the direction of Allah's wrath would turn toward grace and blessing.
- F. ﴿Indeed Allah does not change a people's lot, unless they change what is in their souls.﴾<sup>4</sup>
- G. ﴿... excepting those who repent, attain faith, and act righteously. For such, Allah will replace their misdeeds with good deeds.﴾<sup>5</sup>
- H. ﴿... but if you revert, We [too] will revert.﴾<sup>6</sup>

□ Question: If Allah's knowledge is the same as His essence and it is not changeable, then whatever has come to pass in His knowledge has to be executed, otherwise it would be ignorance.

Answer: Allah's knowledge is based on justice and cause system; that is to say, He knows that if such a means is used such a result will come up and if the other means is used that other

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1 Q. 55: 29.

2 Q. 61: 5.

3 Q. 7: 96.

4 Q. 13: 11.

5 Q. 25: 69.

6 Q. 17: 8.

result will follow and His knowledge is not separate from the causes.

### ✦ How to Express Thankfulness

﴿And when your Lord proclaimed, "If you are grateful, I will surely enhance you [in blessing], but if you are ungrateful, My punishment is indeed severe."﴾ (Q. 14: 7)

✧ Imam Ṣādiq (A.S.) said, "Thankfulness for blessings is avoiding sins." He further said, "Thankfulness is that man considers blessings to be from Allah (rather than from his knowledge, intellect, and endeavor or that of others), he is pleased with what Allah has given him, does not make Divine blessing a means for committing sins; the real gratitude is that man utilizes Allah's blessings on the path Allah."<sup>1</sup>

✧ Thankfulness for Divine blessings is far too trifling; as Sa'di puts it:

It is best to a worshipper for his transgressions.  
To offer apologies at the throne of Allah.  
Although what is worthy of His dignity.  
No one is able to accomplish.

We read in a *hadith* that Allah inspired to Moses to serve His right in thankfulness. Moses said, "This is not possible because every word of thankfulness would require more thankfulness." The inspiration came as, "This very confession of yours and your knowing that everything which exists belongs to Me is the best

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<sup>1</sup> *Tafsīr-i Nimūna*.

thankfulness for Me.”<sup>1</sup>

According to traditions, the one who does not thank people has not thanked Allah, either.

□ If you spend Allah's blessings in unrightfully, it is ingratitude and a ground for unfaithfulness. ﴿but if you are ungrateful﴾<sup>2</sup>, ﴿those who have changed Allah's blessing with ingratitude.﴾<sup>3</sup>

### ✦ Benevolence to Parents

﴿And your Lord has decreed that you shall not worship anyone except Him, and [He has enjoined] kindness to parents. Should they reach old age at your side one of them or both do not say to them, “Fie!” And do not chide them, but speak to them noble words. Lower the wing of humility to them, out of mercy, and say, “My Lord! Have mercy on them, just as they reared me when I was [a] small [child]!” (Q. 17: 23-24)

□ It is highly recommended in traditions about benevolence to parents and reproached against hurting them.

The reward for taking a look of mercy at parents is equal to an accepted *Hajj* pilgrimage. Their contentment is like contentment of Allah and their anger is the anger of Allah. Benevolence to parents would lengthen our life and causes our children to do benevolence to us.

It is related in traditions, “Even if they beat you, do not say ‘fie’, do not stare at them, do not raise your hands, do not walk

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<sup>1</sup> *Biḥār*, vol. 71, p. 44.

<sup>2</sup> Q. 14: 7

<sup>3</sup> Q. 14: 28.

ahead of them, do not do anything that make people curse them, do not sit down before they do, and help them before they ask you for help.”<sup>1</sup>

A man was holding his mother on his back and turning around the Ka'ba (circumambulating) when he saw the Prophet and asked him, “Am I serving my mother's right?” The Prophet answered, “You have not served the right of even one single whining of her delivery pain.”<sup>2</sup>

☐ The Holy Prophet was asked, “Is there any benevolence for the parents after their death?” He answered, “Yes, there is; by way of Performing prayer for them, asking Allah's forgiveness for them, fulfilling their commitments, paying off their debts, and respecting their friends.”<sup>3</sup>

☐ Someone complained of his father to the Prophet. His Holiness asked for his father and interrogated him. His old father said, “Once I was strong and rich and used to help my son; but today he is rich and does not help me. “The Apostle of Allah (S.A.W.A.) wept and said, “There is no sand and stone that would hear this story and fails to weep!” Then he said to the man's son, “You and your wealth belong to your father.”<sup>4</sup>

☐ It is related in a *hadith* that even if the parents beat their children, the child should say, “May Allah forgive you”, a phrase

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1 *Tafsīr-i Nūr al-Thaqalayn.*

2 *Tafsīr-i Nimūna.*

3 *Tafsīr-i Majma' al-Bayān.*

4 *Tafsīr-i Furqān.*

that is the very “noble words”.<sup>1</sup>

☐ Benevolence to one's parents is the Prophet's traits. For instance it is mentioned in the Qur'an about the Prophet Jesus (A.S.) ﴿to be good to my mother﴾<sup>2</sup>, and about the Prophet John ﴿and good to his parents.﴾<sup>3</sup>

☐ Parents are not merely one's biological parents. In some *hadiths*, the Holy Prophet (A.S.) and Amīr al-Mu'minīn (A.S.) are counted as the parents of the umma. “I and ‘Alī are the fathers of this umma.”<sup>4</sup> Similarly, the Prophet Abraham was counted as the father of the Arabs.<sup>5</sup> ﴿The faith of your father, Abraham.﴾<sup>6</sup>

☐ If parents notice that they are mentioned after *tawḥīd* (monotheism) in the Qur'an, the motivation for calling their children to *tawḥīd* would increase in them. ﴿Your Lord has decreed that you shall not worship anyone except Him, and [He has enjoined] kindness to parents.﴾ Thus, it can be concluded from this verse:

1. Servitude and benevolence to parents is one of the traits of the real monotheist. ﴿you shall not worship anyone except Him, and [He has enjoined] kindness to parents.﴾
2. Enjoining benevolence to the parents like enjoining monotheism is indisputable and non-abrogative. ﴿And your

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1 *Kāfi*, vol. 2, p. 157.

2 Q. 11: 32.

3 Q. 19: 14.

4 *Biḥār*, vol. 16, p. 95.

5 *Tafsīr-i Nūr al-Thaḳalayn*.

6 Q. 22: 78.

- Lord has decreed ... ﴿﴾
3. Benevolence to parents is mentioned alongside monotheism and obedience of Allah to show that this practice is both rationally obligatory and a human duty as well as legally obligatory. ﴿your Lord has decreed that you shall not worship anyone except Him, and [He has enjoined] kindness to parents.﴾
  4. The new generation should, in the light of faith, have a strong association with the past generation. ﴿you shall not worship anyone except Him, and [He has enjoined] kindness to parents.﴾
  5. In doing benevolence to parents, their being Muslim is not a precondition. ﴿kindness to parents.﴾
  6. Benevolence to parents, there's no difference between the two of them. ﴿kindness to parents.﴾
  7. We should do benevolence to parents directly and with our own hands. ﴿kindness to parents.﴾
  8. Benevolence is higher than charity and includes affection, etiquette, education, consultation, obedience, gratitude, care, and so forth. ﴿kindness to parents.﴾
  9. Doing benevolence to parents has no limit. ﴿kindness to parents.﴾ (Unlike to the poor until he is satisfied, and *jihad* until sedition is removed, and fasting until breaking ones fast.)
  10. The Quran's enjoining to do benevolence is addressed to children not the parents, ﴿kindness to parents.﴾ because parents do not need enjoining and naturally do good to

their children.

11. The more the parents' physical and psychological needs, the more necessary to do benevolence to them. ﴿they reach old age at your side﴾
12. We should not take the old parents to the nursing houses; rather, we should keep them with ourselves. ﴿at your side﴾
13. There's both need for benevolence and noble words. (Second to benevolence, using noble words is the most important way to treat parents). ﴿Kindness... speak to them noble words﴾
14. There is no mutual precondition for benevolence to the parents and using noble words. That is, even if they do not treat you with nobleness, you should talk to them with noble words. ﴿And speak to them noble words﴾
15. In whatever condition the child is, he should be humble and not to show off his excellences to his parents. ﴿Lower the wing of humility to them﴾
16. Humbleness before parents should be out of affection and love, rather than retention for appropriating their properties. ﴿Lower the wing... out of mercy﴾
17. The child should both be humble to his parents and ask Allah mercy for them. ﴿Lower... and say, "My Lord! Have mercy on them,﴾
18. The child's prayer for parents is fulfilled; otherwise Allah would not have enjoined prayer for them. ﴿and say, "My Lord! Have mercy on them...﴾
19. Prayer for parents is Allah's command and a sign for

- gratitude to them. ﴿say, "My Lord! Have mercy on them...﴾
20. Divine Mercy is the compensation of the parents' efforts in bringing up children. it sounds that Allah says to the children: do not withhold your mercy, and ask for Allah's help because serving their rights is out of your ability. ﴿"My Lord! Have mercy on them, just as they reared me﴾
21. Do not forget your past, the hardships of your infancy and childhood that are imposed on your parents. ﴿just as they reared me when I was [a] small [child]!"﴾
22. The parents should bring up their children on the basis of affection. ﴿Have mercy on them, just as they reared me﴾
23. One must express his thanks and appreciation to one's trainers. ﴿Have mercy on them, just as they reared me﴾

### ❖ Midnight Prayer

﴿And keep vigil for a part of the night, as a supererogatory [devotion] for you. It may be that your Lord will raise you to a praiseworthy station.﴾ (Q. 17: 79)

❏ *Hajūd* means sleeping and *tahajjud* means go without sleeping by worshiping.

❏ Midnight prayer is among the highly rewarded prayers; it is quoted in Sūrat al-Muzzammil and al-Muddaththir: ﴿Stand vigil through the night, except a little﴾ and over thirty excellences have been enumerated for midnight prayer, some of which are referred to as follows

- All the prophets performed midnight prayer. Midnight



prayer is the secret of body's health and luminosity of grave. Midnight prayer is the effective in morality, sustenance, removal of sorrow, paying off one's debt, and the light of the eyes.<sup>1</sup>

- Midnight prayer would efface sins of the day and is the light of the Resurrection Day.<sup>2</sup>
- Imam Ṣādiq (A.S.) said, The reward for midnight prayer is so much that Allah says, ﴿No one knows what has been kept hidden for them of comfort as a reward for what they used to do.﴾<sup>3</sup>
- Imam Ṣādiq (A.S.) said, "The honor of the faithful is midnight prayer, and his dignity is not hurting and harming people."
- Abū Dhar enjoined people beside the Ka'ba to perform two *rak'as* of prayer at the dead of night to deliver for the horror and loneliness of the grave.
- Desperate is the one who is deprived of the midnight prayer.
- The best of you is the one gives food to people, say *salām* overtly, and perform prayer when people are asleep.
- Three things were incumbent upon the Holy Prophet

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<sup>1</sup> *Safīnat al-Biḥār*.

<sup>2</sup> *Biḥār*, vol. 84, p. 140.

<sup>3</sup> Q. 32: 17.

(S.A.W.A.) and preferable to others: midnight prayer, brushing teeth, and rising early.<sup>1</sup>

- There is grandeur hidden in the word “*maqāman*” (because of its nunnation *-tanwīn*) and it is related traditions that “a praiseworthy station” is the very intercession.<sup>2</sup>
- Imam Ali (A.S.) Said, “Man’s sins and evil acts and conducts would lead to his deprivation of midnight prayer.”<sup>3</sup>
- Allah has sworn to all parts of time; for instance: ﴿by the dawn﴾<sup>4</sup>, by the morning﴾<sup>5</sup>, by daylight﴾<sup>6</sup>, by evening. But He has sworn by the Dawn for 3 times. For instance: ﴿by the night as it depart﴾<sup>7</sup>, ﴿by the night as it approaches﴾<sup>8</sup>, ﴿by the night when it recedes﴾<sup>9</sup>, away means swear to the night when it fades away. And the two verses were revealed about asking for Allah's pardon at dawn: ﴿and at dawns they would plead for

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1 *Tafsīr-i Furqān*.

2 *Tafsīr-i Nūr al-Thaqalayn*.

3 *Biḥār*, vol. 87, p. 145.

4 Q. 89: 1.

5 Q. 74: 34.

6 Q. 91: 3.

7 Q. 89: 4.

8 Q. 81: 17.

9 Q. 74: 33.

forgiveness﴾<sup>1</sup>, ﴿pleading [Allah's] forgiveness at dawns﴾<sup>2</sup>.

### ✦ Repentance in the Qur'an

﴿barring those who repent, believe, and act righteously. Such will enter Paradise, and they will not be wronged in the least.﴾ (Q. 19: 60)

□ Normally, the Holy Qur'an brings the statements "accepting those who repent" or "accept the one who repents" following the verses of punishment to say that true correction and improvement is not closed on anyone.

- Repentance is obligatory because it is Allah's command. ﴿Repent to Allah﴾<sup>3</sup>
- Acceptance of real repentance is certain because one cannot believe that He would not accept when they repent by His command. ﴿It is He who accepts the repentance of His servants﴾<sup>4</sup>, ﴿Indeed, He is the All-clement, the All-merciful.﴾<sup>5</sup>
- Allah both accepts repentance and loves the ones who repent a lot. ﴿Allah loves the penitent﴾<sup>6</sup>
- Repentance has to be along with good action and compensation of sins: ﴿whoever repents and acts

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1 Q. 51: 18.

2 Q. 3: 17.

3 Q. 66: 8.

4 Q. 42: 25.

5 Q. 2: 37.

6 Q. 2: 222.

righteously﴾<sup>1</sup>, ﴿repents after that and reforms﴾<sup>2</sup>, ﴿repent, make amends, and clarify﴾<sup>3</sup>

- Repentance is the secret to Salvation. ﴿Rally to Allah in repentance, O faithful, so that you may be felicitous.﴾<sup>4</sup>
- Repentance is a means for replacing misdeeds with good deeds. ﴿excepting those who repent, attain faith, and act righteously. For such, Allah will replace their misdeeds with good deeds.﴾<sup>5</sup>
- Repentance causes precipitation of rain. ﴿turn to Him penitently: He will send copious rains for you﴾<sup>6</sup>
- Repentance causes good sustenance. ﴿turn to Him penitently. He will provide you with a good provision﴾<sup>7</sup>
- Repentance is not accepted when seeing death throes and punishment. ﴿when death approaches any of them, he says, "I repent now".﴾<sup>8</sup>
- Besides acceptance of repentance, Allah has special favor as well: ﴿Indeed He is the All-clement, the All-

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1 Q. 25: 71.

2 Q. 6: 54.

3 Q. 2: 160.

4 Q. 24: 31.

5 Q. 25: 70.

6 Q. 11: 52.

7 Q. 11: 3.

8 Q. 4: 18.

merciful.﴾<sup>1</sup>, ﴿then repents after that and reforms, He is indeed all-forgiving, all-merciful﴾<sup>2</sup>, ﴿Then He turned clemently to them, indeed He is most kind and merciful to them﴾<sup>3</sup>, ﴿barring those who repent, believe, and act righteously. Such will enter paradise﴾<sup>4</sup>, ﴿then turn to Him penitently. My Lord is indeed all-merciful, all-affectionate﴾<sup>5</sup> As in these verses, Divine mercy, kindness, and affection are referred to alongside the issue of repentance.

- The Qur'an has considered abandoning repentance as injustice and destruction: ﴿And whoever is not penitent such are the wrongdoers.﴾<sup>6</sup>, ﴿then do not repent, for them there is the punishment of hell,﴾<sup>7</sup>

### ❖ The Heart of the Faithful and the Heart of the Faithless

﴿He said, "My Lord! Open my breast for me. Make my affair easy for me. Remove the hitch from my tongue, [so that] they may understand my discourse. (Q. 20: 25-28)

□ The heart of the faithful and that of the faithless is each the station for a task, including:

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1 Q. 2: 37.

2 Q. 6: 54.

3 Q. 9: 117.

4 Q. 19: 60.

5 Q. 11: 90.

6 Q. 49: 11.

7 Q. 85: 10.

### The heart of the faithful

1. Life. ﴿he who was lifeless, then We gave him life﴾<sup>1</sup>
2. Healing. ﴿and heal the hearts of a faithful folk﴾<sup>2</sup>
3. Purity. ﴿whose hearts Allah has tested﴾<sup>3</sup>
4. Breath of chest. ﴿My Lord! Open my breast for me﴾<sup>4</sup>
5. Guidance. ﴿Whoever has faith in Allah, He guides his heart﴾<sup>5</sup>
6. Faith. [For] such, He has written faith into their hearts﴾<sup>6</sup>
7. Peace. ﴿composure into the hearts of the faithful﴾<sup>7</sup>
8. Intimacy. ﴿and united their hearts.﴾<sup>8</sup>
9. Feel at ease. ﴿The hearts find rest in Allah's remembrance﴾<sup>9</sup>

### The heart of the faithless

1. Sickness. ﴿there is a sickness in their hearts﴾<sup>10</sup>
2. Hardness of heart. ﴿made their hearts hard﴾<sup>11</sup>

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1 Q. 6: 122

2 Q. 9: 14.

3 Q. 49: 3.

4 Q. 20: 25.

5 Q. 64: 11.

6 Q. 58: 22.

7 Q. 48: 4.

8 Q. 8: 63.

9 Q. 13: 28.

10 Q. 2: 10.

11 Q. 5: 13.

3. Non-acceptance. ﴿Allah made their hearts swerve﴾<sup>1</sup>
4. Sealing. ﴿whose hearts Allah has set a seal﴾<sup>2</sup>
5. Rusted hearts. ﴿their hearts have been rusted﴾<sup>3</sup>
6. Veil. ﴿indeed We have cast veils on their hearts﴾<sup>4</sup>
7. Being locked up. ﴿or are there locks on the hearts?﴾<sup>5</sup>
8. Toughness. ﴿Allah has set a seal on their hearts﴾<sup>6</sup>
9. Regression and lack of understanding. ﴿Allah has turned aside their hearts﴾<sup>7</sup>

### ❖ Intercession and its Preconditions

﴿Intercession will not avail that day except from him whom the All-beneficent allows and approves of his word.﴾ (Q. 20: 109)

❧ Since denying intercession is opposed to the Qur'an and traditions and a source of disappointment for the sinful believers; and also unconditional acceptance of intercession emboldens the offenders and is against the Divine justice, the holy Qur'an has set forth some rules and regulations for intercession.

From the viewpoint of the Qur'an, intercession is a ray of hope for the sinful and a means for their communication with friends of Allah and following them.

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<sup>1</sup> Q. 61: 5.

<sup>2</sup> Q. 16: 108.

<sup>3</sup> Q. 83: 14.

<sup>4</sup> Q. 18: 58.

<sup>5</sup> Q. 47: 24.

<sup>6</sup> Q. 2: 7.

<sup>7</sup> Q. 9: 128.

Intercession is Allah's permission and those who enjoy intercession are those who are in the circle of monotheism, have sound logic and true beliefs, and their speech is accepted by Allah; that is, their two testimonies (*shahādāt*) are not situational, seasonal, reluctant, superficial, and based on derision and hypocrisy. It is in this case that if they are lacking in action, they will be favored by intercession.

That is why the Qur'an has considered intercession of the idols useless for the idolaters in this world and the Hereafter.

Intercession in the meaning of Jesus Christ's (A.S.) being sacrificed for cleansing the sins of his followers and the martyrdom of Imam Ḥusayn (A.S.) for the intercession of Shi'as is not acceptable, even though Imam Ḥusayn (A.S.) is among the great intercessors on the Resurrection day; however it is to be known that his objective of martyrdom has not been interceding for his followers.

✧ Imam Bāqir (A.S.) said about this verse, "The Prophet's (S.A.W.A.) intercession is only for those who are approved by Allah in action and speech and who have lived and died with the love of the Prophet's household (A.S.)."<sup>1</sup>

### ✧ Auditing on the Resurrection

﴿Mankind's reckoning has drawn near to them, yet they are disregardful in [their] obliviousness.﴾ (Q. 21: 1)

✧ What is implied from the verses is as follows:

1. All people are questioned. ﴿Let Us ask those to whom it

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<sup>1</sup> *Ta'wīl al-Āyāt*, 304.



was sent and let Us (also) ask the emissaries﴾<sup>1</sup>

2. All actions are taken into account. ﴿You shall (all) be questioned about whatever you have been doing﴾<sup>2</sup>
3. All the states are brought to account. ﴿whether you disclose what is on your minds, or hide it, Allah will bring you to account for it.﴾<sup>3</sup>
4. All human body's organs are questioned. ﴿your hearing, eyesight and vital organs will all be questioned concerning it.﴾<sup>4</sup>
5. Divine blessings are questioned about. ﴿Then, that day, you will surely be questioned concerning the blessing.﴾<sup>5</sup>
6. All actions, wherever they are and whatever amount, will be brought forth. ﴿if there existed the weight of a mustard seed, and it lay in some boulder﴾<sup>6</sup>

In the first question, one will be asked about prayer, and important matters such as youth, life, the way income is gained and spent, and especially leadership and *Wilāya* will be dealt with; and it suffices to say that Allah Himself will be the Reckoner. ﴿We suffice as reckoners.﴾<sup>7</sup>

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1 Q. 7: 6.

2 Q. 16: 93.

3 Q. 2: 284.

4 Q. 17: 36.

5 Q. 102: 8.

6 Q. 31: 16.

7 Q. 21: 47.

### ✦ The Felicitous

﴿Certainly, the faithful have attained salvation, those who are humble in their prayers.﴾ (Q. 23: 1-2)

In the Qur'an the people and groups attained salvation are introduced:

Worshippers. ﴿and worship your Lord, and do good, so that you may be felicitous.﴾<sup>1</sup>

Those whose deeds are valuable and weigh heavy. ﴿As for those whose deeds weigh heavy in the scales, it is they who are the felicitous.﴾<sup>2</sup>

Those who keep away from miserliness. ﴿And those who are saved from their own greed it is they who are the felicitous.﴾<sup>3</sup>

The party of Allah. ﴿Truly it is the Party of Allah that are indeed felicitous.﴾<sup>4</sup>

Those who remember Allah greatly. ﴿and remember Allah greatly so that you may be felicitous.﴾<sup>5</sup>

The God-wary. ﴿So be wary of Allah, O you who possess intellect, so that you may be felicitous!﴾<sup>6</sup>

The *mujahids*. ﴿and wage *jihad* in His way, so that you may be felicitous.﴾<sup>7</sup>

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1 Q. 22: 77.

2 Q. 7: 8.

3 Q. 59: 8.

4 Q. 58: 22.

5 Q. 8: 45.

6 Q. 5: 100.

7 Q. 5: 35.

The repentant. ﴿Rally to Allah in repentance, O faithful, so that you may be felicitous.﴾<sup>1</sup>

### ✦ Evils of Adultery

﴿As for the adulteress and the adulterer, strike each of them a hundred lashes, and let not pity for them overcome you in Allah's law, if you believe in Allah and the Last Day, and let their punishment be witnessed by a group of the faithful.﴾ (Q. 24: 2)

Some evils of adultery are stated in one Imam Riḍā's (A.S.) sayings, included among them are:

1. Committing murder by abortion.
  2. Disruption of familial and kinship order.
  3. Abandonment of bringing up children.
  4. Effacement of heritage standards.<sup>2</sup>
- Imam Ali (A.S.) considered abandoning adultery as a cause for consolidation of family and abandoning pederasty a cause for preservation of progeny.<sup>3</sup>
  - The Holy Prophet (S.A.W.A.) said, "Adultery has worldly and otherworldly detriments:

As for the worldly: termination of one's luminosity and beauty; early death; and interruption of sustenance.

And the otherworldly: helplessness at the Resurrection reckoning; Allah's wrath; and eternal Hellfire."<sup>4</sup>

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<sup>1</sup> Q. 24: 31.

<sup>2</sup> *Biḥār*, vol. 79, p. 27.

<sup>3</sup> *Nahj al-Balāgha*, maxim 252.

<sup>4</sup> *Biḥār*, vol. 77, p. 58.

- It is related from the Prophet (S.A.W.A.), “When adultery increases, sudden death will also increase.”<sup>1</sup>
- Do not commit adultery so that your spouses do not commit adultery either. Whoever violates other people’s chastity, his chastity will be violated, too. You will be treated the same way you treat others.

Do not be neglectful of the recompense of your actions;

Wheat grows from wheat and barley from barley.

- There are four things that if one of them is in a house that house will be destroyed and it lacks blessing: 1. Treachery, 2. Theft, 3. Drinking wine, 4. Adultery.
- Imam Ṣādiq (A.S.) said, “Whenever people commit four sins, they will be afflicted with four calamities:
  1. When adultery prevails, earthquake will happen.
  2. When people do not pay *zakaat*, beast of burden will perish.
  3. When judgment of the judiciary officials is unfair, no rain would fall.
  4. When there is perfidy, the faithless will dominate over the Muslims.”<sup>2</sup>

### ❖ Look and Manners of Looking

﴿Tell the faithful men to cast down their looks and to guard their private parts. That is more decent for them. Allah is indeed

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<sup>1</sup> *Bihār*, vol. 73, p. 372.

<sup>2</sup> *Bihār*, vol. 76, p. 21.

well aware of what they do. ﴿﴾ (Q. 24: 30)

Imam Ali said, "The first look is no problem; however; to prolong the look is objectionable because it causes temptation."<sup>1</sup>

- We read in a *hadith*, "All eyes are weeping on the Resurrection Day, except three eyes: the eye that weeps for fear of Allah; the eye that is closed on sins; and the eye that stays up in the way of Allah."<sup>2</sup>
- We read in Bukhārī's *Ṣaḥīḥ* that the Holy Prophet (S.A.W.A.) said, "Do not sit in the way of people. People said, 'We have to.' He said, 'Then, fulfill its rights.' They asked, 'What are its rights?' He said, 'Quitting voyeurism and annoying others, answering others' greeting, and bidding what is right and forbidding what is wrong'."
- The Prophet Jesus (A.S.) said, "Beware of looking at non-intimate (non-*maḥram*, strangers, not very near relative) as it would suffice planting the seed of lust in the heart."<sup>3</sup>
- Imam Ali (A.S.) said, "The eye would drag the heart behind." "Eye is the Satan's hook and withholding eyes is the best way for keeping away from lusts."<sup>4</sup>
- The Holy Prophet (S.A.W.A.) said, "Look is an arrow of Satan's poisonous arrows that whoever withhold his eye Allah would grant him such a faith that he would feel its

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1 *Tafsīr-i Kanz al-Daqa'iq*.

2 Ibid.

3 *Tafsīr Rūḥ al-Bayān*.

4 *Ghurar al-ḥikam*.

sweetness in his heart.”<sup>1</sup>

- The Holy Prophet (S.A.W.A.) said, “Whoever fills up his eyes by sins, his eyes would be filled up with fire on the Resurrection Day, unless he repents.”<sup>2</sup>
- Imam Ṣādiq (A.S.) said about permissible look at a non-intimate woman, “Looking at her face, palms of hands, and feet, (but without lustfulness).”<sup>3</sup>

### ❖ Necessity of Preventing Indecency

﴿O you who have faith! Let your permission be sought by your slaves and those of you who have not reached puberty three times: before the dawn prayer, and when you put off your garments at noon, and after the night prayer. These are three times of privacy for you. Apart from these, it is not sinful of you or them to frequent one another [freely]. Thus does Allah clarify the signs for you, and Allah is all-knowing, all-wise.﴾ (Q. 24: 58)

▫ Taking a look at the verses of Sūrat al-Nūr, we would see that the policy of preventing indecency is hidden in these verses; for instance: punish the adulterer and the adulteress in public (verse 2); limit their marriage (verse 3); if someone accuses an honorable woman without bringing four witnesses, strike them eighty lashes (verse 4), there is a great punishment for those who accused the Prophet's wife (verse 11), if you hear a calumny, confront it (verse 12), there is a painful punishment for those who want indecency

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<sup>1</sup> *Bihār*, vol. 104, p. 38.

<sup>2</sup> *Bihār*, vol. 76, p. 336.

<sup>3</sup> *Tafsīr-i Kanz al-Daqa'iq*.

spread (verse 19), do not follow the Satan's steps (23), vicious words belong to vicious men and women (verse 26), do not enter houses other than yours until you have announced (your arrival) and if you are told: "Turn back," then do turn back (verse 27-28), the men and women should cast down their looks before non-intimate and not to stare (verse 30-31), women should not thump their feet to make known their hidden ornaments; marry off those who are single among you and do not be afraid of poverty (verse 31-32), and Allah says in this verse that during the times of the husband and the wife's privacy, even their children and slaves should not enter their room without seeking permission. Indeed, all these instructions are for prevention of indecency and premature puberty as well as preserving privacy, chastity, and honor.

▫ The messages implied from this verse are as follows: ﴿O you who have faith! Let your permission be sought﴾

1. The faithful parents are responsible for instructing religious precepts to their children.
2. The parents' sleeping place has to be separate and away from the children's eyes, otherwise there was no need for permission. ﴿Let your permission be sought﴾
3. Childhood and slavery is not an excuse for breaking into privacy of others. ﴿Let your permission be sought﴾
4. Man should dedicate sometime during the night and day to his wife and the children should not disturb. ﴿Let your permission be sought﴾
5. The children are also obligated. ﴿Let your permission be

- sought... those of you who have not reached puberty﴾
6. Islam is the religion of living and enjoys a perfect inclusiveness. It has plans and programs both for trifling issues such as the child's entering the parents' room (which is mentioned in the above verse) and the important issues like establishment of a global rule (mentioned in verse 55).
  7. The child should learn chastity from the home environment. ﴿Let your permission be sought﴾
  8. Training and instructing Islamic rules of manner should be started before puberty. ﴿those of you who have not reached puberty﴾
  9. At home one should put aside the work clothes and the outer clothes. ﴿when you put off your garments﴾
  10. Resting at noon and in between working hours is useful and appropriate. ﴿and when you put off your garments at noon﴾
  11. Time should be arranged in a Muslim's life according to the legal times of prayer. ﴿before the dawn prayer, - and after the night prayer.﴾
  12. All Divine ordinances are based on wisdom. ﴿all-knowing, all-wise.﴾

### ❖ Factors of Misguidance and Deviation

﴿On the day that He will muster them and those whom they worship besides Allah, He will say, "Was it you who led astray these servants of Mine, or did they themselves stray from the way?"﴾ (Q. 24: 17)



□ In the Qur'an, the factors of misguidance and deviations are introduced as follows:

1. Bad friend. ﴿Certainly he led me astray from the Reminder﴾<sup>1</sup>
2. Whimsical desires. ﴿and do not follow desire, or it will lead you astray from the way of Allah.﴾<sup>2</sup>
3. Deviated scholars. ﴿those who write the Book with their hands and then say, "This is from Allah,"﴾<sup>3</sup>
4. Misguided leaders. ﴿Pharaoh led his people astray﴾<sup>4</sup>
5. The Satan. Indeed he is an enemy, manifestly misguiding.﴾<sup>5</sup>
6. The misguiding majority. ﴿If you obey most of those on the earth, they will lead you astray from the way of Allah.﴾<sup>6</sup>
7. The misguided parents. ﴿We found our fathers following a creed and we are indeed following in their footsteps.﴾<sup>7</sup>

### ✦ How to Make Friends

﴿A day when the wrongdoer will bite his hands, saying, "I wish I had followed the Apostle's way! Woe to me! I wish I had not taken so and so as a friend! Certainly he led me astray from the Reminder after it had come to me, and Satan is a deserter of man".﴾ ( Q. 25: 27-29)

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1 Q. 25: 29.

2 Q. 38: 26.

3 Q. 2: 79.

4 Q. 20: 79.

5 Q. 28: 15.

6 Q. 6: 116.

7 Q. 43: 23.

❖ Islam has plenty of recommendation for friendship and selection of friends; having encouraged friendship with certain people and forbidden with certain others. Some of the sub-topics for “friend and friendship” are as follows:

The ways to know a friend; limits of friendship; cutting off friendship; motivations for friendship; manners of association with friends; and the friend's rights, for each one of which there are many verses and traditions and we point out just a few:

- If you are in doubt about getting to know someone, look at his friends and see what kind of people they are. “Look at his company.”<sup>1</sup>
- Loneliness is better than a bad friend.<sup>2</sup>
- The Prophet (S.A.W.A.) was asked, “Who is the best friend?” He said, “The one whose meeting reminds you of Allah, his speech increases your knowledge, and his conducts revive in you remembrance of the Resurrection.”<sup>3</sup>
- Imam Ali (A.S.) said, “When your power is gone, your real friends will be distinguished from your enemies.”<sup>4</sup>
- Imam Ali (A.S.) said, “A good friend is the best of relatives.”<sup>5</sup>

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1 *Biḥār*, vol. 74, p. 197.

2 *Biḥār*, vol. 77, p. 173.

3 *Tafsīr-i Qurṭabī*.

4 *Ghuṣṣat al-Ḥikam*.

5 *Ghuṣṣat al-Ḥikam*.

- It is related in a *hadith*, "Test your friend in terms of anger, *dirham*, *dinar*, and travel. If he passes these tests, he is a good friend."<sup>1</sup>

Similarly, friend and friendship is vastly mentioned in the poetry of the poets

And association with good friends has been highly recommended;

Your companion should be better than you,  
So that he would add up to your intellect and  
faith.

Companionship with bad friends is reproved; a bad friend is compared to a beautifully striped and speckled snake that has a deadly poison inside:

Escape from a bad companion as far as you can;  
A bad companion is worse than a bad snake.  
A bad snake would only sting you in body;  
A bad companion would strike you both in body  
and soul.

Or a bad companion is compared to a dark cloud that covers up the sun with all its greatness:

Do not sit with the bad, as their talk  
Would make you impure however pure you are.  
The sun with all its greatness  
Would be covered up with a piece of cloud.

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<sup>1</sup> *Biḥār*, vol. 74, p. 180.

### ❖ Oblivion of the Qur'an

﴿And the Apostle will say, "O my Lord! Indeed my people consigned this Qur'an to oblivion."﴾ (Q. 25: 30)

❑ This verse talks about the Prophet's (S.A.W.A.) complaint; and His Holiness does not curse as he is ﴿mercy to all the nations﴾.

❑ Imam Riḍā (A.S.) said, "The reason we recite the Qur'an in prayer is to bring it out of oblivion."<sup>1</sup>

❑ It is related in traditions, "Recite fifty verses of the Qur'an every day and your objectives should not be reaching the end of the verse; recite slowly and let your heart move with recitation of the Qur'an and when the seditions attack you like the dark night, take refuge in the Qur'an."<sup>2</sup>

❑ It occurred to me to quote the confession of some dignitaries about the oblivion of the Qur'an:

A. In his introduction to the interpretation of Sūrat al-Wāqī'a, Mullā Ṣadrā said, "I studied the books of the sages so much as I thought I was someone of importance; but as soon as I gained some insight, I found myself out of true knowledge. Late in my life I thought to engage in contemplation on the Qur'an and the traditions of Muhammad and his household (peace be upon them). I was reassured that my job had been baseless because during my life I had been in the shade rather than in light. My soul was set on fire and my heart

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<sup>1</sup> *Tafsīr-i Nūr al-Thaqalayn.*

<sup>2</sup> *Tafsīr-i Nūr al-Thaqalayn.*

was aflame out of grievance until Divine mercy came to my help and made me familiar with the mysteries of the Qur'an. I began interpreting the Qur'an and contemplating on it, knocked on the Revelation door, the doors were opened, curtained were raised, and I saw the angels telling me, ﴿Peace be to you! You are welcome! Enter it to remain [forever]﴾<sup>1</sup>﴾<sup>2</sup>

B. Fayḍ Kāshānī said, "I wrote books and treatises and did a lot of research but I did not find any remedy for my pain and water for my thirst in any of the sciences. I became frightened and escaped toward Allah and repented to Him until He guided me through deliberation on the Qur'an and *hadith*."<sup>3</sup>

C. Imam Khomeini (*ra*) expressed his regret in a speech for not spending all his life in the way of the Qur'an and enjoins the seminaries and universities to set the Qur'an in all its various dimensions as their highest goal in life lest they would regret their wasted youth at the end of their life.<sup>4</sup>

❧ *Hijr* includes separation (oblivion) with deeds, body, tongue, and heart.<sup>5</sup>

❧ The relation between man and the revealed books must be

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1 Q. 39: 73.

2 *Introduction to Sūrat al-Wāqī'a*.

3 *Risātat al-Inṣāf*.

4 *Ṣaḥīfa-yi Nūr*, vol. 20, p. 20.

5 *Mfradāt-i Rāqib*.

perpetual and in all fields, because the word *hijr* is used where there is a relation between man and the object.

Therefore, we should have a multilateral endeavor to take the Qur'an out of oblivion and set it as the practical and spiritual basis for all dimensions of our lives so that we may attract the Holy Beloved Prophet's approval.

❏ Not reciting the Qur'an, preference of Qur'an to non-Qur'an, not setting it as a basis, not contemplating on it, not instructing it to others, and not practicing it are among the clear examples of putting the Qur'an to oblivion. Even the person who learns the Qur'an but put it aside and does not look at it and is not committed to it, he is also putting the Qur'an into oblivion.<sup>1</sup>

### ❖ Aftermaths of Following Desires

﴿Have you seen him who has taken his desire to be his god? Is it your duty to watch over him (and defend and guide him)?﴾ (Q. 25: 43)

- Following desires is the origin of negligence. ﴿And Do not obey him whose heart We have made oblivious to Our remembrance, and who follows his own desires﴾<sup>2</sup>
- Following desires is the origin of faithlessness. ﴿those who do not believe in it and who follow their desires﴾<sup>3</sup>
- Following desires is the worst deviation. ﴿And who is

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<sup>1</sup> *Tafsīr al-Munīr*.

<sup>2</sup> Q. 18: 28.

<sup>3</sup> Q. 20: 16.

more astray than him who follows his desires﴾<sup>1</sup>

- Following desires prevents just judgment. ﴿So judge between people with justice, and do not follow desire﴾<sup>2</sup>
- Following desires is the origin of corruption. ﴿Had the Truth followed their desires, the heavens and the earth would have surely been corrupted﴾<sup>3</sup>
- Following desires is the origin of sorrows.
- Follower of desires does not have faith.
- Follower of desires is unwise.
- The beginning of calamities is following desires and creating innovations.
- Whims and vain desires make man blind and deaf and deprive him of the power to recognize the truth.
- The bravest people are those who overcome their desires.
- The Prophet (S.A.W.A.) said, "Whims are called so because they cast their followers down."<sup>4</sup>

### ❖ Reasons for Imam Ali, Amīr al-Mu'minīn's (A.S.) Silence

﴿He said, "I did that when I was astray. So I fled from you, as I

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<sup>1</sup> Q. 28: 50.

<sup>2</sup> Q. 38: 26.

<sup>3</sup> Q. 23: 71.

<sup>4</sup> A collection of *hadith* from *Mizān al-Hikma*.

was afraid of you. Then my Lord gave me judgment and made me one of the apostles.﴾ (Q. 26: 20-21)

The commander of the faithful Ali (A.S.) was asked, "Why did you not take your right back with sword after the demise of the Holy Prophet (S.A.W.A.), and why did you not fight with the caliphs before you as you fought with Ṭalḥa, Zubayr, and Mu'āwiya?" The Imam said, "Sometimes silence is essential. Did Abraham not say to people? ﴿I dissociate myself from you and whatever you invoke besides Allah.<sup>1</sup>﴾, Did Aaron not say? ﴿indeed this people thought me to be weak, and they were about to kill me<sup>2</sup>.﴾? Did Joseph not say? ﴿My Lord! The prison is dearer to me than to what they invite me<sup>3</sup>.﴾. Did the Holy Prophet not go to the cave of Thawr and I slept in his place in bed? Did Moses (A.S.) not say, ﴿So I fled from you, as I was afraid of you<sup>4</sup>.﴾? Did the Prophet Lot (A.S.) not say in the face of the demand of the sinful? ﴿If only I had the power to deter you, or could take refuge in a mighty support!﴾<sup>5</sup> Therefore other friends of Allah have also sometimes been forced to keep silent and isolated in some circumstances."

### ✦ Poetry and Poets

﴿As for the poets, [only] the perverse follow them. Have you

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1 Q. 19: 48.

2 Q. 7: 150.

3 Q. 12: 33.

4 Q. 26: 21.

5 Q. 11: 80; *Tafsīr-i Nūr al-Thaḳalayn*.



not regarded that they rove in every valley, and that they say what they do not do? ﴿Q. 26: 224-226﴾. Barring those who have faith, do righteous deeds, and remember Allah much often, and vindicate themselves after they have been wronged. And the wrongdoers will soon know at what goal they will end up. (Q. 26: 227)

□ We make some remarks about poetry and the poets according to the latter verses of this sūra:

- It is quoted from Bayḍāwī's *Tafsīr*, "Since the Pagan poems were mainly about images, description of beautiful women, love-making, and vain glories or backbiting and violating others' reputation, this verse was revealed." ﴿As for the poets, [only] the perverse follow them.﴾
- The difference between the sage and the poet is that the sage first takes the meanings into consideration and then uses the words but the poet first considers the form and the words and then states the meanings.<sup>1</sup>
- In traditions, the good poem that supports the truth is considered to be better than *jihad* with spear and is highly praised.<sup>2</sup>
- The Holy Apostle (S.A.W.A.) said, "Some statements are like sorcery and some poems are wisdom."<sup>3</sup>
- The Prophet (S.A.W.A.) said to a devoted poet called

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<sup>1</sup> Dehkhoda Dictionary.

<sup>2</sup> *Tafsīr-i Kanz al-Daqa'iq*.

<sup>3</sup> *Tafsīr al-Munīr*.

Ḥassān, "The Holy Ghost is with you."<sup>1</sup>

- In one of his travels, the Prophet summoned Ḥassān to recite poems. He recited and the Prophet (S.A.W.A.) listened. His Holiness ordered to set a special station for Ḥassān in the mosque.<sup>2</sup>
- Imam Ṣādiq (A.S.) would say to his companions, "Make your children familiar with (Sufyān b. Maṣ'ab) 'Abdī's poems as he is a good and devoted poet."<sup>3</sup>
- Imam Ṣādiq (A.S.) said, "Whoever writes a couplet for our rightfulness, Allah would grant him a house in Paradise."<sup>4</sup>
- Imam Ṣādiq (A.S.) said, "Reading poetry is detestable for a fasting person and the one who is in the precinct of the Sanctuary [Ka'ba] and also reading poems on Friday eve and day is detestable."<sup>5</sup>
- We read in traditions, "The truest poem in Paganism is the following:  
     Know that everything except Allah is false  
     And every blessing would sooner or later perish."<sup>6</sup>
- It is related in traditions, As soon as the verse ﴿As for the

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1 *Tafsīr-i Kanz al-Daqa'iq.*

2 *Tafsīr-i Rūḥ al-Ma'ānī.*

3 *Tafsīr-i Kanz al-Daqa'iq.*

4 *Biḥār*, vol. 79, p. 291.

5 *Wasā'il*, vol. 7, p. 121.

6 *Tafsīr-i Mawāhib al-'Illiyā.*

poets, [only] the perverse follow them...﴾ was revealed a group of Muslim poets got worried and went to the Prophet (S.A.W.A.). His Holiness said, "The faithful wages *jihad* with his sword and tongue."<sup>1</sup>

### ❖ Special Divine Teachings

﴿Certainly We gave David and Solomon knowledge, and they said, "All praise belongs to Allah, who granted us an advantage over many of His faithful servants.﴾" (Q. 26: 15)

Allah has bestowed special knowledge on specific people and has recalled them, including:

1. Adam, the knowledge of all things. ﴿And He taught Adam the Names, all of them﴾<sup>2</sup>
2. Khidr, esoteric knowledge. ﴿May I follow you for the purpose that you teach me﴾<sup>3</sup>
3. Joseph, knowledge of dream interpretation. ﴿my Lord has taught me﴾<sup>4</sup>
4. David, knowledge of making coats of mail. ﴿We taught him the making of coats of mail﴾<sup>5</sup>
5. Solomon, the knowledge of birds' language. ﴿We have been taught the speech of the birds.﴾<sup>6</sup>

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1 *Tafsīr-i Manhaj al-Ṣādiqīn*.

2 Q. 2: 31.

3 Q. 18: 66.

4 Q. 12: 37.

5 Q. 21: 80.

6 Q. 27: 16.

6. Solomon's assistant. The knowledge by which he brings the royal throne from one land to another. ﴿The one who had knowledge of the Book said﴾<sup>1</sup>
7. Saul. Military sciences. ﴿and enhanced him vastly in knowledge and physique﴾<sup>2</sup>
8. The Holy Apostle and other prophets. Knowledge of the Unseen. ﴿He does not disclose His Unseen to anyone, except to an apostle He approves of.﴾<sup>3</sup>

### ✦ Manners of Islamic Management

﴿Whereat he smiled, amused at its words, and he said, "My Lord! Inspire me to give thanks for Your blessing with which You have blessed me and my parents, and that I may do righteous deeds which may please You, and admit me, by Your mercy, among Your righteous servants."﴾ (Q. 27: 19)

1. One of the principles and preconditions of leadership and management is open-heartedness. The Prophet Solomon hears the statement ﴿they are unaware﴾ from an ant but he ignores it and smiles. ﴿Whereat he smiled﴾
2. You should hear and welcome the truth, whoever it is from. (Solomon approved of the ant's words) ﴿Whereat he smiled﴾ Openness to criticism is a value.
3. Allah takes His friends under His own special training. ﴿they are unaware – Whereat he smiled﴾ Allah entangles

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<sup>1</sup> Q. 27: 40.

<sup>2</sup> Q. 2: 247.

<sup>3</sup> Q. 72: 27-28.

Solomon with all his status and kingship in the words of an ant, whereby to create balance in him.

4. We should be happy and joyful only when even the ants are hopeful of our justice. ﴿they are unaware – Whereat he smiled﴾
5. The prophets' laughter is smile not boisterous laugh. Solomon smiled whereas he was made to laugh. ﴿Whereat he smiled, amused﴾
6. Solomon understood the words of the ant and paid attention to his subordinates. ﴿at its words﴾
7. Supplication is not just for the time of distress; the prophets would supplicate while at the peak of power. ﴿My Lord!﴾
8. We should ask success in thanksgiving from Allah. ﴿My Lord! Inspire me to give thanks﴾
9. One should be thankful for the blessings given to him so far and as of the future responsibilities undertake doing pious acts, attracting Allah's pleasure, and joining the good people. ﴿to give thanks ... do righteous deeds﴾
10. Children should also be thankful both for the blessings Allah has given to them and the blessings He has given to their parents. ﴿blessed me and my parents﴾
11. Thankfulness to Allah is not merely with tongue, pious acts, and proper use of blessings is also thankfulness to Allah. ﴿to give thanks ... do righteous deeds﴾
12. Solomon with all his large army and powerful sovereignty and his knowledge of the creatures' languages is still thinking of righteous deeds, and not of pleasures and

- expansion of power and honor. ﴿do righteous deeds﴾
13. The rulers' supplication and endeavor must be for the sake of good deeds. ﴿do righteous deeds﴾
  14. Work and endeavor is good provided that it pleases Allah. ﴿which may please You﴾
  15. A good work is valuable so long as it attracts Allah's pleasure, and not only people's pleasure. ﴿righteous deeds which may please You﴾
  16. The highest goal in the rule of the pious is Allah's pleasure. ﴿which may please You﴾
  17. Even the prophets need Divine assistance. ﴿inspire me... and admit me﴾
  18. Living in a pious society is a value not living among the impious people, and as such, for welfare, income, or pleasure. ﴿and admit me... among Your righteous servants﴾
  19. Do not consider your present possibilities and power as a sign of achieving Divine mercy and pray for your growth and sublimation. ﴿and admit me﴾
  20. Man's possibilities are not the outcome of his work; rather, they are originated from Divine mercy. ﴿by Your mercy﴾
  21. Everybody should resort to Divine mercy, even the prophets. ﴿by Your mercy﴾
  22. Individualistic action, forbidden. ﴿and admit me, by Your mercy, among Your righteous servants﴾

### ✦ Root of Faith in Allah

﴿Is He who answers the call of the distressed [person] when he invokes Him and removes his distress, and makes you the earth's successors...? What! Is there a god besides Allah? Little is the admonition that you take. (Q. 27: 62)

✧ Root of faith in Allah is intellect and disposition; but materialists say: root of faith in Allah is fear. That is, since man sees himself disabled in the face of accidents, when a bitter accident happens, he imagines a power in his mind and appeals to it. Therefore, the materialists regard faith as born out of fear; but their fault is that they do not distinguish the difference between going toward Allah and the principle of faith in Allah. For instance, when seeing a dog and feeling endangered they go pick up a stone; but can it be said that the appearance of stone is because of the dog? Similarly, when desperate and frightened, we go toward Allah. Can it be said that the principle of faith in Allah is born out of fear?

Besides, if the origin of faith is fear, then whoever is more fearful is more faithful. Whereas, the real faithful have been the most courageous of their own era and man must not have any fear when he has no faith whereas when we have no fear approve Allah due to our intellect and disposition. In fact, fear and anxiety would raise the curtain of negligence and draw our attention to Allah; therefore, whenever the deniers of Allah are sitting on an airplane or a ship and hear the news that it is going to crash or be drown and make sure that no power would come to their help, they are hopeful of a redeeming power deep in their soul. At

that moment, they set their heart on a single point and an unseen power, which is the Almighty Allah.

### ❖ Misconception of the Prophet's Pilgrimage

﴿Indeed you cannot make the dead hear, nor can you make the deaf hear the call when they turn their backs [upon you].﴾ (Q. 27: 80)

We read in *Tafsīr-i Nimūna*:<sup>1</sup> The Wahhābī sect made the verse ﴿Indeed you cannot make the dead hear﴾ a pretext for their deviated thinking and said, “The Holy Prophet has departed from the world and does not hear any words; therefore it does not make a sense to take a pilgrimage to him and address some words to him. The answer of the above mentioned sect is that the verse is intended to express a brief simile; like the simile of the heart of the cruel-hearted to stone in terms of non-impressionability, ﴿your hearts ... are like stones﴾<sup>2</sup> not that their heart is like stone in every aspect; because the Qur'an has approved the purgatorial life for the martyrs and there are traditions about it narrated by the Sunnīs and Shī'as:

1. Muhammad b. 'Abd al-Wahhāb says in his *Al-Hadiyyat al-Saniyya*, page 41, “After his life, the Prophet has a purgatorial life, which is better than the life of the martyrs and hears the greetings of those who greet him.”
2. It is frequently related both in Sunnī and Shī'a books that the Prophet (S.A.W.A.) and the Imams (A.S.) hear the

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<sup>1</sup> *Tafsīr-i Nimūna*, vol. 15, p. 543.

<sup>2</sup> Q. 2: 74.



words of those who greet them from near and far and they answer them and even people's deeds are presented to them.”<sup>1</sup>

3. We have ourselves witnessed thousands of examples of materialization of the people's very appealing and requests.
4. We read in the *hadith* that the Apostle of Allah (S.A.W.A.) conversed with the infidels killed in the battle of Badr and when questioned by 'Umar, said, “By Allah in whose Hand lies Muhammad's soul, you are not more hearing than them.”<sup>2</sup>
5. At the end of the battle of Jamal, Imam Ali said to have the corpse of Ka'b b. Sūr sit up and then told his dead body, “Woe be to you that knowledge and scholarship did not give you any benefit, the Satan misguided you, and sent you to *Hell*!”<sup>3</sup>

### ✦ The Importance of Marriage

✦ He said, “Indeed I desire to marry you to one of these two daughters of mine, on condition that you hire yourself to me for eight years. And if you complete ten, that will be up to you, and I do not want to be hard on you. God willing, you will find me to be one of the righteous.” (Q. 28: 27)

We read traditions that marriage is preservation of half of faith. Two *rak'as* of prayer performed by someone who is married is

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1 *Kashf al-Irtiyāb*, p. 109.

2 Bukhārī, *Ṣaḥīḥ*, vol. 5, p.97.

3 Ibn Abī al-Ḥadīd in *Sharḥ Nahj al-Balāgha*; vol. 1, p. 248.

better than seventy *rak'as* of prayer performed by unmarried people. Married people's sleep is better than the fasting of unmarried awake people.<sup>1</sup>

Indeed, contrary to those who consider marriage as a factor of poverty, the Apostle of Allah (S.A.W.A.) said, "Marriage increases sustenance."

He further said, "Whoever fails to get married out of fear of poverty is not one of us and is doubtful of Allah."<sup>2</sup>

We read in traditions that, "The one who undertakes to marry off his brothers in faith, will be especially favored by Allah on the Resurrection Day."<sup>3</sup>

The Qur'an has emphatically recommended marriage ﴿Marry off those who are single among you, and the upright among your male and female slaves. If they are poor, Allah will enrich them out of His grace, and Allah is all-bounteous, all-knowing.﴾<sup>4</sup>

Marriage is a means for consolation.<sup>5</sup> By marriage, families get closer to one another, hearts would become more compassionate, and the ground for training a pure generation and the spirit of cooperation will be provided.<sup>6</sup>

We read in traditions, "Make haste for marriage; when a girl's time for marriage has come it is like a ripened fruit that if it is not

1 *Mizān al-Hikma*.

2 Ibid.

3 *Kāfi*, vol. 5, p. 331.

4 Q. 24: 32

5 Q. 30: 21.

6 *Mizān al-Hikma*.

picked off the tree it will rot.”<sup>1</sup>

### ✦ Criteria for Selecting Spouse

There are usually several criteria among people for selecting a spouse: wealth, beauty, and the lineage.

However, we read in a *hadith*, “In selecting a spouse, set her belief, thinking, and insight as the basis.”<sup>2</sup> We read in another *hadith*, “Many are the beauties that would lead to destruction and wealth that causes rebellion.”<sup>3</sup>

The Apostle of Allah said, “When someone comes to seek your daughter’s hand in marriage and you approve his faith and trustworthiness, do not reject him, otherwise you will be afflicted with a great distress and depravity.”<sup>4</sup>

Imam Ḥasan (A.S.) said to the person who asked him for advice for his daughter’s marriage, “Choose a God-wary son-in-law since if he loves your daughter, he would hold her dear and if he does not love her, he would not do her injustice due to his God-wariness.”<sup>5</sup>

We read in traditions, “Do not marry off your daughters to those who drink alcoholic drinks, who are bad-tempered, who do not have a sound mindset, and those who have grown in corrupt

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1 *Mizān al-Ḥikma*.

2 *Kanz al-‘Ummāl*, h. 466.2.

3 *Mizān al-Ḥikma*.

4 *Bihār*, vol. 103, p. 372.

5 *Makārim al-Akhḫlāq*, vol. 1, p. 446.

families.”<sup>1</sup>

It should be said that marriage is of two kinds: permanent and temporary, for both of which there are specific recommendations and instructions in the Qur'an and Islamic traditions. However, permanent marriage, due to certain illogical customs, the fault findings of some of the relatives, demands of the couples' families and lengthy wishes has turned into a dilemma and an arduous path and temporary marriage has been counted so indecent and undesirable that prostitution has replaced it.

### ❖ **Arrogance and the Arrogant**

﴿He and his hosts acted arrogantly in the land unduly, and thought they would not be brought back to Us.﴾ (Q. 28: 39)

- Over history, there have been arrogant people who regarded themselves as the central part of everything. In this Sūra, Pharaoh said, ﴿I do not know of any god that you may have other than me.﴾ and when the sorcerers professed faith in Moses, Pharaoh said, ﴿Do you profess faith in Him before I may permit you?﴾ Pharaoh expects that no one should have any opinion without his permission. Similarly, today there are Pharaohs and superpowers that want to know themselves as central part of the world's politics and economy.
- To display their power, the arrogant sometimes ruin a

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<sup>1</sup> *Mizān al-Hikma*.

person, a group, or a country or favor them; like Nimrud who told the Prophet Abraham ﴿I (too) give life and bring death!﴾<sup>1</sup> That is, the life and death of these people is in my hand; I will kill or set free anyone I wish.

- The arrogant sometimes would flaunt their gaudy and luxurious material property to people; like when, ﴿Pharaoh proclaimed to his people, saying, ‘O my people! Do not the kingdom of Egypt and these rivers that run at my feet belong to me? Do you not perceive?﴾<sup>2</sup>
- The arrogant sometimes would threaten people to surrender. Pharaoh said to the sorcerers who professed faith in Moses, ﴿Surely I will cut off your hands and feet on opposite sides﴾<sup>3</sup>
- The arrogant sometimes would seduce the simpleton by stratagems and showing off. Korah (Qārūn) used to walk in the marketplace in such finery that made the worldly-minded people dreamily sigh and say they wished they too had been given what Korah had been given to.<sup>4</sup>
- The arrogant sometimes would try to buy off people's brains and thoughts by allurements. Pharaoh said to the sorcerers, “If you ruin the Moses' reputation I will give you great reward and you shall be among those near to

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1 Q. 2: 258.

2 Q. 43: 51.

3 Q. 7: 124.

4 Q. 28: 79.

me.”<sup>1</sup>

- The arrogant sometimes would make hearts tremble with their travels. The Qur'an says, ﴿Never be misled by the bustle of the faithless in the towns.﴾<sup>2</sup>
- The arrogant sometimes would start psychological war by humiliating others, unduly accusing the proponents of the prophets, and calling them the riffraff and rascal.<sup>3</sup>
- The arrogant sometimes would allure people by erecting high rise buildings. Pharaoh said to his vizier, ﴿Build me a tower so that I may reach the routes... and take a look at the God of Moses!﴾<sup>4</sup>

Indeed, how lively is the Qur'an in delineating the evil temperament and conduct of the arrogant that is so closely comparable to our present era.

### ✦ The World from the Qur'an's Perspective

﴿Whatever things you have been given are only the wares of the life of this world and its glitter, and what is with Allah is better and more lasting. Will you not apply reason?﴾ (Q. 28: 60)

▫ Various interpretations of the world and life of the world have been mentioned in the Qur'an and people are warned against approaching it and being deceived by it. Following are some examples:

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1 Q. 7: 114.

2 Q. 3: 169.

3 Q. 26: 111.

4 Q. 40: 37.

- The world is transitory. ﴿transitory wares of the life of this world.﴾<sup>1</sup>
- The world is a plaything. ﴿The life of the world is nothing but play and diversion,﴾<sup>2</sup>
- The world is insignificant. ﴿But the wares of the life of this world compared with the Hereafter are but insignificant.﴾<sup>3</sup>
- Worldly life of this world is a source of delusion. ﴿The life of this world is nothing but the wares of delusion.﴾<sup>4</sup>
- ﴿Worldly life has been glamorized for the faithless.﴾<sup>5</sup>
- ﴿Wealth and children are an adornment of the life of the world.﴾<sup>6</sup>
- The world is a (flower) bud that will not blossom for anyone. ﴿the blossoming of the life of this world.﴾<sup>7</sup>
- Why do you sell the Hereafter for the worldly life? ﴿They ... bought the life of this world for the Hereafter;﴾<sup>8</sup>
- Why are you pleased with the small and limited world?

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1 Q. 4: 94.

2 Q. 6: 32.

3 Q. 9: 38.

4 Q. 3: 185.

5 Q. 2: 212.

6 Q. 18: 46.

7 Q. 20: 131.

8 Q. 2: 86.

﴿Are you pleased with the life of this world?﴾<sup>1</sup>

- Why do you rejoice in the small and fleeting world?  
﴿They rejoice in the life of this world,﴾<sup>2</sup>
- Why do you prefer the world to the Hereafter? ﴿Those who love the life of the world more than the Hereafter﴾<sup>3</sup>
- Why do you stare at those provided with worldly gains?  
﴿Do not extend your glance toward what We have provided to certain groups of them﴾<sup>4</sup>
- Why do you think only of the world? ﴿avoid those who... desire nothing but the life of the world.﴾<sup>5</sup>
- Do the worldly-minded not know that their refuge is Hell? ﴿and preferred the life of this world, his refuge will indeed be Hell.﴾<sup>6</sup>

Of course all these warnings are for controlling the worldly-minded people and what is criticized in the traditions is worldliness, short-selling the hereafter, negligence, being worldly intoxicated, and failing to fulfill the poor's rights; however, if some people seek worldly gains in the framework of justice and are not forgetful of other perfections and the Hereafter and fulfill the rights of the deprived and do not do injustice in gaining the wares

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1 Q. 9: 38.

2 Q. 13: 26.

3 Q. 14: 3.

4 Q. 15: 88.

5 Q. 53: 29.

6 Q. 79: 38-39.



of the world and its consumption, such worldliness is indeed Divine grace and mercy.

### ✦ Prayer and Prevention

﴿Recite what has been revealed to you of the Book, and maintain the prayer. Indeed the prayer prevents indecencies and wrongs, and the remembrance of Allah is surely greater. And Allah knows whatever [deeds] you do.﴾ (Q. 29: 45)

Question: How does prayer prevents a person and a society from indecency and unlawful acts?

Answer: 1. The root of all unlawful acts is negligence and the Qur'an has considered a neglectful person in verse 179 of Sūrat al-A'raf worse than animals ﴿They are like cattle; rather they are more astray. It is they who are the heedless.﴾ and since prayer is remembrance of Allah and the best way to remove negligence, then it removes the ground for unlawful acts.

2. Performing prayer and having Divine tone prevents one from acquiring the tone of Satan. For example, when a person is wearing white clothes he does not like to sit in a dirty place.

3. Along with prayer there is usually recommendation for *zakat*, which releases the person from the enormity of miserliness and indifference to the deprived and the society from the enormity of poverty which is the ground for turning to unlawful acts.

4. prayer has rules and instructions, observance of each one of which would prevent man from many great sins, for instance:

- The precondition of lawfulness of the place and the clothes of the performer of prayer would prevent man

from violating other people's rights.

- Observing the precondition of purity of the ablution water, the place, clothes, and body of the performer of prayer would prevent the person from impurity and heedlessness.
- The precondition of sincerity would prevent man from the unlawful act of polytheism, hypocrisy, and pretension.
- The precondition of *qibla* would prevent man from the unlawful act of purposelessness and paying attention to diverse directions.
- Paying attention to decent covering in prayer would preserve man from the unlawful act of nakedness and impudence.
- Paying attention to the justice of the prayer leader would cause people keep away from debauchery and wrongdoing.
- Mass prayer would save man from seclusion.
- The rules and preconditions of mass prayer would revive many values including: popularity, not proceeding the leader, not falling behind in society, silence before the words of truth, order and discipline, valuing the God-wary people, keeping away from indecent racial, regional, and political tendencies, and being present in scene, abandoning each one of which is an unlawful act.
- The necessity of recitation of Sūrat al-Fātiha in every

prayer expresses human relation to the creator of the world ﴿Lord of all the worlds﴾, to gratitude, servitude, and humility before Him, ﴿You [alone] do we worship﴾, to trust in Him and seeking His help, ﴿and to You [alone] do we turn for help﴾, to the Infallible leaders and friends of Allah, ﴿those whom You have blessed﴾, to dissociation from the corrupt leaders, ﴿path of such as have not incurred Your wrath﴾, and his relation to other people of the society, ﴿do we worship... do we turn for help﴾ as negligence of each one of them is an unlawful act or paves the ground for such acts.

### ❖ Profane Singing (*ghinā*) and Music

﴿Among the people is he who buys diversionary talk that he may lead [people] astray from Allah's way without any knowledge, and he takes it in derision. For such there is a humiliating punishment.﴾ (Q. 31: 6)

From the Islamic point of view, the songs that suit the gatherings of sins and iniquities and instigate the faculties of lust are unlawful (haram); but if a song does not have the above iniquities, the renowned majority of jurists say it is permissible to listen.

Imam Bāqir (A.S.) said, “*Ghinā* is among the sins that Allah has promised fire for it”, then he recited this verse, ﴿Among the people is he who buys idle talk.﴾<sup>1</sup> Therefore, *ghinā* is among the major sins, because a major sin is one for which the Qur'an has

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<sup>1</sup> Q. 31: 6; *Kāfi*, vol. 6, p. 431.

promised punishment.

We read in Sūrat al-Ḥajj, ﴿and avoid false speech.﴾<sup>1</sup> Imam Ṣādiq (A.S.) said, “What is meant by false speech is singing and *ghinā*.”<sup>2</sup>

It related from Imam Ṣādiq and Imam Riḍā (A.S.) that one of the referents of ﴿*lahw al-ḥadīth*﴾ (idle talk) in Sūrat Luqmān is *ghinā*.

We read in traditions:<sup>3</sup>

- Ghinā promotes the spirit of hypocrisy and brings about poverty and wretchedness.
- The women singers, those who gave them wage, and those who spend that money are cursed just as teaching women to sing is haram.
- The house in which there is *ghinā* is not immune from painful tragedy, prayers are not answered there, and the angels do not enter there.<sup>4</sup>

### ✦ Destructive Effects of *ghinā*

1. Promotion of ethical corruption, distancing from the spirit of God-wariness, and turning to lustful desires and sins, to such an extent that the heads of Umayyad (with all their

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<sup>1</sup> Q. 22: 30.

<sup>2</sup> *Zūr* means false and deviation from the truth and *ghinā* is one of referents of falsehood.

<sup>3</sup> These traditions are quoted in chapters on the unlawfulness of *ghinā* in illicit professions and *ḥadīth* books.

<sup>4</sup> *Mizān al-Ḥikma*.

corruption) confess: *ghinā* reduces chastity and increases lustful desires, smashes personality and does to the person what wine does to him. Some people can enter themselves into a world of fantasy and indifference by way of drinking wine or injecting narcotics, and some others ignore their chivalry and enter a world of indifference through listening to a singer's vain and lustful songs.

2. Negligence of Allah, of responsibility, of the underprivileged, of future, of possibilities and capacities, or of one's carnal soul and Satan. Despite all the advancement in science and technology, the modern man is burning in a fire that originates from negligence. Indeed negligence of Allah would reduce man to the level of animals or even lower ﴿They are like cattle; rather they are more astray. It is they who are the neglectful.﴾<sup>1</sup> Today the colonialists use all the facilities and means, including promotion of vulgar music through media and waves to entertain and stupefy the youth for their colonial purposes.

3. The harmful effects of exciting and vulgar songs on the nervous system are not unknown to anyone. In a book called the effect of music on one's psyche and nerves some important remarks have been made of the unfortunate ending of the life of players of musical instruments and their infliction with different types of mental diseases, unexpected heart attacks, cardiovascular

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<sup>1</sup> Q. 7: 179.

diseases and undesirable intrigues, which are thought-provoking for the men of insight.<sup>1</sup>

Respected readers! Allah has created the word for man and the man for perfection, growth, and his spiritual intimacy. He placed the world of creation under our domination and made the angels administer our affairs. He sent down the prophets and the saints for our guidance and they followed their missions up to the verge of death and martyrdom. He made the angels prostrate before man, breathed Divine soul into man, and granted man the best of appearance and internal disposition, entrusted to him the capability to grow infinitively, equipped him with intellect, innate nature, and various kinds of talents and it was only after man's creation that Allah praised Himself, ﴿So blessed be Allah, the fairest of creators!﴾<sup>2</sup> Should this "most noble of all creatures", with all his material and spiritual advantages, place himself at the disposal of every person? Imam Kāzīm (A.S.) said, "Whatever voice that you listen to, you will be its slave." Is it not a pity that we become a slave to such and such a singer?!

Do you agree to record any voice on a cassette tape? Then, how come you record any voice on the tape of your brain? Life, thought, and brain are trusts that Allah has entrusted to us to spend in the ways that He Himself has specified and if we spend any of these trusts in ways other than the path of Allah, we have indeed betrayed that trust and we are accountable to it on the

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1 *Tafsīr-i Nimūna*, vol. 17, p. 19-27.

2 Q. 23: 14.

Resurrection Day.

The Qur'an explicitly says in Sūrat al-Isrā', ﴿Indeed the hearing, the eyesight, and the heart all of these are accountable.﴾<sup>1</sup> Indeed, man has to safeguard his eyes, ears, and heart and does not allow every calling enter it. We read in a *hadith*, "The heart is the sanctuary of Allah, do not let other than Allah into it."<sup>2</sup>

In order to remove tiredness and create delight, Islam has presented suitable and sound ways to us; it has enjoined us to travel, do sports, visit one another, pursue scholarly dialogues and exchange experience, have relation to the elite, and above all, connect to the Creator of the world of existence and practice His remembrance, which is the only comforter of the hearts. Why then should we engage ourselves in pleasures that end up in meanness and Fire?

Imam Ali (A.S.) says, "There is no goodness in pleasures that lead to Hell."<sup>3</sup> "Whoever seeks pleasure through sins, Allah would debase him."<sup>4</sup>

### ❖ Luqmān the Sage

﴿Certainly We gave Luqmān wisdom, saying, "Give thanks to Allah; and whoever gives thanks, gives thanks only for his own sake. And whoever is ungrateful, [let him know that] Allah is indeed all-sufficient, all-laudable.﴾ (Q. 31: 12)

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<sup>1</sup> Q. 17: 36.

<sup>2</sup> *Biḥār*, vol. 67, p. 25.

<sup>3</sup> *Dīwān-i Imam Ali (A.S.)*, p. 204.

<sup>4</sup> *Ghurar al-Ḥikam*, 3565.

There is a discussion about Luqmān in *Al-Mizān*, a part of which is quoted as follows:

The Holy Prophet (S.A.W.A.) said, "Luqmān was not a prophet, but he was a servant who thought a lot and had a real belief in Allah. He loved Allah and Allah loved him too and granted him wisdom.

Imam Ṣādiq (A.S.) said, "Luqmān did not receive wisdom for the sake of property, beauty, and family; rather, he was pious, keen-sighted, prudent, and compassionate. If two people quarreled and became enemies to each other, he would reconcile between them.

Luqmān associated with scientists a lot. He struggled against his own desires.<sup>1</sup> He enjoyed a long life; he was contemporary to the Prophet David and a relative to the Prophet Job. He was given freedom to become a sage or a ruler, and he chose to be a sage.

Luqmān was asked, "How did you achieve this status?" He answered, "By trustworthiness, honesty, and silence about what was not related to me."<sup>2</sup>

Imam Ṣādiq (A.S.) said, "Luqmān was knowledgeable about the Heavenly leader of his time."<sup>3</sup>

Although Allah did not give him a Revealed book, He did give him its equivalent, that is, wisdom. One day Luqmān's master asked him to bring to him the best part of a sheep. Luqmān brought the tongue of the sheep. Another day he asked him to

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<sup>1</sup> *Tafsīr al-Mizān*.

<sup>2</sup> *Tafsīr-i Majma' al-Bayān*.

<sup>3</sup> *Tafsīr-i Nūr al-Thaqalayn*.



bring the worst part of the sheep. Luqmān again brought the tongue of the sheep. When his master asked him for the reason, he said, "If the tongue is used to talk in the way of Truth, it is the best part of the body, otherwise it is the worst."<sup>1</sup>

It suffices to say in greatness of Luqmān that Allah and his Apostle and the infallible (A.S.) Imams quoted his admonitions to others.

### ❖ Aspects of Luqmān's Admonition

- If you discipline yourself in childhood, you will benefit from it in your adulthood.
- Avoid laziness and lethargy, dedicate part of your life to learning; do not argue and dispute with the stubborn people.
- Do not argue with the jurists; do not make friends with the decadent; do not associate with the accused.
- Only fear Allah and be hopeful of him. Your fear and hope in Allah should be the same in your heart.
- Do not rely on the world and do not set your heart on it; consider the world as a bridge to pass over it.
- You should know that on the Resurrection Day you will be asked about four things; about your youth as to how you spent it; your life as to how you wasted it; about your property and wealth as to how you acquired it and how you spent it.

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<sup>1</sup> *Tafsīr-i Kashfāf*.

- Do not look to what is in people's hands and treat all people with good manners.
- Consult a lot with your co-travelers and distribute your provision for the road among them.
- If they seek your consultation, show your compassion sincerely to them. If they ask you for help, then help them; and listen respectfully to the words of the person who is older than you in age.
- Perform your prayer at its due time; perform your prayer in congregation even with the hardest conditions.<sup>1</sup>
- If you are standing for prayer, preserve your heart.
- If you are busy eating a meal, watch for what you eat.
- If you are among people, keep your tongue

Never forget Allah and death, but forget the benevolence that you have done to people and the evil that the people do to you.<sup>2</sup>

### ✦ Benevolence to Parents

﴿We have enjoined man concerning his parents: His mother carried him through weakness upon weakness, and his weaning takes two years. Give thanks to Me and to your parents. To Me is the return.﴾ (Q. 31: 14)

In verses 83 of Sūrat al-Baqara, 36 of Sūrat al-Nisā, 151 of Sūrat al-An'ām, and 23 of Sūrat al-Isrā' benevolence to parents have been recommended, but in Sūrat Luqmān benevolence to parents

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<sup>1</sup> *Tafsīr-i Kanz al-Daqa'ī.*

<sup>2</sup> *Tafsīr Rūḥ al-Bayān.*

is brought up as a spiritual testament.

In various instances in the Qur'an, gratitude to the parents has been mentioned along with gratitude to Allah and in some cases, reference has been made to the intolerable troubles that the mothers go through.

The status of the parents is so high that it says in the next verse: if the parents tried to drive you to polytheism do not obey them but still do not cut off your good relationship from them. That is, even in cases when one should not obey them one should not abandon them either.

Indeed, respecting parents is one of human rights; not of Islamic rights; as permanent rights, rather than seasonal and temporary.

We read in traditions that benevolence to the parents is necessary in all states, whether they are good or bad, living or dead.

They saw the Prophet receiving more respect from his step-sister than his step-brother. When they asked for the reason, His Holiness answered, "Because the sister respects his parents more."<sup>1</sup>

We read in the Qur'an that the Prophet John and the Prophet Jesus (A.S.) were both ordered to respect their mothers.<sup>2</sup>

The Holy Prophet (S.A.) said, "After on-time prayer, there's nothing better than respecting the parents."<sup>3</sup>

In Karbala, a father was martyred and his son stood up helping

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<sup>1</sup> *Kāfi*, vol. 2, p. 161.

<sup>2</sup> Q. 19: 14, 23.

<sup>3</sup> *Mizān al-Hikma*.

the Imam. Imam Ḥusayn (A.S.) said to the son, "Go back, because your mother has been bereaved of her husband and perhaps she's not able to tolerate your bereavement, too. The youth said, "My mother has sent me to the battle field."<sup>1</sup>

### ✦ **Expanse of the Meaning of Parents**

In Islamic culture, spiritual leaders, teachers, instructors and fathers-in-law are also called father.

In the latter days of his life when he was in his deathbed, the Holy Prophet (S.A.W.A.) said to Ali (A.S.), "Go among people and call out loud:

Curse upon him who is disobedient to his parents,

Curse upon any slave who escapes from his master,

Curse upon him who does not pay off the rights of a hired one."

Imam Ali (A.S.) went among people, said these statements, and returned. Some of the companions considered this message ordinary and said, "We had heard about respecting parents, the master, and the hired one; it was not a new message that the Prophet sent us from his deathbed. When his Holiness found out that people had not grasped the profundity of his message, he once again sent Ali (A.S.) and told him to say:

"What I mean by disobedience to parents is disobedience to the spiritual leader. O Ali! You and I are the fathers of this umma and the one who does not obey us is ungrateful to us.

I and you are the Masters of these people and whoever escapes

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<sup>1</sup> *A' yān al-Shr'a*, vo. 1, p. 607.

from us will be angered by Allah.

You and I have been hired to guide these people and those who do not pay our rights will be cursed by Allah.”

In this story you notice that even though benevolence to and obedience of the parents has a popular and formal meaning, in Islamic culture it is more widely interpreted.

### ✦ **Gratitude for Bitter Difficulties**

The Qur'an says: ﴿Yet it may be that you dislike something while it is good for you, and it may be that you love something while it is bad for you,﴾ (Q. 2: 216)

We will find out that apparently bitter difficulties have their own sweetness if we know that:

Others have more difficulties;

Difficulties would draw our attention closer to Allah;

Difficulties would crash our arrogance and remove our cruel-heartedness;

Difficulties would remind us of the people suffering from pain;

Difficulties would make us think of defense and innovation;

Difficulties would remind us of the value of the past blessings;

Difficulties would be atonement for our sins;

Difficulties would result in receiving Hereafter regards;

Difficulties are warnings and awakening alarms for the Resurrection;

Difficulties would help us recognize patients or identify real friends;

And if we know that greater difficulties might have happened

for us.

Indeed, to a child, dates are sweet and onion and pepper are hot and unpleasant; but for the parents who are grown up and more mature, the sour and sweet tastes are both desirable.

Imam Ali (A.S.) said in the Battle of Uḥud, "Participation in the battlefield is a blessing, for which one should be grateful. This is not an occasion for endurance, of course, rather an occasion for cheering up and gratefulness."<sup>1</sup> His daughter, Zaynab (A.S.), said in response to the Umayyad criminals, "I saw nothing but beauty in Karbala"<sup>2</sup>

One of the friends of Allah was told to serve Allah right. He said, "I'm unable to express my thanks and gratitude to Him." He was inspired, "The best gratitude is to confess that you are unable to thank Him." Sa'di said:

Whose hand and tongue is capable  
To fulfill the obligations of thanks to him?  
It is best to a worshipper for his transgressions  
To offer apologies at the throne of Allah.

### ❖ A Visage of Prayer

﴿O my son! Maintain the prayer and bid what is right and forbid what is wrong, and be patient through whatever may visit you. That is indeed the steadiest of courses.﴾ (Q. 31: 17)

❖ On the occasion of the enjoining prayer and bidding what is right in this verse, we would give a brief explanation concerning

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<sup>1</sup> *Nahj al-Balāgha*, sermon 156.

<sup>2</sup> *Biḥār*, vol. 67, p. 25.

these two obligations:

- Prayer is the simplest, deepest, and most beautiful relation of man with Allah, recommended in all Revealed religions.
- Prayer is the only act of worship that it is recommended that before it the most sweet-voiced person should go up on a high place and call out loud the slogan, “Hasten toward prayer; hasten toward salvation, hasten toward best of deeds”, and with his call to prayer (*adhan*) break the silence, proclaim a course of pure Islamic thoughts, and awaken the asleep.
- Prayer is so important that the Prophet Abraham (A.S.) proclaimed his purpose of settling his wife and son in the arid land of Mecca for establishment of prayer rather than performance of *Hajj*.
- At ‘Āshūrā noon, Imam Ḥusayn (A.S.) held his chest before the enemy as an armor against the spears for the sake of performing two *rak‘as* of prayer.
- The Qur'an orders Abraham and Ishmael (A.S.) to prepare and purify the Holy Mosque for prayer-performers. Indeed, prayer is so important that Zechariah, Mary, Abraham, and Ishmael (A.S.) were mosque attendants.
- Prayer is the key to the acceptance of all other devotional acts. Amīr al-Mu'minīn Ali (A.S.) said to his governor, “Dedicate the best of your time to prayer and know that all

your acts would be accepted in light of prayer.”<sup>1</sup>

- Prayer is remembrance of Allah and remembrance of Allah is tranquility of the soul.
- Prayer is brought up in most sūras, from the largest (Al-Baqara) to the smallest (Al-Kawthar).
- Prayer is reflected in human life from the time one is born and *adhān* (the call to prayer) and *iqāma* (the declaration of standing for prayer) is recited into their ears until after his death, when prayer is performed on the dead body in the cemetery.
- Prayer is obligatory to be performed both for terrestrial events like earthquake and frightening hurricanes and celestial events like eclipses; it is even recommended to be performed for appealing for rain.
- Prayer prevents man from many indecencies and wrongs.<sup>2</sup>
- In prayer, all kinds of perfections are noticed. Following are some examples.
- We see hygiene and cleanliness in brushing the teeth, minor ablution, major ablution, and cleanliness of body and clothes.
- We learn courage, boldness, and shouting from *adhan*.
- We learn presence in social scenes from gathering in mosques.

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<sup>1</sup> *Nahj al-Balāgha*, letter 27.

<sup>2</sup> Q. 29: 45.



- You learn paying attention to justice in selection of a just mass-prayer leader.
- We learn values and perfections from those standing in the first row.
- We feel independent orientation in *qibla*. The Christians perform their devotional ceremonies in one direction and the Jews in another; the Muslims should be independent, therefore by the order of the Qur'an the Ka'ba becomes Muslims' independent *qibla* in order to preserve independence in orientation.
- We see observance of rights of others in the fact that even a piece of stolen thread should not be in the clothes of the prayer-performers.
- We sense paying attention to politics when we read in traditions that the prayer that is not accompanied by the *wilāya* of the Infallible Imam is not acceptable.
- We see attention to order in long lines of mass prayer, attention to the martyrs in the land of Karbala, and attention to the hygiene of the environment in recommendations made on the cleanliness of the mosques and the people who attend mosques.
- We learn heedfulness of Allah throughout the prayer, attention to Return in ﴿Master of the Day of Retribution﴾, attention to selection of the path in ﴿Guide us on the straight path﴾, attention to good companions in ﴿the path of those whom You have blessed﴾, avoidance of the

deviated and those incurred Allah's wrath, ﴿the path of those who have not incurred Your wrath, nor are astray﴾, attention to prophethood and Ahl al-Bayt (A.S.) and attention to the purified and the pious in "Peace upon us and the pious servants of Allah"

- We see attention to healthy feeding where the *hadith* says, "If someone drinks alcoholic drinks, his prayer will not be accepted up to forty days."
- We see neatness of appearance where we are recommended to use our best clothes, perfume, and ornament in prayer and even the women should have their ornaments with them in prayer.
- We see heedfulness of one's spouse where we read in a *hadith*, "When there is indignation between spouses or they hurt and disturb each other or use offensive language, their prayers are not accepted."

These are a small part of the impacts and attentions that we are referred to during prayer. Imam Khomeini said, "Prayer is a humanizing factory."

### ✦ Commanding Right and Forbidding Wrong

Commanding right is enjoining to do good and forbidding wrong and preventing from evils. Practicing these two important directives does not need a specific age, because Luqmān says to his son, "O my son! Maintain the prayer and command what is right."

Commanding right is an indication of love of school, love of

people, love of soundness of society and an indication of freedom of speech, religious zeal, friendly relationship among people, and a sign of awakened disposition, public supervision, and presence in the scene.

Commanding right and forbidding wrong would encourage the good people, inform the ignorant people, enjoin prevention of offences, and create of a kind of social discipline. The Qur'an says, ﴿You are the best nation [ever] brought forth for mankind: you bid what is right and forbid what is wrong, and have faith in Allah.﴾.<sup>1</sup>

Imam Ali (A.S.) says, "Commanding right and forbidding wrong is in the interests of the public."<sup>2</sup> Yet we read in another *hadith*, "Whoever does not prevent someone's wrong is like a person who leaves alone a wounded person on the road to die."<sup>3</sup>

Some Prophets as David and Jesus (A.S.) used to curse those who did not forbid others' wrong.<sup>4</sup> ﴿The faithless among the Children of Israel were cursed on the tongue of David and Jesus son of Mary. That, because they would disobey and they used to commit transgression.﴾

Imam Ḥunayn's (A.S.) uprising was for commanding right and forbidding wrong. "My uprising is for seeking to set right the nation of my grandfather, willing to command right and forbid

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<sup>1</sup> Q. 3: 110.

<sup>2</sup> *Nahj al-Balāgha*, maxim 252.

<sup>3</sup> *Tafsīr-i Kanz al-'Ummāl*, vol. 3, p. 170.

<sup>4</sup> Q. 5: 78.

wrong.”<sup>1</sup>

We read in a *hadith*, “All the obligations are observed for the sake of commanding right and forbidding wrong.”<sup>2</sup>

The Qur'an says, ﴿When you hear Allah's signs being disbelieved and derided, do not sit with them until they engage in some other discourse.﴾<sup>3</sup>

One should be annoyed of perpetrating sins in the heart, forbid them by tongue, and prevent them by exercising law and authority.

If we call someone into doing something good, we share his good deeds as well; but if we remain silent in the face of corruption, deviation, and sins, corruption would gradually develop and the corrupt people and the agents of corruption would govern over people.

Silence and indifference to sins cause committing sins to become normalized, the criminals become bold, we become hard-hearted, Satan become satisfied, and Allah becomes angry at us. Commanding right and forbidding wrong are two Divine duties; and such misconceptions as other people's sin does not do anything with us, let's not violate others' freedom, I am a man of fear and shame; one swallow does not make a summer; you are responsible for you; we will not be placed in one grave; there are other people there, then why should I bother to command right? By forbidding wrong I will lose my friends and customers; and

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1 *Biḥār*, vol. 44, p. 328.

2 *Kāfī*, vol. 5, p. 55.

3 Q. 4: 140; 6: 68.

similar beliefs cannot take the burden of responsibility from our shoulders. Of course, commanding right and forbidding wrong should be paralleled with awareness, compassion, wisdom, and as far as possible practiced secretly. Sometimes we should say it ourselves, but when our saying is not effective, our duty is not diminished; rather, we should ask others to tell. Even if one can prevent corruption for a short time, one should do it and if one can achieve a result by repetition, one should repeat.

### ❖ Humbleness

﴿Do not turn your cheek disdainfully from the people, and do not walk exultantly on the earth. Indeed Allah does not like any swaggering braggart.﴾ (Q. 31: 18)

In this verse, Luqmān says to his son not to walk arrogantly on the earth and in Sūrat al-Furqān, the first sign of Allah's good people is their walking humbly. ﴿the servants of the All-beneficent are those who walk humbly on the earth.﴾<sup>1</sup>

One of the secrets of prayer, in which we touch the highest part of our body [forehead] to the ground, is keeping away from arrogance, pride, and being humble to Allah.

Although it is necessary to be humble toward all people, it is much more so before parents, teachers, and the faithful. Humbleness before the faithful is among the outstanding signs of the people of faith. ﴿Humble toward the faithful﴾<sup>2</sup>

Contrary to the arrogant demanding to keep the poor away

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1 Q. 35: 63.

2 Q. 5: 54.

from the prophets, the latter would say: we would never drive them away. ﴿But I will not drive away those who have faith.﴾<sup>1</sup>

Why should the weak man, who has been created of earth and sperm and in the future would be nothing but carrion, be arrogant? Is his limited knowledge not subject to oblivion?!

Are his beauty, power, fame, and wealth not perishable?!

Has he not seen sickness, poverty, and death in society?!

Are his abilities not destructible?! Then, why does he show arrogance?! The Qur'an says, ﴿Do not walk exultantly on the earth. Indeed you will neither pierce the earth, nor reach the mountains in height.﴾<sup>2</sup>

### ✦ Examples' of Humbleness of Friends of Allah

1. The first man in creation, i.e., the Holy Prophet (S.A.W.A.), would sit in such a way that had no superiority over others and the people who entered the session and did not know the Prophet, would ask, "Which one of you is the Apostle of Allah?"<sup>3</sup>
2. On a journey, in which every person undertook to do something, the Prophet undertook a task and said, "I will collect woods."<sup>4</sup>
3. As soon as the Holy Prophet (S.A.W.A.) saw that there is no carpet for some to sit on, he gave them his robe for a

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<sup>1</sup> Q. 11: 29.

<sup>2</sup> Q. 17: 37.

<sup>3</sup> *Bihār*, vol. 16, p. 235.

<sup>4</sup> *Bihār*, vol. 47, p. The Prophet's Sīra.

few people to sit on.<sup>1</sup> Wearing simple clothes, riding bare donkey, milking, sitting along with the slaves, saying hello to the children, patching his shoes and clothes, accepting people's invitation, sweeping the house, shaking hands with all people, and not taking food lightly were part of the Prophet's characteristics.<sup>2</sup>

4. Some of the Shī'as wanted to make the bath private for Imam Ṣādiq (A.S.) to honor him. The Imam did not allow them and said, "There is no need for this; the life of the faithful is more simple than these formalities."<sup>3</sup>
5. They insisted a lot to separate Imam Riḍā's (A.S.) tablecloth from that of his servants, he did not accept.<sup>4</sup>
6. A man who did not know Imam Riḍā (A.S.) asked him in the bath-house to rub his back with a flannel. The Imam (A.S.) agreed humbly and in a perfectly dignified way without introducing himself. As soon as that person recognized the Imam, he was ashamed and began to apologize. The Imam however, kept on rubbing his back and consoled him as if nothing had happened.<sup>5</sup>

Among the signs of humbleness is accepting others' advice and criticism and sitting at a lower place in rank than his status.

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1 *Biḥār*, vol. 16, p. 235.

2 *Biḥār*, vol. 16, p. 155 and vol. 73, p. 208.

3 *Biḥār*, vol. 47, p. 47.

4 *Kūdak Filistīnī*, vol. 2, 457.

5 *Biḥār*, vol. 49, p. 99.

### ✦ Sincere Devotion (*Ikhhlās*)

﴿When waves cover them like awnings, they invoke Allah, putting exclusive faith in Him. But when He delivers them towards land, [only] some of them remain unswerving. And no one will impugn Our signs except an ungrateful traitor.﴾ (Q. 31: 32)

□ Sincere devotion (*ikhhlās*) is that something we do is one hundred percent for Allah's sake, to the extent that if even one percent or even lower than that is for other than Allah, the devotional act is invalid or doubtful.

- If we choose the place of prayer for other than Allah, for instance, stand somewhere where people would see us or a camera would catch us.
- If we choose the time of prayer for other than Allah, for instance perform prayer on time to attract people's attention.
- If the appearance and figure we pose while performing prayer is for other than Allah, for instance put on a robe, slant our neck to one side, and make a change in our voice and do all these for the sake of other than Allah, our prayer is invalid in all these instances and we have committed sin for hypocrisy.

In other words, *ikhhlās* is when we do not heed the inclinations and carnal desires of the despots and the political tendencies and demands of this or that figure; rather, our motivation is one thing, i.e., obedience to Allah and fulfilling our duties.



Indeed, achievement of *ikhhlās* is not possible, except by Divine help. The Qur'an says in verse 32 of Sūrat Luqmān, ﴿When waves cover them like awnings; they invoke Allah, putting exclusive faith in Him. But when He delivers them towards land, [only] some of them remain unswerving. No one will impugn Our signs except an ungrateful traitor.﴾

### ✦ Ways of Attaining Sincere Devotion

1. Paying attention to the knowledge and power of Allah.

If we know that all glories, powers, and provisions are in His hands, we would never appeal to other than Him for attaining glories, powers, and provisions.

If we notice that creatures are created and all things are effaced by Allah's will; if we know that He is both the Author of causes and Effacer of causes; that is, He causes dried palm to provide fresh dates for Holy Mary and turns the fire, which is a means for burning, into a rose garden for Abraham, then we would not appeal to other than Allah.

Hundreds of verses and stories in the Qur'an invite people to Allah's power show so that they may abandon other than Allah and sincerely go toward Him.

2. Paying attention to the blessings of *ikhhlās*.

The devoted sincere man has only one objective and that is Allah's pleasure, and the one whose objective is only Allah's pleasure, does not care about encouragement of this or that person, he is not afraid of condemnations, he is not afraid of loneliness, he does not withdraw from his Path, he would never

regret, he does not become perplexed for people's being indifferent to him, he would not become disappointed, and he does not do anything with the minority and majority in traversing the Path of Allah.

The Qur'an says: the devoted combatants have no fear of killing the enemies of Allah or be liked as martyrs in the way of Allah. Right before leaving for Karbalā, Imam Ḥusayn (A.S.) said, "We are going to Karbalā, whether we are killed or triumphed; the purpose is fulfilling duty.

### 3. Paying attention to Allah's bounties

Another way that makes us nearer to sincere devotion is recalling Allah's favors. Let's not forget that we did not exist; an embryo was made out of earth and foods and was implanted in the dark recesses of mother's womb, left behind development stages one after another into a full human body. At that time, he did not know anything and what he could do was sucking mother's milk, a perfect food that would provide for all human body's needs along with affection the mother who served him round the clock. Does any alert conscience allow one to be attached to others after attaining to all that blessing, power, and awareness? Why would we sell ourselves off to those who have no right upon us nor have done us any favor?

### 4. Paying attention to Allah's will

If we know that people's hearts are in the hands of Allah and He is the Turner of the hearts, we would do things for Allah and wherever we are in need of people's support, we would ask Allah to incline the required kindness, compassion, and popularity in

people's heart toward us.

The Prophet Abraham erected the foundations of Ka'ba in the arid and hot desert of Hijaz and asked Allah to make people's hearts incline toward his progeny. Thousands of years have passed from this event and every year millions of people turn around that house lovingly and passionately.

Many are the people who take high risks to please people, yet people fail to love them; and many are the people who without any expectation from people or excepting any material gains or fame give their heart to Allah and sincerely fulfill their duties but they are highly respected and dignified by people. Thus, the objective has to be Allah's pleasure and it is Allah from Whom we should ask for people's pleasure too.

#### 5. Paying attention to continuity of work

When work is for Allah, it keeps on going and survives because it has taken Divine tone; but if it is not for Allah, its shelf life will sooner or later get expired. The Qur'an says, ﴿That which is with you will be spent, but what is with Allah shall last.﴾<sup>1</sup> and no wise person would prefer what perishes to what lasts.

#### 6. Comparison of rewards

In people's rewards there are limits; for instance, if people want to give rewards to a prophet, they would give him the best clothes, foods, and residence, whereas all these bounties are limited and will be found by unworthy people, as well. The unworthy people can also use different kinds of ornaments, palaces, gardens, and

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<sup>1</sup> Q. 16: 96.

luxury vehicles. But if the work is done for Allah, an infinite reward, both material and spiritual, is waiting for him.

If we think it over properly, our intellect would not allow us to exchange the infinite and lasting rewards for limited human rewards.

### ❖ Duties of Perfect Man

﴿Indeed the Muslim men and the Muslim women, the faithful men and the faithful women, the obedient men and the obedient women, the truthful men and the truthful women, the patient men and the patient women, the humble men and the humble women, the charitable men and the charitable women, the men who fast and the women who fast, the men who guard their private parts and the women who guard, the men who remember Allah greatly and the women who remember [Allah greatly]—Allah holds in store for them forgiveness and a great reward.﴾ (Q. 33: 35)

□ Besides attesting (to Islam) by tongue and heartfelt belief (faith), the Perfect Man should control his belly, lust, and tongue.

- Controlling belly by fasting. ﴿the men who fast﴾
- Controlling the tongue by honesty. ﴿the truthful men﴾
- Controlling lust by keeping away from the unlawful. ﴿the men who guard their private parts﴾
- Struggling against egotism by being humble. ﴿the obedient men﴾
- Removal of negligence by remembrance of Allah. ﴿the

men who remember Allah ﴿﴾

- Resistance in the face of pains and pleasures through patience. ﴿the patient men﴾
- Not being negligent of the poor by alms-giving. ﴿the charitable men﴾

### ❖ The Last Religion

﴿Muhammad is not the father of any man among you, but he is the Apostle of Allah and the Seal of the Prophets, and Allah has knowledge of all things.﴾ (Q: 33: 40)

□ Some questions about the last religion:

1. Why do human beings do not need a new prophet after Islam?

Answer: There had been two main reasons for coming of the new prophets: one is the distortion of the previous religion in a way that many notions having been distorted from the previous Book of Allah and teachings of the prophet and the other is human evolution throughout history that demanded the revelation of more perfect and more comprehensive laws.

But after the Prophet of Islam, the above two reasons have not occurred. Because, firstly, the Qur'an has survived among people without distortion of even a word of it; and secondly, the most comprehensive and perfect laws have been brought up in it; and according to Allah's knowledge, there is no human need up to the Resurrection Day whose ordinance does not exist in the Qur'an.

2. How are human variable needs compatible to the finality of religion?

Answer: In his levels of study up to *ijtihād* (legal reasoning; highest level of seminary studies) and Ph.D. man is in need of teachers; then he reaches a stage in which he is able to fulfill his needs without a teacher and simply from what he had learned so far. Doors of legal reasoning are open and the laws required by man can be inferred from the general laws, albeit, on the basis of principles that the jurists have formulated for inference of ordinances.

3. Why was human relation cut off from the Unseen world?

Answer: Revelation does not occur but relation to the Unseen world still exists; the Infallible Imam (A.S.) is present and the angels descend on him;<sup>1</sup> the assistance from the Unseen world is given to competent humans; even the ordinary people will achieve Divine light and Allah will show them the path of Truth if they are pious. ﴿Be wary of Allah and ... He will grant you... a light. <sup>2</sup>﴾

### ✦ Veil and Blights of not Wearing Veil

﴿O Prophet! Tell your wives and your daughters and the women of the faithful to draw closely over themselves their chadors [when going out]. That makes it likely for them to be recognized and not be troubled, and Allah is all-forgiving, all-merciful.﴾ (Q. 33: 59)

▫ Evils of non-veil (wearing no *ḥijāb*) and poor veil are many, including:

1. Promotion of voyeurism and capriciousness.

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<sup>1</sup> See *Uṣūl Kāfī*, the discourse on Imamate.

<sup>2</sup> Q. 57: 28.

2. Spreading corruption and prostitution.
3. Harassment and rape.
4. Illegal pregnancies and abortions.
5. Emergence of psychological and venereal diseases.
6. Suicide and running away from home due to infamy.
7. Unkindness of voyeurs toward their wives.
8. Rise of divorce and weakening of familial relations.
9. Competition in luxuries.
10. Creation of apprehension for chaste families.

### ❖ Reward of the Prophet

ﷺ Say, “Whatever reward I may have asked you is for your own good. My [true] reward lies only with Allah, and He is witness to all thingsﷻ.” (Q. 34: 47)

❏ It has been frequently mentioned in the Qur'an that the prophets did not ask people for reward. This issue has been repeated in verses 100 to 180 of Sūrat al-Shu'arā quoted from various prophets; but the Prophet of Islam has in two instance asked for reward: ﷺ Say, “I do not ask you any reward for it except love of [my] relatives.”<sup>1</sup> And once again in verse 57 of Sūrat al-Furqān: ﷺ Say, “I do not ask you any reward for it, except that anyone who wishes should take the way to his Lord.”ﷻ

The verse in question is the combination of the above mentioned verses in which the Holy Prophet (S.A.W.A.) wants to announce that if he asks you for reward and says to love his household, it is because the benefit of this reward will return to

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<sup>1</sup> Q. 42: 23.

yourselves. That is because, if someone is interested in the Infallible household of the Holy Prophet (S.A.W.A.), he would follow them, and whoever follows the Infallible leaders, he has indeed followed the path of Allah. ﴿except that anyone who wishes should take the way to his Lord.﴾ Thus, the benefit of this reward returns to ourselves; it is like the teacher who tells his students I do not want any reward from you except that you study my lessons well, in which case the benefits go to the student himself.

### ❖ Importance of Motive and Intention

﴿So when they had both [Abraham and Ishmael] submitted [to Allah's will], and he had laid him [his son Ishmael] down on his forehead [to slaughter], We called out to him, "O Abraham! You have indeed fulfilled the vision! Thus indeed do We reward the virtuous!﴾ (Q. 37: 103-105)

□ In the culture of the Qur'an and the Ahl al-Bayt (A.S.), motivation and intention have been given a major importance, to the extent that the intention of the faithful is more important than his action.<sup>1</sup> Many of the unfinished actions have been praised for positive their intentions and many finished actions have been criticized for their negative intentions. Following are some examples of unfinished but praised and rewarded deeds:

- Abraham was praised for sacrificing his son. ﴿Thou hast already fulfilled the vision!﴾<sup>2</sup>

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<sup>1</sup> *Kāfi*, vol. 2, p. 84.

<sup>2</sup> Q. 37: 105.



- Uways Qaranī went to Medina to meet the Prophet (S.A.W.A.), although he did not manage to, his pilgrimage was accepted; in contrast, there were people near the Prophet who persecuted him.
- A group of the Prophet's companions did not have the means to go to the battle front; therefore they were upset and grieved.<sup>1</sup>
- People that Allah replaces their evils with good deeds. ﴿Allah will replace their misdeeds with good deeds﴾<sup>2</sup>
- Those who die with the love of Ahl al-Bayt (A.S.) in their hearts will receive the reward of a martyr. "The one who dies with the love of the household of the Prophet, dies as martyr."<sup>3</sup>
- A group who will be granted multiple rewards. ﴿He may multiply it for him several fold﴾.<sup>4</sup>

### ❖ The Criticized Good Deeds

- In the Qur'an some good deeds are criticized, including:
  - Deeds that are done with corrupt intentions and accompanied with hypocrisy and vanity: ﴿woe to those who pray... those who do good (in order) to be seen.﴾<sup>5</sup>

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<sup>1</sup> See Q. 9: 92.

<sup>2</sup> Q. 25: 70.

<sup>3</sup> *Biḥār*, vol. 23, p. 233.

<sup>4</sup> Q. 2: 245.

<sup>5</sup> Q. 107: 4, 6.

- A good deed that is done while being rendered void by an indecent action, such as charity along with reproach. ﴿Do not render your charities void by reproaches and affronts﴾.<sup>1</sup>
- Something that is done in a wrong way. A group of people used to change on their own the sacred months, in which waging war and *jihad* was unlawful, and would declare it lawful in one year and unlawful in another as suited their taste. ﴿They allow it in one year and forbid it another year﴾.<sup>2</sup>
- and actions about which the Qur'an said, ﴿the ones whose works have failed﴾.<sup>3</sup> Their works are apparently good but eventually void and valueless.
- The deeds of those about whom the Qur'an says, ﴿they suppose they are doing good﴾.<sup>4</sup>

### ❖ Importance of Deliberation in the Qur'an

﴿[This is] a blessed Book that We have sent down to you, so that they may contemplate its signs, and that those who possess intellect may take admonition.﴾ (Q 38: 29)

▫ Deliberation in the Qur'an is of high importance, because:

The one who does not deliberate in the Qur'an deserves Divine

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<sup>1</sup> Q. 2: 264.

<sup>2</sup> Q. 9: 37.

<sup>3</sup> Q. 2: 217.

<sup>4</sup> Q. 18: 104.

humiliation. ﴿Do they not contemplate the Qur'an, or are there locks on the hearts?﴾<sup>1</sup>

The Godly man is the one who deals with studying and teaching the Qur'an. ﴿...Be a Godly people, because of your teaching the Book and because of your studying it.﴾<sup>2</sup>

The Revealed book must be held on powerfully. ﴿Hold on with power to the Book!﴾<sup>3</sup>

Those who have abandoned the Qur'an would be complained about by the Holy Prophet (S.A.W.A.) on the Resurrection Day. ﴿And the Apostle will say, "O my Lord! Indeed, my people consigned this Qur'an to oblivion."﴾<sup>4</sup>

Imam Sajjād (A.S.) said, 'If you have the Qur'an and you are alone, you do not feel estranged.'<sup>5</sup>

Imam Ali (A.S.) said, "The Qur'an is a sea that no one can fathom."<sup>6</sup>

Imam Khomeini (*ra*) greatly regretted why he had not spent all his life deliberating in the Qur'an,<sup>7</sup> just as the late Mullā Ṣadrā regretted the same while interpreting Sūrat al-Wāqī'a.

### ❖ A Verse Entirely Favor and Kindness

﴿Say [that Allah declares,] "O My servants who have

1 Q. 47: 24.

2 Q. 3: 79.

3 Q. 19: 12.

4 Q. 25: 30.

5 *Kāfi*, vol. 2, p. 602.

6 *Nahj al-Balāgha*, sermon 198.

7 *Ṣaḥīfa-yi Nūr*, vol. 20, p. 20.

committed excesses against their own souls, do not despair of the mercy of Allah. Indeed Allah will forgive all sins. Indeed He is the All-forgiving, the All-merciful. ﴿Q. 39: 53﴾

❏ There lies favor and kindness all throughout this verse:

1. The Prophet explicitly declares the message of joyful tidings. ﴿Say﴾
2. Allah addresses man. ﴿O My servants﴾
3. Allah has considered all people is there once and deserving to receive his mercy. ﴿My servants﴾
4. The sinful have wronged themselves and have not done any harm to Allah. ﴿committed excesses against their own souls﴾
5. Disappointment of Divine mercy is unlawful. ﴿do not despair﴾
6. His mercy is not limited. ﴿the mercy of Allah﴾ (*"Raḥmat Allah"* instead of *"Raḥmatī"* [My Mercy] is the secret of inclusiveness of mercy, because the word "Allah" is the most inclusive of Divine Names.)
7. The promise for mercy is definite. ﴿Indeed Allah﴾
8. Allah's job is permanently forgiving. ﴿will forgive﴾
9. Allah forgives all sins. ﴿all sins﴾
10. Allah emphasizes forgiveness of all sins. ﴿all﴾
11. He is the most compassionate and the most merciful. ﴿Indeed He is the All-forgiving, the All-merciful.﴾

### ❖ Types and Manners of Dispute and Dialogue

﴿No one disputes the signs of Allah except the faithless. So do

not be misled by their bustle in the towns. ﴿﴾ (Q. 40: 4)

❏ Dispute is of two types:

A. Good dispute, which is the *sīra* of the prophets and a kind of dialogue and attempt for guidance of people. For instance, the faithless would say to the Prophet Noah, ﴿O Noah, you have disputed with us already, and you have disputed with us exceedingly﴾<sup>1</sup>

B. False dispute, which brings up various deviated and false plans in order to obliterate or weaken the truth. ﴿and disputed erroneously to refute the truth.﴾<sup>2</sup>

One should avoid dispute in scholarly and ideological issues unless in the best manner; ﴿Do not dispute with the People of the Book except in a manner which is best,﴾<sup>3</sup> ﴿dispute with them in a manner that is best.﴾<sup>4</sup>

❏ Examples of best manner dispute

- The Prophet Abraham (A.S.) invited Nimrud to worship Allah and said, “Worship Allah He Who gives life and brings death.” Nimrud said, “I [too] give life and bring death. .” I can order someone to be hanged and set free someone who is to be hanged.” Abraham said, “Allah brings the sun from the east; now you bring it from the west.” Thereat the faithless one was dumbfounded.<sup>5</sup>

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1 Q. 11: 32.

2 Q. 40: 5.

3 Q. 29: 46.

4 Q. 16: 125.

5 See Q. 2: 258.

- Talking to the opponents, the Holy Qur'an has frequently stated that if they bring a book like the Qur'an or ten Sūras of it or even 1 Sūra, I would take back my call. It has even told them they may get help from anyone they want but they should know that they would never bring even one Sūra like the Qur'an.<sup>1</sup>

❖ False dispute is instigated by Satan. ﴿Indeed the satans inspire their friends to dispute with you.﴾<sup>2</sup>

❖ Evils of dispute:

1. Causes misguidance. "No guided group were misguided except for the inadvisable disputes."<sup>3</sup>
2. Causes of Divine wrath. "Whoever disputes in cases of animosities without awareness is under Allah's wrath, unless he gives up dispute."<sup>4</sup>
3. It is a source of regret. "Avoid obstinacy, which paves the ground for dispute, as it begins with ignorance and ends with regret."<sup>5</sup>

❖ The Method of good Dialogue and Dispute

1. One should as the rival for reasons. ﴿Say, "Produce your evidence,﴾<sup>6</sup>
2. Should not see himself superior from the beginning.

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1 See Q. 2: 23; 10 38.

2 Q. 6: 121.

3 *Nahj al-Faṣāḥa*, hadith 2648.

4 Ibid, *hadith* 2865.

5 Ibid, *hadith* 1008.

6 Q. 2: 111.

- ﴿Indeed either we or you are rightly guided or in manifest error.﴾<sup>1</sup>
3. Should accept what is right although reject it out of expedience. ﴿There is a great sin in both of them, and some profits for the people, but their sinfulness outweighs their profit.﴾<sup>2</sup>
  4. Should give the rival a chance to think. ﴿If any of the polytheists seeks asylum from you, grant him asylum.﴾<sup>3</sup>
  5. Should observe courtesy and dignity. ﴿Do not abuse those whom they invoke besides Allah, lest they should abuse Allah out of hostility,﴾<sup>4</sup>
  6. Should be fair and not judge everybody by the same standard. ﴿whereat a part of them refuse to comply﴾<sup>5</sup>
  7. Should talk logically. ﴿and speak upright words.﴾<sup>6</sup>
  8. Should talk softly. ﴿Speak to him in a soft manner﴾<sup>7</sup>

### ✦ Different Manifestations of Divine Assistance

﴿Indeed We shall help Our apostles and those who have faith in the life of the world and on the day when the witnesses rise up.﴾ (Q. 40: 51)

☞ Divine assistance is manifested in different ways for the

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1 Q. 34: 24.

2 Q. 2. 219.

3 Q. 9: 6.

4 Q. 6: 108.

5 Q. 3: 23.

6 Q. 33: 70.

7 Q. 20: 44.

prophets and the faithful:

Sometimes by unification and inclination of the hearts, ﴿and to fortify your hearts﴾<sup>1</sup>, ﴿Allah fortifies those who have faith with a constant creed in the life of this world...﴾<sup>2</sup>

Sometimes by answering prayer, ﴿So his Lord answered him﴾<sup>3</sup>, ﴿My Lord! Do not leave on the earth any inhabitant from among the faithless.﴾<sup>4</sup>

Sometimes by miracle and reasoning, ﴿We sent Our apostles with manifest proofs,﴾<sup>5</sup>

Sometimes by bestowing sovereignty, ﴿We have certainly given the progeny of Abraham ... a great sovereignty.﴾<sup>6</sup>

Sometimes by dominance in war, ﴿Allah has certainly helped you in many situations,﴾<sup>7</sup>

Sometimes by peace of heart, ﴿Then Allah sent down His composure upon him, and strengthened him with hosts you did not see,﴾<sup>8</sup>

Sometimes by destroying the enemy and revenging them, ﴿then we drowned them﴾<sup>9</sup>

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1 Q. 8: 11.

2 Q. 14: 27.

3 Q. 12: 34.

4 Q. 71: 26.

5 Q. 57: 25.

6 Q. 4: 54.

7 Q. 9: 25.

8 Q. 9: 40.

9 Q. 7: 136.



Sometimes by helps from the Unseen and descend of angels, ﴿Is it not enough for you that your Lord should aid you with three thousand angels sent down?﴾<sup>1</sup>

Sometimes by creating terror in the hearts of the enemies, ﴿and He cast terror into their hearts﴾<sup>2</sup>

Sometimes by expanding thoughts, culture, and the followers, ﴿that He make it prevail over all religion﴾<sup>3</sup>

Sometimes by rescuing from dangers, ﴿But We saved him and the companions of the Ark﴾<sup>4</sup>

And sometimes by neutralizing the plans and stratagems, ﴿and also because Allah is He Who makes feeble the plans and stratagem of the Unbelievers﴾<sup>5</sup>

### ✦ The Prophet's (S.A.W.A.) Behavior towards People

﴿So be patient! Allah's promise is indeed true. Whether We show you a part of what We promise them, or take you away [before that], [in any case] they will be brought back to Us﴾ (Q. 40: 77)

□ All encounters of the Prophet with the people have been according to the command of Allah, and not by his personal choice. These encounters have been different on different occasions and with different people. The verses revealed in this

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1 Q. 3: 124.

2 Q. 59: 2.

3 Q. 61: 9.

4 Q. 29: 15.

5 Q. 8: 18.

respect can be divided into two groups:

The first group: the verses that talk about calm treatment and encounter with people.

The second group: The verses that have been revealed concerning harsh encounter with the deviated and ignorant people. Here we mention some verses as examples of both groups:

The first Group: the verses in relation to calm treatment and encounter with people:

﴿So be patient!﴾ (The verse under discussion)

﴿And lower thy wing to the Believers who follow thee.﴾<sup>1</sup>

﴿Verily thy prayers are a source of security for them.﴾<sup>2</sup>

﴿Invite (all) to the Way of thy Lord with wisdom and beautiful preaching;﴾<sup>3</sup>

﴿so pass over (their faults), and ask for (Allah's) forgiveness for them; and consult them﴾<sup>4</sup>

﴿Repel (evil) with what is better﴾<sup>5</sup>

﴿come to common terms as between us and you﴾<sup>6</sup>

﴿then do thou receive their fealty, and pray to Allah for the forgiveness (of their sins)﴾<sup>7</sup>

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1 Q. 26: 215.

2 Q. 9: 103.

3 Q. 16: 125.

4 Q. 3: 159.

5 Q. 41: 34.

6 Q. 3: 64.

7 Q. 60: 12.

﴿Say, "An ear that is good for you.﴾<sup>1</sup>

﴿When those who have faith in Our signs come to you, say, "Peace to you!"﴾<sup>2</sup>

﴿and had you been harsh and hardhearted, surely they would have scattered from around you.﴾<sup>3</sup>

﴿And if they incline toward peace, then you [too] incline toward it,﴾<sup>4</sup>

﴿Announce to the faithful the good news that there will be for them a great grace from Allah.﴾<sup>5</sup>

The second group: the verses related to the decisive encounter with the ignorant who are not guidable.

﴿So turn away from them﴾<sup>6</sup>

﴿So do not obey the deniers, who are eager that you should be pliable, so that they may be pliable [towards you].﴾<sup>7</sup>

﴿Wage *jihad* against the faithless and the hypocrites, and be severe with them.﴾<sup>8</sup>

﴿They are the enemy, so beware of them.﴾<sup>9</sup>

﴿If the hypocrites do not relinquish and [also] those in whose

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1 Q. 9: 61.

2 Q. 6: 54.

3 Q. 3: 159.

4 Q. 8: 61.

5 Q. 33: 47.

6 Q. 32: 30.

7 Q. 68: 8-9.

8 Q. 9: 73.

9 Q. 63: 4.

hearts is a sickness, and the rumormongers in the city [do not give up], We will surely urge you [to take action] against them, then they will not be your neighbors in it except for a little [while].<sup>1</sup>

﴿And never pray over any of them when he dies, nor stand at his graveside.﴾<sup>2</sup>

﴿leave them to play around in their impious gossip.﴾<sup>3</sup>

﴿Do not stand in it [a mosque on opposition and disbelief] ever!﴾<sup>4</sup>

﴿do not obey the faithless and the hypocrites, and disregard their torments,﴾<sup>5</sup>

### ❖ How to Encounter the Opponents

﴿Good and evil [conduct] are not equal. Repel [evil] with what is best. [If you do so,] behold, he between whom and you was enmity, will be as though he were a sympathetic friend.﴾ (Q. 41: 34)

▫ Opponents are divided into several groups, with every one of which one should act in a certain way:

- Sometimes people stand against the truth and express their enmity to it out of ignorance and negligence, whereas this verse enjoins affection and best of treatment. It is related in other verses in this regard:

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1 Q. 33: 60.

2 Q. 9: 84.

3 Q. 6: 91.

4 Q. 9: 108.

5 Q. 33: 48.

1. ﴿... and when the ignorant address them, say, "Peace!"﴾<sup>1</sup>
2. ﴿... and when they come upon frivolity, pass by with dignity﴾..<sup>2</sup>

- Sometimes people's opposition is based on suspicion and doubt, and they should be treated by reasoning and eliminating doubts.

Doubt about Allah. ﴿Is there any doubt about Allah...﴾<sup>3</sup>

Doubt about Resurrection. ﴿if you are in doubt about the resurrection,﴾<sup>4</sup>

Doubt about descent of Revelation and Revealed Book to the Prophet. ﴿if you are in doubt concerning what We have sent down to Our servant,﴾<sup>5</sup>

- Sometimes opposition is based on jealousy, which should be ignored. The brothers of Joseph admitted to their jealousy and fault, which was encountered by the Prophet Joseph's promise to forgive. ﴿and we have indeed been erring... There shall be no reproach on you today.﴾<sup>6</sup>
- Abel said in response to the jealousy of his brother Cain, "If you intend to kill me, I will not (ever) do such thing."

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1 Q. 25: 63.

2 Q. 25: 72.

3 Q. 14: 10

4 Q. 22: 5.

5 Q. 2: 23.

6 Q. 12: 91-92.

﴿Even if you extend your hand toward me to kill me, I will not extend my hand toward you to kill you.﴾<sup>1</sup>

- Sometimes opposition is for preserving one's position, welfare, and material prosperities. In these cases ultimatum suffices and the verses, ﴿leave them﴾<sup>2</sup> and ﴿disregard them﴾<sup>3</sup> are revealed in this respect.
- Sometimes opposition is in the form of sabotage and dispraising and weakening people's faith, which is specified in the Qur'an through following verses in the form of strong encounter with them, cutting off relations, arrest, and sometimes even execution:
  - ﴿and be severe with them.﴾<sup>4</sup>
  - ﴿when you hear Allah's signs being disbelieved and derided, do not sit with them until they engage in some other discourse, or else you [too] will be like them.﴾<sup>5</sup>
  - ﴿Do not take the Jews and the Christians for allies﴾<sup>6</sup>
  - ﴿Accursed, they will be seized wherever they are confronted and slain violently﴾<sup>7</sup>
- Sometimes their enmity is by taking arms and through armed fighting, about which the Qur'an says, ﴿assail him

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1 Q. 5: 28.

2 Q. 6: 91; 15: 3

3 Q. 5: 42; 4: 63, 81.

4 Q. 9: 73.

5 Q. 4: 140.

6 Q. 5: 51.

7 Q. 33: 61.

in the manner he assailed you, ﴿١﴾

✧ Some have said in the interpretation of verse 40 of Sūrat al-Shūrā, ﴿The requital of evil is an evil like it.﴾ that it means if you respond to someone's evil with evil you are like him, as in verse 43 of the same sūra, ﴿As for him who endures patiently and forgives that is indeed the steadiest of courses.﴾

### ✧ Daily Sustenance

﴿To Him belong the keys of the heavens and the earth: He expands the provision for whomever He wishes, and tightens it [for whomever He wishes]. Indeed, He has knowledge of all things. (Q. 42: 12)﴾

✧ *Maqālīd* is the plural form of *miqlīd* meaning key, which is a means for opening and closing and the One who has the keys of the heavens and the earth can open or close sustenance.

✧ The keys of the world of being are sometimes material factors that become means for grace, like rain that is a means for reviving the earth, ﴿with which He revives the earth﴾<sup>2</sup> and sometimes it is Divine Names, whose examples we read in *Samāt* Supplication, "O Allah! I ask You by that name of Yours that if read to the closed doors of heaven, they will open by Your mercy."

✧ Expansion or contraction of sustenance is not a sign of Allah's mercy or wrath, because the Qur'an says, ﴿So let not their wealth and children impress you: Allah only desires to punish

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1 Q. 2: 194.

2 Q. 2: 164.

them with these<sup>1</sup>.

□ Although expansion or contraction of sustenance is in the hand of Allah, man should not stop striving. The Qur'an says ﴿seek Allah's grace﴾<sup>2</sup> and strive to make a living.

Sustenance is not always material because we read in supplication, "O Lord! Make my sustenance the blessing of your obedience, servitude, and being wary of sins."

□ The Qur'an teaches us the keys of development and says:

﴿If you are grateful, I will surely enhance you [in blessing],﴾<sup>3</sup>

﴿Plead with your Lord for forgiveness... He will send copious rains for you from the sky,﴾<sup>4</sup>

﴿And whoever is wary of Allah, He shall make a way out for him, and provide for him from whence he does not reckon.﴾<sup>5</sup>

### ❖ Council and Consultation

﴿And those who answer their Lord, maintain the prayer, and their affairs are by counsel among themselves, and they spend out of what We have provided them with; (Q. 42: 38)

□ Ṭalḥa and Zubayr said to Imam Ali (A.S.), "We will be with you provided that you consult with us in anything you do because we are counted different from [i.e. above] others." His Holiness said, "I look at the Book of Allah and the *Sunna* of His Apostle

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1 Q. 9: 55.

2 Q. 62: 10.

3 Q. 14: 7.

4 Q. 11: 52.

5 Q. 65: 2-3.



and follow whatever there is; I do not need your opinion and consultation and that of and others but whenever there is something that I find no proof for that in the Book and the *Sunna* and I needed consultation then I will consult with you.”<sup>1</sup>

❧ In verse 38 the council system has been emphasized for managing the affairs of society and for this reason the Sūra is named Sūrat al-Shūrā. To this end, we would also bring up some part of the traditions on consultation and council.<sup>2</sup>

“Consult with the humble scholars.”

“Consult with those who are God-wary.”

Consult with pious people who prefer God-wariness to worldly gains.”

“Consult with the scholars who are knowledgeable and experienced.”

“Do not consult with the miserly, the coward, and the covetous.”

“The value of consultation is as much as the value of the experience of the counselor.”

There is Divine blessing in the consultation with the people who are wise and benevolent.”

“In your works, consult with the person, in whom there are five traits: reason, knowledge, experience, benevolence, and God-wariness.”

Question: Why in letter 31 of *Nahj al-Balāgha* consultation

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<sup>1</sup> Ibn Abī al-Ḥadīd, *Sharḥ Nahj al-Balāgha*, vol. 7, p. 41.

<sup>2</sup> *Bihār*, v. 72, p. 105.

with women is forbidden?

Answer, "Consultation and is not subject to gender; rather, it is subject to standard and criteria. Imam Ali (A.S.) says, "Then the women's opinion is indeed feeble." Since women are emotional and sentimental their opinion is not argumentative. Therefore, he says in another *hadith*, "If you have an experience with the intellect and excellence of a woman, then consult with her." Thus, the reason for prohibition of consulting with women has been infirmity of opinion; and if a man is like this too, he should not be consulted with.

Question: In spite of the Qur'an saying ﴿most of them do not apply reason.﴾<sup>1</sup> ﴿but most of them do not know.﴾<sup>2</sup> ﴿most of them are transgressors.﴾<sup>3</sup> ﴿most of them are averse to the truth.﴾<sup>4</sup>, why then it enjoins to consult people?

Answer: The Qur'an takes into consideration the majority of people who are engaged in polytheism, corruption, and whimsical desires and never means "most of the God-wary" and "most of believers".

### ❖ Effects and Benefits of Consultation

❏ Consultation with others has lots of effects and benefits, including:

- It reduces possibility of error.

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1 Q. 5: 103.

2 Q. 6: 37.

3 Q. 9: 8.

4 Q. 23: 70.

- It flourishes talents.
- It prevents despotism.
- It prevents jealousy of others. If we achieve success with consultation, people will not be jealous of us because they see our achievements to be the result of their own ideas and counsel. The child, who prospers, would never be envied by his father, because the father knows his child's prosperity as a reflection of his own prosperity.
- It is followed by Divine assistance. In our religious culture, "Allah's Hand is with the Community".
- Using the opinion of others would ripen and integrate one's planning. "The one who consults with people in fact shares their intellects."
- Consultation is a kind of respect to people; maybe no new result would be achieved in consultation, but it is respect for people.
- It is a means to gain knowledge about others. "As long as a man does not say anything, his ignorance and knowledge remain hidden."
- Through consultation, people's scientific, intellectual, commitment, and planning levels would be recognized."

❧ Question: Was the Prophet's consultation with people superficial?

Answer: Never; because if he consulted with them and acted differently, he would have not only disrespect the umma, but he would have hurt their morale as well.

The Holy Prophet (S.A.W.A.) consulted with Muslims in

Battles of Badr, Uḥud, Khandaq, Ḥudaybiya, and the battles with Banī Qurayẓa and Banī Naẓīr, conquest of Mecca, and battle of Tabūk.

□ Consultation is in the issues that are related to people, but there is no room for consultation when it is related to such issues as prophetic mission, Imamate, and worship. Prayer is a Divine covenant, which has to be performed and does not need consultation.

Imamate and leadership of the umma is also a Divine covenant, because when the Prophet Abraham asked Allah that his descendants be the leaders of society, Allah said, 'Leadership and imamate is My covenant and entrusting it to others is My choice not your prayer and if someone commits injustice does not deserve leadership. ﴿My pledge does not extend to the unjust.﴾<sup>1</sup> Thus, we should surrender to Him in leadership of the umma, for the Qur'an says, ﴿I am making you the Imam of mankind.﴾<sup>2</sup> That means, Imamate is His choice.

Islam is a perfect and inclusive religion:

- In ideological issues: ﴿they have faith and trust in their Lord﴾<sup>3</sup>
- In moral issues: ﴿avoid major sins and forgive﴾<sup>4</sup>
- In social issues: ﴿counsel among themselves﴾<sup>5</sup>

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1 Q. 2: 124.

2 Ibid.

3 Q. 42: 36.

4 Q. 42: 37.

5 Q. 42: 38.

- In devotional issues: ﴿maintain the prayer﴾<sup>1</sup>
- In economic issues: ﴿spend in charity﴾<sup>2</sup>
- In political and military issues: ﴿come to each other's aid﴾<sup>3</sup>

Interestingly enough, these features are stated in a tense common to the present and future, which shows continuity.

### ❖ The Law of Likeness (*Mumāthilat*)

﴿The requital of evil is an evil like it. So whoever excuses and conciliates his reward lies with Allah. Indeed, He does not like the wrongdoers.﴾ (Q. 42: 40)

▫ The law of likeness (*mumāthilat*) in Islam: Since Islamic laws are consistent with intellect, inner nature, and justice, the likeness and equality has been explicitly stated in various affairs, of which we would give some examples as follows:

- ﴿So should anyone aggress against you, assail him in the manner he assailed you,﴾<sup>4</sup>
- ﴿The wives have rights similar to the obligations upon them, in accordance with honorable norms;﴾<sup>5</sup>
- ﴿Should any of you kill it intentionally, its atonement, the counterpart from cattle of what he has killed,﴾<sup>6</sup>
- ﴿And if you retaliate, retaliate with the like of what you

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1 Q. 2: 227.

2 Q. 2: 3.

3 Q. 42: 39.

4 Q. 2: 194.

5 Q. 2: 228.

6 Q. 5: 95.

have been made to suffer, ﴿١

- ﴿Then they plotted [against Jesus], and Allah also devised, ﴿٢
- ﴿[The hypocrites indeed] seek to deceive Allah, but it is He who outwits them. ﴿٣
- ﴿we were only deriding [them]. It is Allah who derides them, ﴿٤
- ﴿those who forget Allah, so He makes them forget their own souls. ﴿٥
- ﴿So when they swerved [from the right path] Allah made their hearts swerve, ﴿٦
- ﴿but if you revert, We [too] will revert, ﴿٧
- ﴿Those who are virtuous shall receive the best reward and an enhancement. ﴿٨
- ﴿Allah is pleased with them and they are pleased with Him. ﴿٩
- Those who said in the world, ﴿It is the same to us

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1 Q. 16: 126.

2 Q. 3: 54.

3 Q. 2: 142.

4 Q. 2: 14-15.

5 Q. 59: 19.

6 Q. 61: 5.

7 Q. 17: 8.

8 Q. 10: 26.

9 Q. 5: 119.

whether you advise us or not.)<sup>1</sup> would say on the Resurrection, (It is the same to us whether we are restless or patient).<sup>2</sup>

- (whoever has been blind in this [world], will be blind in the Hereafter).<sup>3</sup>
- If Allah commands us, (Invoke blessings on him [the Prophet] and invoke Peace upon him in a worthy manner).<sup>4</sup> In contrast, He commands the Prophet, (and bless them)<sup>5</sup>, that is, bless those who pay *zakat*.

### ❖ Comparison of the Faithful and the Faithless

(Do those who have perpetrated misdeeds suppose that We shall treat them as those who have faith and do righteous deeds, their life and death being equal? Evil is the judgment that they make!) (Q. 45: 21)

□ We see in the comparison between the faithful and the faithless that the faithful is at peace with remembrance of Allah, content with what Allah grants him, hopeful of the future, his path is clear, and considers death as migration to a larger abode; but the faithless always turns around a despot and is at any moment indulged in his whimsical desires or that of others, sees the future dark, and death as annihilation. Therefore, the Qur'an

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1 Q. 26: 136

2 Q. 14: 21.

3 Q. 17: 72.

4 Q. 33: 56.

5 Q. 9: 103.

brings up the comparison method for more and more clarification so that any conscience at any level would grasp the issue:

The faithful ﴿increase their faith,﴾<sup>1</sup> but the faithless ﴿advance in faithlessness﴾<sup>2</sup>.

It is Allah who ﴿sent down composure into the hearts of the faithful﴾<sup>3</sup> but He ﴿will cast terror into the hearts of the faithless.﴾<sup>4</sup>

﴿The faithful follow the truth,﴾ but ﴿the faithless follow falsehood﴾.<sup>5</sup>

The future of the faithful is popularity, ﴿the All-beneficent will endear them [to His creation]﴾,<sup>6</sup> but the future of the faithless is inferiority and abasement, ﴿and they shall be overcast by abasement.﴾<sup>7</sup>

The faithful will receive salutation from the angels when dying, ﴿those whom the angels take away [their soul] while they are pure. They say [to them], "Peace be to you!"﴾<sup>8</sup>, but the oppressors face the wrath of the angels. ﴿Those whom the angels take away while they are wronging themselves.﴾<sup>9</sup>

1 Q. 8: 2.

2 Q. 2: 257.

3 Q. 48: 4.

4 Q. 8: 12.

5 Q. 47: 3

6 Q. 19: 96

7 Q. 1: 27.

8 Q. 16: 32.

9 Q. 16: 28.



The faithful's *jihad* is in the way of Allah, ﴿Those who have faith fight in the way of Allah﴾, but the fighting of the faithless is in the way of the despot (*tāghūt*), ﴿and those who are faithless fight in the way of the despot.﴾<sup>1</sup>

The reward of the faithful is preserved, ﴿indeed We do not waste the reward of those who are good in deeds.﴾<sup>2</sup> but the actions of others are obliterated, ﴿the ones whose works have failed.﴾<sup>3</sup>

The faithful considers his wealth and property belonging to Allah, ﴿This is by the grace of my Lord,﴾<sup>4</sup> but the faithless considers whatever he has due to his own knowledge, art, and endeavors. ﴿I have indeed been given [all] this because of the knowledge that I have.﴾<sup>5</sup> The deeds of the faithful are perpetual, ﴿He will not let their works go awry﴾<sup>6</sup>, but the actions of the faithless perish, ﴿He has made their works go awry.﴾<sup>7</sup>

The faithful are not afraid of anyone, ﴿and fear no one﴾<sup>8</sup>, but the others are afraid, ﴿a part of them were afraid of people as if fearing Allah﴾<sup>9</sup>

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1 Q. 4: 76.

2 Q. 18: 30.

3 Q. 2: 217.

4 Q. 27: 40.

5 Q. 28: 78.

6 Q. 47: 4.

7 Q. 47: 1.

8 Q. 33: 39.

9 Q. 4: 77.

﴿Angels descend upon them [the faithful],﴾<sup>1</sup> but the faithless are disappointed, ﴿they become despondent.﴾<sup>2</sup>

And in one word, the path of truth is the most superior; ﴿the word of Allah is the highest﴾ and the path of faithless is the most inferior, ﴿He made the word of the faithless the lowest﴾<sup>3</sup>

With all these transparent Qur'anic verses, will there remain any room for doubt? There is no doubt in religion. ﴿there is no doubt in it,﴾<sup>4</sup> ﴿so they waver in their doubt.﴾<sup>5</sup>

### ◆ Difference between the Role of Allah and other than Allah

﴿Who is more astray than him who invokes besides Allah such as would not respond to him until the Day of Resurrection, and who are oblivious of their invocation? When mankind is mustered [on Judgment's Day] they will be their enemies, and they will disavow their worship.﴾ (Q. 46: 5-6)

□ The difference between the role of Allah and other than Allah in life:

A. The role of Allah in man's life:

1. He is his Creator. ﴿He created man.﴾<sup>6</sup>
2. He is his Lord and the ﴿Lord of all the worlds﴾<sup>7</sup>
3. He loves him very much. ﴿[He] is most kind ... to

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1 Q. 41: 30.

2 Q. 30: 36.

3 Q. 9: 40.

4 Q. 2: 2.

5 Q. 9: 45.

6 Q. 55: 3.

7 Q. 1: 2.

- mankind.﴾<sup>1</sup>
4. He hears his supplication. ﴿You hear all supplications.﴾<sup>2</sup>
  5. He is his Rescuer. ﴿[He] answers the call of the distressed.﴾<sup>3</sup>
  6. He guides him in the best of ways. ﴿As for those who strive in Us, We shall surely guide them in Our ways,﴾<sup>4</sup>
  7. He protects and supervises him. ﴿and He takes care of the righteous.﴾<sup>5</sup>
  8. He grants growth and perfection. ﴿guides to rectitude.﴾<sup>6</sup>
  9. He grants him rest and peace. ﴿Look! The hearts find rest in Allah's remembrance!﴾<sup>7</sup>
  10. He teaches him. ﴿who taught by the pen.﴾<sup>8</sup>
  11. He grants him expansion and surplus in blessing ﴿If you are grateful, I will surely enhance you [in blessing].﴾<sup>9</sup>
  12. He cures his illness. ﴿And when I am ill, it is He Who cures me.﴾<sup>10</sup>
  13. He is his hope for the future. ﴿And Who, I hope, will

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1 Q. 2: 143.

2 Q. 3: 38.

3 Q. 27: 62.

4 Q. 29: 69.

5 Q. 7: 196.

6 Q. 72: 2.

7 Q. 13: 28.

8 Q. 96: 4.

9 Q. 14: 7.

10 Q. 26: 80.

forgive me my faults on the Day of Judgment.﴾<sup>1</sup>

B. The role other than Allah in man's life:

1. They have no power in creation. ﴿cannot create [even] a fly.﴾<sup>2</sup>
2. They are unaware of man's needs. ﴿and who are oblivious of their invocation?﴾<sup>3</sup>
3. They do not hear his invocation. ﴿If you invoke them they will not hear your invocation,﴾<sup>4</sup>
4. They are unable to respond. ﴿[he] who invokes besides Allah such as would not respond to him﴾<sup>5</sup>
5. They are man's enemy. ﴿they will be their enemies﴾<sup>6</sup>
6. They are unable in the face of accidents. ﴿They have no power to remove your distress﴾<sup>7</sup>
7. They neither have power to bring benefit nor to prevent loss. ﴿that which would harm them and bring them no benefit;﴾<sup>8</sup>

And in sum, according to the Prophet Joseph, ﴿Are different masters better, or Allah, the One, the All-

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1 Q. 26: 82.

2 Q. 22: 73.

3 Q. 46: 5.

4 Q. 35: 14.

5 Q. 46: 5.

6 Q. 46: 6.

7 Q. 17: 56.

8 Q. 2: 102.

paramount?<sup>1</sup>

### ✦ Peace Treaty of Ḥudaybiya

﴿Indeed We have inaugurated for you a clear victory, that Allah may forgive you what is past of your sin and what is to come, and that He may perfect His blessing upon you and guide you on a straight path, and Allah will help you with a mighty help.﴾ (Q. 48: 1-3)

□ With the intention to go on a pilgrimage, the Holy Prophet (S.A.W.A.) set out for Mecca in the month of Dhū'l-Ḥijja in the year six AH and encouraged the Muslims to participate in this trip and finally with a company of 1400 people set for Mecca in pilgrimage garb. The news reached the polytheists of Mecca and they blocked the Muslims near Mecca (Ḥudaybiya village) and prevented them from entering Mecca. In this story, delegates from two sides met for dialogue. When the representative of the polytheists saw that the Muslims are so fascinated by the Prophet that they take the remains of the water from the Prophet's ablution for blessing, he said to the polytheists, "With set alarm that the people have for Muhammad, you cannot separate them from him".

As the Muslims ambassador, Othman went to Mecca for negotiation; but it was spread about that he had been murdered in Mecca. In order to prepare the Muslims, the Prophet (S.A.W.A.) gathered them under a tree and renewed covenant with them, which was named as the Covenant of Riḍwān. After some days,

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1 Q. 12: 39.

‘Uthman returned safely and, a peace treaty was prepared and written by Imam Ali (A.S.) in the presence of the representatives from two sides in several clauses and then it was signed by both. Among other things, these two groups were committed not to wage any war against each other for 10 years and that the Muslims returned from that same place and were supposed come to Mecca the next year for three days to perform ‘Umra.

By the Prophet's order, the camels that have been brought for *Hajj* were sacrificed that same day and they shaved their heads and took off their pilgrimage garb and returned to Medina. Although the Muslims did not go on *Hajj* pilgrimage, but this peace treaty and its contents that included bringing wars to an end for ten years and freedom of ‘Umra rituals has been considered as an evident triumph for the Muslims. That was because it was an end to the open antagonism of the polytheists, opening up a way for propagating religion, revitalizing the Muslims strength, and paving the way for the conquest of Mecca.

In the event of Ḥudaybiya peace treaty, Imam Ali (A.S.) by the order of the Prophet (S.A.W.A.) started the peace Treaty by “In the Name of Allah the Compassionate the Merciful”. The polytheists did not like it and said, “We do not accept it.” His Holiness changed it to “In the Name of You O Allah”. Then the polytheists protested about the title “Rasūl Allāh” and wanted it to be omitted. Again the Prophet (S.A.W.A.) accepted this encounter calmly and omitted the title Rasūl Allāh. This was an example of the zeal of the polytheists and descent of tranquility on the Prophet and his companions.

☐ In the year six AH, the Prophet (S.A.W.A.) dreamed that the Muslims peacefully entered the Holy Mosque and while their heads were shaved, they performed 'Umra pilgrimage. It was out of this dream that the Prophet along with the Muslims set out with the intention of pilgrimage and advanced up to the gates of Mecca in Ḥudaybiya. The unbelievers were informed and blocked the way to Muslims and decided to Massacre them. The Prophet (S.A.W.A.) took pledge of allegiance from the people; and Allah brought peace to the Muslims, because in this invasion some of the Muslims residing in Mecca and were unknown they killed and rightfully and the Muslims would have been forced into an unwanted payment of blood money, tongue-lashed by the unbelievers, and many of them would have been burned in the fire of sedition. There are blessings in this peace treaty, during which many people converted to Islam.

But some of the Muslims were worried why the Prophet's (S.A.W.A.) dream did not come through. His Holiness (S.A.W.A.) said, "This dream does not need to come through and actualize in this year." Nevertheless, the Muslims returned to Medina and according to the peace treaty the next year Mecca was evacuated for three days and the Muslims performed the rituals with peace of mind and great magnificence. However, the unbelievers violated the treaty and the Muslims conquered Mecca without bloodshed in the year 8 AH.

### ✦ Sanctities in Islam

🕌 O you who have faith! Do not raise your voices above the

voice of the Prophet, and do not speak aloud to him as you shout to one another, lest your works should fail without your being aware. ﴿Q. 49: 2﴾

□ Despite various ideologies, dignitaries and great figures are highly revered by people all through the world. Cities, streets, universities, airports, schools and institutes are named after them. Similarly, in Islam some people and even some plans and solid objects have sanctity. Of course, the root of the sanctity and dignity of everything depends on its attachment to the Holy essence of Allah; and the more these attachment the more sanctified it is and we must preserve its special reverence. As for the sanctities:

1. Allah is the origin of sanctity and the polytheists that consider others as equal to Allah will confess their own deviation on the Resurrection Day and will tell their imaginary objects of worship, "The secret for our misfortune is that we considered you as equal to the Lord of the words." ﴿When we equated you with the Lord of all the worlds!﴾<sup>1</sup>

There is much talk about the glorification and transcendence of Allah, that is, you should accept that respect and sanctity for Allah that no shortcoming or defect of any kind would be imaginable for Him. Not only his essence, but also his name should be clarified, ﴿Glorify

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<sup>1</sup> Q. 26: 98.



the Name of your Lord, the Most Exalted, ﴿٥١﴾<sup>1</sup>

2. Allah's Book also enjoys a great reverence. When Allah considers the Qur'an as great,<sup>2</sup> we should glorify it. When Allah considers the Qur'an as noble,<sup>3</sup> we should take it as glorious too, and when He considers the Qur'an as glorious,<sup>4</sup> we should glorify it as well.
3. Divine leaders, all the prophets, and the rightful successors of those noble figures, especially the Prophet Muhammad (S.A.W.A.) and his progeny, enjoy a high station, and some part of manners of treating His Holiness is mentioned in this sūra: not to take the lead on them; not to talk louder than them, and in other sūras it is enjoined to invoke peace upon the Prophet.<sup>5</sup> Of course, it is to be noted that after the demise of the Prophet (S.A.W.A.) his visitation and the visitation and respect of his successors and progeny and all those who are somehow in relation to His Holiness, especially the Divinely endowed scholars, equitable jurists, and supreme legal authorities (*marāji' taqlīd*), who according to the traditions are successors of the Prophet (S.A.W.A.), is incumbent upon us. Likewise, we read in a *hadith*, "The one who rejects the words of an equitable jurist is like the one who rejects the words of the Prophet's

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1 Q. 87: 1.

2 Q. 15: 87.

3 Q. 56: 77.

4 Q. 50: 1.

5 Q. 33: 56.

(S.A.W.A.) Ahl al-Bayt (A.S.), and the one who rejects their words is like the one who has rejected the words of Allah.”<sup>1</sup>

Not only the prophets themselves, but also whatever related to them are sacred and dignified. We read in the Qur'an that the Ark in which the infant Moses (A.S.) was placed in it and cast in the sea and later on the relics of the House of Moses were kept in it was so sacred that it was borne by angels and would cause victory over the enemies.<sup>2</sup>

4. In Islam parents enjoy especial dignity and respect. In the Qur'an, five times benevolence to the parents has been recommended after enjoining monotheism<sup>3</sup> and thanking them is mentioned next to the thankfulness of Allah.<sup>4</sup>

Respect to the parents is so important that looking kindly to the parents is worship and we are advised not to raise our voice above theirs. The travel that leads to hurting them is *haram* and in such a travel one must perform one's prayer as complete (compared to the shortened travel prayer).

5. In Islam, some occasions like the Night of Power (*Laylat al-Qadr*), some places like a mosque, some objects like Black Stone (*Hajar al-Aswad*), some liquids like Zamzam water, some dust like the dust from Imam Ḥunayn's (A.S.) grave, and some garments like pilgrimage garb are regarded as sacred and one should have special respect.

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<sup>1</sup> *Biḥār*, vol. 27, p. 238.

<sup>2</sup> Q. 2: 248.

<sup>3</sup> Q. 2: 83; 4: 38; 6: 151; 17: 23; 46: 15.

<sup>4</sup> Q. 31: 14.

We read in the Qur'an that Moses took off his sandals in respect for the sacred valley when entering there. ﴿So take off your sandals. You are indeed in the sacred valley of Tuwa.﴾<sup>1</sup>

The Holy Mosque is a sacred place, into which a polytheist is not allowed to enter. ﴿The polytheists are indeed unclean: so let them not approach the Holy Mosque.﴾<sup>2</sup>

The worship places and mosques are sacred and when you go to mosques, go there in clean and beautiful appearance. ﴿Put on your adornment on every occasion of prayer.﴾<sup>3</sup> Likewise, ﴿the one who is ritually impure (*junub*) must not stay on in a mosque. in the state of ritual impurity except while passing through﴾<sup>4</sup>

A mosque is so highly honored that such persons as the Prophets Abraham, Isma'il, Zechariah, and Mary (peace be upon them) were in charge of purifying it. ﴿Purify My house﴾<sup>5</sup> Even Mary's mother, who thought she was a boy, vowed to make her an attendant to the mosque. ﴿I have vowed unto Thee that which is in my belly as a consecrated (offering).﴾<sup>6</sup>

6. The faithful man is also sacred and dignified, to the extent

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1 Q. 20: 12.

2 Q. 9: 28.

3 Q. 7: 31.

4 Q. 4: 43.

5 Q. 2: 125.

6 Q. 3: 35.

that the reputation of a faithful person is more important than Ka'ba, persecuting him is *haram*, defending his rights is obligatory, and even after his death exhuming his body is *haram*.

### ✦ Research, the Remedy for Social Pains

﴿O you who have faith! If a profligate [person] should bring you some news, verify it, lest you should visit [harm] on some people out of ignorance, and then become regretful for what you have done.﴾ (Q. 49: 6)

□ Throughout the history, the prophets had encountered with people and communities that had been inflicted with various kinds of social and moral diseases and even today, despite all the significant advances that have occurred in human life, those diseases still remain in force; such diseases as:

- Blind imitation of the ancestors and following superstitious habits and customs.
- Following baseless fancies, rumors, predictions, and dreams.
- Judgment and taking position without knowledge, admiration, criticism, writing, and talking without knowledge.
- The healing medicine for all those diseases is investigation and ascertaining as it is stated in the above verse.
- If the society is attentive to precision and research, all the social pitfalls and calamities are thoroughly remedied.

Similar to this verse, is verse 94 of Sūrat al-Nisā that says, ﴿O you who have faith! When you issue forth in the way of Allah, try to ascertain: do not say to someone who offers you peace, "You

are not a believer”, seeking the transitory wares of the life of this world. Yet with Allah are plenteous gains. You too were such earlier, but Allah did you a favor. Therefore, do ascertain. Allah is indeed well aware of what you do. ﴿﴾ As it is related in history:

After the battle of Khaybar, the Prophet (S.A.W.A.) dispatched a person by the name of Usāma b. Zayd along with a group of Muslims to the Jews living in one of the villages of Fadak to invite them to Islam and had them accept obligation (*dhimma*). Upon hearing this, one of the Jews (named Mirdās) placed his properties and family in the recess of a mountain and by saying, “There is no god but Allah, Muhammad is the Apostle of Allah” welcomed the Muslims. Supposing that he had converted to Islam out of fear and his Islam is not real, Usāma killed him. When the Apostle of Allah was informed about this, he became very upset and the above verse was revealed.

### ✦ News in Islam

□ Islam has highly emphasized on the way one talks and quotes news, including:

- A. The Qur'an has strongly criticized those who hear a report and spread it without considering it well enough, and has said to present the report to those who are vested with authority and if it was proved true, then spread it.<sup>1</sup>
- B. The Qur'an has set severe punishment for those who create disturbance in society by spreading false reports.<sup>2</sup>

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<sup>1</sup> See Q. 4: 83.

<sup>2</sup> See Q. 33: 60.

- C. The Prophet of Islam (S.A.W.A.) said in the end of his noble life at the *Hajj* pilgrimage, "There are many who quote false reports from me and will increase in the future; whoever consciously ascribes a lie to me, his station will be in the Hell. So, whatever you hear from me, [first] present it to the Qur'an and Sunna, if it fits the two, accept it, otherwise reject it."<sup>1</sup>
- D. Imam Ṣādiq (A.S.) said to person who had attributed false reports to his father Imam Bāqir (A.S.), "Whatever you hear from us, if you find a witness from the Qur'an or our other sayings accept it, otherwise do not accept it."<sup>2</sup>
- E. Imam Riḍā (A.S.) said, "The document for our words is the Qur'an and the Sunna of the Apostle of Allah (S.A.W.A.)."
- F. One of the most important Islamic sciences is *‘ilm al-rijāl* (science dealing with transmitters of *hadith*), which evaluates and studies the people who transmit *hadith* in order to distinguish the sound from the unsound traditions.

### ❖ Ridicule and Derision

﴿O you who have faith! Let not any people ridicule another people: it may be that they are better than they are; nor let women [ridicule] women: it may be that they are better than they are. And do not defame one another, nor insult one another by [calling] nicknames. How evil are profane names subsequent to faith! And whoever is not penitent such are the wrongdoers.﴾ (Q.

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<sup>1</sup> *Bihār*, vol. 2, p. 225.

<sup>2</sup> *Bihār*, vol. 2, p. 250.

49: 11)

▫ Derision is apparently one sin, but in fact several sins. There are sometimes such sins of degrading, making despised, exposing defects, causing disunity, backbiting, hatred, sedition, inciting, revenging, and sarcasm toward others hidden in derision.

▫ Roots of derision:

1. Sometimes ridiculing originates from opulence, about which the Qur'an says, ﴿Woe to every scandal-monger and slanderer, who amasses wealth and counts it over.﴾<sup>1</sup>
2. Sometimes the root of sarcasm is knowledge and educational degree about which the Qur'an says, ﴿they exulted in the knowledge they possessed, and they were besieged by what they used to deride.﴾<sup>2</sup>
3. Sometimes the root of derision is physical ability. The faithless used to say, ﴿Who is more powerful than us?﴾<sup>3</sup>
4. Sometimes ridiculing others is motivated by pompous social titles. The faithless would humiliate the poor who were with the prophets and say, ﴿and we do not see anyone following you except those who are simpleminded riffraff from our midst.﴾<sup>4</sup>
5. Sometime others are ridiculed under the pretext of entertainment and amusement.
6. Sometimes greed for property and post would cause

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1 Q. 104: 1, 2.

2 Q. 40: 83.

3 Q. 41: 15.

4 Q. 11: 27.

criticizing and ridiculing others. A group of people used to find fault with the Prophet (S.A.W.A.) about *zakat*; the Qur'an says, ﴿There are some of them who blame you regarding [the distribution of] the charities: if they are given from them, they are pleased, but if they are not given from them, behold, they are displeased.﴾<sup>1</sup>

7. Sometimes the derision originates from ignorance. When the Prophet Moses ordered the cow to be slaughtered, the Children of Israel said, "Are you ridiculing us?" Moses said, ﴿I seek Allah's protection lest I should be one of the ignorant﴾<sup>2</sup> That is to say, ridicule is out of ignorance and I am not ignorant.

✧ One of the blessed things that the Apostle of Allah (S.A.W.A.) did was to change the names of people and places that were indecently named.<sup>3</sup> Because a bad name is a means for humiliation and ridicule.

‘Aqīl, Imam Ali’s (A.S.) brother arrived to Mu‘āwiya, and the latter said to him to humiliate him, "Greetings to someone whose uncle is Abū Lahab, who is cursed by Allah, and read the verse, ﴿Perish the hands of Abī Lahab﴾; and ‘Aqīl immediately said, "Greetings to the one whose aunt is such and read the verse, ﴿and his wife [too], the firewood carrier.﴾ (Abū Lahab’s wife was Mu‘āwiya’s cousin).<sup>4</sup>

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<sup>1</sup> Q. 9: 58.

<sup>2</sup> Q. 2: 67.

<sup>3</sup> *Usd al-Ghāba*, vol. 3, p. 76 and vol. 4, p. 362.

<sup>4</sup> *Biḥār*, vol. 42, p. 112; *Al-Ghārat*, vol. 2, p. 380.



### ✦ Types of Suspicion

﴿O you who have faith! Avoid much suspicion. Indeed, some suspicions are sins. And do not spy on or backbite one another. Will any of you love to eat the flesh of his dead brother? You would hate it. And be wary of Allah; indeed Allah is all-clement, all-merciful.﴾ (Q. 49: 12)

✧ Suspicion is in different types, some of which are praiseworthy and some are blameworthy:

1. Suspicion in Allah; as we read in the *hadith*, the one who does not get married out of fear for the living expenses seems as if he is single Allah is able to provide him sustenance; but if he is married, Allah does not have the power to do so. This suspicion is forbidden.
2. Suspicion in people; which is forbidden in the above verse.
3. Suspicion in oneself; which is praiseworthy. That is because one should not have good thought of himself and see all his works as impeccable. Imam Ali (A.S.), while recounting the characters of the pious in the Hammām Sermon, said, “One of the excellences of the pious people is that they are suspicious of themselves.”

Indeed, the people who see themselves impeccable their light of faith is low, in which case man sees nothing. If you enter a large room with a flashlight, you would not see anything except large objects; but if you enter a big hall with a powerful projector, you will be able to see even a matchstick or a cigarette butt on the floor.

Those whose light of faith is low nothing but great sins come to

their minds, and thus sometimes they say, "We have not killed anyone! We have not broken into anybody's house!" They consider sins to be such as the above; but if the light of faith is high in them, they would see all their tiny slips and errors and would lament and ask forgiveness from Allah.

If someone is optimistic about himself, he would never prosper. He is like someone who keeps looking behind his back at the traversed paths and taking pride in it; but if he looks ahead and sees the untraveled paths, he would find out that the untraveled paths are much more than the traversed ones!

✧ It is worth noting that the meaning of good thought of someone, simplicity, naivety, superficiality, and negligence are not among the plotting and craftiness. The Muslim umma should never get engaged in negligence and be entrapped by fowlers through undue good thought of others.

### ✧ What is Backbiting

✧ Backbiting is when someone says something in the absence of another person while people are not aware of it and if that person hears it, he would be upset.<sup>1</sup>

✧ The Apostle of Allah (S.A.W.A.) said, "Take your hands off the dead and do not recount their evils, talk about their good deeds."<sup>2</sup>

✧ Imam Ṣādiq (A.S.) said, "The backbiter, if repented, is the last person who enters Paradise, but if he does not repent, he

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1 *Wasā'il*, vol. 8, p. 600 and 604.

2 *Nahj al-Faṣāḥa*, hadith 264.

is the first person who is taken into the hell.”<sup>1</sup>

✧ Imam Riḍā (A.S.) quotes from Imam Sajjad (A.S.) who said, “Whoever keeps himself from ruining someone's reputation, Allah will ignore his slips on the Resurrection Day.”<sup>2</sup>

✧ The Holy Prophet (S.A.W.A.) said, “Whoever back bites a woman or a man, his prayers and fasting would not be accepted up to 40 days.”<sup>3</sup>

✧ The Prophet (S.A.W.A.) said, “On the Resurrection day when one's letter of deeds is handed over to him, some would say, “Why are all good deeds not recorded in it?” They will be told, “Allah will neither belittle something nor forget it; rather, your deeds have been obliterated by your backbiting. In contrast, those who see many good deeds in their letter of deed imagine that this dossier does not belong to them, they are told, “Because of being backbitten, good deeds of the one who has backbitten you are recorded in your favor.”<sup>4</sup>

✧ The Apostle of Allah (S.A.W.A.) said in his last journey to Mecca, “The blood, property, and reputation of the Muslims are respectful just as this month of Dhū'l-Ḥijja and Pilgrimage Days are respectful.”<sup>5</sup>

✧ In traditions, the backbiter's name is mentioned next to the name of the person who is a habitual drinker. “The one who

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1 *Mustadrak*, vol. 9, p. 117.

2 *Bihār*, vol. 72, p. 256.

3 *Bihār*, vol. 72, p. 258.

4 *Bihār*, vol. 72, p. 259.

5 Ibn Abī al-Ḥadīd, *Sharḥ Nahj al-Balāgha*; vol. 9, p. 62.

backbites and habitually drinks [wine] is deprived of paradise.”<sup>1</sup>

▫ According to the traditions, whoever follows up the faults and defects of his brother in faith (and recounts them to others), Allah will uncover his indecencies.”<sup>2</sup>

▫ The Prophet (S.A.W.A.) said, “One *dirham* of usury is worse than thirty six times adultery and the greatest usury is trading with people’s reputation.”<sup>3</sup>

▫ We read in a *hadith*, “Sitting in a mosque waiting for mass prayer is worship, of course as long as it does not wind up in backbiting.”<sup>4</sup>

In his last sermon in Medina, the Prophet (S.A.W.A.) said, “If someone backbites, his fasting is invalidated.”<sup>5</sup> That is, he will be deprived of the blessings and spiritual impacts that a fasting person enjoys.

### ❖ Compensation of Backbiting

▫ To compensate the backbiting we have already committed, if the person who has been backbitten has died, we should make repentance and apologize to Allah, as Allah is all-clement; but if he is alive, if we tell him we have backbitten him, he would be upset; according to some supreme authorities (*marāji‘ taqlīd*), one should not tell him; rather, one should make direct repentance to

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1 *Biḥār*, vol. 72, p. 259.

2 *Muḥajjat al-Bayḍā*, vol. 5, p. 375 quoting from *Sunan* of Abī Dāwūd, vol. 2, p. 568.

3 *Biḥār*, vol. 72, p. 222.

4 *Kāfī*, vol. 2, p. 357.

5 *Muḥajjat al-Bayḍā*, vol. 5, p. 254.

Allah and if it is possible to access the listeners of backbiting, compensate our previous humiliation by talking good of him and honor him and if the backbitten person would not be upset, ask forgiveness from him.

✧ Shaykh Ṭūsī said in his *Sharḥ-i Tajrīd* based on a *hadith* from the Prophet (S.A.W.A.), “If the one who is backbitten has heard the backbiting, its compensation is that you go to him and apologize and ask him forgiveness; however, if he has not heard it, he should ask forgiveness for him whenever we remember him. “Verily, the atonement for backbiting is to ask Allah for forgiveness of the person who has been backbitten whenever remembering him”.<sup>1</sup>

### ✧ Instances of Permissibility of Backbiting

✧ In some instances, backbiting is permissible. Some of them are pointed out as follows:

1. In case of consulting important matters; that is, if someone wants consultation about another person, we can tell the shortcomings of that person to the person seeking consultation.
2. In order to reject the false words and ideas of people who have such ideas, quoting the words and shortcomings of their speech are permissible so as to stop people from following them.
3. In order to bear witness for the judge, one should tell the truth, even if it is backbiting.

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<sup>1</sup> *Wasā'il*, vol. 8, p. 605.

4. In order to express oppressiveness of someone, there is no problem to state the injustice of the tyrant.
5. There is no problem to backbite the one who commits sins openly and without being bashful.
6. Backbiting is no problem in order to reject false claims. The one who says, "I am a *mujtahid*, I am a doctor, or I am a Sayyid, and we know that he is not, it is permissible to inform the people so that they would not be deceived by him.

### ❖ Listening to Backbiting

❏ The listener's duty is not to listen to backbiting and to defend the faithful. We read in a *hadith*, "Whoever hears the backbiting and keeps silent would be an accomplice to it."<sup>1</sup>

❏ The Holy Prophet (S.A.W.A.) said, "Whoever hears backbiting and rejects it, Allah would close a thousand doors of evil on him in this world and the Hereafter; but if he keeps silent and listens, the sin of the speaker would be recorded for him. And if he can help the person who has been backbitten but does not do so, he would be despised in both words."<sup>2</sup>

❏ In a *hadith*, backbiting is regarded as faithlessness and listening to it and being pleased with it is viewed as polytheism.<sup>3</sup>

❏ We read in the verse 36 of Sūrat al-Isrā', ﴿... Indeed, the hearing, the eyesight, and the heart all of these are accountable.﴾

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<sup>1</sup> *Ghurar al-Hikam*.

<sup>2</sup> *Wasā'il*, vol. 8, p. 606.

<sup>3</sup> *Biḥār*, vol. 72, p. 226.

Therefore, we do not have the right to hear any speech.

### ✦ Manners of Treating Guests

﴿Did you receive the story of Abraham's honored guests? When they entered into his presence, they said, "Peace!" "Peace!" He answered, "[You are] an unfamiliar folk." Then he retired to his family and brought a fat [roasted] calf, and put it near them. He said, "Will you not eat?"﴾ (Q: 51: 24: 27)

□ Some manners of treating guests are implied from this verse and the verses that follow, which are mentioned in the following:

1. The guest is honored. ﴿Abraham's honored guests﴾
2. When the guest arrives should greet (say *salām*). ﴿they said, "Peace!"﴾
3. Responding his greeting is obligatory. ﴿"Peace!" He answered﴾
4. The landlord should go for providing food unnoticed by the guest. ﴿Then he retired﴾
5. The food should be prepared at home. ﴿to his family﴾
6. Entertainment has to be fast. ﴿and brought (*fajā*)﴾ (The letter *fā*' depicts speed and denotes a short time)
7. The best foods should be prepared. ﴿a fat [roasted] calf﴾
8. The guest should not be taken to the table-cloth; rather, the table-cloth should be brought to him. ﴿and put it near them.﴾
9. The guest should not be asked whether he has eaten or not. ﴿Then he retired to his family and brought a fat [roasted] calf﴾ (Abraham went to his family to prepare

food without asking the guest.)

10. We should personally entertain the guest. ﴿and brought﴾ (His Holiness brought the food in person.)
11. The food should be within the guest's reach. ﴿and put it near them.﴾
12. The guest should approve the food and eat it so that the host is not apprehended. ﴿"Will you not eat?"﴾
13. First entertainment, then conversation. ﴿brought a fat [roasted] calf﴾ Then asked: "O messengers, what is now your errand?"<sup>1</sup>
14. If the guest has evil and good news, he should first bring up the good news and then the bad news. ﴿Then he felt a fear of them. They said, 'Do not be afraid!' and they gave him the good news of a wise son.﴾<sup>2</sup> Then ﴿They said, 'We have been sent toward a guilty people﴾<sup>3</sup> (First good news of a wise son and then descend of torment upon the guilty people.)

### ❖ Aspiration in Verses and Traditions

﴿Shall man have whatever he yearns for? Yet to Allah belong this world and the Hereafter. How many an angel there is in the heavens whose intercession is of no avail in any way except after Allah grants permission to whomever He wishes and approves of!﴾ (Q. 53: 26)

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<sup>1</sup> Q. 51: 31.

<sup>2</sup> Q. 51: 28.

<sup>3</sup> Q. 51: 32.



▫ A glance at aspiration with respect to the verses and traditions:

### **The Value of Aspiration:**

Aspiration is the element and motivation for movement and growth. The Holy Prophet (S.A.W.A.) said, "If there were no aspiration, neither a mother would milk her baby nor a farmer would plant a tree."<sup>1</sup>

The Prophet Jesus (A.S.) saw an old man with a spade in hand was plowing the ground. He said, "O Allah! Take aspiration away from this man." He saw the man put the spade aside and lay down to sleep. After a while Jesus asked Allah to give back aspiration to the man; he saw the man stand up and start working.<sup>2</sup>

### **To Harness the Aspiration:**

Aspiration has to be within the framework of possibilities, talents, conditions, and capacities, otherwise it would end up in superstitions. Imam Ali (A.S.) said, "The most frightening thing which I am afraid of about you is to follow desires and to widen the hopes."<sup>3</sup>

### **Negative Aspirations:**

In the Qur'an, some aspirations are criticized and forbidden. Like the ones who wished to have the wealth of Korah and said: ﴿We wish we had like what Korah has been given!﴾<sup>4</sup>

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1 *Biḥār*, vol. 77, p. 137.

2 *Biḥār*, vol. 14, p. 329.

3 *Nahj al-Balāgha*, sermon 28.

4 Q. 28: 79.

Or they wish to be unduly praised: ﴿and love to be praised for what they have not done.﴾<sup>1</sup>

Or they wish they were superior to others: ﴿As for that Abode of the Hereafter We assign it unto those who seek not oppression in the earth.﴾<sup>2</sup>

Many a time Allah has warned the faithful against wishful looks at the capitalists and well-to-do with such statements, ﴿So let not their riches nor their children please thee﴾<sup>3</sup> and, ﴿Do not extend your glance﴾<sup>4</sup>.

### **Aspirations that People Would not Achieve**

On the resurrection the faithless would many a time say, ﴿I wish I were dust!﴾<sup>5</sup> The earth takes a seed and gives an ear. The earth absorbs waste water and gives fresh water; but some people do not do anything but corruption.)

﴿I wish I had followed the Apostle's way!﴾<sup>6</sup>

﴿nor had I ever known what my account is!﴾<sup>7</sup>

﴿Alas, had I sent ahead for my life!﴾<sup>8</sup>

﴿If only we were sent back [into the world]! Then we will not

1 Q. 3: 188.

2 Q. 28: 83.

3 Q. 9: 55, 85.

4 Q. 15: 88, and 20: 131.

5 Q. 2: 40.

6 Q. 25: 27.

7 Q. 69: 26.

8 Q. 89: 24.

deny...<sup>1</sup>

### ✦ Different Types of Sins and their Impacts

✦ Those who avoid major sins and indecencies, excepting [minor and occasional] lapses. Indeed, your Lord is expansive in [His] forgiveness. He knows you best since [the time] He produced you from the earth, and since you were fetuses in the bellies of your mothers. So do not flaunt your piety: He knows best those who are God-wary. ✦ (Q. 53: 2)

✦ The value of every human being is equal to his resistance to committing sins. If we commit sins for five grams of gold, our value is five grams and if we commit sins for five hundred grams of gold, our value is one hundred grams. Imam Ali (A.S.) said, "Even if the whole world were given to me; on condition that I take a straw from the mouth of an ant, I would not do it."<sup>2</sup>

### Do not Belittle any Sin:

Imam Ali (A.S.) said, "The worst sin is the one that one belittles it."<sup>3</sup>

Avoidance of committing sins is a criterion for relationship to the Prophet (S.A.W.A.)

We read in the traditions that, "The Prophet's friend is the one who is obedient to Allah, although he has no relation to him and the enemy of the Prophet is the one who disobeys Allah, although

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<sup>1</sup> Q. 6: 27.

<sup>2</sup> *Nahj al-Balāgha*, maxim 224.

<sup>3</sup> *Nahj al-Balāgha*, maxim 477.

he is one his close relatives.”<sup>1</sup>

### **Transforming the Minor Sin to the Major one**

□ Some factors would transform the minor sins to major ones, including: insistence on minor sins, belittling sins, rejoicing when committing sins, sinning out of rebellion, taking pride in Divine respites, sinning overtly, sinning by the nobles and eminent figures.

### **Outcomes of Sins**

□ Hardness of the heart, deprivation of blessings, rejection of prayer, alteration of sustenance, deprivation of some devotional acts such as midnight prayer, sudden catastrophe, lack of rain, destruction of house, disgrace and degradation, short life, earthquake, poverty, sorrow and sickness, domination of the rebels, for each of each of these outcomes, some verses and traditions have been related.

### **The Ways to Compensate the Sins**

Prayer. ﴿Indeed, good deeds efface misdeeds.﴾<sup>2</sup>

Pleading forgiveness from Allah. ﴿[Had they] pleaded to Allah for forgiveness, and the Apostle had pleaded for forgiveness for them.﴾<sup>3</sup>

Alms-giving. “Giving alms secretly will cover misdeeds.”<sup>4</sup>

Solving people's problem. “Among atonements for major sins is

1 *Wasā'il*, vol. 15, p. 238.

2 Q. 11: 114.

3 Q. 4: 64.

4 *Ghurar al-Hikam*.

helping the distressed.”<sup>1</sup>

Doing good deeds. ﴿As for those who have faith and do righteous deeds, We will absolve them of their misdeeds.﴾<sup>2</sup>

Avoidance of major sins. ﴿If you avoid the major sins that you are forbidden, We will absolve you of your misdeeds.﴾<sup>3</sup>

Faithfulness and righteous acts. ﴿excepting those who repent, attain faith, and act righteously. For such, Allah will replace their misdeeds with good deeds﴾<sup>4</sup>

Participation in warfare and *jihad*. ﴿and those who fought and were killed I will surely absolve them of their misdeeds.﴾<sup>5</sup>

Greeting, giving out food, and performing midnight prayer. “There are three atonements: “Greeting, giving out food, prayer at midnight when people are asleep.”<sup>6</sup>

□ Purification of the self and flaunting oneself is separate from stating Divine blessings. Allah says in this verse, ﴿do not flaunt your piety﴾ but He says somewhere else, ﴿and as for your Lord's blessing, proclaim it!﴾<sup>7</sup>

## ✦ Creation of Man

﴿He created man.﴾ (Q. 55: 3)

□ Man's creation is considerable from various perspectives:

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1 *Wasā'il*, vol. 16, p. 373.

2 Q. 29: 7.

3 Q. 4: 31.

4 Q. 25: 70.

5 Q. 25: 70.

6 *Wasā'il*, vol. 12, p. 59.

7 Q. 93: 11.

From evolutionary perspective as to how a living and intelligent creature called man is created from inanimate earth.

From provision of material needs perspective as to how the world of nature has been subjugated to man.

From the perspective of negative and positive tendencies, some of which the Qur'an has referred to, including.

﴿He is very niggardly﴾.<sup>1</sup> ﴿He is covetous﴾.<sup>2</sup> ﴿He is anxious﴾.<sup>3</sup> ﴿He is in loss﴾.<sup>4</sup> ﴿He becomes rebellious﴾.<sup>5</sup> ﴿He is most unfair﴾.<sup>6</sup> ﴿He is senseless﴾.<sup>7</sup> ﴿He is overhasty﴾.<sup>8</sup> ﴿He is ungrateful﴾.<sup>9</sup>

Other verses of the Qur'an present man's positive characteristics as follows:

Willingness to accept responsibility; having freedom and power to choose; possibility to change method, repentance, revolution, and inner improvement; having great innate talents and capacities; feature of seeking infinity; vicegerency of Allah on earth; being prostrated to by angels; having the power of imitation and impressionability or ability to become a role model and impress;

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1 Q. 17: 100.

2 Q. 70: 19.

3 Q. 70: 20.

4 Q. 103: 2.

5 Q. 96: 6.

6 Q. 33: 72.

7 Ibid.

8 Q. 17: 11.

9 Q. 17: 67.

combination of conflicts, intellect and disposition versus instinct and lust; having the power of thinking, creativity, and innovation.

### ✦ Repetition in the Qur'an

﴿And the earth, He laid it out for mankind. In it are fruits and date-palms with sheaths, grain with husk, and fragrant herbs. So which of your Lord's bounties will you both deny?﴾ (Q. 55: 10-13)

Here, on the occasion of the first instance of repetition of the verse, ﴿So which of your Lord's bounties will you both deny?﴾ in this sūra, a discussion on repetition will be presented.

#### Positive Repetition:

□ To create a culture, repetition of issues is important and essential.

The Apostle of Allah (S.A.W.A.) would frequently say, "I leave behind for you two heavy things (*thaqalayn*); the Book of Allah and my Ahl al-Bayt", so as to make strong the bound between the Qur'an and the progeny of the Prophet (*'itrat*) among people.

After the Revelation of the verse, ﴿And bid your family to prayer.<sup>1</sup>﴾, for several months the Apostle of Allah (S.A.W.A.) would come to the house of Fāṭimat al-Zahrā (S.A.) and say, "*Al-Ṣalāt, al-Ṣalāt*"<sup>2</sup> to declare to people that his Ahl al-Bayt are the ones that are in the house of Ali and Fāṭima. We read in a *hadith*, "The reason for repeating *Allāhu Akbar* four times at the beginning of prayer is for the people to come out of negligence; but when they did, the rest of the statements are reduced to two

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1 Q. 20: 132.

2 *Biḥār*, vol. 35, p. 207.

times.”<sup>1</sup>

Sometimes Imam Ali (A.S.) repeated some phrases in order to create sensitivity in people. Similarly, in his testament to his children, he would say, *Allāh Allāh fī al-aytām* (fear Allah in respect to the orphans); *Allāh Allāh fī jirānikum* (the neighbors), *Allāh Allāh fī al-ṣalāt* (prayer), *Allāh Allāh fī al-Qur’ān*, (the Qur’an)<sup>2</sup> in which the glorious word of Allah is repeated.

Repetition of daily prayer is for us to take a step closer to Allah every day. The one who climbs up the ladder, apparently his feet do something repetitive; but in fact, in every movement he takes one step farther ahead and up. The one who uses a pickaxe to dig a well apparently does something repetitive; but in fact with every movement the well he is digging becomes deeper and deeper. With every performance of prayer and remembrance of Allah and recitation of a verse of the Qur'an, one takes a step closer to Allah, so far as we read about the Holy Prophet (S.A.W.A.), ﴿until he was within two bows' length or even nearer,﴾<sup>3</sup>

Recommendation on God-wariness in every sermon of Friday prayer each week indicates the role of repetition in religious training of people.

In principle, life goes on with repetitive breathing; excellences are achieved in case of repetition. By only one-time giving alms and practicing bravery, the faculty of generosity and bravery would not be created in man, just as the vices and evil features

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1 *‘Ilal al-Sharāyī’*, vol. 1, p. 259.

2 *Nahj al-Balāgha*, letter 47.

3 Q. 53: 9.



would be instilled in man's soul in case of repetition.

### ✦ Reasons for Repetition in the Qur'an

Repetition is sometimes for reminding and recalling various blessings, like repetition of the verse, ﴿So which of your Lord's bounties will you both deny?﴾

Sometimes it is for warning and threatening the offenders. Like the repetition of the verse, ﴿Woe to the deniers on that day!﴾<sup>1</sup>

Sometimes it is for culture-building. Like repetition of ﴿In the Name of Allah, the All-beneficent, the All-merciful﴾ in the beginning of every sūra.

Sometimes it is used as an ultimatum; like the repetition of the verse, ﴿Certainly We have made the Qur'an simple for the sake of admonishment. So is there anyone who will be admonished?﴾<sup>2</sup>

Sometimes it is for more intimacy and institutionalizing it, like the repetition of the verse, ﴿Remember Allah with frequent remembrance,﴾<sup>3</sup>

Sometimes it is for stating new commands, like the repetition of the verse, ﴿O you who have faith﴾

Sometimes it is used as a resolution for every eminent part of an issue or topic; like in Sūrat al-Shu'arā, after finishing the report of any prophet's task, it says, ﴿Indeed your Lord is the All-mighty, the All-merciful.﴾

Sometimes repetition is an indication of unity of goal and

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1 Q. 77: 15.

2 Q. 54: 17.

3 Q. 33: 41.

objective. In Sūrat al-Shu‘arā, the statement ﴿So be wary of Allah and obey me﴾ has been repeated many times by various prophets, which indicates that the motto and objective of all of them has been the same.

### ✦ Reasons for some Ordinances

﴿It is He who sends down manifest signs to His servant that He may bring you out of darkness into light, and indeed Allah is most kind and merciful to you.﴾ (Q. 57: 9.)

□ All Divine planning are based on a wisdom and reason, such as:

The reason for prophethood is salvation of people. ﴿that He may bring you out from darkness into light.﴾<sup>1</sup>

The reason for prayer is remembering and thanking Him. ﴿and maintain the prayer for My remembrance.﴾<sup>2</sup>

The reason for fasting is God-wariness. ﴿Prescribed for you is fasting ..., so that you may be God-wary.﴾<sup>3</sup>

The reason for *Hajj* is presence and participation in benefits. ﴿that they may witness the benefits for them﴾<sup>4</sup>

The reason for *jihad* is fending off faithlessness and preserving the school. ﴿until faithlessness is no more,﴾<sup>5</sup>

The reason for *qīṣāṣ* (retribution) is honorable life. ﴿here is life

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1 Q. 33: 43.

2 Q. 20: 14.

3 Q. 2: 183.

4 Q. 22: 28.

5 Q. 2: 193.

for you in retribution.﴾<sup>1</sup>

The reason for Islamic veil is purification of the hearts. ﴿That is more chaste for your hearts and their hearts.﴾<sup>2</sup>

The reason for *zakat* is cleansing. ﴿Take charity from their possessions to cleanse them.﴾<sup>3</sup>

The reason for banning wine and gambling is being hindered from the path of Allah. ﴿and to hinder you from the remembrance of Allah.﴾<sup>4</sup>

### ◆ Direction to the Faithful

﴿Is it not time yet for those who have faith that their hearts should be humbled for Allah's remembrance and to the truth which has come down [to them], and to be not like those who were given the Book before? Time took its toll on them and so their hearts were hardened, and many of them are transgressors.﴾  
(Q. 57: 16)

In some verses, like the one above, Allah wants the faithful not to be like some individuals and groups; and in some verses, it enjoins to be like these role models. Now, we take a glance at these two groups of verses:

﴿Be with the truthful.﴾<sup>5</sup>

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1 Q. 2: 179.

2 Q. 33: 53.

3 Q. 9: 103.

4 Q. 5: 91.

5 Q. 9: 119.

﴿Unite me with the Righteous.﴾<sup>1</sup> ﴿and become one of the righteous!﴾<sup>2</sup>

Be with pious. ﴿and make us die with the pious.﴾<sup>3</sup>

Be with the steadfast. ﴿How many a prophet there has been with whom a multitude of godly men fought. They did not falter for what befell them in the way of Allah, neither did they weaken, nor did they abase themselves; and Allah loves the steadfast.﴾<sup>4</sup> Many were the prophets along whom many followers fought and were killed, while they resisted in the face of the hardships inflicted upon them in the way of Allah and did not grow feeble nor surrendered.

Be with the Prophet and his true followers. ﴿In the Apostle of Allah there is certainly for you a good exemplar,﴾<sup>5</sup> ﴿There is certainly a good exemplar for you in Abraham and those who were with him,﴾<sup>6</sup>

Be among the grateful for the blessing. ﴿and be among the grateful.﴾<sup>7</sup>

Be among the people of devotion and servanthood. ﴿be among those who prostrate.﴾<sup>8</sup>

1 Q. 12: 101.

2 Q. 63: 10.

3 Q. 3:193.

4 Q. 3: 146.

5 Q. 33: 21.

6 Q. 60: 4.

7 Q. 7: 144.

8 Q. 15: 98.

Be obedient to the Lord's commands. ﴿Be a godly people,﴾<sup>1</sup>

Be among the surrenders to Allah. ﴿to be among those who submit [to Allah],﴾<sup>2</sup>

Be with the faithful. ﴿and I have been commanded to be among the faithful,﴾<sup>3</sup>

﴿Be maintainers of justice.﴾<sup>4</sup>

﴿Be maintainers, as witnesses for the sake of Allah,﴾<sup>5</sup>

﴿Be Allah's helpers.﴾<sup>6</sup>

Do not be like the hypocrites. ﴿Do not be like those (hypocrites) who say, "We hear," though they do not hear.﴾<sup>7</sup>

Do not show off. ﴿Do not be like those who left their homes vainly and to show off to the people,﴾<sup>8</sup>

Do not be perfidious. ﴿Do not be like her who would undo her yarn, breaking it up after [spinning it to] strength,﴾<sup>9</sup>

Do not torment the Prophet. ﴿Do not be like those who tormented Moses,﴾<sup>10</sup> Do not be like the Jews who tormented their Prophet Moses.﴿

Do not forget Allah. ﴿And do not be like those who forget

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1 Q. 3: 79.

2 Q. 27: 91.

3 Q. 10: 104.

4 Q. 4: 135.

5 Q. 5: 8.

6 Q. 61: 14.

7 Q. 8: 21.

8 Q. 8: 47.

9 Q. 16: 93.

10 Q. 33: 69.

Allah, so He makes them forget their own souls. ﴿١﴾

Do not be hopeless. ﴿so do not be among the despondent.﴾<sup>2</sup>

Do not be ungrateful and faithless. ﴿Do not be like the faithless.﴾<sup>3</sup>

Do not be supporter of the guilty. ﴿I will never be a supporter of the guilty.﴾<sup>4</sup>

Do not be skeptic and doubtful. ﴿so do not be among the skeptics.﴾<sup>5</sup>

Do show enmity to the truth and the truthful. ﴿do not be an advocate for the traitors,﴾<sup>6</sup>

Do not be among the heedless and the ignorant. ﴿and do not be among the heedless.﴾<sup>7</sup> ﴿So do not be one of the ignorant.﴾<sup>8</sup>

Do not call Allah's signs lies. ﴿And do not be of those who deny the signs of Allah, [for] then you shall be among the losers.﴾<sup>9</sup>

﴿Do not be supporter of the unbelievers.﴾<sup>10</sup>

Do not shortchange and overcharge people. ﴿do not cause loss

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1 Q. 59: 19.

2 Q. 15: 55.

3 Q. 3: 156.

4 Q. 28: 17.

5 Q. 3: 60.

6 Q. 4: 105.

7 Q. 7: 205.

8 Q. 6: 35.

9 Q. 10: 95.

10 Q. 28: 86.

to others.﴾<sup>1</sup>

Do not be divided and differed. ﴿Do not be like those who became divided [into sects] and differed.﴾<sup>2</sup>

### ❖ Imam Ali's Letter of Advice

﴿Such as are [themselves] stingy and bid [other] people to be stingy. And whoever refuses to comply [should know that] indeed Allah is the All-sufficient, the All-laudable.﴾ (Q. 57:24)

❏ In his sermon 183, Imam Ali (A.S.) says: "For Allah's sake O, crowd of men, while you are in good health before sickness (grips you) and you are in ease before straitens (overtakes you). Then try for the release of your necks before their mortgage is foreclosed, your eyes, thin down bellies, use your feet, spend your money, take your bodies and spend them over yourselves, and do not be niggardly about them, because Allah the Glorified, has said, ﴿If you help Allah, He will help you and make your feet steady.﴾ (Q. 47: 7) and He, the Sublime has said, ﴿Who is it that will lend Allah a good loan, that He may multiply it for him and [that] there may be a noble reward for him?﴾ (Q. 57: 11) He does not seek your support because of any weakness, nor does He demand a loan from you because of shortage. He seeks your help, although He possesses all the armies of the skies and the earth and He is strong and wise. He seeks a loan from you, although He owns the treasures of the skies and the earth and He is rich and praiseworthy. (Rather) He intends to try you as to which of you

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<sup>1</sup> Q. 26: 181.

<sup>2</sup> Q. 3: 105.

performs good acts. You should therefore be quick in performance of (good) acts so that your way be with His neighbors in His abode.”

### ❖ Advice and its Different Types

﴿Those who put away their wives (by saying they are as their mothers) and afterward would go back on that which they have said, (the penalty) in that case (is) the freeing of a slave before they touch one another. Unto this ye are exhorted; and Allah is Informed of what ye do..﴾ (Q. 58: 3)

▫ Advice (*maw'iza*) means warning and reminding, which is uttered for softening the heart of the addressee and his acceptance; and it has a special status in Islam because:

Allah advises: ﴿Excellent indeed is what Allah advises you.﴾<sup>1</sup>

The Prophet is missioned to advise: ﴿and advise them, and speak to them ... far-reaching words.﴾<sup>2</sup>

The Qur'an advises: ﴿a guidance and advice for the God-wary.﴾<sup>3</sup>

▫ There are different types of advice:

A. Advice by speech, like Luqmān's advice to his son.

﴿Luqmān said to his son, as he advised him﴾<sup>4</sup>

B. Advice through conduct that is recommended in traditions to invite people to do good not only by your speech but also

1 Q. 4: 58.

2 Q. 4: 63.

3 Q. 3: 138.

4 Q. 31: 13.



by your action. "Invite people by (means) other than your tongues."<sup>1</sup>

C. Advice through punishment. Like this verse that has made setting free of slaves as a means of taking lessons. ﴿This you are advised [to carry out]﴾

□ In familial problems, the Qur'an pays special attention to advice:

A. It tells men to advise. ﴿[first] advise them﴾<sup>2</sup>

B. It says concerning divorce: after completion of their term, either retain them honorably or separate from them honorably. ﴿To [comply with] this is advised﴾<sup>3</sup>

C. It advises men on the issue of *zihār*, too. ﴿This you are advised [to carry out]﴾

D. The parents' encounter with their children should be along with advice. ﴿Luqmān said to his son, as he advised him﴾<sup>4</sup>

### ✦ Association and Dissociation

﴿You will not find a people believing in Allah and the Last Day endearing those who oppose Allah and His Apostle even though they were their own parents, or children, or brothers, or kinsfolk. [For] such, He has written faith into their hearts and strengthened them with a spirit from Him. He will admit them into gardens with streams running in them, to remain in them [forever], Allah

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<sup>1</sup> *Biḥār*, vol. 67, p. 309.

<sup>2</sup> Q. 4: 13.

<sup>3</sup> Q. 65: 2.

<sup>4</sup> Q. 31: 13.

is pleased with them, and they are pleased with Him. They are Allah's confederates. Look! The confederates of Allah are indeed felicitous! ﴿﴾ (Q. 58: 22).

﴿﴾ Sūrat al-Mujādila has frequently talked about association and dissociation, which indicates the importance of friendship with the friend of Allah and enmity with the enemy of Allah. ﴿﴾ those who befriend a people at whom Allah is wrathful ﴿﴾<sup>1</sup>, ﴿﴾ You will not find ... endearing those who oppose Allah ﴿﴾ Imam Riḍā (A.S.) said, “Perfection of faith is in acceptance of our guardianship and dissociation from our enemies.”

Imam Ṣādiq (A.S.) was told, “Such and such a person loves you but acts weakly toward your enemies.” The Imam said, “The one who claims to love us and does not dissociate from our enemies is telling a lie.”<sup>2</sup>

Imam Ṣādiq (A.S.) said, “The Glorious Allah inspired to one of His prophets to tell the faithful: Do not dress like My enemies; do not eat like My enemies; and do not be like My enemies in your lifestyle and conducts, because in this case you will be counted as My enemy, just as they are My enemies.”<sup>3</sup> “Is faith anything other than likes and dislikes?”<sup>4</sup>

### ﴿﴾ Forgiveness and Asking for Forgiveness

﴿﴾ And [also for] those who came in after them, who say, “Our

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<sup>1</sup> Q. 58: 14.

<sup>2</sup> *Biḥār*, vol. 27, p. 58.

<sup>3</sup> *Wasā'il*, vol. 3, p. 279.

<sup>4</sup> *Biḥār*, vol. 65, p. 63.

Lord, forgive us and our brethren who were our forerunners in the faith, and do not put any rancor in our hearts toward the faithful. Our Lord, You are indeed most kind and merciful.” ﴿Q. 59: 10.﴾

☞ Over two hundred times the term forgiveness and its derivatives have been mentioned in the Qur'an. Both we should ask forgiveness from Allah and ask the friends of Allah to ask forgiveness for us. ﴿Father! Plead [with Allah] for forgiveness.﴾<sup>1</sup> Of course asking forgiveness for the polytheists and hypocrites does not work. ﴿It is the same for them whether you plead for forgiveness for them, or do not plead for forgiveness.﴾<sup>2</sup> ﴿The Prophet and the faithful may not plead for the forgiveness of the polytheists.﴾<sup>3</sup> Even the angels plead forgiveness for the faithful. ﴿and they plead for forgiveness for the faithful﴾<sup>4</sup>

The causes for the forgiveness of Allah are:

1. Obedience to the Divine leader: ﴿then follow me; Allah will love you and forgive you your sins.﴾<sup>5</sup>
2. God-wariness: ﴿If you are wary of Allah, ... and forgive you﴾<sup>6</sup>
3. Forgiving the people: ﴿and let them excuse. ... Do you not love that Allah should forgive you?﴾<sup>7</sup>

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1 Q. 12: 97.

2 Q. 63: 6.

3 Q. 9: 113.

4 Q. 40: 7.

5 Q. 3: 31.

6 Q. 8: 29.

7 Q. 24: 22.

4. Speak upright and decent words. ﴿and speak upright words. ... He shall forgive you.﴾<sup>1</sup>
5. Give interest-free loans. ﴿If you lend to Allah a good loan, ... and will forgive you﴾<sup>2</sup>
6. Repentance: ﴿Whoever commits evil or wrongs himself and then pleads to Allah for forgiveness, will find Allah all-forgiving, all-merciful.﴾<sup>3</sup>

### ◆ Knowing the Enemy

﴿O you who have faith! Do not take My enemy and your enemy for friends, [secretly] offering them affection (for they have certainly defied whatever has come to you of the truth, expelling the Apostle and you, because you have faith in Allah, your Lord) if you have set out for *jihad* in My way and to seek My pleasure. You secretly nourish affection for them, while I know well whatever you hide and whatever you disclose, and whoever among you does that has certainly strayed from the right way.﴾ (Q. 60: 1)

□ In various verses, the Qur'an informs us of the enemy's planning and plots and reminds the Muslims' duties to them:

A. The enemy's thoughts and wishes:

﴿Surely You will find the most hostile of all people towards the faithful to be the Jews and the polytheists,﴾<sup>4</sup>

﴿Neither the faithless from among the People of the Book, nor

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<sup>1</sup> Q. 33: 71.

<sup>2</sup> Q. 64: 17.

<sup>3</sup> Q. 4: 110.

<sup>4</sup> Q. 5: 82.

the idolaters, like that any good be showered on you from your Lord; ﴿١﴾

﴿who are eager that you should be pliable, so that they may be pliable [towards you].﴾<sup>2</sup>

﴿They are eager to see you in distress.﴾<sup>3</sup>

﴿The faithless are eager that you should be oblivious of your weapons and your baggage,﴾<sup>4</sup>

B. The enemy's plots:

﴿Indeed they are devising a plot,﴾<sup>5</sup>

﴿... who purchase error and desire that you [too] should lose the way?﴾<sup>6</sup>

C. The enemy's behavior:

﴿indeed the faithless are your manifest enemies.﴾<sup>7</sup>

﴿They seek to deceive Allah and those who have faith,﴾<sup>8</sup>

﴿If they were to confront you they would be your enemies,﴾<sup>9</sup>

﴿"Believe in what has been sent down to the faithful at the beginning of the day, and disbelieve at its end, so that they may turn back [from their religion].">﴾<sup>10</sup>

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1 Q. 2: 105.

2 Q. 68: 8.

3 Q. 3: 118.

4 Q. 4: 102.

5 Q. 86: 15.

6 Q. 4: 44.

7 Q. 4: 101.

8 Q. 2: 9.

9 Q. 60: 2.

10 Q. 3: 72.

D. The Muslims' duty against the enemy:

- ﴿They are the enemy, so beware of them.﴾<sup>1</sup>
- ﴿Prepare against them whatever you can of [military] power.﴾<sup>2</sup>
- ﴿Do not take your confidants from others than yourselves; they will spare nothing to ruin you.﴾<sup>3</sup>

### ❖ A Visage of the Jews

﴿The example of those who were charged with the Torah, then failed to carry it, is that of an ass carrying books. Evil is the example of the people who deny Allah's signs, and Allah does not guide the wrongdoing lot.﴾ (Q. 62: 5)

□ In this verse those who are charged with the Torah are compared to an ass; however, in other verses the Qur'an has strongly criticized the Jews' thoughts and conducts, like the following:

1. They are welfare seekers: ﴿We will not put up with one kind of food.﴾<sup>4</sup>
2. They are steeped in disobedience and do not deserve to be purified: ﴿They are the ones whose hearts Allah did not desire to purify.﴾<sup>5</sup>
3. They cause corruption on the earth. ﴿They seek to cause

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1 Q. 63: 4.

2 Q. 8: 60.

3 Q. 3: 118.

4 Q. 2: 61.

5 Q. 5: 41.

- corruption on the earth,<sup>1</sup>
4. They even accuse Allah and say His hands are tied up..  
﴿Allah's hand is tied up.﴾<sup>2</sup>
  5. They distort Divine scripture. ﴿those who pervert words from their meanings﴾<sup>3</sup>
  6. They act arrogantly wherever the Revelation is not to their liking, ﴿Is it not that whenever an apostle brought you that which was not to your liking, you would act arrogantly;﴾<sup>4</sup>
  7. They are most despitful toward the faithful. ﴿Surly you will find the most hostile of all people towards the faithful to be the Jews﴾<sup>5</sup>
  8. They killed some prophets and repudiated some others. ﴿Certainly We took a pledge from the Children of Israel, and We sent apostles to them. ... they would impugn a part of them, and a part they would slay.﴾<sup>6</sup>
  9. They earned Allah's wrath. ﴿Thus they earned wrath upon wrath,﴾<sup>7</sup>
  10. A group of them were cursed by the Prophet Jesus and the Prophet David. ﴿The faithless among the Children of Israel were cursed on the tongue of David and Jesus son of

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1 Q. 5: 64.

2 Q. 5: 64.

3 Q. 4: 46.

4 Q. 2: 87.

5 Q. 5: 82.

6 Q. 5: 70.

7 Q. 2: 90.

Mary.﴾<sup>1</sup>

### ✦ The Importance of Friday

﴿O you who have faith! When the call is made for prayer on Friday, hurry toward the remembrance of Allah, and leave all business. That is better for you, should you know.﴾ (Q. 62: 9)

□ In Islam, Friday is of a special importance among other days and there are many traditions about this day, some of which are pointed out in the following:

- The Holy Prophet (S.A.W.A.) said, “Friday is the master of the days of the week and is of the highest status with the Glorious Allah.”<sup>2</sup>
- Friday is the day for helping the underprivileged and the poor. We read in a *hadith* that we should give out charity on Friday.<sup>3</sup>
- Friday is the Eid (feast) of the Muslims.<sup>4</sup>
- Friday is the day of the reappearance of the Lord of Time (A.S.) and the end of his occultation. “The uprising one will appear on Friday.”<sup>5</sup>
- On Friday the doors to Heaven will open up for the

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1 Q. 5: 78.

2 *Wasā'il*, vol. 5, p. 17.

3 *Wasā'il*, vol. 5, p. 67.

4 *Wasā'il*, vol. 5, p. 66.

5 *Kamāl al-Dīn*, p. 164.



actions of the servants to rise up.<sup>1</sup>

- The Prophet (S.A.W.A.) said, “On Friday Allah would multiply the good deeds and effaces the evil deeds, adds up to the ranks of the believers, answers prayers, and fulfills the believers’ requirements.”<sup>2</sup>
- Whoever goes to visit the grave of his parents or one of them on Friday, his sins will be forgiven and his name will be recorded in the list of the good ones.<sup>3</sup>
- Do not give up major ablution (*ghusl*) on Friday, which is the Sunna of the Prophet of Islam; use perfume and put on your best clothes.<sup>4</sup>
- The Holy Prophet (S.A.W.A.) said, “Shall I inform you who the inhabitant of paradise is? The one who is not prevented from performing the practices of Friday by the severe heat and cold.”<sup>5</sup>
- On Friday do good deeds as much as you can.<sup>6</sup>
- The one, who cleans up, cuts short his nails and the hair of his head and face and brushes his teeth... and goes to the Friday prayer, seventy thousand angels will see him

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1 *Wasā'il*, vol. 5, p. 325.

2 *Wasā'il*, vol. 5, p. 63.

3 *Ṣalāt al-Jum'a*, p. 245.

4 *Kāfi*, vol. 3, p. 417.

5 *Kanz al-'Ummāl*, hadith 21085.

6 *Wasā'il*, vol. 5, p. 78.

off and plead forgiveness and intercession for him.<sup>1</sup>

### ✦ The Status of Friday Prayer

The Holy Prophet's (S.A.W.A.) first step after migration to Medina was to establish Friday Prayer.

The prayer, whose invitation has begun by the statement, ﴿O you who have faith!﴾.

The prayer, in which the people were encouraged to attend by the statement, ﴿hurry toward the remembrance of Allah﴾.

The prayer that is accompanied by the command to leave all business.

The prayer, which is regarded as equal to *Hajj* in traditions. "It is upon you to attend Friday Prayer, as it is the *Hajj* of the poor."<sup>2</sup>

The prayer, after whose sermon one's supplication will be answered.<sup>3</sup>

The prayer, which is performed by the prayer leaders' leaning on the arms.

The prayer, who is taking lightly and degrading is regarded a sign of hypocrisy.

The prayer, in which the prayer leader should enjoin people to God-wariness.

The prayer, in which people are informed of the world's problems.

The prayer that has to be performed in congregation and

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<sup>1</sup> *Mustadrak*, vol. 6, p. 46.

<sup>2</sup> *Tahdhib*, vol. 3, p. 237.

<sup>3</sup> *Wasā'il*, vol. 5, p. 46.

cannot be performed individually.

The prayer, for attending which it is recommended to facilitate the presence of the financial prisoners in it.<sup>1</sup>

The prayer for which it behooves to postpone one's trip to attend in it. Imam Ali (A.S.) said in a letter to Ḥārith Hamdanī, "Do not go on a trip on Fridays so that you can take part in the Friday prayer, unless it is a trip on the way of Allah or something that you are obliged to perform."<sup>2</sup>

The prayer, for attending which one is recommended to prepare from the day before.

Imam Ali (A.S.) prohibited people from taking a drug on Thursday which would cause them to become weak on Friday (and thus fail to attend Friday prayer) and Imam Bāqir (A.S.) said in description of the companions of the Holy Prophet (S.A.W.A.), "The used to prepare themselves for Friday prayer since Thursday."<sup>3</sup>

The prayer, the reward of which for the traveler is more than the reward of the residents in the same city.<sup>4</sup>

The prayer, one night before which it is recommended to recite its verses. It is recommended in traditions to recite Sūrat al-Jum'a in the evening prayer of the night before Friday so as to be somewhat a reminder and preparation for Friday prayer.

The Holy Prophet (S.A.W.A.) said, "For every step that the

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1 *Wasā'il*, vol. 5, p. 36.

2 *Nahj al-Balāgha*, letter 69.

3 *Wasā'il*, vol. 5, p. 46.

4 *Wasā'il*, vol. 5, p. 36.

faithful takes toward Friday prayer, Allah would reduce the apprehension of the Day of Judgment for him.”<sup>1</sup>

Friday prayer is the atonement of the sins that man commits during the week; of course, as long as he avoids the major sins.<sup>2</sup>

The one who hires a worker should not prevent him from attending the Friday prayer, or else he commits sins.<sup>3</sup>

Whoever abandons Friday prayer for three successive Fridays without an excuse, his name would be recorded as a hypocrite.<sup>4</sup>

We read in another *hadith* that whoever does not attend the Friday prayer for three Fridays for reasons other than sickness or a plausible excuse, Allah would seal his heart.<sup>5</sup>

Whoever cannot attend Friday prayer, then should pay some money as alms (so that it is an atonement for his presence in Friday presence).<sup>6</sup>

The Holy Apostle of Islam (S.A.W.A.) said, “Whoever abandons Friday prayer out of denial, or degradation, or belittling in or after my death, Allah would not settle his work, would not give blessing to his affairs, and his *Hajj* and alms-giving would not be accepted, unless he makes repentance.”<sup>7</sup>

When the payer leader stands up for delivering the sermon, it is

1 *Mustadrak al-Wasā'il*, vol. 6, p. 42.

2 *Biḥār*, vol. 89, p. 256.

3 *Mustadrak al-Wasā'il*, vol. 6, p. 7.

4 *Mustadrak al-Wasā'il*, vol. 8, p. 407.

5 *Kanz al-'Ummāl*. Hadith 21147.

6 *Kanz al-'Ummāl*. Hadith 21139.

7 *Mustadrak al-Wasā'il*, vol. 6, p. 10.

upon the people to keep silent,<sup>1</sup> not to perform prayer,<sup>2</sup> and keep sitting politely.<sup>3</sup>

### ❖ Comparison of the Faithful and the Hypocrites

﴿When the hypocrites come to you they say, “We bear witness that you are indeed the apostle of Allah.” Allah knows that you are indeed His Apostle, and Allah bears witness that the hypocrites are indeed liars.﴾ (Q. 63: 1)

□ A comparison between the features of the hypocrites and the faithful.

1. Telling lies: ﴿the hypocrites are indeed liars﴾. It is they (the faithful) who are the truthful.﴾<sup>4</sup>
2. Aimless and wandering: ﴿neither with these nor with those﴾<sup>5</sup>; but the faithful are purposeful. ﴿The faithful are only those who have attained faith in Allah and His Apostle and then have never doubted,﴾<sup>6</sup>
3. Lack of deep understanding: ﴿but the hypocrites do not understand;﴾<sup>7</sup> but the faithful possess intellect: ﴿there are signs for those who possess intellects.﴾<sup>8</sup>

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<sup>1</sup> *Biḥār*, vol. 89, p. 256.

<sup>2</sup> *Wsā'il*, vol. 5, p. 39.

<sup>3</sup> *Kanz al-'Ummāl*. Vol. 7, p. 746.

<sup>4</sup> Q. 49: 15.

<sup>5</sup> Q. 4: 143.

<sup>6</sup> Q. 49: 15.

<sup>7</sup> Q. 63: 7.

<sup>8</sup> Q. 3: 190.

4. Dogmatism and inflexibility: ﴿yet they are like dry logs﴾<sup>1</sup>; but the faithful are awed with Allah and God-wary; ﴿those whose hearts tremble [with awe].﴾<sup>2</sup>
5. Lifeless prayer: ﴿they stand up [for prayer] lazily;﴾ but the faithful are humble and modest: ﴿those who are humble in their prayers﴾<sup>3</sup>; ﴿those who are persevering in their prayers.﴾<sup>4</sup> ﴿they are watchful of their prayers.﴾<sup>5</sup>
6. Speaking sharply and acting harshly: ﴿they scald you with [their] sharp tongues﴾<sup>6</sup>; but the faithful are softly-spoken and polite. ﴿Indeed those who lower their voices in the presence of the Apostle of Allah they are the ones whose hearts Allah has tested for God-wariness. For them will be forgiveness and a great reward.﴾<sup>7</sup>
7. Perjury: ﴿They make a shield of their oaths,﴾<sup>8</sup>; but the faithful are truthful. ﴿men who fulfill what they have pledged to Allah﴾.<sup>9</sup>
8. Unduly criticism of the management and infallible leadership: ﴿blame you regarding [the distribution of] the

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1 Q. 63: 4.

2 Q. 8: 2.

3 Q. 23: 2.

4 Q. 70: 23.

5 Q. 6: 92.

6 Q. 33: 19.

7 Q. 49: 3.

8 Q. 63: 2.

9 Q. 33: 23.

charities<sup>1</sup>; but the faithful are obedient and abiding: ﴿[It would have been better] if they had been pleased with what Allah and His Apostle gave them, and had said, "Allah is sufficient for us; Allah will give to us out of His grace, and His Apostle. Indeed to Allah do we eagerly turn."﴾<sup>2</sup>

9. Fault-finding and weakening the combatants' morale: ﴿Do not go forth in this heat.﴾<sup>3</sup> But the faithful are steadfast in the scene: ﴿[even] after they had been wounded﴾<sup>4</sup>
10. Creating plotting centers in the name of mosques: ﴿As for those who took to a mosque for sabotage﴾<sup>5</sup> but the faithful are thinking of centers for piety and self-improvement: ﴿A mosque founded on God-wariness﴾<sup>6</sup>
11. Withholding the pledge: ﴿Among them are those who made a pledge with Allah: "If He gives us out of His grace, we will surely give the *zakat* and we will surely be among the righteous." But when He gave them out of His grace, they begrudged it﴾<sup>7</sup>; but the faithful are loyal in all respects: ﴿Patient and truthful, obedient and charitable, and pleading [Allah's] forgiveness at dawns.﴾<sup>8</sup>

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1 Q. 9: 58.

2 Q. 9: 59.

3 Q. 9: 81.

4 Q. 3: 172.

5 Q. 9: 107.

6 Q. 9: 108.

7 Q. 9: 75, 76.

8 Q. 3: 17.

12. Humiliation of the Muslims: ﴿"Shall we believe like the fools who have believed?"﴾<sup>1</sup> but the faithful are dignifying and empowering to the Muslims, ﴿Like a tillage that sends out its shoots﴾<sup>2</sup>
13. Creators of hardship and economic problems for the faithful: ﴿"Do not spend on those who are with the Apostle of Allah until they scatter off."﴾<sup>3</sup>; but the faithful are benevolent and helping to others: ﴿who love those who migrate toward them,﴾<sup>4</sup>
14. Deceiving and fraudulent: ﴿They seek to deceive Allah and those who have faith, yet they deceive no one but themselves,﴾<sup>5</sup> but the faithful are honest and truthful: ﴿Patient and truthful,﴾<sup>6</sup>
15. Miserly and discontent in charity: ﴿and do not spend but reluctantly.﴾<sup>7</sup> but the faithful help out with all their heart and soul: ﴿who give whatever they give while their hearts tremble with awe.﴾<sup>8</sup>
16. ﴿They bid what is wrong and forbid what is right﴾<sup>9</sup>; , but

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1 Q. 2: 13.

2 Q. 48: 29

3 Q. 63: 7.

4 Q. 59: 9.

5 Q. 2: 9.

6 Q. 3: 17.

7 Q. 9: 54.

8 Q. 23: 60.

9 Q. 9: 67.



the faithful are ﴿bidding what is right, and forbidding what is wrong.﴾<sup>1</sup>

17. Discontent with and escaping from warfare and *jihad*: ﴿Those who were left behind exulted for their sitting back against [the command of] the Apostle of Allah, and were reluctant to wage *jihad*﴾<sup>2</sup>; but the faithful were eager for *jihad* and much disturbed for not going on *jihad*: ﴿their eyes flowing with tears, grieved because they did not find any means to spend.﴾<sup>3</sup>
18. Fabricating lies and spreading gossip around without verification: ﴿When a report of safety or alarm comes to them, they immediately broadcast it;﴾<sup>4</sup> but the faithful are men of precision and investigation: ﴿but had they referred it to the Apostle or to those vested with authority among them, those of them who investigate would have ascertained it.﴾<sup>5</sup>
19. They remember Allah very little: ﴿not remembering Allah except a little﴾<sup>6</sup>; but the faithful remember Allah a lot: ﴿[those who have faith] remember Allah greatly.﴾<sup>7</sup>

Since the hypocrites are highly dangerous, their features are

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1 Q. 3: 104.

2 Q. 9: 81.

3 Q. 9: 91.

4 Q. 4: 83.

5 Ibid.

6 Q. 4: 142.

7 Q. 26: 227.

brought up in various sūras of the Qur'an; and there are few sūras revealed in Medina that has not referred to the hypocrites either explicitly or implicitly.<sup>1</sup>

Hypocrisy is a practical lie; it is the concealment of faithlessness and expression of faithfulness. However, not any concealment is evil, such as concealment of poverty or devotional acts.

The hypocrites were of two groups: a group who expressed faithfulness after Islam rose to power but had no faith inside and another group who confessed faith from the beginning but gradually got entangled in the world and lost their faith, but the pretended faith. The Muslim umma has always received irreparable strikes from both groups.

In the time of the Holy Prophet (S.A.W.A.), there was much talk about the hypocrites but after the demise of His Holiness, it fell into abeyance. Some questions are brought up here:

1. Was the Prophet's living caused a group to be hypocrites and after his demise, all became real faithful?!
2. Were the hypocrites among the very minority who gathered around Imam Ali, such as Salmān, Abū Dhar, Miqdād, etc. whereas nobody considered them as hypocrites?! Or else, the hypocrites found their views in the views of majority and became silent.

The hypocrites are both liars in the world: ﴿hypocrites are indeed liars﴾<sup>2</sup> and take oaths that Allah calls them liars: ﴿The day

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<sup>1</sup> *Tafsīr fī Zālāl al-Qur'ān.*

<sup>2</sup> Q. 63: 1.

when Allah will raise them all together, they will swear to Him, just like they swear to you [now], supposing that they stand on something. Look! They are indeed liars! ﴿١﴾

The Holy Prophet said, "I am not afraid of the faithful and the faithless, but I am afraid of the hypocrites."<sup>2</sup> He said, on the other hand, "I am not afraid of the umma's poverty, but am afraid of their imprudence."<sup>3</sup> Indeed, when the cunning hypocrites and the imprudent ignorant intermingle, the battle of Şiffayn and the event of Karbalā would emerge.

### ❖ Factors of Negligence in Remembrance of Allah

﴿O you who have faith! Do not let your possessions and children distract you from the remembrance of Allah, and whoever does that it is they who are the losers.﴾ (Q. 63: 9)

❑ Factors hindering one from remembrance of Allah are many, including:

1. One's possessions and children. ﴿Do not let your possessions and children distract you from the remembrance of Allah﴾ what is dangerous is negligent of remembrance of Allah; mentioning possessions and children is because these two are the strongest factors of negligence.
2. Wine and gambling. ﴿and to hinder you from the remembrance of Allah﴾<sup>4</sup>

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<sup>1</sup> Q. 58: 18.

<sup>2</sup> *Nahj al-Balāgha*, letter 27.

<sup>3</sup> *Awālī al-Li'ālī*, vol. 4, p. 39.

<sup>4</sup> Q. 5: 91.

3. Trading and business. Therefore, Allah has praised those whom trading has not hindered from remembrance of Allah. ﴿by men whom neither trading nor business distracts from the remembrance of Allah﴾<sup>1</sup>
4. Rivalry and vainglory. ﴿Rivalry [and vainglory] distracted you﴾<sup>2</sup>
5. Lengthy wishes. ﴿to be diverted by longings﴾<sup>3</sup>
6. Seeking welfare and worldly gains. ﴿You provided for them and their fathers until they forgot the Reminder﴾<sup>4</sup>

Of course, interest in the world is dangerous when man does not sew the world as a prelude to the Hereafter and his goal is the world in all his works. ﴿So avoid those who turn away from Our remembrance and desire nothing but the life of the world﴾.<sup>5</sup> But if interest in the world does not hinder him from his duties and he does fulfill his tasks, he is not to be criticized.

The Qur'an says turning blind eye to remembrance of Allah would both lead to association with Satan: ﴿Whoever turns a blind eye to the remembrance of the All-beneficent, We assign him a devil who remains his companion﴾<sup>6</sup> and will be let into a severe punishment: ﴿so that We may test them therein, and whoever turns away from the remembrance of his Lord, He will

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1 Q. 24: 37.

2 Q. 102: 1.

3 Q. 15: 3.

4 Q. 25: 18.

5 Q. 53: 29.

6 Q. 43: 36.

let him into an escalating punishment.﴾<sup>1</sup>

### ✦ Responsibility towards Family

﴿O you who have faith! Save yourselves and your families from a Fire whose fuel is people and stones, over which are [assigned] angels, severe and mighty, who do not disobey whatever Allah has commanded them, and carry out what they are commanded.﴾ (Q. 66: 6)

□ Man's mandate towards his family has been referred to in various verses of the Qur'an, including:

﴿Save yourselves and your families from a Fire﴾<sup>2</sup>

﴿And bid your family to prayer and be steadfast in its maintenance.﴾<sup>3</sup>

﴿Warn the nearest of your kinsfolk,﴾<sup>4</sup>

﴿O my son! Maintain the prayer and bid what is right and forbid what is wrong,﴾<sup>5</sup>

﴿O Prophet! Tell your wives and your daughters and the women of the faithful...﴾<sup>6</sup>

﴿Indeed the losers are those who ruin themselves and their families on the Day of Resurrection.﴾<sup>7</sup>

﴿Indeed, aforetime, we used to be apprehensive about our

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1 Q. 72: 17.

2 Q. 66: 6.

3 Q. 20: 132.

4 Q. 26: 214.

5 Q. 31: 17.

6 Q. 33: 59.

7 Q. 39: 15.

families.﴾<sup>1</sup>

﴿He used to bid his family to [maintain] the prayer.﴾<sup>2</sup>

Frequent references have been made in traditions to this issue, some examples of which are as follows:

Imam Ali (A.S.) said, "Teach yourselves and your families good and train them in courtesy."<sup>3</sup>

The Holy Prophet (S.A.W.A.) said, "All of you are responsible for your subjects. Man is responsible for his family and the woman is responsible for her husband and children."<sup>4</sup>

### ♦ Exemplar Woman

﴿Allah draws an [other] example for those who have faith: the wife of Pharaoh, when she said, My Lord! Build me a home near You in paradise, and deliver me from Pharaoh and his conduct, and deliver me from the wrongdoing lot." (Q. 66: 11)

□ Here we point out some aspects of thoughts and behavior of Pharaoh's wife:

1. She was not affected by the environment and the society had not built up her personality. She stood up against a corrupted regime with logic.
2. She was not affected by a luxurious and glittering life and had turned back on all manifestations of the world. She had abandoned the Palace, welfare, and the materialism.

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<sup>1</sup> Q. 52: 26.

<sup>2</sup> Q. 19: 55.

<sup>3</sup> *Tafsir Marāqī*.

<sup>4</sup> *Majmū'a Warrām*, vol. 1, p. 6.

3. She broke out the sphere of silence and stranglehold.
4. She was patient and gave up her life under torture and became a martyr; but you did not give up her way and school.
5. She was a supporter of the infallible leader of her time, i.e. the Prophet Moses.
6. She was strong-minded. She was not content to anything lower than the Paradise and proximity to Allah.
7. She was courageous and Pharaoh's threatening did not have any effect on her.
8. She considered the Creator's approval as superior to the people's approval.
9. She prefers logic, intellect, and revelation over familial issues.
10. Through her forbidding wrong by telling Pharaoh "do not kill him", she rescued Moses from indispensable death. (28:9)

Pharaoh's wife proved that most of the mottos that have been incorporated into people's culture over time were wrong and had to be changed. For example:

1. They say: "While in Rome do as the Romans do." But she said, "I neither go to Rome nor do as Romans do!"
2. They say: "One hand does not clap." But she proved that it does.
3. They say: "A woman does not have an independent personality." But she proved that a woman is independent in choosing the way.

4. They say: "One cannot fight against iron with bare fists." But she proved that the truth is everlasting; if the fist has no impact on iron, it does have on the public opinion over time through history.
5. They say: "One swallow does not make a summer", but she proved that it can if Allah wills.

They say: "One is bound by ties of hospitality when one eats from someone's tablecloth", but she Pharaoh's wife ate from his tablecloth but hated his opinions and used to say, ﴿deliver me from Pharaoh.﴾<sup>1</sup>

### ♦ Morality in Islam

﴿and indeed you possess a great character.﴾ (Q. 67: 4)

Among the characteristics and traits of the Prophet, the Qur'an has relied on his morality and called it as a great character. In this relation, we would quote and translate the words of some the religious leaders from *Mizān al-Hikma*.

Imam Ali (A.S.) said, "Many are the noble ones that are abased due to lack of morality and the abased who become noble because of Good character."

Imam Hasan (A.S.) said, "Good character is the peak of all good deeds."

The Holy Prophet (S.A.W.A.) said, "Good character is that if you succeed, you be content and if you fail, you do not get angry."

Imam Ali (A.S.) said, "Among the noble virtues of character is that whoever cuts off relation with you, you reconnect it; if he

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<sup>1</sup> Q. 66: 11.



deprives you, you grant him; and if he does injustice to you, you forgive him.”

Imam Ṣādiq (A.S.) said, “Good character destroys sins, just as the sun kills off the evils.”

He also said, “Good character would consolidate friendly relations.”

The Holy Prophet (S.A.W.A.) said, “Miserliness and bad character are not collected in the faithful.”

It was said to the Holy Prophet (S.A.W.A.), “Such and such a woman is a devoted person but is bad-tempered and verbally hurts her neighbors.” His Holiness said, “She is an inmate of hell.”

It is related that when the Prophet (S.A.W.A.) buried Sa’d b. Ma’ādh, the latter suffered a severe straitens of the grave due to his bad-temperedness at home.

### ✦ The Prophet, Great Character

﴿and indeed you possess a great character.﴾ (Q. 67: 4)

□ The word character (*khuluq*) applies to attributes that are intermixed with human disposition and does not apply to seasonal and temporary conducts. There are many interpretations on “great character”, including:

- A. ‘Ā’isha said, “The Prophet’s character consists of the ten verses of Sūrat al-Mu’minūn and no praise is higher than this.
- B. It means (i.e. great character) being characterized by Islamic morality and magnanimous disposition.
- C. It means patience over truth and admistering the affairs by

intellect's demand.

- D. Some lexicons have taken *khuluq* as meaning faith and religion, as we read in a *hadith* from Imam Bāqir (A.S.) who said, "What is meant by great character is the religion of Islam."<sup>1</sup>
- E. It means noble confrontation with the opponents; as Allah has missioned him with this policy: ﴿Adopt [a policy of] excusing [the faults of people], bid what is right, and turn away from the ignorant.<sup>2</sup>
- F. It means noble virtues of character. As it is quoted from His Holiness as saying, "Indeed, I have been sent for completion of noble virtues of character." And also said, "My Lord trained me and how well H trained me."<sup>3</sup>
- G. 'Ā'isha said about the Prophet's (S.A.W.A.) character, "His was the character of the Qur'an."<sup>4</sup>

✦ In his *Tafsīr al-Mizān*, the late 'Allāma Ṭabāṭabā'ī has related some traditions concerning the Prophet's (S.A.W.A.) character, traditions, and lifestyle in about 27 pages, some of which are listed in the following:

1. The Holy Prophet (S.A.W.A.) used to sew his own shoes.
2. He would patch up his own clothes.
3. He would milk his sheep.
4. He would eat food with slaves, too.

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1 *Tafsīr-i Nūr al-Thaqalayn*.

2 Q. 7: 199.

3 *Tafsīr-i Majma' al-Bayān*.

4 *Sunan al-Nabī* 'Allāma Ṭabāṭabā'ī, p. 56.

5. He would sit on the ground.
6. He would ride a donkey.
7. Modesty would not hinder him from providing his needs from the market.
8. He would shake hands with the rich and the poor and he would not withdraw his hand until the other person would withdraw.
9. He would say hello to anyone he saw, either young or old.
10. If something was offered to him, he would not abase it, even if it was a rotten date.
11. He spent very little, had a noble character, and was very sociable.
12. He was always smiling without laughing out loud.
13. He always seemed sorrowful without showing it on his face.
14. He was always humble without showing any meanness.
15. He was generous without being spendthrift.
16. He was very tender-hearted and kind.
17. He would never covet anything.
18. When he would leave home, he would look himself in the mirror, comb his hair, and it sometimes happened that he did so looking in water.
19. He would never outstretch his feet before others.
20. He would always choose the more difficult from among two tasks.
21. He would never take revenge for an injustice done to him unless when ordinances of Allah had been violated as he would be enraged for it.

22. He would never eat while leaning back.
23. No one would ever ask him for something that he would fail to grant and he would never fail to fulfill the needs of the needy.
24. While being fully complete, his prayer was always light and his sermons short.
25. People would recognize him by the sweet fragrance reaching them from him.
26. When he had guests in his house, he was the first to start eating and the last to finish so as the guests would feel at home while eating.
27. At the tablecloth, he would always eat from the food in front of him.
28. He would drink water in three gulps.
29. He would never give or take or eat except with the right hand.
30. When he prayed he would pray three times and when he talked he would not repeat his words.
31. If he asked permission for entering people's house, he would ask it three times.
32. His speech was clear so that anyone who heard it would understand.
33. He would [equally] divide his glance among the people who were in his presence.
34. When he talked to people, he talked smiling.

### ✦ Man, a Greedy Being

﴿Indeed man has been created fretful and greedy﴾ (Q. 70: 27)

▫ There are many traditions narrated about greed, some of which are mentioned bellow:

Greed would not increase livelihood.

Many are the greedy people whose greed would kill them.

The greedy would never be needless.

The greedy would lose his generosity and chivalry.

Greed is the ground for sufferings.

The greedy would put aside his modesty for gaining assets.

The greedy is a captive.

Greed is a sign of poverty.

Greed would spoil belief in Divine decrees.

Greed would get man into many defects.

The greedy would never be peaceful and comfortable.

### ✦ On Place of Worship (*Masjid*)

﴿The places of worship belong to Allah, so do not invoke anyone along with Allah.﴾ (Q. 72: 18)

1. The first building established on the earth was a mosque.

﴿Indeed, the first house to be set up for mankind is the one at Bakkah, blessed and a guidance for all nations,﴾<sup>1</sup>

2. A mosque has to be of a sacred status. Similarly, as the faithful said, "We would construct a mosque on the graves of Men of the Cave, who gave up the welfare and comfort of city-dwelling and took refuge in the desert to preserve

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<sup>1</sup> Q. 3: 96.

- their faith: ﴿We will raise over them a place of worship﴾<sup>1</sup>
3. The first thing the Prophet did in Medina was building a mosque. ﴿A mosque founded on Allah wariness from the [very] first day﴾<sup>2</sup>
  4. The name of Holy Mosque is mentioned in the Qur'an over ten times.
  5. Allah has considered mosque as His house and has made the two great prophets, Abraham and Ishmael, as its attendants. ﴿Purify My House...﴾<sup>3</sup>
  6. It is recommended to put on ornament for presence in mosques. ﴿Put on your adornment on every occasion of prayer﴾<sup>4</sup>
  7. If the construction of the mosque is not based on God-wariness and the mosque is a means of discord, it should be destroyed. ﴿a mosque for sabotage﴾<sup>5</sup>
  8. The mosque is so sacred that not everybody is entitled to maintain it. ﴿The polytheists may not maintain Allah's mosques.﴾<sup>6</sup> It should be done by a brave person who is not afraid of anybody except Allah. ﴿Only those shall maintain Allah's mosques who believe in Allah and the Last Day, ...

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1 Q. 18: 21.

2 Q. 9: 108.

3 Q. 2: 125.

4 Q. 7: 31.

5 Q. 9: 107.

6 Q. 9: 17.

and fear no one except Allah. ﴿١﴾

9. Mosques and other worship centers of the Jews and the Nazarenes (synagogues, monasteries, and temples) are so valuable that one should shed his blood to preserve it. ﴿...ruin would have befallen the monasteries, churches, synagogues and mosques﴾<sup>2</sup> If Allah does not repulse the perverse people by the brave and revolutionary ones, all the worship centers of people would be ruined.
10. Mosques enjoy rules of manners, including not talking in them with loud voice, idle talks are not uttered, no talk of purchase and sale should be made, and false talk should be avoided.
11. There is a reward for every step that you take toward the mosque.
12. Sitting in the mosque waiting for prayer is rewarding.
13. The mosque in which prayer is not performed would complain to Allah.
14. If the neighbor to the mosque does not perform his prayer in it his prayer is not of much value.
15. For the sake of the people of the mosque, Allah would remove punishment from others. (items 10 to 15 are based on traditions related on mosque in Mīzān al-Ḥikma)

### ◆ Importance of Midnight Prayer

﴿Indeed the watch of the night is firmer in tread and more

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<sup>1</sup> Q. 9. 18.

<sup>2</sup> Q. 22: 40.

upright in respect to speech. ﴿ (Q. 73: 6)

The Holy Prophet (S.A.W.A.) said, "The best of you is the one whose words are gentle, feeds the hungry, and when people are, performs midnight prayer."<sup>1</sup>

His Holiness said to Ali b. Abī Ṭālib three times, "Upon you is the midnight prayer."<sup>2</sup>

Imam Ṣādiq (A.S.) said, "The faithful's dignity is in midnight prayer."

He said in another *hadith*, "The ornament and honor of the faithful is the success to perform midnight prayer."<sup>3</sup>

Someone told Imam Ali (A.S.), "I am deprived of the blessing of performing midnight prayer! The Imam (A.S.) said, "Your sins have deprived you."<sup>4</sup>

Allah addressed the Prophet Moses (A.S.) saying, "O Moses! He is telling lies who imagines he loves me but when night falls he falls asleep instead of talking to me."<sup>5</sup>

The Holy Prophet (S.A.W.A.) said, "Two *rak'as* of prayer in the middle of the night is more favorable to me than the world and whatever is in it."<sup>6</sup>

Midnight prayer is considered in traditions as a factor of increasing sustenance, paying off debt, removal of care and grief,

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1 *Biḥār*, vol. 87, p. 142.

2 *Wasā'il*, vol. 5, p. 268.

3 *Biḥār*, vol. 87, p. 142.

4 *Biḥār*, vol. 80, p. 128.

5 *A'lām al-Dīn*, p. 263.

6 *Ilal al-Sharā'i'*, vol. 3, p. 363.



and eye brightness.<sup>1</sup>

According to the traditions, midnight prayer brings about forgiveness of daytime sins.<sup>2</sup>

Similarly, the midnight prayer causes the health of body and reception of Divine mercy.<sup>3</sup>

Allah has stated in the Qur'an the reward for certain deeds, but He says about the midnight prayer, ﴿No one knows what has been kept hidden for them...﴾<sup>4</sup>

### ♦ Punishment for turning away from the Truth

﴿Then he went away disdainfully﴾ (Q. 74: 23)

The Qur'an says about those who blaspheme the Truth despite their cognition of it and turn away from it: Such people will be punished with various punishments, including:

They will lose the path and purpose of their life. ﴿seduced by the devils and bewildered on the earth,﴾<sup>5</sup>

His chest becomes narrow and straitened. ﴿He makes his breast narrow and straitened﴾<sup>6</sup>

He will fall into a wretched life: ﴿But whoever disregards My remembrance, his shall be a wretched life﴾<sup>7</sup>

Disgrace and distress would dominate over him: ﴿Indeed today

1 *Safinat al-Bihār*, vol. 2, p. 46.

2 *Furū' Kāfi*, vol. 3, p. 366.

3 *Bihār*, vol. 84, p. 144.

4 Q. 32: 17.

5 Q. 6: 71.

6 Q. 6: 125.

7 Q. 20: 124.

disgrace and distress pursue the faithless.﴾<sup>1</sup>

He will be deprived of enjoying Divine blessings in the right way. The Qur'an says, ﴿Allah has set a seal on their hearts and their hearing, and there is a blindfold on their sight﴾<sup>2</sup>

His actions are like the mirage he sees in the desert, frail and empty: ﴿their works are like a mirage in a plain﴾<sup>3</sup> and ﴿their deeds are like ashes over which the wind blows hard on a tempestuous day﴾<sup>4</sup>

Any moment he will increase in loss: ﴿and their unfaith increases the faithless in nothing except loss.﴾<sup>5</sup>

Any moment he would get far from the path of truth: ﴿have certainly strayed into far error.﴾<sup>6</sup>

To the extent that nothing remains to him except the way to hell: ﴿He guide them to anyway, except the way to hell﴾<sup>7</sup>

### ✦The Night of Ordainment

﴿Indeed We sent it down on the Night of Ordainment.﴾ (Q. 97: 1)

Allah ordains the affairs of one year on the night of ordainment, as the Qur'an says somewhere else, ﴿Every definitive

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1 Q. 16: 24.

2 Q. 2: 7.

3 Q. 24: 39.

4 Q. 14: 18.

5 Q. 35: 39.

6 Q. 4: 167.

7 Q. 4: 168-169.

matter is resolved in it<sup>1</sup>. Thus, the night of ordainment is not restricted to the night of the Revelation of the Qur'an and the era of the Prophet; rather, in every Ramadan there is a night in which the affairs of the year to come until the next night of ordainment are measured and ordained.

Staying up during the night of ordainment and "reviving" it by supplications, prayer, and the Qur'an is recommended by the Prophet and his household. They have more emphasized on the twenty third night as to be the night of ordainment from among the three nights known to be so. Allegedly, someone asked the Prophet, "Our house is far from Medina; suggest a night for us to come to Medina." His Holiness said, "Enter Medina on the twenty third night."<sup>2</sup>

Imam Ṣādiq (A.S.) while being sick asked to be taken to the mosque on the twenty third night.<sup>3</sup> Fāṭimat al-Zahrā (A.S.) would sprinkle water on the children's faces to keep them awake on this night.<sup>4</sup>

It is related in traditions that the Prophet would roll up his bed and stay up (*iḥyā'*) for the last ten nights of Ramadan.<sup>5</sup>

We read in a long *ḥadith* from the Holy Prophet (S.A.W.A.) that the Prophet Moses said to Allah, O Lord! I seek your proximity." The answer came, "My proximity is staying up on the

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1 Q. 4: 44.

2 *Wasā'il*, vol. 3, p. 307.

3 *Bihār* vol. 95, p. 169.

4 *Bihār* vol. 94, p. 10.

5 *Tafsīr-i Majma' al-Bayān*.

night of ordainment.”

He said, “O Lord! I seek your mercy.” The answer came, “My mercy is in showing mercy to the poor on the night of ordainment.”

He said, “O Lord! I seek your permission to pass over the *Ṣirāt*.” The answer came, “My permission to pass over the *Ṣirāt* is in giving alms on the night of ordainment.”

He said, “O Lord! I seek Paradise and its blessings.” The answer came, “That is subject to glorification (*tasbīḥ*) on the night of ordainment.”

He said, “O Lord! I seek release from the Hellfire.” The answer came, “The secret for release from Hell is in asking forgiveness (*istighfār*) on the night of ordainment.”

In the end he said, “O Lord! I seek your pleasure.” The answer came, “My pleasure is granted to the one who performs prayer on the night of ordainment.”<sup>1</sup>

Among the surprising historical events is Imam Ali's (A.S.) being struck on the night of ordainment while performing prayer in his prayer niche. Indeed, the noblest creature of Allah was martyred in the noblest palace, on the noblest time, and in the noblest states.

The night of ordainment is a whole night of planet earth, which is 24 hours; rather than being specific to a certain place such as Mecca, and at that, 8 hours of the region. Similarly, what is meant by Eid al-Fiṭr day is a full day of the planet earth, which comprises

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<sup>1</sup> *Wasā'il*, vol. 8, p. 20.

all the areas and regions.

The simultaneity of the night of ordainment with the Revelation of the Qur'an is perhaps the secret denoting the dependence of human destiny on the Qur'an. If man follows the Qur'an, he would achieve happiness and salvation and if he distances from the Qur'an, mishap and wretchedness would befall him

Abū Dhar said, "I asked the Apostle of Allah (S.A.W.A.) if there existed the night of ordinance in the time of the prophets and if the command would descend on them and after their departure from the world the descent of Revelation would stop on that night." His Holiness said, "The night of ordinance exists until the Resurrection."<sup>1</sup>

Maybe the secret of the fact that the night of ordinance is concealed is that the people should engage in worship on different nights and those who enjoyed worship on one of these nights would not be proud and those who did not enjoy would not be disappointed of the other nights.

It is related in traditions that, "Good deeds on the night of ordinance is better than good deeds on a thousand nights other than the night of ordinance."<sup>2</sup>

### ❖ Manifestations of Rivalry ( *Takāthur* )

﴿Rivalry [and vainglory] distracted you﴾ (Q. 102: 1)

☞ Notice manifestation of *takāthur*.

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<sup>1</sup> *Tafsīr-i Burhān*.

<sup>2</sup> *Man lā Yaḥḍur*, vol. 2, p. 158.

*Takāthur* in polytheism and multi-deity. Prophet Jesus said to his prison mates who were polytheists, ﴿Are different masters better, or Allah, the One, the All-paramount?﴾<sup>1</sup>

*Takāthur* in food. Children of Israel would say, ﴿We are weary of one kind of food﴾ we want other things that the earth grows such as ﴿its cucumbers, its garlic, its lentils, and its onions.﴾<sup>2</sup>

*Takāthur* in life. As some wish to live a thousand years, ﴿Each of them is eager to live a thousand years﴾<sup>3</sup>

*Takāthur* in property. The Qur'an says that there are some people are seeking property and counting it, ﴿who amasses wealth and counts it over.﴾<sup>4</sup>

*Takāthur* in housing. While reprimanding some, the Qur'an says: you build high buildings at any hillside. ﴿Do you futilely build a sign on every high place?﴾<sup>5</sup>

*Takāthur* in lust. Islam has prescribed marriage as a solution to the sexual problem and has considered enjoyment from the spouse as not blameworthy: ﴿except from their spouses or their slave women, for then they are not blameworthy.﴾<sup>6</sup> And has considered fulfillment of sexual desire in ways other than marriage as transgression. ﴿but whoever seeks [anything] beyond that it is

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1 Q. 12: 39.

2 Q. 2: 61.

3 Q. 2: 96

4 Q. 104: 1.

5 Q. 26: 128.

6 Q. 23: 6.

they who are transgressors.﴾<sup>1</sup>

*Takāthur* is not always in statistics and population number; rather, it is sometimes in wealth and children. ﴿and covetousness for wealth and children﴾<sup>2</sup> Thus, it is advised in the Qur'an not to be distracted by possessions and children. ﴿Do not let your possessions and children distract you﴾<sup>3</sup>

Upon reciting this verse, the Holy Prophet (S.A.W.A.) said, "Collecting possessions from illegal ways and not paying their obligatory dues and safekeeping them in treasuries is *takāthur*."<sup>4</sup>

It is related in a poem attributed to Imam Ali (A.S.):

"O, you who are amused by the world and the long-term wishes have deceived you,  
Know that death comes all of a sudden and the grave would be the chest of your deeds.

### ❖ The Marketplace of the World

﴿Indeed man is in loss﴾ (Q. 103: 2)

A glance at the verses of the Qur'an would bring us to the conclusion that the world is a marketplace and all the people are showcasing their life, power, and capacity in it; and selling merchandise in this marketplace is compulsory. Imam Ali (A.S.) said, "Man's breathing is taking steps toward death."<sup>5</sup> Thus,

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<sup>1</sup> Q. 23: 7.

<sup>2</sup> Q. 57: 20.

<sup>3</sup> Q. 63: 9.

<sup>4</sup> *Tafsīr-i Nūr al-Thaqalayn*.

<sup>5</sup> *Nahj al-Balāgha*, maxim 74.

human beings are losing the capital of their life moment by moment in this life and the loss of our life and power cannot be prevented. Whether we like it or not, our power and time will be lost. Therefore, what is important in this marketplace is choosing the right customer.

Some people trade with Allah and sincerely put forward whatever they have in hand and take steps in His way and for His pleasure. These people turn their transient life into an eternal one and trade the worldly gains with Paradise and Divine pleasure. These are the true winners because:

Firstly, their Buyer is Allah, to whom belongs all the existence.

Secondly, He buys even too small particles. ﴿So whoever does an atom's weight of good will see it.﴾<sup>1</sup>

Thirdly, he buys it for a costly price and His price is the eternal Paradise. ﴿to remain in them [forever].﴾<sup>2</sup>

Fourthly, if we are seeking to do something good, but do not manage to, He will still reward us; because we have done our best and the Divine reward is subject to our striving, rather than the occurrence of the action and the result. ﴿and that nothing belongs to man except what he strives for,﴾<sup>3</sup>

Fifthly, He would grant a manifold reward. ﴿twofold and several fold﴾<sup>4</sup> As the Qur'an put it, the reward would be up to seven hundred fold and the reward for good alms-giving is like a

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1 Q. 99: 7.

2 Q. 3: 15.

3 Q. 53: 39.

4 Q. 3: 130.



seed which grows into seven cluster and each cluster would yield one hundred seeds.

However, those who sell their life in this market to their whimsical desires or to those of others, not thinking of Allah's pleasure, they will incur heavy losses, about whom the Qur'an has stated the following:

They have done a bad trade. ﴿Evil is that for which they have sold their souls﴾<sup>1</sup>

Their trade does not profit them. ﴿So their trade did not profit them﴾<sup>2</sup>

They sustained loss. ﴿They have certainly ruined their souls﴾<sup>3</sup>

They sustain a manifest loss. ﴿incurred a manifest loss﴾<sup>4</sup>

They were drenched in loss. ﴿Indeed man is in loss﴾<sup>5</sup>

In their view, the cunning and clever is he who can by any means and in any possible way, whether true or false, bring about a comfortable life for himself, acquire some fame, popularity, status, or a high position in society for himself; otherwise he will be labeled as a loser and a miserable person. In Islamic culture, however, the clever one is he who calls his carnal self (*nafs*) to account and does not let it go; the one who works for eternal life, and his today is better than his yesterday; the one who is not negligent of death and turns to God-wariness, contentment, and

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1 Q. 2: 90.

2 Q. 2: 16.

3 Q. 7: 53.

4 Q. 4: 119.

5 Q. 103: 2.

justice instead of debauchery, avarice, and injustice.

Imam Hādī (A.S.) said, “The world is a marketplace, in which one group profits and another one loses.”<sup>1</sup>

### ✦ What is abundance (*kawthar*)?

﴿Indeed, We have given you abundance.﴾ (Q. 108: 1)

From the last sūra of *Kawthar* that say, ﴿Indeed it is your enemy who is without posterity.﴾ it is implied that what is meant by *kawthar* is something opposite to *abtar* (without posterity) and since the Arabs call as *abtar* those who have no posterity and male child and who by dying their progeny dies down, the best efferent for *kawthar* is the Prophet's progeny, since the Infallible Imams are from among Fāṭima's children. However, *kawthar* has a general meaning that includes any abundance.

If what is meant by *kawthar* is knowledge, it is what the Prophet was missioned to ask for. ﴿...say, “My Lord! Increase me in knowledge.”﴾<sup>2</sup>

If *kawthar* means good character, the Prophet has the great character. ﴿and indeed you possess a great character.﴾<sup>3</sup>

If *kawthar* means worship, His Holiness would worship so much that the verse was revealed that: ﴿We did not send down to you the Qur'an that you should be miserable,﴾<sup>4</sup>

If *kawthar* means abundant offspring, today the largest

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1 *Tuḥaf al-'Uqūl*, Imam Hādī's sayings.

2 Q. 20: 114.

3 Q. 68: 4.

4 Q. 20: 2.

offspring belongs to him.

If *kawthar* means abundant umma, according to Divine promise, his umma will dominate the whole world. ﴿that He may make it prevail over all religions﴾<sup>1</sup>

If *kawthar* means intercession, Allah will forgive the Prophet's umma so much as he will be satisfied, ﴿Soon your Lord will give you [that with which] you will be pleased﴾<sup>2</sup>

*Kawthar* is not a worldly matter and is something beyond wealth, fame, position, and worldly manifestations. Because the Qur'an considers it to be trivial<sup>3</sup> and transitory.<sup>4</sup>

Not every abundance is *kawthar*. The Qur'an says, ﴿So let not their wealth and children impress you: Allah only desires to punish them with these in the life of this world﴾<sup>5</sup>

In the Qur'an we have a sūra by the name Al-Kawthar and one by the name Al-Takāthur. The *kawthar*, however, is value and *takāthur* is a counter value; because the former is a Divine bounty followed by remembrance of Allah, ﴿Indeed We have given you abundance. So pray...﴾ and the latter is a negative rivalry followed by negligence of Allah. ﴿Rivalry [and vainglory] distracted you﴾

*Kawthar* would take us to the mosque for prayer: ﴿So pray to your Lord﴾ and *takāthur* would take us the graveyard to count the dead. ﴿until you visited [even] the graves﴾

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1 Q. 9: 33.

2 Q. 93: 5.

3 Q. 3: 197.

4 Q. q. 8: 67.

5 Q. 9: 55.

There are glad tidings in the bestowal of *kawthar*. ﴿Indeed We have given you abundance.﴾ and there are successive threatening in *takāthur*. ﴿No indeed! Soon you will know! Again, no indeed! Soon you will know!﴾

*Kawthar* is the factor for relation with the Creator: ﴿Indeed We have given you abundance. So pray...﴾ and *takāthur* is a means for entertainment with the created. ﴿Rivalry [and vainglory] distracted you﴾

Al-Kawthar, which is the greatest Divine gift, has been posited in the smallest sūras of the Qur'an.

The gift of the Noblest of creators to the nobles of creatures cannot be anything but *Al-Kawthar*. ﴿Indeed We have given you abundance.﴾

In the event of the conquest of Mecca, when the faithful would embraced Islam group by group, Allah only commanded praise: ﴿and you see the people entering Allah's religion in throngs, then celebrate the praise of your Lord﴾ But for bestowing *kawthar*, He says to His Prophet: ﴿So pray to your Lord﴾ It seems as if *kawthar* is more important than the polytheists' welcoming Islam.

### ❖ Envy

﴿and from the evil of the envious one when he envies.﴾<sup>1</sup>

Striving to achieve excellences is value; but wishing to destroy other people's excellences is envy, which is a sign of incapacity and miserliness.

We read in the *hadith*, "Envy would eat up faith just as fire eats

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<sup>1</sup> Q. 113: 5.

the firewood.”<sup>1</sup>

The Qur'an says in the verse 54 of Sūrat al-Nisā, ﴿Or do they envy the people for what Allah has given them out of His grace? We have certainly given the progeny of Abraham the Book and wisdom.﴾

Among all evils, envy is the most notorious one. That is because the envious would plot and do tricks and perpetrate all kinds of evils to achieve his goal.

Imam Ali said, “Envy is a dangerous disease, which will not end except with death of the envied or the perishing of the envious.”<sup>2</sup>

The envious would actually take position against Allah's will and ordainment as to why He favored such and such a person and not him.

The envious would never do benevolence or give advice.

The Qur'an views the origin of all sins as *baghy* meaning envy and Imam Ṣādiq (A.S.) said, “The origin of faithlessness is envy.”<sup>3</sup> Similarly, they would say against the prophets, ﴿Shall humans be our guides?!﴾<sup>4</sup>

The envious is not a person of humbleness and gratitude and would never attest to the others' excellences and would perforce commit the sin of concealing the truth.

The envious is usually hypocrite. Imam Ali (A.S.) said, “Apparently, he expresses interest but inwardly despises and

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1 *Kāfi*, vol. 2, p. 306.

2 *Nahj al-Balāgha*, maxim, 493.

3 *Kāfi*, vol. 8, p. 7.

4 Q. 64: 6.

hates.”<sup>1</sup>

### ✦ The Origin of Envy

Sometimes the undue discrimination among people would arouse their envy. For instance, a father or mother would express more interest in one of their children, and this would lead to envy from other children.

Sometimes people assume conditions unjustifiable equal and as soon they see a superiority or advantage, they would envy; whereas they know the wisdom and reason behind it, they would calm down.

Envy would also appear in a prophet's household, just as in the house of Jacob, the envy of the children prompted them to drop their brother into the well.

Envy does not limit to material blessings; rather, sometimes people are envied for their faithfulness and it is wanted them to turn back to unbelief. ﴿they might restore you as unbelievers, after you have believed,﴾<sup>2</sup>

Obviously, envy is the wish for destruction of others' blessing; otherwise, asking Allah for blessing is not envy; for instance, the Prophet Solomon asked Allah for a matchless kingdom: ﴿a kingdom such as may not befall anyone after me﴾<sup>3</sup> And Imam Ali (A.S.) wants more portion from Allah in Kumayl supplication and a closer proximity to Him. “And make me the best of your

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<sup>1</sup> *Ghurar al-Hikam*.

<sup>2</sup> Q. 2: 109.

<sup>3</sup> Q. 38: 35.

servants who have better portion from and the closest proximity to You...”

For the remedy of envy, one should think this way:

Life is too short and the world is too small and sorrow for it is not worth it.

We too enjoy blessings that others may not have it.

Blessings have been distributed according to Divine wisdom, even though we do not know the true reason for it. The more blessings one has, the more responsibility he has.

We should know that our envy is useless and Allah does not cut the blessings of a servant just because others are envious of his blessings; we only torture ourselves.

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## One-Minute Discourses

### ★ Features of a Sound Heart

﴿O mankind! Worship your Lord, who created you and those who were before you, so that you may be God-wary.﴾ (Q. 2: 21)

Question: Why should we worship Allah?

Answer: the answer to the above question is given in several points in the Qur'an as follows:

- Because Allah is your Creator and Lord. ﴿Worship your Lord, who created you﴾; since the polytheists had accepted the Creatorship but denied the Lordship, Allah has juxtaposed the two terms ﴿your Lord﴾ and ﴿your Creator﴾ so as to denote that your Creator is your Lord too.
- Because He is the Provider of your sustenance and security. ﴿let them worship the Lord of this House, who has fed them [and saved them] from hunger, and secured them from fear.﴾<sup>1</sup>
- Because the entire world is thankful to Him. ﴿There is not a thing but celebrates His praise.﴾<sup>2</sup>
- Because there is no object of worship but Him. ﴿there is no god except Me. So worship Me,﴾<sup>3</sup>

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1 Q. 106: 3-4.

2 Q. 17: 44.

3 Q. 20: 14.



## ✦ How to Worship?

✧ The verses and traditions have expressed procedures and conditions for worship that will be discussed at later on; but since this verse is the first Divine command to man in the Qur'an, we would state some topics to specify how one should worship:

1. Mission worship; it means according His command, no more or less or superstition.
2. Conscious worship, so as to know who our object of worship is. ﴿until you know what you are saying.﴾<sup>1</sup>
3. Pure worship. ﴿and not associate anyone with the worship of his Lord.﴾<sup>2</sup>
4. Humble worship. ﴿those who are humble in their prayer.﴾<sup>3</sup>
5. Secret worship. "The greatest reward is for the worship that is done in secret."<sup>4</sup>
6. Loving worship. The Prophet (S.A.W.A.) said, "The best of people is the one who is in love with worship."<sup>5</sup>

To sum it up, there are three preconditions for worship:

Precondition of correctness; such as purity and *qibla* (cynosure).

- A. Precondition of acceptance; such as God-wariness.
- B. Precondition of perfection; such as when the worship is with awareness, humbleness, in secret, and out of love.

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1 Q. 4: 43.

2 Q. 18: 110.

3 Q. 23: 2.

4 *Bihār*, vol. 70, p. 251.

5 *Bihār*, vol. 70, p. 253.

### ❖ Obstacles and effects of Remembrance of Allah

﴿Remember Me, and I will remember you, and thank Me, and do not be ungrateful to Me.﴾ (Q. 2: 152)

▫ The obstacles of remembrance of Allah:

Satan: ﴿he has caused them to forget the remembrance of Allah﴾<sup>1</sup>

Rivalry and vainglory: ﴿Rivalry [and vainglory] distracted you﴾<sup>2</sup>

Wishes and daydreaming: ﴿to be diverted by longings﴾<sup>3</sup>

▫ The effects of remembrance of Allah:

- Remembering His blessings paves the ground for knowledge and gratitude.
- Remembering His endless power paves the ground for trust in Him.
- Remembering His knowledge and awareness paves the ground for modesty and God-wariness.
- Remembering His favors paves the ground for loving Him.
- Remembering His justice paves the ground for fear of Him.
- Remembering His assistance paves the ground for hope in Him.

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<sup>1</sup> Q. 58: 19.

<sup>2</sup> Q. 102: 1.

<sup>3</sup> Q. 15: 3.

### ❖ Allah's Favor with the Patient

﴿We will surely test you with a measure of fear and hunger and a loss of wealth, lives, and fruits; and give good news to the patient.﴾ (Q. 2: 155)

□ Allah has special favor with the patient and has praised them in various verses, and has given them advantages for their patience, including:

1. They are loved by Allah. ﴿and Allah loves the steadfast.﴾<sup>1</sup>
2. They are under Allah's protection. ﴿indeed Allah is with the patient.﴾<sup>2</sup>
3. They are redeemed and given good news. ﴿give good news to the patient.﴾
4. They are positioned in Paradise. ﴿shall be rewarded with sublime abodes for their patience﴾<sup>3</sup>
5. They will be rewarded without reckoning. ﴿Indeed the patient will be paid in full their reward without any reckoning.﴾<sup>4</sup>

### ❖ The Ways for Overcoming the Problems

□ There are several ways to overcome the problems:

- A. Patience and resistance.
- B. Noticing the transitoriness of accidents and problems.
- C. Noticing the history of the past and how they left behind

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<sup>1</sup> Q. 3: 146.

<sup>2</sup> Q. 2: 153

<sup>3</sup> Q. 25: 75.

<sup>4</sup> Q. 39: 10.

their problems.

D. Noticing the fact that our problems are in view of Allah and He takes everything into account.

When his son was shot dead in his hands, Imam Ḥusayn (A.S.) said, "This heartrending accident seems easy for me to bear since Allah sees it."<sup>1</sup>

### ❖ People and the Problems

﴿those who, when an affliction visits them, say, "Indeed, we belong to Allah, and to Him do we indeed return."﴾ (Q. 2: 156)

People are of several groups when facing problems and afflictions:

Some would panic and scream. ﴿Fretful when evil befalls him﴾<sup>2</sup>

Some would be steadfast and patient. ﴿and give good news to the patient.﴾<sup>3</sup>

Some others besides being patient would be thankful as well. We read in the prostration at the end of Ziyārat 'Āshūrā, "O Allah! All praise be to You; the praise of those who thank You for their misfortunes."

These encounters are indicative of anyone's doctrinal knowledge toward the philosophy of misfortunes and hardships; just as a child is discontented by eating onion, the adolescent tolerates it and the adult pays money to buy onion and eat it.

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<sup>1</sup> *Biḥār*, vol. 45, p. 46.

<sup>2</sup> Q. 70: 20.

<sup>3</sup> Q. 2: 155.

### ✦ No Blind Eating

﴿O mankind! Eat of what is lawful and pure in the earth, and do not follow in Satan's steps. Indeed he is your manifest enemy.﴾ (Q. 2: 168)

□ Usually the Qur'an has stated a condition along with permission for consumption; for instance:

1. Use lawful and clean things: ﴿Eat of what is lawful and pure﴾.
2. Eat and do not engage in corruption: ﴿Eat and drink... and do not act wickedly on the earth, causing corruption.﴾<sup>1</sup>
3. Use the blessings and do not waste: ﴿eat and drink, but do not waste﴾<sup>2</sup>
4. Both eat and feed others. ﴿Then eat thereof and feed therewith﴾<sup>3</sup>

### ✦ Precondition for Supplication

﴿When My servants ask you about Me, [tell them that] I am indeed rearmost. I answer the supplicant's call when he calls Me. So let them respond to Me, and let them have faith in Me, so that they may fare rightly.﴾ (Q. 2: 186)

The Qur'an has suggestions for supplication, including:

1. Supplication and request should be with exclusive faith: ﴿So supplicate Allah, putting exclusive faith in Him,﴾<sup>4</sup>

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<sup>1</sup> Q. 2: 60.

<sup>2</sup> Q. 7: 31.

<sup>3</sup> Q. 22: 28.

<sup>4</sup> Q. 40: 14.

2. It should be with fear and hope. ﴿and supplicate Him with fear and hope﴾<sup>1</sup>
3. It should be with love, interest, and awe. ﴿they would supplicate Us with eagerness and awe﴾<sup>2</sup>
4. It should be done beseechingly and in secret. ﴿Supplicate your Lord, beseechingly and secretly.﴾<sup>3</sup>
5. It should be called out with a secret cry. ﴿when he called out to his Lord with a secret cry.﴾<sup>4</sup>

### ◆ Submissive Relation with Groups

﴿O you who have faith! Enter into submission, all together, and do not follow in Satan's steps; he is indeed your manifest enemy.﴾ (Q. 2: 208.)

▫ In the Qur'an, peaceful relationship with certain groups, including:

With other Muslims: ﴿O you who have faith! Enter into submission, all together,﴾

With the people of Scripture: ﴿Say, "O People of the Book! Come to a word common between us and you: that we will worship no one but Allah,﴾<sup>5</sup>

With harmless polytheists: ﴿those who did not make war against you on account of religion and did not expel you from

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1 Q. 7: 56.

2 Q. 21: 90.

3 Q. 7: 55.

4 Q. 19: 3.

5 Q. 3: 64.

your homes, that you deal with them with kindness and justice.﴾<sup>1</sup>

### ✦ Grounds for Hopefulness

﴾Indeed those who have become faithful and those who have migrated and waged *jihad* in the way of Allah it is they who expect Allah's mercy, and Allah is all-forgiving, all-merciful.﴾ (Q. 2: 218)

✧ Islam has prepared some grounds for hopefulness in Divine favors and fending off disappointment, including:

1. It has considered hopelessness and disappointment as among the major sins.<sup>2</sup>
2. Allah says, "I am with the supposition of My faithful servant, if he thinks good of Me, I will do him good."<sup>3</sup>
3. The prophets and angels pray for the faithful and plead for forgiveness for them.<sup>4</sup>
4. Divine reward is many folds.<sup>5</sup>
5. The way to repentance is open.<sup>6</sup>
6. The faithful's mishaps are counted as their atonement of sins.<sup>7</sup>
7. Allah would accept repentance and would replace their

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1 Q. 60: 8.

2 Q. 39: 53.

3 *Kāfi*, vol. 2, p. 74.

4 Q. 40: 7; 14: 41.

5 Q. 2: 261.

6 Q. 4: 18.

7 *Bihār*, vol. 81, p. 176.

misdeed with good deeds.<sup>1</sup>

### ✦ Human Heart States

﴿To Allah belongs whatever is in the heavens and whatever is in the earth; and whether you disclose what is in your hearts or hide it, Allah will bring you to account for it. Then He will forgive whomever He wishes and punish whomever He wishes, and Allah has power over all things.﴾ (Q. 2: 284)

□ In his *Tafsīr al-Mizān*, ‘Allāma Ṭabāṭabā’ī said, “Human heart states are of two types; sometimes it is something crossing one’s mind (*khuṭūr*) that involuntarily comes to mind and one does not make any decision on it. That *khuṭūr* is not sinful, because it does not happen intentionally. However, the spiritual states that are the origin of man’s evil action and are rooted deeply in our soul would be taken to stake. Maybe what the verse means by what is in our hearts or hidden in it is the sins that are essentially internal and are the heart’s deeds, like disbelief and concealment of the truth; rather than the instances prelude to external sins.

### ✦ Accountability for Thought and Motivation

Man is accountable for his spiritual states and motivations and this is frequently brought up in the Qur’an. Among them are:

- ﴿He shall take you to task for what your hearts have incurred﴾<sup>2</sup>

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<sup>1</sup> Q. 25: 70.

<sup>2</sup> Q. 2. 225.



- ﴿his heart will indeed be sinful.﴾<sup>1</sup>
- ﴿Indeed the hearing, the eyesight, and the heart all of these are accountable.﴾<sup>2</sup>
- ﴿Indeed those who want indecency to spread among the faithful there is a painful punishment for them in the world and the Hereafter,﴾<sup>3</sup>

□ Imam Ali (A.S.) said, "People will be punished according to their thoughts and intentions."<sup>4</sup>

### ❖ Deceptive Charms of the World

﴿To mankind has been made to seem decorous the love of [worldly] desires, including women and children, accumulated piles of gold and silver, horses of mark, livestock, and farms. Those are the wares of the life of this world; but Allah with Him is a good destination.﴾ (Q. 3: 14)

Deceptive charms of the world in man's view may occur in different ways:

Sometimes through personal imaginations and illusions. ﴿they suppose they are doing good.﴾<sup>5</sup> and ﴿presented as decorous to him.﴾<sup>6</sup>

Sometimes by Satan: ﴿Satan made their deeds seem decorous to

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<sup>1</sup> Q. 2: 283.

<sup>2</sup> Q. 17: 36.

<sup>3</sup> Q. 24: 19.

<sup>4</sup> Nahj al-Balāgha, sermon 43.

<sup>5</sup> Q. 18: 104.

<sup>6</sup> Q. 35: 8.

them<sup>1</sup>

And sometimes by the flatterers from among those around him. ﴿To Pharaoh was thus presented as decorous the evil of his conduct,﴾<sup>2</sup>

The examples of the deceptive charms of the world mentioned in the verse are in regard to the time Revelation and can have new example at any given time. Gold and silver are allusions to wealth accumulation and horse is an allusion to a vehicle.

Question: despite Allah's approving women and children as adornment; ﴿Wealth and children are an adornment of the life of the world,﴾<sup>3</sup> why does this verse criticizes and reproach it?

Answer: something as being an adornment is different from strong attachment to it. This verse criticizes and reproaches strong attachment to something referred to as ﴿the love of [worldly] desires﴾.

### ✦ Features of the God-wary

﴿Patient and truthful, obedient and charitable, and pleading [Allah's] forgiveness at dawns.﴾ (Q. 3: 17)

□ The God-wary have certain features:

1. Patience in the face of problems, patience in giving up sins, and patience in fulfilling obligations.
2. Truthfulness in speech and behavior.
3. Humility and obedience in fulfilling ordinances without

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<sup>1</sup> Q. 8: 48.

<sup>2</sup> Q. 40: 37.

<sup>3</sup> Q. 18: 46.

pride and self-superiority.

4. Giving in charity of what Allah has provided them.
5. Early morning supplication and asking forgiveness from Allah. Indeed, dawn is the most appropriate time for supplication.

Imam Ṣādiq (A.S.) said, "What is meant by pleading forgiveness at dawn is prayer at its due time."<sup>1</sup>

It is related in some traditions: if one pleads [Allah's] forgiveness at the *qunūt* of his midnight prayer for one year continuously, he will be included in this verse.<sup>2</sup>

Abī Baṣīr asked Imam Ṣādiq (A.S.) about ﴿pleading [Allah's] forgiveness at dawns﴾, the Imam answered, "The Apostle of Allah (S.A.W.A.) would plead forgiveness seventy times at *watr* prayer (the single *rak'a* prayer performed as the last *rak'a* of midnight prayer).<sup>3</sup>

Mufaḍḍal b. 'Umar says he said to Imam Ṣādiq (A.S.), "I miss my midnight prayer and I perform it instead after my morning prayer. The Imam said, "There is no problem, but do not reveal it to your family because they would consider it as a sunna, in which case they would rescind acting per Allah's words, ﴿pleading [Allah's] forgiveness at dawns﴾.<sup>4</sup>

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1 *Tafsīr-i Majma' al-Bayān*.

2 *Tafsīr-i Aṭyab al-Bayān; Man lā Yaḥḍur*, vol. 1, p. 309.

3 *Tahdhīb al-Aḥkām*, vol. 3, p. 237.

4 *Mustadrak*, hadith 3259.

### ❖ Factors Effective in Upbringing

﴿Thereupon her Lord accepted her with a gracious acceptance, and made her grow up in a worthy fashion, and He charged Zechariah with her care. Whenever Zechariah visited her in the sanctuary, he would find provisions with her. He said, "O Mary, from where does this come for you?" She said, "It comes from Allah. Allah provides whomever He wishes without any reckoning."﴾ (Q. 3: 37)

The one who takes steps in the way of Allah, his livelihood is provided for; Mary's mother vowed her to Allah in dedication; Allah said in this verse, "We both made her grow up and charged a guardian as Zechariah with her care and provided heavenly provision for her."

Provision without reckoning does not mean there is no accountability; rather, it means being free from normal reckoning.

﴿Allah provides whomever He wishes without any reckoning.﴾

A mother like Mary, an upbringing place like a mosque, a guardian like Zechariah, and a heavenly provision, would yield a son like Jesus.

The factors effective in upbringing are:

Mother's pure spirit. ﴿Thereupon her Lord accepted her with a gracious acceptance﴾

Healthy body. ﴿a worthy fashion﴾

Divine upbringing. ﴿and He charged Zechariah with her care﴾

Pure feeding. ﴿he would find provisions with her﴾

### ✦ Necessity for Fulfilling Covenants

﴿Yes, whoever fulfills his covenants and is wary of Allah, Allah indeed loves the God-wary.﴾ (Q. 3: 76)

▫ Fulfilling covenants consists of all the following:

- A. Covenant that Allah made with human beings through the inner disposition or the prophets. ﴿Made I not covenant with you, Children of Adam?﴾<sup>1</sup>
- B. The covenant that man makes with Allah. ﴿And some of them have made covenant with Allah: If He gives us of His bounty...﴾<sup>2</sup>
- C. The covenant man makes with people. ﴿and they who fulfill their covenant when they have engaged in a covenant﴾<sup>3</sup>
- D. Covenant of the leader with the umma and vice versa. ﴿Those with whom you made a covenant, and who violated their covenant﴾<sup>4</sup>

### ✦ The Scholars' Sins

﴿There is among them a section who distort the Book with their tongues: (As they read) you would think it is a part of the Book, but it is no part of the Book; and they say, "That is from Allah," but it is not from Allah. It is they who tell a lie against Allah, and (well) they know it!﴾ (Q. 2: 78)

▫ The sins of the impious scholars and scientists are manifold,

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<sup>1</sup> Q. 36: 60.

<sup>2</sup> Q. 9: 75.

<sup>3</sup> Q. 2: 177.

<sup>4</sup> Q. 8: 56.

because:

- A. They confuse people. ﴿you would think it is a part of the Book﴾
- B. They fabricate lies against Allah. ﴿they say "That is from Allah"﴾
- C. Their move has been conscious. ﴿and (well) they know it!﴾

### ❖ Exaggeration about the Guardians of Religion

﴿It does not behoove any human that Allah should give him the Book, judgment and prophethood, and then he should say to the people, "Be my servants instead of Allah." Rather [he would say], "Be a godly people, because of your teaching the Book and because of your studying it."﴾ (Q. 3: 79) the Apostle of Allah (S.A.W.A.) said, "Two groups will perish for my sake:

1. Those exaggerating and viewing me above limits of mankind.
2. The unfair enemies, who do not accept my prophethood and I despise both group." He also said, "Do not raise me higher than I am; indeed, Allah created me as a servant before He made me a prophet." Then he recited this verse.<sup>1</sup>

Prophet Jesus (A.S.) had also made this same warning to his followers and we have also noticed similar to this concept in Imam Ali's (A.S.) *Nahj al-Balāgha*.

### ❖ Spiriting Factors

﴿If a wound afflicts you, a like wound has already afflicted

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<sup>1</sup> *Tafsīr-i Nūr al-Thaqalayn*.

those people; and We make such vicissitudes rotate among mankind, so that Allah may ascertain those who have faith, and that He may take witnesses from among you, and Allah does not like the wrongdoers.﴾ (Q. 3 140)

□ Given the following facts, the Muslims should possess strong morale.

- A. ﴿you shall have the upper hand﴾ you are eminent.
- B. ﴿a like wound has already afflicted those people﴾ your enemies have been wounded too.
- C. ﴿We make such vicissitudes rotate among mankind﴾ these bitter days will pass.
- D. ﴿so that Allah may ascertain those who have faith﴾ Allah would distinguish between the real faithful and the unfaithful.
- E. ﴿and that He may take witnesses from among you﴾ Allah would take witnesses from among you for the future.
- F. ﴿and Allah does not like the wrongdoers.﴾ Allah does not like your opponents.

Imam Ṣādiq (A.S.) said about this verse, “Since Allah created Ada, the Divine and Satanic force and rule have been in conflict; but the perfect Divine rule will actualize with the reappearance of the Awaited Imam (A.S.).”<sup>1</sup>

### ◆ Divine Respite, Blessing or Punishment

﴿Let the faithless not suppose that the respite that We grant them is good for their souls: We give them respite only that they

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<sup>1</sup> *Tafsīr-i ‘Ayyāshī*.

may increase in sin, and there is a humiliating punishment for them. ﴿﴾ (Q. 3: 178)

Imam Ali (A.S.) said about ﴿﴾ We give them respite only that they may increase in sin ﴿﴾, “It is much likely that (Allah’s) blessing to them is for leading them gradually to perdition (*istidrāj*) and many are the people who are proud because their sins and shortcomings are concealed; and many are the people who are allured because of talking good of them. Allah has not caused anyone to suffer (more) with anything like respiting (*imlā*).<sup>1</sup>

### ◆ Expecting Praise

﴿﴾ Do not suppose those who exult in what they have done, and love to be praised for what they have not done do not suppose them saved from punishment, and there is a painful punishment for them. ﴿﴾ (Q. 3: 188)

□ People are three groups:

1. A group who work and do not expect reward or praise from people: ﴿﴾ we desire no recompense from you, no thankfulness. ﴿﴾<sup>2</sup>
2. A group who work so that the people know and praise them: ﴿﴾ to be seen by people ﴿﴾
3. A group who have not worked but expect praise from people: ﴿﴾ be praised for what they have not done... ﴿﴾

Among the instance when backbiting is permissible is about someone who claims a position, expertise, or responsibility that he

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<sup>1</sup> *Tuḥaf al-‘Uqūl*, p. 203.

<sup>2</sup> Q. 76: 9.



does not deserve. ﴿love to be praised for what they have not done﴾

In order to nullify this undue praise – undeserved praise – any kind of flattery and sycophancy is forbidden.

### ❖ Different Types of Patience

﴿O you who have faith! Be patient, stand firm, and close [your] ranks, and be wary of Allah so that you may be felicitous.﴾ (Q. 3: 200)

▫ This verse enjoins in several stages patience in the face of different types of problems:

- A. In the face of personal poignancy and desires: ﴿Be patient﴾
- B. In the face of pressure from the unfaithful, resist more: ﴿stand firm﴾
- C. Strive in preserving the geographical borders from the enemy's invasion, preserving the intellectual borders through scholarly discourses, and preserving the hearts' borders from the invasion of temptations: ﴿and close [your] ranks﴾

Imam Ṣādiq (A.S.) said:

Be patient in the face the obligations.

Be patient in the face of problems.

Defend your Imams.<sup>1</sup>

The Apostle of Allah (S.A.W.A.) said, “Be steadfast in daily prayers, be active in *jihad* against the enemy, and close [your]

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<sup>1</sup> *Kāfi*, vol. 2, p. 81.

ranks in the way of Allah to achieve salvation.”<sup>1</sup>

### ✦ **Disclosing Secrets**

﴿When a report (or gossip) of safety or alarm comes to them (hypocrites), they immediately broadcast it; but had they referred it to the Apostle or to those vested with authority among them, those of them who investigate would have ascertained it. And were it not for Allah's grace upon you and His mercy, you would have surely followed Satan, [all] except a few.﴾ (Q. 4: 83)

Broadcasting the secret reports and gossips has always harmed the Muslims. Broadcasting secret news has usually taken place out of naivetés, revenge, shocking, being manipulated, avarice, showing off, and expression of knowledge.

Because of its comprehensiveness, Islam has undertaken to deal with this issue and it reproaches disclosing military secrets in this verse, considering reporting the news of triumph or defeat before reporting it to the leaders as a factor of untimely pride or undue fear of the enemy. Were it not for Divine grace, the Muslims would have fall in this satanic course (of disclosing secrets).

### ✦ **The ways of Satan's Deceptions**

﴿He makes them promises and gives them [false] hopes, yet Satan does not promise them anything but delusion.﴾ (Q. 4: 120)

When the verse 135 of Sūrat Āl-i 'Imrān was revealed concerning the forgiving of sins by Allah, Iblīs called out his cohorts and said, “With man's repentance all our attempts would

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<sup>1</sup> *Durr al-Manthūr*.

be in vain.” Each one of them said something. One of the devils said, “Whenever someone decided to repent we would engage him in wishes and promises so that he would postpone his repentance.” Iblis agreed.<sup>1</sup> Both Allah and Satan have promised; but Allah’s promise is true, ﴿though Allah shall never break His promise﴾<sup>2</sup> and the Satan’s promise is but lie and deception. ﴿yet Satan does not promise them anything but delusion.﴾

### ❖ The Value of Faith Accompanied by Action

﴿And whoever does righteous deeds, whether male or female, should he be faithful such shall enter paradise and they will not be wronged [so much as] the speck on a date-stone.﴾ (Q. 4: 124)

The factor for entering Paradise is faith and pious action rather than claim, wishes, and race, because all races, colors, and nations are equal in receiving of Allah’s favor. Because perfection is infinite and human power for acquisition is limited. ﴿whoever does righteous deeds﴾

Men and women are equal in achieving the spiritual excellences. ﴿whether male or female﴾ It is contrary to what a group of the Jews and Christians believe.<sup>3</sup>

Faith is the precondition for the acceptance of one’s deeds; the services of the faithless people will be rewarded in this world and do not have any Otherworldly value.<sup>4</sup>

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<sup>1</sup> *Tafsīr Ṣāfi*.

<sup>2</sup> Q. 22: 47.

<sup>3</sup> *Tafsīr-i Furqān*.

<sup>4</sup> *Tafsīr al-Mizān*.

The word *naqīr* is taken to mean pecking and is said to be the hollow part of the date stone (speck). Therefore, the righteous deeds are valuable however scanty they may be. ﴿will not be wronged [so much as] the speck on a date-stone.﴾

### ❖ The Wisdom behind Ablution ( *Wuḍū* )

﴿O you who have faith! When you stand up for prayer, wash your faces and your hands up to the elbows, and wipe a part of your heads and your feet, up to the ankles. If you are *junub*, purify yourselves. But if you are sick, or on a journey, or any of you has come from the toilet, or you have touched women, and you cannot find water, then make *tayammum* with clean ground and wipe a part of your faces and your hands with it. Allah does not desire to put you to hardship, but He desires to purify you, and to complete His blessing upon you so that you may give thanks.﴾ (Q. 5: 6)

❧ Imam Riḍā (A.S.) says on the wisdom behind ablution:

- It is a sign of servanthood and obedience.
- It is a factor of staying away from contamination and vices.
- It is a source of keeping away from boredom and drowsiness.
- Psychic and mental purification for prayer.<sup>1</sup>

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<sup>1</sup> *Wasā'il*, vol. 1, p. 376.

### ✦ Allah, the best of Legislators

﴿Do they seek the judgment of [pagan] ignorance? But who is better than Allah in judgment for a people who have certainty?﴾ (Q. 5: 50)

▫ The best law is that the legislator has the following qualifications:

- Be aware of all the secrets of existence and man.
- Has no profit making objective.
- Has no intentional and unintentional blunder.
- Is not afraid of any power.
- Be a well-wisher to all.

These qualifications exist only in the Exalted Allah; thus, the Qur'an says, ﴿who is better than Allah in judgment﴾ and any human law that is against Allah's judgment is pagan ignorance. (Because these laws are mostly devised on the basis of whimsical desires, fear, greed, error, illusion, and knowledge limitation.)

### ✦ Eating in the Qur'an

﴿Eat the lawful and good things Allah has provided you, and be wary of Allah in whom you have faith.﴾ (Q. 5: 88)

▫ The command "eat" in the Qur'an is usually accompanied by other commands, such as:

- ﴿eat ... and thank﴾<sup>1</sup>
- ﴿eat ... but do not overstep the bounds﴾<sup>2</sup>

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<sup>1</sup> Q. 2: 172.

<sup>2</sup> Q. 20: 81.

- ﴿eat ... and act righteously﴾<sup>1</sup>
- ﴿eat ... and feed﴾<sup>2</sup>
- ﴿eat ... but do not waste﴾<sup>3</sup>
- ﴿eat ... and do not follow in Satan's footsteps﴾<sup>4</sup>

It is related in a *hadith*, "Allah has provided people's sustenance lawful (*ḥalāl*). Whoever turns to the unlawful, his lawful portion would reduce accordingly."<sup>5</sup>

### ❖ Advantages of *Hajj*

﴿Allah has made the Ka'ba, the Sacred House, a [means of] sustentation for mankind, and [also] the sacred month, the offering and the garlands, so that you may know that Allah knows whatever there is in the heavens and whatever there is in the earth, and that Allah has knowledge of all things.﴾ (Q. 5:97)

The Muslims' million-strong gathering in Mecca without formalities, advantages, verbal debate, and practical dispute in a holy place is among the advantages of Islam and if you take into consideration various benefits that are obtained in light of the *Hajj* ceremony, such as "asking people for forgiveness when going on *Hajj*, visitations, business thriving, payment of *khums* and *zakat*, familiarity with Islamic knowledge and umma, being placed in the center of monotheism, lamenting just like the prophets did and

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1 Q. 23: 51.

2 Q. 22: 28.

3 Q. 7: 31.

4 Q. 6: 142.

5 *Tafsīr-i Aṭyāb al-Bayān*.

putting one's step in their footsteps, repenting in the deserts of 'Arafāt and Mash'ar, remembering the Resurrection, political maneuver, declaring disavowal from the polytheists, and other blessings, then we will understand that these practices of *Hajj* originate from the infinite knowledge of a Allah that is aware of all the world of existence; and never a limited knowledge is able to issue a command as comprehensive and attractive as this.

### ❖ The Questions that one should not Answer

﴿O you who have faith! Do not ask about things which, if they are disclosed to you, will upset you. Yet if you ask about them while the Qur'an is being sent down, they shall be disclosed to you. Allah has excused it, and Allah is all-forgiving, all-forbearing.﴾ (Q. 5: 101)

- The officials should not disclosed to the public some of the sensitive issues that they know, such as economic problems like shortage of wheat, etc.
- Honesty is good, but being straightforward is not always helpful.
- News and information must be classified. Jābir b. Ju'fī knew thousands of *hadiths* from Imam Bāqir (A.S.), which he was not permitted to tell them to people.)<sup>1</sup>
- Some of the news should not be broadcast from the media and the press because it is detrimental to people

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<sup>1</sup> *Mu'jam Rijāl Ḥadīth*, vo. 4, p. 22.

(sometimes it is wise to keep silent and not to disclose)  
 ﴿if they are disclosed to you, will upset you﴾

- The teachers and speakers should take into consideration the capacity of their listeners while talking.
- In some cases, ideas should be concealed by means of dissimulation; and some questions should not be answered. ﴿if they are disclosed to you, will upset you﴾
- Man does not have the right to disclose people's secrets and military secrets.

### ❖ Different Types of Appointed Terms (*Ajal*)

﴿It is He who created you from clay, then ordained the term [of your life] the specified term is with Him and yet you are in doubt.﴾ (Q. 6: 2)

Allah has devised two types of timescales for human life: the first is indispensable, that is even if all the care is taken, the life will end (like kerosene of a lamp). The second one is dispensable, which depends on our own conducts, like the lamp that has kerosene but we expose it to storm.

Imam Bāqir (A.S.) said about ﴿the term [of your life] the specified term﴾; they are two appointed terms: one is indispensable and certain and the other one is *mawqūf* (that is, conditional and suspended).<sup>1</sup>

According to Ibn 'Abbās, Allah has devised two appointed terms for man: one from birth to death and the other from death

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<sup>1</sup> *Kāfi*, vol. 1, p. 147.



to the Resurrection. Sometimes man diminishes from one and adds to the other by his actions. So, the end of the appointed term is not changeable for anyone. ﴿and no elderly person advances in years, nor is anything diminished of his life, but it is [recorded] in a Book.﴾<sup>1</sup>

### ❖ Examples of Mercy in the Qur'an

﴿Say, "To whom belongs whatever is in the heavens and the earth?" Say, "To Allah. He has made mercy incumbent upon Himself. He will surely gather you on the Day of Resurrection, in which there is no doubt. Those who have ruined their souls will not have faith."﴾ (Q. 6: 12)

❑ The Qur'an regards Divine mercy as embracing all things. ﴿but My mercy embraces all things.﴾<sup>2</sup> This mercy has many referents, including:

- Rain: ﴿He who sends down the rain after they have been despondent,﴾<sup>3</sup>
- Wind: ﴿sends forth the winds as harbingers of His mercy.﴾<sup>4</sup>
- Night and day: ﴿Out of His mercy He has made for you the night and the day,﴾<sup>5</sup>
- The Prophet: ﴿We did not send you but as a mercy to all

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1 Q. 35: 11.

2 Q. 7: 156.

3 Q. 42: 28.

4 Q. 7: 57.

5 Q. 28: 73.

the nations.﴾<sup>1</sup>

- The Qur'an: ﴿These are eye-openers for mankind, and guidance and mercy﴾<sup>2</sup>
- Torah: ﴿the Book of Moses, a guide and mercy﴾<sup>3</sup>
- Deliverance: ﴿Then We delivered him and those who were with him by a mercy from Us﴾<sup>4</sup>
- Love of one's spouse: ﴿and He ordained affection and mercy between you﴾<sup>5</sup>
- Acceptance of repentance: ﴿do not despair of the mercy of Allah﴾<sup>6</sup>

### ❖ Human Destiny Dependent on his Actions

[Say,] "Certainly insights have come to you from your Lord. So whoever sees, it is to the benefit of his own soul, and whoever remains blind, it is to its detriment, and I am not a keeper over you."﴾ (Q. 6: 104)

There are many similar verses in the Qur'an that considers the results of faithfulness and faithlessness, good and evil, or the insightfulness and blind-heartedness of man directed at himself. Similarly:

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1 Q. 21: 107.

2 Q. 45: 20.

3 Q. 11: 17.

4 Q. 7: 72.

5 Q. 30: 21.

6 Q. 39: 53.

﴿Whatever [good] it [human soul] earns is to its benefit, and whatever [evil] it incurs is to its harm.﴾<sup>1</sup>

﴿Whoever acts righteously, it is for his own soul, and whoever does evil, it is to its detriment,﴾<sup>2</sup>

﴿If you do good, you will do good to your [own] souls, and if you do evil, it will be [evil] for them.﴾<sup>3</sup>

### ❖ Rules of Manner and Preconditions of Supplication

﴿And do not cause corruption on the earth after its restoration, and supplicate Him with fear and hope: indeed Allah's mercy is close to the virtuous.﴾ (Q. 7: 56)

❖ Between the word *ud'ū* (supplicate) in the previous verse (55) and this verse, there is the statement ﴿do not cause corruption on the earth﴾ so that it mention that the verbal supplication has to be accompanied by striving social reforming, rather than supplicating by tongue and spreading corruption in practice.

❖ This verse and the one before it have stated the precondition for perfect supplication and its rules of manner as well as the grounds or its fulfillment, which are:

- A. Supplication along with beseeching. ﴿beseechingly﴾
- B. Supplicating secretly and away from hypocrisy. ﴿beseechingly and secretly﴾
- C. Supplicating without transgressing borders of truth. ﴿He does not like the transgressors﴾

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<sup>1</sup> Q. 2: 286.

<sup>2</sup> Q. 41: 46.

<sup>3</sup> Q. 17: 7.

- D. Supplicating along with fear and hope. ﴿with fear and hope﴾
- E. Supplicating without corruption. ﴿do not cause corruption﴾
- F. Supplicating along with virtue. ﴿the virtuous﴾

### ❖ Secret of *Arba'in* and Number Forty

﴿And We made an appointment with Moses for thirty nights, and completed them with ten [more]; thus the tryst of his Lord was completed in forty nights. And Moses said to Aaron, his brother, "Be my successor among my people, and set things right and do not follow the way of the agents of corruption."﴾ (Q. 7: 142)

□ There are secrets hidden in *arba'in* and the number forty; this number has a special status in the culture of religions and Islamic tradition, as we read:

- In the time of the Prophet Noah (A.S.), forty days of rain fell for tormenting the faithless.
- The folk of the Prophet Moses (A.S.) were wandering in the desert for forty years.
- The Prophet (S.A.W.A.) separated from Khadija and in retreat until Heavenly food was sent down and it preluded the birth of Fāṭimat al-Zahrā (S.A.).
- The Apostle of Allah (S.A.W.A.) was appointed at the age of forty.
- Man is ready to achieve spiritual perfection up to the age of forty, from then on it would become difficult.

- Forty days of pure action is a factor of flowing wisdom from the heart to the mouth.
- Forty times reading certain sūras and supplications is recommended for relief from perplexity and resolving of problems<sup>6</sup>.
- Forty days of one's devotional acts, like prayer, not being accepted as a result of some sins.
- If forty believers attest to a deceased person being a good person, Allah would forgive them...<sup>1</sup> Some books have also been written on the basis of the number forty, such as "Forty *Hadiths*".<sup>2</sup>

### ✦ Factors of Deviation

﴿The people of Moses took up in his absence a calf [cast] from their ornaments a body that gave out a lowing sound. Did they not regard that it did not speak to them, nor did it guide them to anyway? They took it up [for worship] and they were wrongdoers.﴾ (Q. 7: 148)

□ Factors of deviation are varied;

1. Lack of leadership or his absence.
2. People's ignorance and unawareness.
3. Deviated scholars and artists and misuse of knowledge and art.
4. Superficial beauty and gaudiness.

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1 *Safīnat al-Bihār*, vol. 1, p. 504-505.

2 *Tafsīr-i Qur'an va Arba'in dar Farhag nIslāmī*, Sayyid Reza Taqavi.

## 5. Clamoring and false propaganda.

### ✦ Different Types of Distortion

﴿But the wrongdoers changed the saying with other than what they had been told. So We sent against them a plague from the sky because of the wrongs they used to commit.﴾ (Q. 7: 162)

□ The Qur'an brings up three types of distortion in Divine law:

1. Change of words, like when the children of Israel instead of saying *ḥittā* meaning to ask for forgiveness, said *ḥinṭa*, which means wheat.
2. Change of time, like when the children of Israel made some ponds on the sea shore for the fish to gather on Sunday that fishing was unlawful, and would catch them on Sunday, when fishing was allowed and would say they did not fish on Saturday and Sabbath, ﴿And certainly you know those of you who violated the Sabbath﴾<sup>1</sup>
3. Intellectually manipulating the natural calendar, like postponing the sacred months in the Pagan period (*jāhiliyya*) to carry on the war. Since they did not desire to cut off the war for the coming of four sacred months, they would postpone the months, as the verse was revealed. ﴿Postponement (of a sacred month) is only an excess of disbelief.﴾<sup>2</sup>

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<sup>1</sup> Q. 2: 65.

<sup>2</sup> Q. 9: 37.

### ❖ Ways of Satan's Temptation

﴿Their brethren plunge them further into error and cease not.﴾  
(Q. 7: 202)

Satan's temptation is sometime from a distance, ﴿Then Satan tempted him﴾<sup>1</sup>; sometimes by penetrating in the soul and the heart, ﴿puts temptations into the breasts of humans﴾<sup>2</sup>; sometimes by companionship, ﴿who remains his companions﴾<sup>3</sup>; and sometimes by touching, ﴿are touched by a visitation of Satan﴾<sup>4</sup>

### ❖ Different Types of Qur'an Reciters

﴿When the Qur'an is recited, listen to it and be silent, maybe you will receive [Allah's] mercy.﴾ (Q. 7: 204)

Imam Bāqir (A.S.) said, "Qur'an reciters are of three types:

A group have taken the Qur'an as a means for earning their livelihood and are imposed on people; a group that know the Qur'an just at their tongues and do not observe its ordinances in practice; and another group view it as a remedy to their pains, and are always intimate with the Qur'an. For the sake of this group, Allah keeps chastisement away and for their sake precipitates rain. They are very rare people. They are more valuable than Philosopher's Stone."<sup>5</sup>

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<sup>1</sup> Q. 20: 120.

<sup>2</sup> Q. 114: 5.

<sup>3</sup> Q. 43: 36.

<sup>4</sup> Q. 7: 201.

<sup>5</sup> *Kāfi*, vol. 2, p. 627.

### ❖ The Qur'an's Similitudes for Truth-rejecters

﴿Indeed, the worst of beasts in Allah's sight are the deaf and the dumb who do not apply reason.﴾ (Q. 8: 22)

In the Qur'an's phrasings, those who do not accept the Prophet's Divine teachings and do not surrender their hearts to Allah are likened sometimes to:

The dead: ﴿Indeed you cannot make the dead hear﴾<sup>1</sup>

Animals: ﴿they are like cattle﴾;<sup>2</sup> ﴿they enjoy and eat just like the cattle eat﴾<sup>3</sup>

Worse than animals: ﴿They are like cattle; rather, they are more astray.﴾<sup>4</sup>

The worst of beasts: ﴿the worst of beasts﴾

### ❖ Criterion for Distinguishing the Truth

﴿O you who have faith! If you are wary of Allah, He shall appoint a criterion for you, and absolve you of your misdeeds, and forgive you, for Allah is dispenser of a great grace.﴾ (Q. 8: 29)

Means and criterion for distinguishing truth from falsehood are varied:

- A. Prophets and Friends of Allah; as the Prophet (S.A.W.A.) was called *fārūq* (the distinguisher of truth from falsehood)<sup>5</sup> and we read in *hadith*, "Whoever detaches from Ali (A.S.),

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1 Q. 30: 52.

2 Q. 7: 179.

3 Q. 47: 12.

4 Q. 7: 179.

5 *Tafsīr-i Furqān*.



has detached from Allah.”<sup>1</sup>

- B. Revealed Book; which by presenting affairs to it one can distinguish truth from falsehood.
- C. God-wariness; because the onslaught of instincts and likes and dislikes accompanied by impiety would prevent one from grasping the truths.
- D. Wisdom, without which one cannot even comprehend Revelation.

### ❖ Blessings of the Existence of Friends of Allah

﴿But Allah will not punish them while you are in their midst, nor will Allah punish them while they plead for forgiveness.﴾ (Q. 8: 33)

It is related in traditions that Go would take away hardship and chastisement from others for the sake of some pure people and Divinely endowed scholars. For instance, in the event of destroying the folk of Lot, Prophet Abraham said to the angels missioned to torment: ﴿Lot is indeed in it﴾, that is, “Would you destroy it despite the existence of a man of Allah in that region?!” The angels said, “We know that Lot is there and we have ordered him to leave that place.”<sup>2</sup>

Or, Imam Ali (A.S.) said, after the demise of the Prophet, “One of the two safeguards departed from among us; preserve the other one that is, asking forgiveness from Allah.”<sup>3</sup>

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1 Corollaries to *Iḥqāq al-Ḥaqq*, vol. 4, p. 26.

2 Q. 29: 31-32.

3 *Nahj al-Balāgha*, maxim 88.

Or, we read in a *hadith* that Imam Riḍā (A.S.) said to Zakariyā b. Ādam, “Stay in Qum because just as Allah kept away calamity and torment from people of Baghdad for the sake of Imam Kāẓim (A.S.), He would keep way calamity from that city for your sake.”<sup>1</sup>

The holy Prophet (S.A.W.A.) said, “My life and dead is a blessing for you; in my lifetime, Allah would take chastisement away from you and after my death, you would be blessed with blessings by presentation of your actions to me, by asking forgiveness from Allah, and by asking forgiveness for you.”<sup>2</sup>

### ♦ The Way to Confront the Plotters

﴿But if they break their pledges after their having made a treaty and revile your religion, then fight the leaders of unfaith indeed they have no [commitment to] pledges maybe they will relinquish.﴾ (Q. 9: 12)

□ Imam Ali (A.S.) was asked why he chased the escapees of the battle of Şiffayn but did not chase the escapees of the battle of Jamal.

His Holiness said, “In Şiffayn the leader of the unfaith was alive and the escapees would gather around him, organize, and attack again; but in the battle of Jamal, with the killing of their leader, they did not have a center for gathering and reorganizing.

□ Imam Şādiq (A.S.) said, “Whoever reviles your religion will definitely turn unfaithful.” Then he recited the above verse.<sup>3</sup>

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<sup>1</sup> *Biḥār*, vol. 57, p. 217.

<sup>2</sup> *Tafsīr-i Nūr al-Thaqalayn*.

<sup>3</sup> *Tafsīr-i Nūr al-Thaqalayn*.

Indeed, the revilers of the religion of Allah must be severely confronted.

In battle, the destruction of the chiefs of plotters, the commanding center, and establishment of the enemy must be prioritized.

### ❖ Stages of Spiritual Wayfaring

[It would have been better] if they had been pleased with what Allah and His Apostle gave them, and had said, "Allah is sufficient for us; Allah will give to us out of His grace, and His Apostle. Indeed, to Allah do we eagerly turn." (Q. 9: 59)

❑ Four stages are brought up in this verse:

﴿Contentment and surrendering to Divine ordainment. ﴿pleased with what Allah and His Apostle gave them﴾

Expressing contentment by tongue. ﴿and had said, "Allah is sufficient..."﴾

Hopeful of Divine grace and blessing. ﴿out of His grace﴾

Inattentive to the world and turning eagerly to Allah. ﴿to Allah do we eagerly turn﴾

### ❖ Persecution of the Prophet

﴿Among them are those who torment the Prophet, and say, "He is an ear." Say, "An ear that is good for you. He has faith in Allah and trusts the faithful, and is a mercy for those of you who have faith." As for those who torment the Apostle of Allah, there is a painful punishment for them.﴾ (Q. 9: 61)

❑ The Prophet (S.A.W.A.) said, "Curse be upon whom persecute my household." Similarly, he said about Fāṭimat al-

Zahrā (A.S.), “Whoever persecute her, has indeed persecuted me.”<sup>1</sup>

Among the features of a knowing leader is breadth of heart, listening to all groups, being affectionate encounter with them, covering faults, and leaving the way open for people's excuse and repentance. Indeed, silence in the face of what one hears is not always a sign of contentment.

Help out the one who is persecuted. In response to the enemy's calling the Prophet ﴿an ear﴾, Allah expresses four values for His Holiness: ﴿An ear that is good for you﴾, ﴿He has faith in Allah﴾, ﴿trusts the faithful﴾, ﴿a mercy for those of you who have faith﴾

### ❖ Self-forgetfulness

﴿The hypocrites, men and women, are all alike: they bid what is wrong and forbid what is right; and are tight-fisted. They have forgotten Allah, so He has forgotten them. The hypocrites are indeed the transgressors.﴾ (Q. 9: 67)

❑ Question: Allah is not forgetful, ﴿and your Lord is not forgetful.﴾<sup>2</sup> Then, what does the verse that says Allah has forgotten them mean?

Answer: Attributing forgetfulness to Allah is figurative; that is, Allah acts towards them like the forgotten ones (not that he forgets them).

Imam Riḍā (A.S.) said, “The punishment for the one who forgets Allah and the Judgment Day is that he would forget

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1 Corollaries to *Iḥqāq al-Ḥaqq*, vol. 18, pp. 439, 458.

2 Q. 19: 64.

himself.<sup>1</sup> Similarly, Imam Ali (A.S.) said, "Allah's forgetting them is that He would deprive them of blessing."<sup>2</sup>

Spreading indecency, inviting to unlawful conducts, prohibiting the good are signs of Hypocrisy and abandoning commanding right, forbidding wrong, and giving in charity in the way of Allah is a sign of forgetting Allah.

### ❖ People of Faith and People of Hypocrisy

﴿Allah has promised the faithful, men and women, gardens with streams running in them, to remain in them [forever], and good dwellings in the Gardens of Eden. Yet Allah's pleasure is greater [than all these]; that is the great success.﴾ (Q. 9: 72)

Given the comparison of verses 67 and 68 with the verses 71 and 72, the states of the faithful are specified in relation to the hypocrites:

1. People of hypocrisy ﴿are all alike﴾, but the people of faith ﴿are comrade of one another﴾
2. People of hypocrisy ﴿bid what is wrong and forbid what is right﴾ but the people of faith ﴿bid what is right and forbid what is wrong﴾
3. People of hypocrisy ﴿have forgotten Allah﴾, but the people of faith ﴿maintain the prayer﴾
4. People of hypocrisy ﴿are tight-fisted﴾; but the people of faith ﴿give the *zakat*﴾
5. People of hypocrisy ﴿are indeed the transgressors﴾, but the

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<sup>1</sup> *Tafsīr-i Nūr al-Thaqalayn.*

<sup>2</sup> *Tafsīr-i Burhān.*

- people of faith ﴿obey Allah﴾
6. Allah has promised the people of hypocrisy ﴿the Fire of hell﴾, and promised the people of faith ﴿gardens...good dwellings﴾
  7. For the people hypocrisy ﴿the Fire of hell﴾, but the people of faith ﴿Allah's pleasure﴾
  8. For the people of hypocrisy ﴿a lasting punishment﴾, but the people of faith ﴿the great success﴾

### ❖ Calamity of Avarice

﴿Among them are those who made a pledge with Allah: "If He gives us out of His grace, we will surely give the *zakat* and we will surely be among the righteous." But when He gave them out of His grace, they begrudged it and turned away, being disregardful. (Q. 9: 75-76)

Some poor Muslims from Medina (Tha'labat b. Ḥāṭib) asked the Prophet (S.A.W.A.) to pray to Allah to make him rich. His Holiness said, "The little property that you can be grateful for is better than the prophet for which you cannot be grateful." Tha'laba said, "If Allah grants m, I will pay off all its due rights." By the prayer of the Prophet his wealth increased to the extent that he could no longer take part in the Friday and mass prayer. When the *zakat* officer went to him, he told him, "We have become Muslims not to pay tribute!"<sup>1</sup> Fakhr Rāzī said, "Tha'laba repented for what he did and brought his *zakat* to the Prophet, but His Holiness did not accept it.

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<sup>1</sup> *Tafsīr-i Nūr al-Thaqalayn*.

Indeed, man does not know what his interests lie in; thus, he sometimes insists on something that is to his detriment, then one has to be satisfied with whatever Allah gives him.

### ✦ Hand of the Beggar is the Hand of Allah

﴿Do they not know that it is Allah who accepts the repentance of His servants and receives the charities, and that it is Allah who is the All-clement, the All-merciful?﴾ (Q. 9: 104)

Since the Prophet receives *zakat* by Allah's leave, in fact Allah is the receiver of *zakat*. Like the verse of allegiance, ﴿Indeed those who swear allegiance to you, swear allegiance only to Allah﴾<sup>1</sup>

❧ Some of them have disobeyed and did not participate in the Battle of Tabūk; they came to the Prophet after the battle and asked him to accept their penitence. This verse says, "Allah is the One who accepts penitence, not anybody else and the alms and *zakat* that are given to the Prophet are in fact received by Allah.

Indeed, Allah's Prophet does not have the right to accept penitence, let alone the priests and the church officials.

Imam Şādiq (A.S.) said, "The charitable donation does go to the hand of the beggar except that it first touches the hand of Allah." Then, he read this verse.<sup>2</sup> That is because the receiver of alms is Allah; then, let's pay assuredly and warmly from the best of material and in the best of ways.

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1 Q. 48: 10.

2 *Tafsīr-i Burhān*.

### ❖ Prohibition of Inflicting any Kind of Damage

﴿As for those who took to a mosque (as a tool) for harming and for defiance, and to cause division among the faithful, and for the purpose of ambush [used] by those who have fought Allah and His Apostle before they will surely swear: "We desired nothing but good," and Allah bears witness that they are indeed liars.﴾ (Q. 9: 107)

Any infliction of damage in Islam is prohibited. "There shall be no loss or malicious damage in Islam"<sup>1</sup> including:

- A. Damage to life. ﴿and He does not desire hardship for you﴾<sup>2</sup>
- B. Damage to people. ﴿but do not cooperate in sin and aggression﴾<sup>3</sup>
- C. Damage to the spouse. ﴿and do not harass them to put them in straits﴾<sup>4</sup>
- D. Damage to one's child. ﴿neither the mother shall be made to suffer harm on her child's account﴾<sup>5</sup>
- E. Damage to the heirs. ﴿After [paying off] any bequest he may have made or any debt [he may have incurred] without loss.﴾<sup>6</sup>
- F. Harmful teachings. ﴿And they learned what harmed them,

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1 *Wasā'il*, vol. 26, p. 14.

2 Q. 2: 185.

3 Q. 5: 2.

4 Q. 65: 6.

5 Q. 2: 233.

6 Q. 4: 12.



not what profited them.﴾<sup>1</sup>

G. Harm in transactions and debts. ﴿and let neither scribe nor witness suffer harm﴾<sup>2</sup>

H. Damage to the school and unity. ﴿those who took to a mosque (as a tool) for harming﴾

### ❖ God-wariness a Criterion for Value

﴿Do not stand in it ever! A mosque founded on God-wariness from the [very] first day is worthier that you stand in it [for prayer]. Therein are men who love to keep pure, and Allah loves those who keep pure. (Q. 9: 108)

❑ The mosque that has been set up on the basis of God-wariness from the beginning is the Mosque of Qubā, which was built upon migration to Medina.<sup>3</sup>

❑ Fakhr Rāzī said, “When a background of God-wariness is the source of value for a mosque, man’s hastening toward faith and God-wariness is more valuable and Ali (A.S.), who was faithful from the very first day, is superior to those who after years of polytheism converted to Islam.

❑ Worship is not separate from politics. Even with prayer, one should not reinforce falsehood. Therefore, let’s not stand up for prayer in a mosque that is the base for the opponents of Islam.

❑ The values of anything is dependent upon the objectives, motives, and intentions of its founders. The value of places is

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<sup>1</sup> Q. 2: 102.

<sup>2</sup> Q. 2: 282.

<sup>3</sup> *Tafsīr-i Nūr al-Thaqalayn*.

subject to the people who frequent it. The value of a mosque is in its prayer performers, rather than its dome and minarets.

### ✦ The Apostle of Mercy

﴿There has certainly come to you an apostle from among yourselves. Grievous to him is your distress; he is full of concern for you, and most kind and merciful to the faithful. (Q. 9: 128)﴾

□ Allah has not applied two of His names to any of the prophets, except to the Prophet of Islam. ﴿merciful, faithful﴾

□ Attention to the attributes of heavenly leader brought up in this verse and comparing them with the attributes of other human leaders indicates Allah's favor to man and the necessity of obeying such leaders.

1. The Apostle of Allah (S.A.W.A.) has come from among the people themselves. ﴿from among yourselves﴾
2. The Apostle of Allah (S.A.W.A.) is sympathetic toward the umma. ﴿Grievous to him is your distress﴾
3. The Muslim leaders should be empathetic and congenial to people in their hardships and problems. ﴿Grievous to him is your distress﴾
4. The Apostle of Allah (S.A.W.A.) is eager for guidance of people. ﴿he is full of concern for you﴾
5. Among the factors of influencing on others by speech are benevolence, compassion, kindness, undemandingness, and humility. ﴿Grievous to him... he is full of concern for you, and most kind and merciful﴾
6. The Islamic Leader is kind and merciful only to the faithful,

not all others; he is rather hard against the faithless. ﴿most kind and merciful to the faithful﴾

### ❖ Factors of Becoming Inmates of Hell

﴿it is they whose refuge shall be the Fire because of what they used to earn.﴾ (Q. 10: 8)

❏ Factors of becoming an inmate of hell are:

A. Denying the Resurrection and the rewards of the Hereafter.

﴿those who do not expect to encounter Us﴾<sup>1</sup>

B. Being content with the transitory world. ﴿pleased with the life of this world﴾<sup>2</sup>

C. Negligence of Divine signs. ﴿are oblivious of Our signs﴾<sup>3</sup>

D. Indecent function. ﴿because of what they used to earn.﴾<sup>4</sup>

### ❖ Two Great Lessons

﴿Rather, they deny that whose knowledge they do not comprehend, and whose explanation has not yet come to them. Those who were before them denied likewise. So observe how was the fate of the wrongdoers!﴾ (Q. 10: 39)

❏ Imam Ṣādiq (A.S.) said, "We learn two great lessons from two verses of the Qur'an:

We should not talk unless we have knowledge. ﴿Was not the covenant of the Book taken with them that they shall not attribute

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<sup>1</sup> Q. 10: 7.

<sup>2</sup> Ibid.

<sup>3</sup> Ibid.

<sup>4</sup> Q. 10: 8.

anything to Allah except the truth?<sup>1</sup>

We should not reject that about which we have no knowledge.<sup>2</sup>

﴿Rather, they deny that whose knowledge they do not comprehend﴾

### ✦ Followers of the Prophet and the Imams

﴿Said He, “O Noah! Indeed, He is not of your family. Indeed, he is [personification of] unrighteous conduct. So do not ask Me [something] of which you have no knowledge. I advise you lest you should be among the ignorant.”﴾ (Q. 11: 46)

✧ Many traditions have been transmitted from the Prophet (S.A.W.A.) and the Imams (A.S.) that begin with the phrase, “he is not of us”, some examples of which are mentioned bellow:<sup>3</sup>

The Prophet (S.A.W.A.) said, “Whoever betrays a Muslim is not of us.” He said in another *hadith*, “He is not of us, whom people respect out of fear.” Yet in another *hadith*, he said, “Whoever wakes up every morning and is not thinking of helping Muslims is not a Muslim.”

✧ **Question:** We read in verse 10 of Sūrat al-Taḥrīm concerning the wives of Noah and Lot: ﴿yet they betrayed﴾ and Allah says in the above verse, ﴿O Noah! Indeed, He (your son) is not of your family.﴾ Is it not implied from these two verses that Noah's son was a bastard?

**Answer:** First: what is meant by betrayal of Noah's wife is

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<sup>1</sup> Q. 7: 169.

<sup>2</sup> *Tafsīr-i Majma' al-Bayān*.

<sup>3</sup> These traditions are mostly related in *Safinat al-Biḥār*, vol. 2, pp. 318 and 691.

disclosure of secrets and helping the disbelievers, nothing else. Second: the reason for Noah's son not being of his family is his son's unrighteous conduct, nothing else.

### ✦ The Qur'an's Allah's Remainder

﴿What remains of Allah's provision is better for you, should you be faithful, and I am not a keeper over you.﴾ (Q. 11: 86)

In this verse, Allah's Remainder (*baqīyyat Allah*) means the yielding and profit of a lawful investment being left behind for man and is one hundred percent lawful. In traditions, however, every blessed existence that is remained for humanity by Allah's will is called ﴿Allah's Remainder﴾. Including the faithful soldiers who return victoriously from a battle front, because they have remained by Allah's will. The Imam of the Age (May Allah hasten his reappearance) is also called "Allah's Remainder", because that noble figure has been remained and preserved by Allah for the guidance of people.

We read in traditions that one of the blessed names of that Holy Imam is "Allah's Remainder"<sup>1</sup> and we salute him by this name, "Peace be upon you! O remainder of Allah in His earth." When His Holiness reappears, he would recite this verse and say, "I am that Remainder of Allah."

Of course, other Infallible Imams (A.S.) have been called "Allah's Remainder", as well.<sup>2</sup>

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<sup>1</sup> *Bihār*, vol. 46, p. 259.

<sup>2</sup> *Tafsīr-i Kanz al-Daqa'iq*.

### ❖ Advice to the Commander and Forbidders

﴿He said, "O my people! Have you considered, should I stand on a manifest proof from my Lord, who has provided me a good provision from Himself (how can I oppose Him)? I do not wish to oppose you by what I forbid you. I only desire to put things in order, as far as I can, and my success lies only with Allah: in Him I have put my trust, and to Him I turn penitently".﴾ (Q. 11: 88)

In this verse the following recommendations are made to the commanders of right and forbidders of wrong:

- A. One should personally be a man of action. ﴿I do not wish to oppose you by what I forbid you.﴾
- B. His goal should be to put society in order. ﴿I only desire to put things in order,﴾
- C. He should know his success to be from Allah. ﴿and my success lies only with Allah﴾
- D. He should always trust in Allah. ﴿in Him I have put my trust﴾
- E. He should take refuge in Him in problems. ﴿to Him I turn penitently.﴾

### ❖ Philosophy of Creation

﴿except those on whom your Lord has mercy and that is why He created them and the word of your Lord has been fulfilled: "I will surely fill hell with jinn and humans, all together!"﴾ (Q. 11: 119)

□ The philosophy of creation of man has been brought up under various rubrics in the Qur'an's verses: somewhere we read,

﴿I did not create the jinn and the humans except that they may worship Me.﴾<sup>1</sup> Yet somewhere else Allah says, ﴿He, who created death and life that He may test you [to see] which of you is best in conduct.﴾<sup>2</sup> It is also mentioned in the above verse, that is why He created them, that is, We created humans to include them in Our mercy. It seems that the philosophy of creating man comprises of three different topics: that is, worship; trying; and mercy. But with a little attention, we would find out that all three topics have one point in common and that is man's spiritual perfection.

☐ It was mentioned in the previous verse that man is free and it says at the end of this verse, ﴿I will surely fill hell with jinn and humans﴾. What is understood from adding up these two verses is that man is free to choose the way, but he will go to Hell for choosing the false way.

Imam Ṣādiq (A.S.) said, "Allah created man to do things to deserve Divine Mercy."<sup>3</sup>

### ◆ Types of Crying

﴿In the evening, they came weeping to their father.﴾ (Q. 12: 16)

☐ We have four types of crying in the Qur'an:

1. Tears of joy: a group Christians shed tears when they heard verses of the Qur'an. ﴿you see their eyes fill with tears

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1 Q. 51: 56.

2 Q. 67: 2.

3 *Tafsīr-i Nūr al-Thaqalayn; Ṣadūq's Tawḥīd*, p. 403.

- because of the truth that they recognize.﴾<sup>1</sup>
2. Tears of sorrow: the devoted Muslims would burst into tears as soon as they heard there were no means for going to the battle front. ﴿their eyes flowing with tears, grieved because they did not find any means to spend.﴾<sup>2</sup>
  3. Tears of fear: As soon as the Divine verses were recited to the friends of Allah, ﴿they would fall down weeping prostration.﴾<sup>3</sup>, ﴿Weeping, they fall down on their faces, and it increases them in humility.﴾<sup>4</sup>
  4. False and fabricated tears: the same verse when brothers of Joseph came crying to Jacob and telling him that a wolf had ripped Joseph. ﴿weeping to their father﴾

### ✦ Great Works of Small Agents

﴿So when he saw that his shirt was torn from behind, he said, "This is [a case] of you women's guile! Your guile is great indeed!﴾ (Q. 12: 28)

✧ Sometimes Allah does great things by small means; for instance:

He actualized the toppling of the host of Abraha by swallows,  
 Preserving the Prophet's life by cobweb,  
 Teaching burial of the dead by a crow,  
 Proving the chastity of Mary (A.S.) by the infant's talking,

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<sup>1</sup> Q. 5: 83.

<sup>2</sup> Q. 9: 92.

<sup>3</sup> Q. 19: 58.

<sup>4</sup> Q. 17: 109.



Innocence of Joseph by his shirt's being torn.  
 Confessing faith of nation by the hoopoe's journey,  
 And unveiling the People of the Cave by sample of money.

### ❖ The Qualification of a Competent Manager

﴿Then after that there will come seven hard years which will eat up whatever you have set aside for them all except a little which you preserve [for seed]. Then after that there will come a year wherein the people will be granted relief and provided with rains therein.﴾ (Q. 12: 49-49)

❖ Qualifications of a competent manager in society.

1. People's trust. ﴿for indeed we see you to be a virtuous ma.﴾<sup>1</sup>
2. Truthfulness. ﴿Joseph, O truthful one,﴾<sup>2</sup>
3. Knowledge and learnedness. ﴿my Lord has taught me.﴾<sup>3</sup>
4. Correct prediction. ﴿Then leave in the ear whatever [grain] you harvest﴾<sup>4</sup>
5. People's obedience. Because people executed Joseph's plan.

### ❖ Criteria for Election

He said, "Put me in charge of the country's granaries. I am indeed fastidious." (Q. 12: 55)

❖ The Qur'an has stated criteria for election of people,

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<sup>1</sup> Q. 12: 36.

<sup>2</sup> Q. 12: 46.

<sup>3</sup> Q. 12: 37.

<sup>4</sup> Q. 12: 47.

including:

1. Faith. ﴿Is someone who is faithful like someone who is a transgressor? They are not equal.﴾<sup>1</sup>
2. Being foremost. ﴿And the Foremost Ones are the foremost ones: they are the ones brought near [to Allah],﴾<sup>2</sup>
3. Migration. ﴿As for those who have believed but did not migrate, you have no heirdom in relation to them whatsoever﴾<sup>3</sup>
4. Capability in physique and knowledge. ﴿and enhanced him vastly in knowledge and physique,﴾<sup>4</sup>
5. Familial Originality. ﴿O sister of Aaron ['s lineage]! Your father was not an evil man, nor was your mother unchaste.﴾<sup>5</sup>
6. Waging *jihad* and Struggling. ﴿Allah has graced those who wage *jihad* over those who sit back with a great reward﴾<sup>6</sup>

### ★ The Qur'an, Divine Reminder

﴿You do not ask them any reward for it: it is just a reminder for all the nations.﴾ (Q. 12: 104)

□ The Qur'an is a reminder, because:

It is a reminder of Divine blessings and attributes.

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1 Q. 32: 18.

2 Q. 56: 11.

3 Q. 8: 72.

4 Q. 2: 247.

5 Q. 19: 28.

6 Q. 4: 95.

It is a reminder of human past and future.

It is a reminder of the factors of the societies decline and dignity.

It is a reminder of the scenes of the Resurrection.

It is a reminder of the magnificence of the world of being.

It is a reminder of the history and life of the history-making personalities.

### ❖ Coupledness in the Order of Being

﴿It is He who has spread out the earth and set in it firm mountains and streams, and of every fruit He has made in it two kinds. He draws the night's cover over the day. There are indeed signs in that for a people who reflect.﴾ (Q. 13: 3)

□ Order of Being is based on coupledness:

- A. Coupledness in plants; ﴿and grows every delightful kind [of plant].﴾<sup>1</sup>
- B. Coupledness in animals; ﴿and mates of the cattle﴾<sup>2</sup>
- C. Coupledness in humans; ﴿He created for you mates from your own selves﴾<sup>3</sup>
- D. Coupledness in everything; ﴿In all things We have created pairs so that you may take admonition.﴾<sup>4</sup>

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1 Q. 22: 5.

2 Q. 42: 11.

3 Q. 30 21.

4 Q. 51: 49.

### ❖ Falsehood is like Foam

﴿He sends down water from the sky whereat the valleys are flooded to [the extent of] their capacity, and the flood carries along a swelling foam. And from what they smelt in the fire for the purpose of [making] ornaments or wares, [there arises] a similar foam. That is how Allah compares the truth and falsehood. As for the foam, it leaves as dross, and that which profits the people remains in the earth. That is how Allah draws comparisons.﴾ (Q. 13: 17)

❖ Two examples are stated in this verse to define falsehood; the first is the example of foam that appears on water and the second is a foam or scum that covers the metal when it melts.

❖ Falsehood is like the foam on water, because: 1. It is fleeting. 2. It is manifested in the shade of truth. 3. Covers the face of truth. 4. It glitters but is of no value. It neither quenches the thirst of the thirsty nor does a plant grow by it. 5. It disappears when the conditions calm down. 6. It stays high and clamors, but is empty inside and hollow.

Similarly, this topic is emphasized in other verses as well:

﴿Rather We hurl the truth against falsehood, and it crushes its head,﴾<sup>1</sup>

﴿Allah will efface the falsehood﴾<sup>2</sup>

﴿and falsehood neither originates [anything] nor does it restore [anything].﴾<sup>3</sup>

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1 Q. 21: 18.

2 Q. 42: 24.

3 Q. 34: 49.

﴿Indeed falsehood is bound to vanish.﴾<sup>1</sup>

﴿The truth has come, and falsehood has vanished.﴾<sup>2</sup>

### ✦ Levels of Alms-giving (*Infāq*)

﴿those who are patient for the sake of their Lord's pleasure, maintain the prayer, and spend out of what We have provided them, secretly and openly, and repel evil [conduct] with good. For such will be the reward of the [ultimate] abode﴾ (Q. 13: 22)

□ Alms-giving is of several levels:

First level: giving away from the blessings and Divine grants. ﴿Spend out of what We have provided you﴾<sup>3</sup>

Second level: giving away from one's lawful earnings. ﴿spend of the good things you have earned﴾<sup>4</sup>

Third level: giving away from what you love. ﴿You will never attain piety until you spend out of what you hold dear, and whatever you may spend of anything, Allah indeed knows it.﴾<sup>5</sup>

Fourth level: Self-sacrifice. ﴿but prefer [the Immigrants] to themselves, though poverty be their own lot.﴾<sup>6</sup>

### ✦ The Effects and Blessings of Remembrance of Allah

﴿those who have faith, and whose hearts find rest in the remembrance of Allah.﴾ Look! The hearts find rest in Allah's

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1 Q. 17: 81

2 Ibid.

3 Q. 2: 254.

4 Q. 2: 268.

5 Q. 3: 92.

6 Q. 59: 9.

remembrance! ﴿ (Q. 13: 28)

- Remembrance of Allah has many blessings, including:
  - A. Remembrance of His blessings is a factor of His gratitude.
  - B. Remembrance of His power is a cause for trust in Him.
  - C. Remembrance of His favors is a source of His love.
  - D. Remembrance of His wrath is a factor of fear of Him.
  - E. Remembrance of His grandness and greatness causes humility before Him.
  - F. Remembrance of His knowledge of the overt and the covert is a source of chastity and modesty.
  - G. Remembrance of His forgiveness and loving kindness is a source of hope and repentance.
  - H. Remembrance of His justice is a factor of God-wariness and piety.

### ✦ Types of People

﴿Those who have faith and do righteous deeds happy are they and good is their [ultimate] destination.﴾ (Q. 13: 29)

- People are of four Types:
  - A. Faithful, those who both have faith and their deeds are righteous.
  - B. Faithless, those who neither have faith nor their deeds are righteous.
  - C. Decadent, those who have faith but their deeds are not righteous.
  - D. Hypocrites, those who do not have faith but their deeds are apparently righteous.

### ❖ Punishment of the Hereafter

﴿There is a punishment for them in the life of this world, and the punishment of the Hereafter will surely be harder, and they have no defender against Allah.﴾ (Q. 13: 34)

❑ Punishment of the Hereafter is harder, because:

- A. On the Hereafter the means and tools are cut off. ﴿all their means of recourse will be cut off,﴾<sup>1</sup>
- B. Relation and family are no longer influential. ﴿no ties between them on that day﴾<sup>2</sup>
- C. No ransom will be accepted. ﴿[though] they will be placed within each other's sight. The guilty one will wish he could ransom himself from the punishment of that day at the price of his children, his spouse and his brother, his kin which had sheltered him and all those who are upon the earth, if that might deliver him. Never! Indeed it is a blazing fire,﴾<sup>3</sup> He is ready to ransom his relations and even all the world.
- D. Apologizing is of no use. ﴿the day when the excuses of the wrongdoers will not benefit them﴾<sup>4</sup>
- E. Friends will abandon each other. ﴿and no friend will inquire about [the welfare of his] friend,﴾<sup>5</sup>

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1 Q. 2: 166.

2 Q. 23: 101.

3 Q. 70: 11-15.

4 Q. 40: 52.

5 Q. 70: 10.

F. It is everlasting. ﴿They will remain in it [forever],<sup>1</sup>

G. There is no lightening. ﴿and their punishment shall not be lightened.﴾<sup>2</sup>

It is both spiritual and physical. ﴿Taste! Indeed you are the [self-styled] mighty and noble!﴾<sup>3</sup>

### ❖ The Stages of the Disbelievers' Deviation

﴿those who prefer the life of this world to the Hereafter, and bar [others] from the way of Allah, and seek to make it crooked. They are in extreme error.﴾ (Q. 14: 3)

Disbelievers pass through three stages: first, they become deviated by worldliness themselves. ﴿prefer the life of this world﴾ Then, they bar the ways of others by their deeds. ﴿and bar [others] from the way of Allah﴾ Finally, they divert the path of the truth-seekers with all their power. ﴿seek to make it crooked﴾.

### ❖ Stages of Gratitude

﴿And [remember] when your Lord proclaimed, "If you are grateful, I will surely enhance you [in blessing], but if you are ungrateful, My punishment is indeed severe."﴾ (Q. 14: 7)

Gratitude for blessings is of three stages:

- A. Gratitude by heart, to know all blessing coming from Allah.
- B. Gratitude by tongue, like saying *al-ḥamdu li Allāh* (All praise belongs to Allah).

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<sup>1</sup> Q. 2: 162.

<sup>2</sup> Ibid.

<sup>3</sup> Q. 44: 49.



C. Practical gratitude, which is achieved by performing devotional acts, spending one's property in the way Allah pleases, and serving the people.

### ✦ Joyful Tidings of the Universal Sovereignty of the Faithful

﴿and surely We will settle you in the land after them. This [promise] is for someone who is awed to stand before Me and fears My threat.﴾ (Q. 14: 14)

□ The Qur'an has promised time and again that "Finally the friends of Allah will dominate the Earth and their enemies will be perished. We will mention three examples in the following:

- A. ﴿and indeed Our hosts will be the victors.﴾<sup>1</sup>
- B. ﴿Certainly Our decree has gone beforehand in favor of Our servants, the apostles, that they will indeed receive [Allah's] help.﴾<sup>2</sup> Our decree about the prophets is definite; that they will be victorious.
- C. ﴿Indeed My righteous servants shall inherit the earth.﴾<sup>3</sup>

Since this promise has not yet been widely fulfilled, it will be actualized upon reappearance of the Imam of the Age.

### ✦ The Wrongdoer's Justification and Blaming the Satan

﴿When the matter is all over, Satan will say, "Indeed Allah made you a promise that was true and I [too] made you a promise, but I failed you. I had no authority over you, except that

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<sup>1</sup> Q. 37: 173.

<sup>2</sup> Q. 37: 171-172.

<sup>3</sup> Q. 21: 205.

I called you and you responded to me. So do not blame me, but blame yourselves. I cannot respond to your distress calls; neither can you respond to my distress calls. Indeed, I disavow your taking me for [Allah's] partner aforetime. There is indeed a painful punishment for the wrongdoers.” ﴿Q. 14: 22﴾

❧ The sinner will vainly struggle to find an accomplice for his crimes and to put the blame on him;

He would sometimes say that a bad friend misled me. ﴿Certainly he led me astray from the Reminder.﴾<sup>1</sup>

He would sometimes say that the corrupt leaders corrupted him. ﴿Had it not been for you, we would surely have been faithful.﴾<sup>2</sup>

He would sometimes put the blame on the Satan and regard him as the cause for his misguidance, but the Satan would say, ﴿do not blame me﴾, I did nothing but tempted and invited. Deviation was from within yourselves.

### ❖ Changing Blessing to Torment

﴿Have you not regarded those who have changed Allah's blessing with ingratitude, and landed their people in the house of ruin?﴾ (Q. 14: 28)

❧ The disbelievers and polytheists change the Divine blessings to faithlessness:

A. They chose polytheism for the blessing of monotheism.

B. They gave up the blessing of pure nature and undertook to

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<sup>1</sup> Q. 25: 29.

<sup>2</sup> Q. 34: 31.

imitate their deviated ancestors.

C. The showed ingratitude to the Divine leaders and followed the despots. ﴿changed Allah's blessing﴾

❑ We read frequently in traditions that the Shī'a Imams have said, "By Allah! The blessings that were changed were us; the people abandoned us and went to the other leaders. ﴿changed Allah's blessing﴾"

### ❖ Good and Evil Wishes

﴿Leave them to eat and enjoy and to be diverted by longings. Soon they will know.﴾ (Q. 15: 3)

❑ Man is alive by wishes and if one day he is deprived of them, he would stop working and striving. However, the wishes that are criticized in Islam are the following: 1. Lengthy wishes. 2. Wishing more than acting. 3. Whishing without acting. 4. Wishes that entertains man. 5. Wishing (expecting good) good from bad people.

### ❖ Wastefulness

﴿Give the relatives their [due] right, and the needy and the traveler [as well], but do not squander wastefully. Indeed, the wasteful are brothers of Satan, and Satan is ungrateful to his Lord.﴾ (Q. 17: 27)

❑ *Tabdhīr* "squandering wastefully" is taken from the root *badhara* meaning high life. For example, cooking ten portions of food for two people.

❑ Imam Ṣādiq (A.S.) said, "Whoever spends something in a way

other than the way of obedience to Allah is wasteful.”<sup>1</sup> In response to the question as to whether there is also wastefulness in lawful expenditure, the Imam said, “Yes, because the one who has given away his assets in such a way that nothing is left for himself has indeed been wasteful in lawful consumption.”<sup>2</sup>

□ Although squandering wastefully is in financial matters, it happens in other blessings as well, such as wasting one's youth and life; employing one's thought, eyes, ears, and tongue in improper ways; giving responsibilities to incompetent people; accepting responsibilities without being competent for it and beyond one's capacity and power; teaching and learning unnecessary and useless things, and the like.<sup>3</sup>

### ♦ Manners of Speech

﴿And if you have to overlook them [for now], seeking the mercy of your Lord which you expect [in the future], speak to them gentle words.﴾ (Q. 17: 28)

□ The Qur'an has recommendations for how to speak to people, including:

﴿gentle words﴾<sup>4</sup>, ﴿speak in a soft manner﴾<sup>4</sup>, ﴿noble words﴾<sup>5</sup>, ﴿upright words﴾<sup>6</sup>, ﴿honorable words﴾<sup>7</sup>, ﴿far-reaching words﴾<sup>8</sup>.

1 *Bihār*, vol. 75, p. 302.

2 *Tafsīr-i Nūr al-Thaqalayn*.

3 *Tafsīr-i Atyab al-Bayān*.

4 Q. 20: 44.

5 Q. 17: 23.

6 Q. 4: 9.

7 Q. 4: 8.

8 Q. 4: 63.

### ✦ Sustenance in the Qur'an

﴿Indeed your Lord expands the sustenance for whomever He wishes, and tightens it. Indeed He is well aware and percipient of His servants.﴾ (Q. 17: 30)

□ The Qur'an has widely discussed about sustenance. Some points mentioned in the related verses are as follows:

A. Sustenance of every creature is upon Allah. ﴿There is no animal on the earth, but that its sustenance lies with Allah﴾<sup>1</sup>

B. The source of sustenance is in the sky. ﴿And in the sky is your sustenance﴾<sup>2</sup>

C. If all people enjoy plethora sustenance, corruption would prevail. ﴿Were Allah to expand the sustenance for His servants, they would surely rebel on the earth.﴾<sup>3</sup>

People should strive and look for sustenance. ﴿So seek all [your] sustenance from Allah﴾<sup>4</sup>

God-wariness is among the means for opening up and expansion in sustenance. ﴿And for those who fear Allah, He (ever) prepares a way out, and He provides for him from (sources) he never could imagine.﴾<sup>5</sup>

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1 Q. 11: 6.

2 Q. 51: 22.

3 Q. 42: 27.

4 Q. 29: 17.

5 Q. 65: 2-3.

### ✦ The Sin of Homicide

﴿Do not kill a soul [whose life] Allah has made inviolable, except with due cause, and whoever is killed wrongfully, We have certainly given his heir an authority. But let him not commit any excess in killing, for he enjoys the support [of law]﴾. (Q. 17: 33)

✧ Homicide and murder are among the major sins. Whoever kills someone other than for retaliation punishment (*qiṣāṣ*) or corruption, it seems as if he has killed all people, ﴿whoever kills a soul, without [its being guilty of] manslaughter or corruption on the earth, is as though he had killed all mankind﴾<sup>1</sup> and the punishment for such a murder is eternal Hell. ﴿Should anyone kill a believer intentionally, his requital shall be hell, to remain in it [forever]﴾<sup>2</sup> This punishment is also true for the one who wields a weapon and threatens to death and who is known to cause corruption and wage war against Allah.<sup>3</sup>

### ✦ Manners of Walking

﴿Do not walk exultantly on the earth. Indeed, you will neither pierce the earth, nor reach the mountains in height. The evil of all these is detestable to your Lord.﴾ (Q. 17: 37-38)

Of the inclusiveness of the Qur'an is that besides the ideological, political, military, and economic issues, it has advice for such details as going and coming outside home as well, including:

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<sup>1</sup> Q. 5: 32.

<sup>2</sup> Q. 4: 93.

<sup>3</sup> See Q. 5: 33.

﴿Be moderate in walk.﴾<sup>1</sup>

﴿Do not walk exultantly on the earth.﴾<sup>2</sup>

﴿The servants of the All-beneficent are those who walk humbly on the earth,﴾<sup>3</sup>

It also criticizes the wealthy Korah (*Qārūn*) who would emerged before his people arrogantly in his finery.<sup>4</sup>

### ❖ Iblis in the Qur'an

﴿When We said to the angels, "Prostrate before Adam," they [all] prostrated, but not Iblis: he said, "Shall I prostrate before someone whom You have created from clay?"﴾ (Q. 17: 61)

❑ The visage of Iblis in the Qur'an:

Iblis is from among the jinn. ﴿He was one of the jinn﴾<sup>5</sup>

He has hosts. ﴿and the hosts of Iblis all together.﴾<sup>6</sup>

His hosts are infantry and cavalry and cause deviation. ﴿and rally against them your cavalry and your infantry﴾<sup>7</sup>

His not prostrating was according to his comparison of earth and fire. ﴿You created me from fire and You created him from clay.﴾<sup>8</sup>

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1 Q. 31: 19.

2 Q. 17: 37.

3 Q. 25: 63.

4 Q. 28: 79.

5 Q. 18: 51.

6 Q. 26: 95.

7 Q. 17: 64.

8 Q. 7: 12.

### ✦ Divinity as an Innate Disposition

﴿And when distress befalls you at sea, those whom you invoke besides Him are forsaken. But when He delivers you to land, you are disregarding [of Him]. And man is very ungrateful.﴾ (Q. 17: 67)

□ One of the reasons for monotheism being an innate disposition is that in a condition of despair and hopelessness of everyone and every material means, one turns to an unseen point that would rescue him.

A person who denied Allah asked Imam Ṣādiq (A.S.) for a reason proving Allah.

The Imam asked, “Have you ever ridden in a ship that had run into an accident?”

He said, “Yes, once in a sea travel our ship wrecked and I had to float on a piece of plank.” The Imam asked, “Was that moment your heart directed toward a power to rescue you?” The man said, “Yes.” The Imam said, “That unseen power is Allah.”

### ✦ Features of the Qur'an

﴿Say, “Should all humans and jinn rally to bring the like of this Qur'an, they will not bring the like of it, even if they assisted one another.”﴾ (Q. 17: 88.)

□ The matchless features of the Qur'an are: it is both miraculous and fluent and varied; it both talks about the future and has the best of stories; it both has the best methods of calling to faith and is an exponent of all the individual, social, worldly, and otherworldly issues in all fields and all the ages.



### ❖ Saying if God Willing (*Inshā'Allāh*)

﴿Do not say about anything, "I will indeed do it tomorrow," without [adding], "if Allah wishes." And when you forget, remember your Lord, and say, "Maybe my Lord will guide me to [something] more akin to rectitude than this."﴾ (Q. 18: 24)

❖ Saying *inshā'Allāh*, which implies belief in Divine power and providence, is the catchword of the friends of Allah. Similarly, it is related in the Qur'an quoting the Prophets saying: ﴿Welcome to Egypt, in safety, God willing!﴾<sup>1</sup>

The Prophet Moses said to Khidr, ﴿You will find me, God willing, to be patient.﴾<sup>2</sup>

The Prophet Jethro said to Moses: ﴿God willing, you will find me to be one of the righteous.﴾<sup>3</sup>

Ishmael said to his father, Abraham: ﴿If Allah wishes, you will find me to be patient.﴾<sup>4</sup>

Of course, what is meant by *inshā'Allah*, *a'ūdū bi Allāh* and the like are not vain repetition; rather, having such an insight is in all aspects of life and in human belief and heart.

### ❖ Types of Prostration

﴿When We said to the angels, "Prostrate before Adam," they prostrated, but not Iblis. He was one of the jinn, so he transgressed against his Lord's command. Will you then take him

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1 Q. 12: 99.

2 Q. 18: 98.

3 Q. 28: 27.

4 Q. 37: 102.

and his offspring for guardians in My stead, though they are your enemies? How evil a substitute for the wrongdoers! ﴿﴾ (Q. 18: 50)

□ Prostration is of three types:

- A. Prostration of worship, which is for Allah, like prostration in prayer.
- B. Prostration of obedience, like the prostration of the angels to Adam that was for obeying Allah.
- C. Prostration of greeting, glorification, and gratitude to Allah, like the prostration of Jacob to providence of Joseph.

### ◆ A Comprehensive and Perfect Verse

﴿Say, "I am just a human being like you. It has been revealed to me that your God is the One God. So whoever expects to encounter his Lord let him act righteously, and not associate anyone with the worship of his Lord.﴾﴾ (Q. 18: 110)

□ In the Oneness verse, there are Oneness ﴿God is the One God﴾, prophethood ﴿It has been revealed to me﴾, as well as resurrection ﴿to encounter his Lord﴾, hope in Divine mercy ﴿whoever expects﴾, striving to attain it ﴿let him act righteously﴾, and sincerity in action ﴿not associate﴾.

That is why the Prophet (S.A.W.A.) said, "If only the last verse of Sūrat al-Kahf was revealed to my umma, it would suffice them."<sup>1</sup>

### ◆ The Secret of the Prayer's Prostration

﴿From it did We create you, into it shall We return you, and

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<sup>1</sup> *Tafsīr-i Durr al-Manşūr.*

from it shall We bring you forth another time.﴾ (Q. 20: 55)

□ Amīr al-Mu'minīn Ali (A.S.) considered the secret of the prayer's prostrations as reference to this verse and said, "The meaning of the first prostration is that O Allah! I was first of this earth. When you sit up from prostration, it means that You (my Lord) created me from earth. The second prostration implied the concept that You will take me back to earth, and sitting up from it means that once again You will bring me to life from earth on the Resurrection Day."<sup>1</sup>

### ◆ The Prophets' Seeking Forgiveness

﴿Indeed I am all-forgiver toward him who repents, becomes faithful and acts righteously, and then follows guidance.﴾ (Q. 20: 82)

□ The Divine Prophets would also ask forgiveness from Allah:

The Prophet Adam (A.S.): ﴿if you do not forgive us﴾<sup>2</sup>

The Prophet Noah (A.S.): ﴿If You do not forgive me and have mercy upon me﴾<sup>3</sup>

The Prophet Abraham (A.S.): ﴿I hope, will forgive me﴾<sup>4</sup>

The Prophet Moses (A.S.): ﴿My Lord, forgive me and my brother﴾<sup>5</sup>

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<sup>1</sup> *Bihār*, vol. 85, p. 132.

<sup>2</sup> Q. 7: 23.

<sup>3</sup> Q. 11: 47.

<sup>4</sup> Q. 26: 82.

<sup>5</sup> Q. 7: 151.

The Prophet Jesus (A.S.): ﴿but if You forgive them﴾<sup>1</sup>

The Prophet Muhammad (S.A.W.A.): ﴿plead to Him for forgiveness﴾<sup>2</sup>

### ❖ A Visage of the Resurrection

﴿But whoever does righteous deeds, should he be faithful, shall neither fear any wrong nor detraction.﴾<sup>3</sup>

□ In the recent last ten verses, a brief visage of the coming of the Day of Resurrection has been pointed out:

A. The trumpet will be blown and the dead will come to life.

﴿the day the Trumpet will be blown﴾

B. The guilty will be mustered. ﴿We shall muster the guilty﴾

C. The mountains will be scattered. ﴿My Lord will scatter them [like dust].﴾

D. All will be ready to obey the Divine summoner. ﴿they will follow a summoner﴾

E. Intercession will be of no avail without Allah's permission.

﴿Intercession will not avail﴾

F. With His comprehensive knowledge, Allah will reckon all accounts. ﴿He knows that which is before them and that which is...﴾

G. All will surrender before Divine ordainment. ﴿All faces shall be humbled﴾

The wrongdoers will be disappointed. ﴿and he will fail who

1 Q. 5: 118.

2 Q. 3: 110.

3 Q. 20: 112.

bears [the onus of] wrongdoing.﴾

The righteous faithful will abide in peace. ﴿shall neither fear any wrong nor detraction.﴾<sup>1</sup>

### ❖ A Visage of Death

﴿We did not give immortality to any human before you. If you are fated to die, will they live on forever? Every soul shall taste death, and We will test you with good and ill by way of test, and to Us you will be brought back.﴾ (Q. 21: 34-35)

❏ The visage of death is stated in the Qur'an and traditions as follows:

1. Readiness for death is a token of the friends of Allah. ﴿If you claim that you are Allah's favorites, to the exclusion of other people, then long for death﴾<sup>2</sup>
2. The status of death in the life of the human beings is like the necklace on the neck of girls.<sup>3</sup>
3. Death is not the end of the road; rather, it is a change in life and lifestyle; like the clothes that are changed.<sup>4</sup>
4. Every human being will somehow depart from this world, some in the hardest of states and some like smelling a flower.<sup>5</sup>
5. Fear of death is the fear of a driver who is either out of fuel,

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1 Tafsīr-i Nimūna.

2 Q. 62: 6.

3 This analogy is of Imam Ḥusayn (A.S.) at the threshold of travel to Karbala.

4 *Bihār*, vol. 6, p. 154.

5 *Bihār*, vol. 6, p. 152.

“Alas! The provision is little, the way is long...”<sup>1</sup> or he is smuggling forbidden good (he is guilty) or he is not ready for driving; otherwise, why fear?

### ✦ Purposeful Consumption

﴿We have appointed for you the [sacrificial] camels as one of Allah's sacraments. There is good for you in them. So mention the Name of Allah over them as they stand. And when they have fallen on their flanks, eat from them, and feed the self-contained needy and the mendicant. Thus have We disposed them for your benefit so that you may give thanks.﴾ (Q. 22: 36)

□ In Islam, wherever there is talk about eating, another function is also mentioned.

﴿eat...but do not waste﴾<sup>2</sup>

﴿eat...and feed﴾<sup>3</sup>

﴿eat...and act righteously﴾<sup>4</sup>

﴿eat...and give Him thanks﴾<sup>5</sup>

### ✦ Stages of Spiritual Development

﴿... and who give whatever they give while their hearts tremble with awe that they are going to return to their Lord﴾ (Q. 23: 60)

□ Human spiritual development takes place in several stages brought up in the above and previous verses:

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1 *Nahj al-Balāgha*, maxim 77.

2 Q. 7: 31.

3 Q. 22: 36.

4 Q. 23: 51.

5 Q. 34: 15.

First stage; the knowledge and cognition that is a source of fear.  
﴿for the fear of their Lord﴾

Second stage; deep and everlasting belief for what they have understood. ﴿who believe﴾

Third stage; keeping away from all types of polytheism, overt and covert. ﴿do not ascribe partners﴾

Fourth stage; giving away in charity from what Allah has granted them. ﴿give whatever they give﴾

Fifth stage; not getting proud and having no concern lest my job is incomplete, my deed is rejected, or my duty is something else and I cannot respond on the Resurrection. ﴿their hearts tremble with awe﴾

### ✦ Some Qualifications for Management

﴿We task no soul except according to its capacity, and with Us is a book that speaks the truth, and they will not be wronged.﴾  
(Q. 62: 62)

□ Some qualifications for management that are mentioned in this verse are:

- A. Familiarity with the capabilities of people and giving them tasks according to their capacity. ﴿to its capacity﴾
- B. Close supervision over their work and duties. ﴿a book that speaks the truth﴾
- C. Justice in their punishment or encouragement. ﴿and they will not be wronged﴾

### Manifestations of Rebellion

﴿Should We have mercy upon them and remove their distress

from them, they would surely persist, bewildered in their rebellion. ﴿Q. 23: 75﴾

▫ Rebellion in different people is different:

- Rebellion of the scholars is in their knowledge that becomes a means for self-glorification and pride.
- Rebellion of the wealthy in their property, by which they show their miserliness.
- Rebellion of the pious in their good deeds that appear through hypocrisy and sanctimony (showing off and pomposity).
- Rebellion of the sensualists which appears in their sensuality.

### ✦ Reasons for Delay in Punishment

﴿We are indeed able to show you what We promise them.﴾ (Q. 23: 95)

▫ Allah has brought consolation to His Prophet that He has the power to torment the faithless but for some reason He postpones it. For example:

- A. He gives them respite to repent.
- B. He gives them an ultimatum.
- C. He would bring out a faithful generation from among their progeny.
- D. For the sake of the Prophet (S.A.W.A.), who is the source of mercy and blessing.



## ❖ The Losers

﴿Whoever invokes besides Allah another god of which he has no proof, his reckoning will indeed rest with his Lord. Indeed the faithless will not be felicitous.﴾ (Q. 23: 117)

□ Under the first verse of the Sūra al-Mu'minūn, a group of the felicitous faithful were mentioned; in the end, given the phrase ﴿will not be felicitous﴾ we will recall the losers:

The wrongdoers. ﴿the wrongdoers will not be felicitous.﴾<sup>1</sup>

The guilty. ﴿the guilty will not be felicitous.﴾<sup>2</sup>

Magicians. ﴿Magicians do not find salvation.﴾<sup>3</sup>

The faithless. ﴿the faithless will not be felicitous﴾<sup>4</sup>

Those who fabricate lies against Allah. ﴿those who fabricate lies against Allah will not be felicitous.﴾<sup>5</sup>

## ❖ Benefits and Harms of Tongue

﴿when you were receiving it on your tongues, and were mouthing something of which you had no knowledge, supposing it to be a light matter, while it was a grave [matter] with Allah.﴾ (Q. 24: 15)

□ Tongue is the only organ that throughout human life would not get hurt or tired of talking. It is small in size but great in sin. There are many faithless human beings that by saying a single

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<sup>1</sup> Q. 6: 135.

<sup>2</sup> Q. 10: 17.

<sup>3</sup> Q. 10: 77.

<sup>4</sup> Q. 23: 117.

<sup>5</sup> Q. 10: 69.

sentence (attesting to the Oneness of Allah) become Muslim and pure, or some Muslims that by saying something blasphemous or denying ordinances of religion become faithless and untouchable.

By telling the truth, remembering Allah, supplicating, and giving advice to others, the tongue can add to serenity and sincerity; but on the other hand, it can create indignation by making malicious remarks.

Tongue is the key to intellect, lantern of knowledge, and the simplest and cheapest means for transferring knowledge and experience.

### ❖ Factors of Forgetfulness and Negligence

﴿They will say, "Immaculate are You! It does not behoove us to take any guardians in Your stead! But You provided for them and their fathers until they forgot the Reminder, and they were a ruined lot.">﴾ (Q. 25: 18)

❑ Some factors of forgetfulness and negligence mentioned in the Qur'an are:

A. Possessions and wealth that is mentioned in this verse.

B. Children and family. ﴿Do not let your possessions and children distract you from the remembrance of Allah﴾<sup>1</sup>

Trading. ﴿whom neither trading nor bargaining distracts from the remembrance of Allah﴾,<sup>2</sup>

Satan, disunity, gambling, and wine. ﴿Indeed Satan seeks to cast enmity and hatred among you through wine and gambling,

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<sup>1</sup> Q. 63: 9.

<sup>2</sup> Q. 24: 37.

and to hinder you from the remembrance of Allah ﴿﴾<sup>1</sup>

### ❖ Articulation in (*tartīl*) Recitation of the Qur'an

﴿The faithless say, "Why has not the Qur'an been sent down to him all at once?" So it is, that We may strengthen your heart with it, and We have recited it [to you] in a measured tone.﴾ (Q. 25: 32)

❏ The Holy Prophet (S.A.W.A.) said, "*Tartīl* is that you recite the Qur'an in clear statement (neither like poetry nor like prose), pause when encountering its subtleties, refresh your heart and soul, and do not aim at reaching the end of the sūra."<sup>2</sup>

Imam Ṣādiq (A.S.) said, "*Tartīl* means reciting the Qur'an beautifully and peacefully, pausing in it, taking refuge in Allah while reading the verses about Fire and supplicating while encountering the verses of Paradise, and requesting Paradise from the merciful Allah."<sup>3</sup>

### ❖ Factors Creating Happiness

﴿My Lord! Grant me [unerring] judgment, and unite me with the Righteous.﴾ (Q. 26: 83)

❏ Human happiness is summarized in a few statements that are related in the Prophet Abraham's supplication:

A. Knowing Allah and inner knowledge about him. ﴿Grant me [unerring] judgment﴾

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<sup>1</sup> Q. 5: 91.

<sup>2</sup> *Tafsīr-i Majma' al-Bayān*.

<sup>3</sup> *Tafsīr-i Nimūna*.

- B. Presence in the gathering of the righteous. ﴿unite me with the Righteous﴾.
- C. Good reputation in history. ﴿a worthy repute among the posterity﴾.
- D. Attaining the eternal Paradise. ﴿the heirs to the paradise of bliss﴾.

### ❖ Advantages of the Qur'an

﴿This is indeed [a Book] sent down by the Lord of all the worlds, brought down by the Trustworthy Spirit upon your heart (so that you may be one of the warners), in a clear Arabic language. It is indeed [foretold] in the scriptures of the ancients﴾ (Q. 26: 192-196)

- Let's not see the Qur'an as something simple, because:
  - A. Its origin is ﴿the Lord of all the world﴾.
  - B. Its mediator is ﴿the Trustworthy Spirit﴾.
  - C. Its container is the heart of the Prophet (S.A.W.A.), ﴿upon your heart﴾.
  - D. Its goal is to awaken the people. ﴿one of the warners﴾.
  - E. Its language is eloquent. ﴿in a clear Arabic language﴾.
  - F. Its glad tidings is in the books of the ancient. ﴿in the scriptures of the ancients﴾.

### ❖ Reasons for Supplications not being Answered

﴿Is He who answers the call of the distressed [person] when he invokes Him and removes his distress, and makes you the earth's successors...? What! Is there a god besides Allah? Little is the admonition that you take﴾ (Q. 27: 62)

□ Wherever our supplication is not answered, there is a reason for it, like:

- A. Our supplication has not been asking for blessing and we presumed it to be for blessing (because supplication is asking for blessing)
- B. The way we supplicated has not been seriously and with helplessness.
- C. We have not had sincerity in supplication; that is, if we turn to Allah's threshold, we have also had been looking to others too.

Of course, sometimes instead of fulfilling what we wished, the All-wise Allah would give us the like of it and sometimes instead of our wish that is not to our interest in Allah's sight, He would keep a misfortune from us and sometimes favoring us, He would favor or progeny. All these issues are related in traditions.

### ✦ Means of Peacefulness

﴿Do they not see that We made the night that they may rest in it, and the day to provide visibility. There are indeed signs in that for a people who have faith.﴾ (Q. 27: 86)

□ Some affairs have been introduced in the Qur'an as means of peacefulness, such as:

- 1. Remembrance of Allah. ﴿Look! The hearts find rest in Allah's remembrance!﴾<sup>1</sup>
- 2. Assistance from the Unseen. ﴿It is He who sent down

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<sup>1</sup> Q. 13: 28.

- composure into the hearts of the faithful<sup>1</sup>
3. Sacred relics and objects. ﴿the Ark will come to you, bearing tranquility from your Lord﴾<sup>2</sup>
  4. Encouragement from the friends of Allah. ﴿Indeed your blessing is a comfort to them﴾<sup>3</sup>
  5. Shelter and home. ﴿It is Allah who has made for you your homes as a place of rest﴾<sup>4</sup>
  6. Spouse. ﴿He created for you mates from your own selves that you may take comfort in them﴾<sup>5</sup>
- Night. ﴿We made the night that they may rest in it,﴾<sup>6</sup>

### ❖ Blessings of Indebtedness

﴿And We desired to show favor to those who were abased in the land, and to make them imams, and to make them the heirs,﴾  
(Q. 28: 5)

□ although all the blessings are from Allah and the servants are indebted to Him in any blessing, He has mentioned indebtedness (showing favor) concerning some blessings that is naturally indicative of their high importance. For example:

Blessing of Islam. ﴿You too were such earlier, but Allah did you a favor.﴾<sup>7</sup>

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1 Q. 4: 48.

2 Q. 2: 248.

3 Q. 9: 103.

4 Q. 16: 80.

5 Q. 30: 21.

6 Q. 27: 86.

7 Q. 4: 94.

Blessing of prophethood. ﴿Allah certainly favored the faithful when He raised up among them an apostle﴾<sup>1</sup>

Blessing of guidance. ﴿Rather it is Allah who has done you a favor in that He has guided﴾<sup>2</sup>

Blessing of sovereignty of the Faithful. ﴿And We desired to show favor to those who were abased in the land...﴾

### ❖ Spiritual Enemies

﴿Then if they do not respond to you [r] [summons] know that they only follow their desires. And who is more astray than him who follows his desires without any guidance from Allah? Indeed, Allah does not guide the wrongdoing lot.﴾ (Q 28: 50)

□ There are three spiritual enemies enumerated for man: deceptive charms of the world, whimsical desires and Satanic temptations.

In the meantime, the world and its deceptive charms are like a key that would unlock a door by turning one side and would lock it by turning the other side; that is, one can both benefit from it and use it in a bad way.

The Satan's temptation – although influential – do not force man to sin; besides, he does not have any access to or dominance over the heart of the friends of Allah. But the second enemy, whimsical desires, is considered as the most influential and most dangerous enemy of human beings.<sup>3</sup>

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1 Q. 3: 164.

2 Q. 49: 17.

3 *Aṭyab al-Bayān*.

### ❖ Questions of the Resurrection

﴿He said, "I have indeed been given [all] this because of the knowledge that I have. "Did he not know that Allah had already destroyed before him some of the generations who were more powerful than him and greater in amassing [wealth]? The guilty will not be questioned about their sins.﴾ (Q. 28: 78)

❖ Question: Although we read in the Qur'an that the questions of the Resurrection

will be from all people: ﴿We will surely question those to whom the apostles were sent, and We will surely question the apostles.﴾<sup>1</sup>

From all things: ﴿and you will surely be questioned concerning what you used to do﴾<sup>2</sup>

From all states: ﴿and whether you disclose what is in your hearts or hide it, Allah will bring you to account for it.﴾<sup>3</sup>

From all places: ﴿Even if it should be the weight of a mustard seed, and [even though] it should be in a rock, or in the heavens, or in the earth, Allah will produce it.﴾<sup>4</sup> then why it is mentioned in this verse that, ﴿The guilty will not be questioned about their sins.﴾?

Answers: the verses that denote questions concern the Resurrection and the above verse refers to the time of the descent of Divine wrath in the world, in which there will be no respite for question and answer.

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1 Q. 7: 6.

2 Q. 19: 93.

3 Q. 2: 284.

4 Q. 31: 19.



## ✦ Types of Obedience

﴿But if they urge you to ascribe to Me as partner that of which you have no knowledge, then do not obey them. Keep their company honorably in this world and follow the way of him who turns to Me penitently. Then to Me will be your return, whereat I will inform you concerning what you used to do.﴾ (Q. 31: 15)

☐ There are three types of obedience in the Qur'an:

1. Absolute obedience to Allah, the Prophet, and those vested with authority. ﴿Obey Allah and obey the Apostle and those vested with authority among you.﴾<sup>1</sup>
2. Absolute non-obedience to the faithless, hypocrites, the corrupt, the guilty, the tyrants, etc. ﴿do not obey the faithless and the hypocrites.﴾<sup>2</sup> ﴿and do not obey any sinner or ingrate﴾<sup>3</sup>, ﴿do not follow the way of the agents of corruption.﴾<sup>4</sup>
3. Conditional obedience to parents; that is, if they gave us useful or permissible orders we should obey them, but if they tried to call to other than Allah, they should not be obeyed.

## ✦ Motivations of Questions

﴿The people question you concerning the Hour. Say, "Its knowledge is only with Allah." What do you know, maybe the

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<sup>1</sup> Q. 4: 59.

<sup>2</sup> Q. 33: 1.

<sup>3</sup> Q. 76: 24.

<sup>4</sup> Q. 7: 142.

Hour is near. ﴿٦٣﴾ (q. 33: 63)

❏ Motivations of questions are varied

- Sometimes the question is for testing; like the exam questions.
- Sometimes the question is for ridiculing; like and arrogant person asking a question from a weak person.
- Sometimes the question is out of surprise; like the question of a weak person from a brave one.
- Sometimes the question is for bringing to an impasse; like the question of an interrogator from a criminal.
- Sometimes the question is for deviation; like the question of a deviated teacher from the student.
- Sometimes the question is for creating doubt in others; like the question of the deviated people.
- Sometimes the question is for dispelling anxiety; like the question of a mother from her child.
- Sometimes the question is for knowledge; like the question of an unlearned person from a learned one.
- Sometimes the question is for reproach; like the question of a teacher about the reason for the student's laziness.

### ❖ **Bad Omen and Augury**

﴿١٨﴾ They said, "Indeed we take you for a bad omen. If you do not relinquish we will stone you, and surely a painful punishment will visit you from us." ﴿١٨﴾ (Q. 36: 18)

❏ Bad omen is one of the superstitions that has existed in the

old times and still exists in the modern world, east and west and any folk and region take something as bad omen. Islam has considered it as polytheism and invalidated it with the phrase, *al-tayratu shirk* (bad omen is polytheism)<sup>1</sup> and has considered its compensation to be trusting in Allah. "Atonement of bad omen is trusting in Allah."<sup>2</sup> Bad omen would yield ominous results, including: suspicion in people; stagnation in tasks; inculcation of defeat; and feeling inferiority. The worst of it is taking the sanctities and friends of Allah as bad omen.

### ♦ The Visage of the Qur'an in one Verse

﴿[It is] a blessed Book that We have sent down to you, so that they may contemplate its signs, and that those who possess intellect may take admonition﴾ (Q. 38: 29)

□ The visage of the Qur'an has been delineated in this verse:

- A. Its text is written. ﴿Book﴾
- B. It is the source of Revelation and infinite knowledge.  
﴿We have sent down﴾
- C. Its receiver is an Infallible person. ﴿to you﴾
- D. Its content is blessed. ﴿blessed﴾
- E. The purpose for sending it down is contemplation.  
﴿that they may contemplate﴾
- F. Knowledge and awareness of its doctrinal points is a preliminary step of a spiritual move and intimacy to Allah. ﴿may take admonition.﴾

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<sup>1</sup> *Bihār*, vol. 55, p. 322.

<sup>2</sup> *Kāfi*, vol. 8, p. 198.

G. Those who possess intellect may have this opportunity. ﴿those who possess intellect﴾

### ✦ Exemplary Government

﴿So We disposed the wind for him, blowing softly by his command wherever he intended, and the devils [as well as] every builder and diver, and others [too] bound together in chains. "This is Our bounty: so give away or withhold, without any reckoning." Indeed he has [a station of] nearness with Us and a good destination.﴾ (Q: 36-40)

☞ In these verses, Allah has pointed out the favor He had done to Prophet Solomon, including: disposing wind, employing the power of the jinn, binding in chain the destructive forces, giving authority, nearness to Allah, and a bright future.

Theses blessings are a small part of an exemplar government he had requested. Indeed, an exemplary government has to be such as the following:

- A. Should be secure from destructive forces, ﴿bound together in chains.﴾
- B. Should solve the problem of quick communication and transportation, ﴿We disposed the wind for him, blowing softly by his command﴾
- C. Should use the expert skills, ﴿every builder and diver﴾
- D. Should have the power of decision-making, ﴿so give away or withhold﴾
- E. Should be open-handed, ﴿without any reckoning﴾
- F. Its spiritual future be provided for, ﴿nearness with Us and a

good destination.﴾

### ✦ To be the Best and to Want the Best

﴿And follow the best of what has been sent down to you from your Lord, before the punishment overtakes you suddenly while you are unaware.﴾ (Q. 39: 55)

☐ All Allah's works have been done in the best of way and form:

Whatever He has created, He has created in the best of forms. ﴿who perfected everything that He created﴾<sup>1</sup>, ﴿the best of creators﴾<sup>2</sup>, ﴿in the best of forms﴾<sup>3</sup>

His are the best stories. ﴿the best of narratives﴾<sup>4</sup>

His is the best of judgments. ﴿But who is better than Allah in judgment﴾<sup>5</sup>

He has also wanted us to do what we do in the best way:

Follow the best of words. ﴿and follow the best [sense] of it﴾<sup>6</sup>

Say the best of words. ﴿speak in a manner which is the best﴾<sup>7</sup>

Respond to evil in the best of way. ﴿Repel [evil] with what is best﴾<sup>8</sup>

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1 Q. 23: 14.

2 Q. 94: 4.

3 Q. 95: 4.

4 Q. 12: 3.

5 Q. 5: 50.

6 Q. 39: 18.

7 Q. 17: 53.

8 Q. 41:34.

Respond to people's greeting in a better way. ﴿greet with a better one than it﴾<sup>1</sup>

Approach the orphans' properties in the best of way. ﴿Do not approach the orphan's property except in the best manner﴾<sup>2</sup>

Dispute with people in the best of manners. ﴿dispute with them in a manner that is best.﴾<sup>3</sup>

### ❖ Factors of Forgiveness in the Qur'an

﴿forgiver of sins and acceptor of repentance, severe in retribution, [yet] all-bountiful, there is no god except Him, [and] toward Him is the destination.﴾ (Q. 40: 3)

□ There are factors for forgiveness brought up in the Qur'an, including:

Faith. ﴿We have indeed believed in our Lord that He may forgive us.﴾<sup>4</sup>

God-wariness. ﴿If you are wary of Allah, He shall... forgive you﴾<sup>5</sup>

Following the prophets. ﴿then follow me; Allah... will forgive you﴾<sup>6</sup>

Forgiving people. ﴿and let them excuse... Allah should forgive you.﴾<sup>7</sup>

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1 Q. 4: 86.

2 Q. 17: 34.

3 Q. 16: 125.

4 Q. 77: 73.

5 Q. 8: 29.

6 Q. 3: 31.

7 Q. 24: 22.

Giving interest-free loans to people. ﴿if you loan Allah a good loan, He shall... forgive you.﴾<sup>1</sup>

*Jihad*. ﴿and wage *jihad* in the way of Allah... He shall forgive you.﴾<sup>2</sup>

Worship. Worship Allah... that He may forgive you.﴾<sup>3</sup>

Avoiding major sins. if you avoid the major sins... We will absolve you of your sins.﴾<sup>4</sup>

Supplication, asking for forgiveness, and repentance by man himself. ﴿I have wronged myself... So He forgave him.﴾<sup>5</sup>

The friends of Allah's prayer for man. ﴿Father! Plead [with Allah] for forgiveness of our sins...﴾<sup>6</sup>

### ❖ Islam and Entertainment

﴿That is because you used to exult unduly on the earth and because you used to walk exultantly.﴾ (Q. 40: 75)

□ Islam is the religion of *fiṭra* (innate disposition) and does not oppose to joy, which is innate and instinctive in man; what is criticized is the unwarranted joy, some examples of which are mentioned in the Qur'an, including:

- Some were happy because they would not go to the battle front. ﴿Those who were left behind exulted for their

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1 Q. 64: 17.

2 Q. 61: 12.

3 Q. 71: 3.

4 Q. 4: 31.

5 Q. 28: 16.

6 Q. 12: 97.

sitting back against [the command of] the Apostle of Allah,<sup>1</sup>

- Joyful because of worldly achievements along with negligence of the Hereafter. ﴿They exult in the life of this world,﴾<sup>2</sup>
- Joyful because of acquisition of wealth. Korah was told, ﴿Do not exult!﴾<sup>3</sup>
- Joyful for difficulties that befall the faithful. ﴿but if some ill should befall you, they rejoice at it﴾<sup>4</sup>
- Joyful for having some knowledge. ﴿they exulted in the knowledge they possessed﴾<sup>5</sup>

However, if joy is based on truth and favor from Allah, serving people, and achieving excellences, then it is valuable. ﴿Say, "In Allah's grace and His mercy let them rejoice in that!﴾<sup>6</sup>

### ❖ Meaning of Allah's Misleading

﴿Whomever Allah leads astray has no guardian apart from Him. You will see the wrongdoers, when they sight the punishment, saying, "Is there any way for a retreat?"﴾ (Q. 42: 44)

□ Although in some verses of the Qur'an the leading astray of the misled is attributed to Allah, some other verses interpret this

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1 Q. 9: 81.

2 Q. 13: 26.

3 Q. 28: 76.

4 Q. 3: 120.

5 Q. 40: 83.

6 Q. 10: 58.



misleading:

- ﴿Allah leads astray those who are profligate, skeptical.﴾<sup>1</sup>
- ﴿and He leads no one astray thereby except the transgressors﴾<sup>2</sup>
- ﴿Allah leads astray the faithless.﴾<sup>3</sup>

In other words, there is no initial misleading, but there is penal misleading that Allah would lead some people astray for their extravagance, faithlessness, and transgression.

### ◆ Stages of Satan's Dominance

﴿Whoever turns a blind eye to the remembrance of the All-beneficent, We assign him a devil who remains his companion. Indeed they bar them from the way while they suppose that they are [rightly] guided.﴾ (Q. 43: 37)

- Satan's policy is step-by-step. ﴿steps﴾<sup>4</sup>
  - First stage is temptation. ﴿tempted him﴾<sup>5</sup>
  - Second stage is calling. ﴿touched by a visitation﴾<sup>6</sup>
  - Third stage, he penetrates the heart and settles there. ﴿into the breasts of humans﴾<sup>7</sup>
  - Fourth stage, he stays in the soul. ﴿remains his

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1 Q. 40: 34.

2 Q. 2: 26.

3 Q. 40: 74.

4 Q. 2: 168.

5 Q. 20: 120.

6 Q. 7: 201.

7 Q. 114: 5.

companion﴾<sup>1</sup>

- Fifth stage he recruits man as an ally to his party. ﴿Satan's confederates﴾<sup>2</sup>
- Sixth stage, he becomes man's guardian. ﴿whoever takes Satan as a guardian﴾<sup>3</sup>
- Seventh stage, man himself becomes a devil. ﴿the devils from among humans and jinn﴾<sup>4</sup>

Imam Ali says in *Nahj al-Balāgha* that Satan lays eggs in man's soul. "He has laid eggs and hatched them in their bosoms."<sup>5</sup>

### ◆ The Outcomes of Disregarding Remembrance of Allah

□ The outcomes of disregarding remembrance of Allah are as follows:

Being left behind from path of benevolence. ﴿they bar them from the way﴾

Wrongly thinking that they have been guided. ﴿they suppose that they are [rightly] guided.﴾

They no longer take admonition. ﴿and [even] when admonished do not take admonition,﴾<sup>6</sup>

They do not repent because they do not regard themselves deviated.

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1 Q. 43: 36.

2 Q. 58: 19.

3 Q. 4: 119.

4 Q. 6: 112.

5 *Nahj al-Balāgha*, sermon 7.

6 Q. 37: 13.

They have a wretched life. ﴿But whoever disregards My remembrance, his shall be a wretched life, and on the Day of Resurrection We shall raise him blind.﴾<sup>1</sup>

The one, who is blind of seeing the truth in this life ﴿turns blind eyes﴾, will also be raised blind in the Hereafter. ﴿But whoever has been blind in this [world], will be blind in the Hereafter, and [even] more astray from the [right] way.﴾<sup>2</sup>

### ❖ The Qur'an and the Prophet's Body Organs

﴿Indeed We have made it simple in your language, so that they may take admonition.﴾ (Q. 44: 58)

☞Allah's care for the Holy Prophet (S.A.W.A.) is so much as the name of some of his organs are mentioned in the Holy Qur'an:

- His face in ﴿We certainly see you turning your face about﴾<sup>3</sup>
- His eyes in ﴿Do not extend your glance﴾<sup>4</sup>
- His tongue in ﴿And We make ( this Scripture ) easy in thy tongue﴾<sup>5</sup>
- His back in ﴿which [almost] broke your back.﴾<sup>6</sup>
- His hand in ﴿Do not keep your hand chained.﴾<sup>7</sup>
- His life in ﴿By your life, they were bewildered in their

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1 Q. 20: 124.

2 Q. 17: 72.

3 Q. 2: 144.

4 Q. 15: 88.

5 Q. 19: 97.

6 Q. 94: 3.

7 Q. 17: 29.

drunkenness.﴾<sup>1</sup>

- His neck in ﴿Do not keep your hand chained to your neck.﴾<sup>2</sup>
- His heart in ﴿that We may strengthen your heart with it,﴾<sup>3</sup>
- His breast in ﴿Did We not open your breast for you?﴾<sup>4</sup>

### ✦ Following Desires

﴿Have you seen him who has taken his desire to be his god and whom Allah has led astray knowingly, and set a seal upon his hearing and his heart, and put a blindfold on his sight? So who will guide him after Allah? Will you not then take admonition?﴾  
(Q. 45: 23)

✧ Following desires would disable cognition tools; neither the eyes would see reality, nor the ears would hear the truth, nor the heart grasps correctly.

The factor for following desires is tendency toward materials. As we read in another verse: ﴿but he clung to the earth and followed his [base] desires.﴾<sup>5</sup>

It is the basis of mishaps and seditions: “Desires are the steads for sufferings.”<sup>6</sup> “The origin of seditions is following desires.”<sup>7</sup>

It bars justice. ﴿So do not follow [your] desires, lest you should

<sup>1</sup> Q. 15: 72.

<sup>2</sup> Q. 17: 19.

<sup>3</sup> Q. 25: 32.

<sup>4</sup> Q. 94: 1.

<sup>5</sup> Q. 7: 176.

<sup>6</sup> *Ghurar al-Hikam*.

<sup>7</sup> *Kāfi*, vol. 1, p. 54.

be unfair.<sup>1</sup>

It causes deviation from way of Allah. ﴿and do not follow desire, or it will lead you astray from the way of Allah.﴾<sup>2</sup>

It leads to human fall. ﴿who follow their desires, lest you should perish.﴾<sup>3</sup>

And we read in this verse that following desires would cause sealing one's ears and heart. ﴿who has taken his desire to be his god... whom Allah ... set a seal upon his hearing and his heart,﴾

### ◆ Philosophy of *Jihad*

﴿When you meet the faithless in battle, strike their necks. When you have thoroughly decimated them, bind the captives firmly. Thereafter either oblige them [by setting them free] or take ransom till the war lays down its burdens. That [is Allah's ordinance]. Had Allah wished He could have taken vengeance on them, but that He may test some of you by means of others. As for those who were slain in the way of Allah, He will not let their works go fruitless.﴾ (Q. 47: 4)

□ Philosophy of *jihad* in Islam is varied:

For defending oneself and the those who have been wronged. ﴿Those who are fought against are permitted [to fight] because they have been wronged<sup>4</sup>﴾, ﴿just as they fight you all,﴾<sup>5</sup>

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1 Q. 4: 135.

2 Q. 38: 26.

3 Q. 20: 16.

4 Q. 22: 39.

5 Q. 9: 36.

For rooting out corruption and sedition. ﴿Fight them until faithlessness is no more,﴾<sup>1</sup>

For safeguarding centers of monotheism. ﴿Had not Allah repulsed some men by means of others, ruin would have befallen the monasteries, churches,﴾<sup>2</sup>

Fight those who do not have faith in Allah nor [believe] in the Last Day, nor forbid what Allah and His Apostle have forbidden, nor practice the true religion,﴾<sup>3</sup>

### ❖ Some Things Made Subject to Some other things

﴿O you who have faith! If you help Allah, He will help you and make your feet steady.﴾ (Q. 47: 7)

□ Allah has made incumbent upon Himself some things as subject some others.

His remembrance is subject to people's remembrance. ﴿Remember Me, and I will remember you,﴾<sup>4</sup>

His help is subject to people's help. ﴿If you help Allah, He will help you﴾

Blessing and abundance is subject to people's gratitude. ﴿If you are grateful, I will surely enhance you [in blessing]﴾<sup>5</sup>

Fulfillment of covenant is subject to people's fulfilling their

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1 Q. 2: 193.

2 Q. 22: 40.

3 Q. 9: 29.

4 Q. 2: 193.

5 Q. 14: 7.

covenant. ﴿fulfill My covenant that I may fulfill your covenant﴾<sup>1</sup>

### ✦ The Prophets' Pleading to Allah for Forgiveness (*Istighfār*)

﴿Know that there is no god except Allah, and plead [to Allah] for forgiveness of your sin and for the faithful, men and women. Allah knows your itinerary and your [final] abode. (Q. 47: 19)

▫ In verse 55 of Sūrat Ghāfir, the same statement, ﴿and plead [to Allah] for forgiveness﴾, is also mentioned. This pleading forgiveness, given that all prophets are infallible and free from sin, is for one of the following several reasons.

- A. Pleading for forgiveness is a devotional act, although there is no sin involved.
- B. Pleading for forgiveness for abandoning the preferable; that is doing something that is not a sin but it had been better not being done by a person such as a prophet.
- C. So that pleading for forgiveness would turn to a sunna and practice for people.
- D. Pleading for forgiveness causes a prophet's sublimation of ranks.
- E. It means pleading for forgiveness for the sins that people had committed toward the Prophet.
- F. Pleading for forgiveness is not always for guilt; rather, it is sometimes for negligence. When the servant sees the glory

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<sup>1</sup> Q. 2: 40.

and grandeur of Allah and his own inferiority and degradation, he would plead forgiveness.<sup>1</sup>

### ✦ Stages of Training

﴿Ah! There you are, being invited to spend in the way of Allah; yet among you there are those who are stingy; and whoever is stingy is stingy only to himself. Allah is the All-sufficient, and you are all-needy, and if you turn away He will replace you with another people, and they will not be like you.﴾ (Q. 47: 38)

□ Following stages should be gone through in a training procedure:

- A. Warning the addressee. ﴿Ah! There you are﴾
- B. Invitation. ﴿being invited﴾
- C. Justification and reasoning. ﴿whoever is stingy is stingy only to himself﴾
- D. Repetition and decisiveness. ﴿Allah is the All-sufficient, and you are all-needy﴾
- E. Giving ultimatum and threatening. ﴿and if you turn away, He will replace you﴾

### ✦ The Reasons for the Guidance to be Clear

﴿Indeed We have inaugurated for you a clear victory,﴾ (Q. 48: 1)

□ There is no ambiguity in the order of Divine guidance and everything is clear and manifest, including:

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<sup>1</sup> *Tafsīrs of Majma' al-Bayān, Kabīr, Fakhr Rāzī, and Al-Mīzān.*



His apostle is evident. ﴿a manifest apostle﴾<sup>1</sup>

His Qur'an is manifest. ﴿a manifest Qur'an﴾<sup>2</sup>

It is stated in a clear language. ﴿this is a clear Arabic language.﴾<sup>3</sup>

His warnings are without ambiguity. ﴿a manifest warner.﴾<sup>4</sup>

Even his war and peace are clear. ﴿a clear victory﴾

Then, whoever opposes against so much clarity, his being astray is very clear, too. ﴿and whoever disobeys Allah and His Apostle has certainly strayed into manifest error.﴾<sup>5</sup>

### ❖ The Individual and Social Relation of the Faithful

﴿Muhammad, the Apostle of Allah, and those who are with him are hard against the faithless and merciful amongst themselves. You see them bowing and prostrating [in worship], seeking Allah's grace and [His] pleasure. Their mark is [visible] on their faces, from the effect of prostration. Such is their description in the Torah and their description in the Evangel. Like a tillage that sends out its shoots and builds them up, and they grow stout and settle on their stalks, impressing the sowers, so that He may enrage the faithless by them. Allah has promised

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1 Q. 44: 13.

2 Q. 15: 1.

3 Q. 16: 103.

4 Q. 7: 183.

5 Q. 33: 36.

those of them who have faith and do righteous deeds forgiveness and a great reward.﴾ (Q. 48: 29)

In this verse the way the faithful should communicate is delineated: with the aliens ﴿hard﴾; among themselves ﴿merciful﴾; with Allah ﴿bowing and prostrating [in worship]﴾; with oneself ﴿seeking Allah's grace﴾

### ❖ All-inclusive Infallibility of the Prophet

﴿when there covered the Lote Tree what covered it. The gaze did not swerve, nor did it overstep the bounds. Certainly he saw some of the greatest signs of his Lord.﴾ (Q. 53: 16- 18)

□ The Holy Prophet (S.A.W.A.) is Infallible in all aspects:

Thoughts and conduct: ﴿your companion has neither gone astray﴾

Language and speech: ﴿Nor does he speak out of [his own] desire﴾

Learning and knowledge: ﴿taught him by One of great powers﴾

Heart and soul: ﴿the heart did not deny what it saw.﴾

﴿The gaze did not swerve, nor did it overstep the bounds.﴾

### ❖ Major Sins

﴿Those who avoid major sins and indecencies, excepting [minor and occasional] lapses. Indeed, your Lord is expansive in [His] forgiveness. He knows you best since [the time] He

produced you from the earth, and since you were fetuses in the bellies of your mothers. So do not flaunt your piety: He knows best those who are God-wary. ﴿﴾ (Q. 53: 32)

□ Imam Riḍā (A.S.) has listed major sins as follows: “Homicide; adultery; theft; drinking; disobedience to parents; escape from battle field; wrongful appropriation of orphans’ property; eating carrion meat, blood, pork, whatever is not slaughtered by the Name of Allah; usury; bribery; gambling; shortchanging; accusation of chaste women; pederasty; perjury; disappointment of Allah’s mercy; regarding oneself secure of Divine punishment; assistance of the tyrants and relying on them, false swearing; failing to pay someone’s rightful due; lying; arrogance; extravagance; wastefulness; treachery, failure in performance Haj pilgrimage; enmity toward friends of Allah; engagement in play and diversion; insistence on sins.”<sup>1</sup>

### ❖ Manners of Speech

﴿Taught him articulate speech.﴾ (Q. 55: 4.)

□ The power of speech and speaking is a Divine gift to man and the Qur'an has given instructions for manners of articulate speech to be:

Reasonable and upright. ﴿and let them speak upright words.﴾<sup>2</sup>

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<sup>1</sup> *Tafsīr Nūr al-Thaqalayn.*

<sup>2</sup> Q. 4: 9.

Measured and honorable. ﴿say honorable words﴾<sup>1</sup>

Soft and kind. ﴿in a soft manner﴾<sup>2</sup>

Fluent, impressive, and clear. ﴿far-reaching words﴾<sup>3</sup>

Dignified and noble. ﴿words respectful﴾<sup>4</sup>

Beautiful, good, and desirable. ﴿speak good to men﴾<sup>5</sup>

Spoken the best. ﴿speak in a manner which is the best﴾<sup>6</sup>

In the best manner even when critically debating and conversing. ﴿speak in a manner which is the best﴾<sup>7</sup>

### ❖ Types of Trades

﴿O you who have faith! Shall I show you a deal that will deliver you from a painful punishment? Have faith in Allah and His Apostle, and wage *jihad* in the way of Allah with your possessions and your persons. That is better for you, should you know. He shall forgive you your sins and admit you into gardens with streams running in them, and into good dwellings in the Gardens of Eden. That is the great success.﴾ (Q. 10: 12)

☞ There are several suppositions in trade:

1. Evil trade. ﴿Evil is that for which they have sold their

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1 Q. 2: 235.

2 Q. 20: 44.

3 Q. 4: 63.

4 Q. 17: 23.

5 Q. 2: 83.

6 Q. 17: 53.

7 Q. 16: 125.

- souls,<sup>1</sup>
2. Profitless trade. ﴿so their trade did not profit them﴾<sup>2</sup>
  3. Trade with little profit. ﴿The enjoyment of this world is little﴾<sup>3</sup>
  4. Detrimental trade. ﴿Indeed the losers are those who ruin themselves﴾<sup>4</sup>
  5. Very detrimental trade. ﴿Indeed man is in loss.﴾<sup>5</sup>
  6. Disgraced trade. ﴿manifest loss.﴾<sup>6</sup>
  7. Stagnated trade. ﴿The trade you fear may suffer.﴾<sup>7</sup>
  8. Durable trade. ﴿a commerce that will never go bankrupt﴾<sup>8</sup>
  9. Redemptive trade. ﴿a deal that will deliver you﴾<sup>9</sup>
  10. Lucrative trade. “beneficial transaction”<sup>10</sup>

### ❖ Non-practicing Scholar

﴿The example of those who were charged with the Torah, then failed to carry it, is that of an ass carrying books. Evil is the

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1 Q. 2: 90.

2 Q. 2:16.

3 Q. 4: 77.

4 Q. 39: 15.

5 Q. 103: 2.

6 Q. 22: 11.

7 Q. 9: 29.

8 Q. 35: 29.

9 Q. 61: 10.

10 *Nahj al-Balāgha*, sermon 193.

example of the people who deny Allah's signs, and Allah does not guide the wrongdoing lot. ﴿﴾ (Q. 62: 5)

In this verse a sharply warning analogy is brought up concerning the non-practicing religious scholars. Religious leaders have also stated many analogies and parables in this respect, a part of which are referred to in the following:

- The non-practicing scholar is like a candle that others benefit from its light but itself is perished.<sup>1</sup>
- The non-practicing scholar is like a treasure that is not given away in charity.<sup>2</sup>
- The bad scholar is like a stone that is put in the way of water; he would neither drink from it himself nor lets it reach others.<sup>3</sup>
- The non-practicing scholar is like a sewage, inside of which is stinking.<sup>4</sup>
- The non-practicing scholar is like a grave, whose appearance is wholesome but inside are rotten bones.<sup>5</sup>

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1 *Mizān al-Hikma*, vol. 9, p. 54.

2 *Mizān al-Hikma*, vol. 9, p. 55.

3 Ibid.

4 *Muḥajjat al-Bayḍā*, vol. 5, p. 254.

5 Ibid.

## ❖ Family Types

﴿Allah draws an [other] example for those who have faith: the wife of Pharaoh, when she said, "My Lord! Build me a home near You in paradise, and deliver me from Pharaoh and his conduct, and deliver me from the wrongdoing lot."﴾ (Q. 66: 11)

1. The wife and husband who are sympathetic in benevolence and charity work; like Imam Ali and Fāṭimat al-Zahrā (A.S.), whose example of sympathy and cooperation is stated in Sūrat al-Dahr in several successive verses; as they gave their food at fast-breaking (*ifṭār*) to the needy, orphan, and prisoner. ﴿they gave food...﴾<sup>1</sup>
2. The wife and husband who are cohort in malevolence. (Abū Lahab and his wife) ﴿Perish the hands of Abu Lahab, ... and his wife [too], the firewood carrier,﴾<sup>2</sup> (Although the Prophet's uncle, Abū Lahab obstructed the Prophet and his wife persecuted him by putting firewood in his way.)
3. The family in which the husband is good but the wife is bad. (the wives of Lot and Noah) ﴿They were under two of our righteous servants, yet they betrayed them.﴾<sup>3</sup>
4. The family in which the husband is bad but the wife is good. ﴿the wife of Pharaoh﴾<sup>4</sup>

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1 Q. 76: 7.

2 Q. 111:1-4.

3 Q. 66: 10.

4 Q. 66: 11.

### ✦ Evil Eye

﴿Indeed the faithless almost devour you with their eyes when they hear the Reminder, and they say, "He is indeed crazy." Yet it is just a reminder for all the nations.﴾ (Q. 68: 51-52)

The Prophet said, "Evil eye is true; it is so effective that it would put a camel and a cow in a furnace."<sup>1</sup>

Evil eye is not necessarily from an enemy. Sometimes a friend is amazed of his friend for having achieved a perfection and thus we read in a *hadith* that if you see something in your friend that amazed you, remember Allah so that the misfortune of evil eye is removed; there are many who have been perished and died by evil eye.<sup>2</sup>

However, the realness of evil eye does not mean that we shall be suspicious of some people and accuse them of having evil eyes; or put the blame of our failures in various instances on others' evil eyes. For example, we do not observe the sanitation and nutrition of our children, but as soon as they get sick, we label as being evil eyed.

We read in traditions that alms-giving, supplication, recitation of Sūrat al-Nās, al-Falaq, and the like can repel evil eye.

### ✦ Allah's Favors to the Prophet

﴿Indeed We have given you abundance.﴾ (Q. 108: 1)

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<sup>1</sup> *Bihār*, vol. 63, p. 17.

<sup>2</sup> *Bihār*, vol. 95, p. 127.



In this three-statement sūra, the Prophet (S.A.W.A.) has been addressed five times. That is, in addition to *ka* in *a'taināka* (given you), the Prophet is addressed two times in *li rabbik* (to your Lord) and *fa ṣalli* (so pray) and two times in *anḥar* (sacrifice) and *shāni'aka* (your enemy).

Also, throughout the Qur'an, Allah says to His Messenger: Your Lord (*rabbika*) over two hundred and forty times, although He is the Lord of all the universe: ﴿the Lord of all things﴾ and the Lord of all people: ﴿the Lord of humans﴾; but from among the word *rabb* the term *rabbika* has been used the most frequently of all the terms with the same root and this indicates that Allah has a special favor to His Messenger.

Similarly, we see this special favor in other verses as well; for example, when Allah mentions the names of the Prophet's parts of body: ﴿your face﴾<sup>1</sup>, ﴿your tongue﴾<sup>2</sup>, ﴿your eyes﴾<sup>3</sup>, ﴿your neck﴾<sup>4</sup>, ﴿your hand﴾<sup>5</sup>, ﴿your breast﴾<sup>6</sup>, ﴿your back﴾<sup>7</sup>.

﴿All praise belongs to Allah, Lord of all the worlds﴾

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<sup>1</sup> Q. 2: 144.

<sup>2</sup> Q. 75: 16.

<sup>3</sup> Q. 15: 88.

<sup>4</sup> Q. 17: 29.

<sup>5</sup> Ibid.

<sup>6</sup> Q. 7: 2.

<sup>7</sup> Q. 94: 3