

In the Name of Allah, the Most Compassionate, the Most Merciful

CLASSIFICATION of

ALMIZAN

THE INTERPRETATION OF HOLY QURAN

BY: Great Allameh Seyyed Muhammad Hussein Taba-Tabaii

Complete Translation

BOOK FORTY TWO

BASIS OF

ISLAMIC

ETHICS

Edited, Summarized, Classified, and Translated by:

SEYYED MEHDI AMIN

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AUTHOR

"Allameh TABA-TABAI"

Ayatollah Seyyed Muhammad Hussein Taba-Tabaii

&

His Masterpiece:

"**ALMIZAN**, THE INTERPRETATION OF HOLY QURAN"



Image of Allameh

(Oil Painting. Work: Seyyed Mehdi Amin, 1991)

C O N T E N T S :

BOOK-42

ISLAMIC ETHICS

PART ONE

BASIS OF ISLAMIC ETHICS AND VALUES

Pages:

- 7- **Introduction**
- 12- **Chapter One: List of Recommended Morals and Practices in Quran**
- 12- *Behavior in Society*
- 13- *Soft Response to Ugly Behavior of the Ignorant*
- 14- *Nightlife and Nightly Worship of Believers*
- 15- *Donators without Extreme*
- 16- *Abstaining from Polytheism*
- 16- *Abstaining from Human Murder*
- 17- *Abstaining from Adultery*
- 17- *Punishment for Sins of Adultery and Human Murder*
- 20- *Abstaining from False Witness and Vain Talks*
- 21- *Abstaining from Vain Talks*
- 22- *Pondering on God's Revelations*
- 22- *Last Wishes of God's Sincere Servants*
- 23- *Reward of God's Sincere Servants, their Patience Value*
- 25- **Chapter Two: Abrar, a Pattern for Faith, Acts, and Morals of Quran**

25- *Samples of Quranic Humans*

32- *Exceptions from Convicts to Loss*

35- **Chapter Three: Piety, the Most Important Moral Command of Quran**

35- *Fear of God, and Respect of Piety Right*

36- *Piety Right, Pure Worship*

36- *Concept of Maximum Power in Respect of Piety Right*

40- *Order of Piety, Remembering Resurrection, and Mention of God*

42- *Be Careful not to Forget God!*

44- *Inspiration of Piety and Vice in the Self of Human*

47- *Basis of Easy Life: Donation, Piety, Trust in Goodness*

48 - **Chapter Four: Some Social and Ethical Laws of Quran**

48- *Donation, Forgiveness, Preventing Anger, Leaving Ugly Deeds*

49- *Donation and its Effect on the Strength on Society*

50- *Hasten to Gain Forgiveness*

51- *Who are the Benevolent? Three Examples of their Morals*

52- *Not Persisting on Sin*

56- **Chapter Five: Social and Ethical Prohibitions of Quran**

56- *Prohibiting Mocking Others*

57- *Prohibiting Finding Faults in Others*

57- *Prohibiting Calling Muslims by Ugly Titles*

59- *Prohibiting the Suspicion*

61- *Prohibiting Search for others Deficiency*

61- *Prohibiting Slandering and Backbiting (Two Corrupting Disasters of Society!)*

65- *Prohibiting Stinginess (Human Neck-Chain at Resurrection)*

66- *Prohibiting Uttering the Ugly Words Aloud*

67- *Prohibiting Longing for Worldly Passing Pleasures*

69- *Prohibiting Intense Interest in Wealth*

70- *Signs of Hypocritical Immorality and Actions*

73- **Chapter Six: Enjoining Good (Quranic Code of Conduct)**

73- *Manner of Speech*

76- *Order to: Salute and Greet, and its Public and Divine Decree*

76- *A Discussion about the Meaning of Salaam*

80- *Traditions on Exchanging "Salaam"*

81- *Analysis of Traditions*

84- *Order to: Listen and be Silent while Reciting Quran*

85- *Order to: Mention of God, its Continuity and Times*

88- *Order to: Respecting Orphans, Feeding the Poor*

90- *Order to: Freeing Slaves, Feeding the Hungry during the Famine*

92- *Order to: Avoid Lowering Orphan! Avoid Displeasing the Poor!*

Reveal Divine Blessings!

93- *Order to: Serve in the Way of God and Desire for Him*

94- **Chapter Seven: Luqmani Ethics and Morals**

94- *Forbidding from the Greatest Oppression*

95- *Ordering to the Greatest Appreciation*

96- *Must Accurate Calculation*

97- *Most Favored Deeds and Most Desirable Morals*

99- *The Most indecent Behavior*

99- *Walking Modestly, Talking Pleasantly*

Obligations and Ethics
Legislated in Mecca

100- *Avoiding Great Sins and Indecencies*

101- *Forgiving when Angry*

101- *Performing Divine Duties and Establishing Prayers*

102- *Consulting on Affairs*

102- *Donating for the Sake of God's Consent*

103- *Mass Resistance against Oppression*

105- **Chapter Eight: Human Greed and Teaching of Quran in its Application**

105- *The God-Granted Quality and its Proper Use*

106- *Persistence in Prayer, its Corrective Effect on Human Greed*

107- *Known Right for the Needy and Deprived, its Corrective Effect on Human Greed*

107- *Affirming the Day of Judgment its Corrective Effect on Human Greed*

108- *Fear of God's Retribution, its Corrective Effect on Human Greed*

110- *Controlling Lust, its Corrective Effect on Human Greed*

110- *Honoring Covenant and Trust, its Corrective Effect on Human Greed*

112- *Giving Correct Testimony, its Corrective Effect on Human Greed*

112- *Observing Prayer's Perfect Traits, its Corrective Effect on Human Greed*

113- *Traditions about the Details of the Above Verses*

114- *Author's Views*

Introduction

In the Name of God, the most Compassionate, the most Merciful

إِنَّهُ لَقُرْآنٌ كَرِيمٌ فِي كِتَابٍ مَكْنُونٍ لَا يَمَسُّهُ إِلَّا الْأَمْطَهُرُونَ

This is an honorable Quran
Preserved in a Hidden Book which
No one can touch it except the purified ones!

A CLASSIFICATION of ALMIZAN

A Preface to Work:

This is a "Reference Book"
Or the "Theological Encyclopedia of the Holy Quran,"
Classified and Summarized from Allameh Tabatabai's most
famous Commentary of Quran
"Almizan"

Importance of the work:

"... In Tehran, I found this book in a library, I read a hundred pages, but in Mashhad I did not find it anywhere. It's a real pity! The book had taken the substantial Verses of Quran and quoted their interpretation from Allameh's Almizan... Really, anyone who has this book, I buy it twice as much, let me know...!"

On the website of the *Goodreads* (www.goodreads.com/book/show...) where the people introduce their most interested books they have read, a young reader from the holy city of Mashhad has mentioned the characteristics of the **first volume of "The Classification of Almizan,"** along with his favorite books, and wrote the above comment.

Nowadays, a great number of websites and digital libraries have quoted most of these 77 volumes at their digital libraries. The books had also been recommended by some university teachers to their students, as their reference book.

The Purpose of Classification

The Verses of the Glorious Quran include various subjects regarding Fundamentals of the Religion of Islam, its Requirements, Laws, Morals, Living Principles, as well as the topics regarding the Creation of the Universe, Heavens, Earth, Human; Verses foretelling the life after Resurrection, Paradise, Hell, and so on..., and the Human Final Destination, and his Return to the Almighty God.

These Topics and Rules have all been mentioned and developed throughout the Verses of the Holy Book, during the twenty three years of its Revelation according to the conditions of places and times, of course, without Classification.

It is evident that the Interpretations of Quran, as well as the famous *Commentary of Almizan*, have also followed the original arrangements, because the importance of such method for a Book of Guidance is well understood.

To facilitate a comprehensive study on the topics and laws of the Holy Quran there was a need to categorize the materials, these classified books served to comply with that need, which have originally been edited in 22 Volumes on 2007, then expanded to 77 pocket size books on 2012.

Translation of the Classified Commentaries

When the author completed the classification of 77 books in **Farsi** language, and after publishing a few early editions of it, he began to simplify them in Farsi and set them up in his Website, later on he started to prepare another abridged editions in English language and published

them also at his website.

At his new attempt, the author tried to present the Complete Translations of these Valuable Classified Commentaries of Holy Quran to the International readers of Muslims and non-Muslims all around the world.

Up to this date the complete English Translations of the following editions has been published in the under-mentioned website:

BOOK 1 - INTRODUCING GOD, HIS COMMAND AND HIS CREATION,

BOOK 2 - DEVISING, PREDESTINATION, AND DESTINY

BOOK 3 - DIVINE DECREE AND DIVINE TRADITIONS

BOOK 29 - MUHAMMAD Last Messenger of Allah

BOOK 31 - Specifications of HOLY QURAN_ Revelation, Collection, Interpretation

BOOK 41 - ISLAMIC SOCIETY

BOOK 42 - BASIS OF ISLAMIC ETHICS (Present Volume)

BOOK 54 - PARADISE

BOOK 56 - MEETING WITH GOD

Please refer to **the Editor's Website** "www.almizanref.com," and the following digital libraries:

[https://library.tebyan.net/fa/170080/...](https://library.tebyan.net/fa/170080/)

www.ghbook.ir/index.php?option=com_dbook&task...

www.tafsirejavan.com/index.php/.../

<https://cafebazaar.ir/.../com.abrar.tafsiremozoueequranvaaghayedva...>

<https://sites.google.com/site/almizanclassified>

<https://sites.google.com/site/almizanrefrence>

I hope my Merciful God will help me to finalize my long road to Complete English Translations of all these Books, as He Granted me the life and opportunity to find my way to His Glorious Word through the Commentary of Almizan from my years of 41 up to now of my old year

of 83, and same to His devoted servants all around the world to study these books, and achieve to a deep understanding of the concepts of **the Divine Revelation of Holy Quran and the Muslims Belief and Religion.**

Seyyed Mehdi Amin (Habibi)

TEHRAN.

May 24, 2020. – July 31, 2020

PART ONE

BASIS OF

ISLAMIC

ETHICS AND VALUES

Chapter One

A LIST OF RECOMMENDED

Morals and Practices in Quran

Behavior in Society

« وَ عِبَادُ الرَّحْمَنِ
الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا...! »
(فرقان : ٦٣ – ٧٦)

"And the servants of the Beneficent God
are they who walk on the earth in humbleness...!"

(Holy Quran, Furqan: 63-76.)

At the beginning of this group of Verses, the Holy Quran mentions two praiseworthy attributes of the Believers.

First, God Says: "**Believers are those who walk on the earth with serenity and humility.**" It seems that the purpose of walking on the earth is a remark of their living among the people and associating with them.

Therefore, the Believers are humble and submissive both towards God and towards the people, because they are not artificially humble, they really have humbleness in the depth of their hearts, so as they have such modality, inevitably they are neither arrogant to God, nor want to

surpass the others, and without having any right consider the others lower than themselves.

But they never seek to humiliate against the enemies of God to gain the imaginary dignity that they see in them. Their humiliation and modesty is only a tribute towards the Believers, not towards the unbelievers and the enemies of God.

(Almizan V. 15, P. 331)

Soft Response to Ugly Behavior of the Ignorant

« وَ إِذَا خَاطَبَهُمُ الْجَاهِلُونَ
قَالُوا سَلَامًا ! »
(فرقان / ٦٣)

**"... And when addressed by the ignorant ones,
their only response is, Peace be with you!"**

(Holy Quran, Furqan: 63.)

The second feature that the Holy Quran has attributed to the Believers is that, when they see an ugly action or hear a vulgar word from the ignorant, they give a gentle answer, responding in a healthy way without any harsh or sinful word. The proof is that the Word "Salaam!" is used in the same meaning as in the following Verse:

**"In the Paradise
they will not hear any vulgar or sinful talks.
Only the word Salaam is exchanged between them repeatedly!"**

(Vaqia: 25-26.)

So it confirms that the meaning of this Word is: The special servants of God did never confront with ignorance of the ignorant by way of ignorance!

This trait is the manner of the God's special servants on the day time while they are among the people, and their manner at the night time

is the same way as quoted in the next Verse.

(Almizan V. 15, P. 331)

Nightlife and Nightly Worship of Believers

« وَ الَّذِينَ يَبْتَئُونَ لِرَبِّهِمْ سَجْدًا وَ قِيَمًا،
« وَ الَّذِينَ يَقُولُونَ رَبَّنَا
اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ
إِنَّ عَذَابَهَا كَانَ غَرَامًا !
« إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَ مُقَامًا !
(فرقان / ٦٤-٦٦)

"Those who spend the night for their Lord,
prostrating and standing in worship!"

"Those who say: Our Lord!

Turn away from us the punishment of hell!

Indeed its punishment is enduring!"

"Indeed it is an evil abode and place!"

(Holy Quran, Furqan: 64-66)

The behavior of God's special servants and worshipers at night time is presented by the Verse: **"Those who spend the night for their Lord, prostrating and standing in worship!"**

To spend the night for their Lord - whether sleeping or not sleeping - means that their purpose is being in prostration or standing at the night, using all the night time at the worship of God. One of the examples of their worship is the prayer that both falling to prostrate and standing up is part of this worship.

The meaning of the Verse is that: The servants of the Beneficent God are those who perceive the night, while they prostrate themselves to their Lord or stand up, that is, they prostrate and get up again and again.

It is possible that it refers to their "Night Prayer."

The Verse: **"Those who say: Our Lord! Turn away from us the punishment of hell. Indeed its punishment is enduring,"** means that this punishment is a severity and disaster that does not end up in the human's life and is always associated with him: **"Indeed it is an evil abode and place!"**

(Almizan V. 15, P. 331)

Donators Without Extreme

« وَ الَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَ لَمْ يَقْتَرُوا
وَ كَانَ بَيْنَ ذَلِكَ قَوَاماً! »
(فرقان: ٦٧)

**"Those who, when spending,
are neither wasteful nor tightfisted,
and moderation lies between these extremes!"**

(Holy Quran, Furqan: 67)

The servants of All-Beneficent God spend money but their spending is always in the middle between wastefulness and tightfistedness!

According to a narration from **Ali (AS)**: The **"Moderation in Donation,"** means the donation of the rich to the extent that is necessary, and the donation of the poor to the extent of their owning; to repair the one's expenses and expenditures, and improve their own lives too, because God did not charge anyone except to the amount of the ability afforded to him.

In a Tradition narrated from the Holy Prophet about this Verse, he said: **"One, who has spent but not in right way is waster, and he, who has not spent in the right way committed tightfistedness."**

(Almizan V. 15, P. 331)

Abstaining from Polytheism

« وَ الَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ...! »
(فرقان: ٦٨)

"Those who do not invoke another god besides Allah!"

(Holy Quran, Furqan: 68)

This holy Verse denounces polytheism in worship from servants of All-Beneficent God. The polytheism in worship is that one worships both God and the non-gods.

(Almizan V. 15, P. 331)

Abstaining From Human Murder

« وَ لَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ...! »
(فرقان ٦٨)

**"...And do not slay the soul,
which Allah has forbidden,
Except in the requirements of justice...!"**

(Holy Quran, Forqan: 68)

The above Phrase Says, in no way, God's special servants do slay a human being that God forbids killing him, except in one case, that killing is logic and lawful, for example, the legitimate retaliation or punishment.

(Almizan V. 15, P. 331)

Abstaining from Adultery

« وَ لَا يَزْنُونَ ... ! »
(فرقان: ٦٨)

"... And they do not commit adultery...!"

(Holy Quran, Furqan: 68)

This Phrase means: The servants of God are those who do not commit any adultery. Because the problem of adultery among the Arabs of Ignorance era was a commonplace affaire, Islam was known for its invitation to ban adultery and wine.

(Almizan V. 15, P. 331)

Punishment for Sins of Adultery and Human Murder

« وَ مَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَاماً ! »
« يُضَعَفُ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ
وَ يَخْلُدُ فِيهِ مُهَاناً ... ! »
(فرقان: ٦٨-٧١)

"And whoever does these will receive the due punishment!

For the doers of these sins

the Chastisement will be doubled on The Day of Judgement;

and forever they will be held in the Fire with despise!

**But if the wrongdoer repents, believes and amends himself
and does Good Deeds**

**Allah will replace his good deeds for the bad ones,
since Allah is The Merciful Forgiving!**

And whoever out of remorse repent and do good deeds,

his return to Allah is knowingly,

and therefore his Repentance is real!"

(Holy Quran, Furqan: 69-71.)

The first Verse refers to the preceding issues, i.e. the Polytheism, Adultery, and Human Murder. The word "Sin" means the consequence of misdeeds, which its punishment will soon be resurrected on the Day of Resurrection. The following Verse expresses it: **"For the doers of these sins the Chastisement will be doubled on The Day of Judgement; and forever they will be held in the Fire with despise!"**

This Verse is an expression of the preceding sins mentioned in the previous Verse. The Phrase: **"... And forever they will be held in the fire with despise,"** shows that they will be punished while they have been insulted.

The issue of **"the Permanent Punishment,"** is certain for a person who believes in Polytheism. There is no doubt in it, but the permanent punishment for a person who has committed murdering a human being, or who has committed adultery, which are two of the Great Sins, and also to a person who committed usury, that the Holy Quran has specified permanent punishment against them, may be justified in one of the following ways:

First, let's say that **these three sins have a nature which demands to stay in the fire forever.** This possibility may be noted from the appearance of the Verse: **"Verily, Allah does not forgive those who set up partners with Him, excluding this grave sin; He forgives to whom He wills...!"**(Nissa: 48.)

As the Verse specifies that the polytheism would not be forgiven at all, but next to which God forgives anyone Who wills, that is, from some people, such as murderer, adulterer, and usurer may not forgive.

Second, let's say that the meaning of the Permanent in everywhere is a long stay, but what is to say is that in case of polytheism this long stay is eternal, and in other cases it finally will be terminated.

Third, let's say that the word "these" in the Phrase: **"For the doers**

of these sins...," refers to all above-said three sins, because the Verses above, which are all in the definition of the believers, introduces the believers as: **"These are the ones who do not commit polytheism, murder, and adultery..."** so, if anyone commits all three of these sins, he is in the fire forever, like the polytheists who were afflicted with all of them.

Consequently, **if someone has been infected with some of these three sins, his eternal punishment is not being referred in the Verse in question.**

The following Verse: **"And whoever out of remorse repent and do good deeds, his return to Allah is knowingly, and therefore his Repentance is Real,"** is an exceptional from the general judgment of meeting sins and staying in fire forever, which was mentioned in the preceding Verse. In exception, the three following cases are mentioned:

First Repentance, second Faith and third Good Deed.

The **"Repentance,"** which means returning from sin, its lowest level is "Regret," and it is clear that if someone shows no regret of his previous offenders, he cannot separate himself from his sins, and will still remain guilty.

The **Good Deed:** Its validity is also clear, so that when a person repents of sin, if he does not break his own repentance, he performs Righteous Deeds, that is, his actions will be Righteous, and the Repentance will be established, which its pureness and sincerity is what makes a deed competent.

The **Faith in God:** From the validity of this stipulation is understood that this Holy Verse is related to those who are both committed polytheism and murder, and also adultery, or at least they are polytheists, because if the Verse is related to the Believers that have committed murder and adultery, it makes no sense to include **faith** in the exceptions.

Therefore, the Verse relates to the polytheists, whether or not they have committed the other two sins too, but the believer who committed the other two sins, it is the next Verse which states the reward of his repentance:

**"But if the wrongdoer repents and believes
and amends him and does Good Deeds
Allah will replace his Good Deeds for the bad ones,
since Allah is The Merciful Forgiving!"**

This Verse is a relative issue of repentance, faith, and righteous action, and expresses the good result following them, which is that: **God Almighty turns their sins into Goodness!**

**"And whoever out of remorse repents
and does good deeds,
his return to Allah is knowingly,
and therefore his Repentance is real!"**

(Almizan V. 15, P. 331)

Abstaining from False Witness and Vain Talks

« وَ الَّذِينَ لَا يَشْهَدُونَ الزُّورَ
وَ إِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا ! »
(فرقان / ٧٢)

**"And those who do not bear false witness,
and if they pass by vein talk they pass by with dignity!"**
(Holy Quran, Furqan: 72.)

In principle, the word "**falsehood**" means disguising the false in form of right, to make a false declaration. This word includes, in one way, the lie, and any other worthless deeds, such as: forbidden amusement, impudence, and cursing.

If the meaning of "**falsehood**" is lying, the concept of the Phrase is that: The servants of God are those who do not testify to "**falsehood**," and if the term is any other worthless deeds, such as forbidden amusement, impudence, cursing, and the like, it means: The servants of God are those who do not participate in vain talks and futile assemblies.

Among the two probabilities, the latter one is more appropriate with the meaning of the Verse, than the first one.

(Almizan V. 15, P. 331)

Abstaining from Vain Talks

« وَ إِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا ! »
(فرقان / ٧٢)

**"... And when they encounter with vain talks
And behavior, they pass by it with Nobility!"**

(Holy Quran, Furqan: 72.)

The "Vain or worthless talks" means any act or speech that is nonsense and does not have any benefit or rational use, and, as the scholars say, includes all sins.

The meaning of encountering the idle works is to pass a group busy in fruitless deeds.

The meaning of the Verse is that: The special servants of God when passing through the people of the idle works and finding them busy in their futile amusements turn away from them, because the servants of God consider their selves purer than to join them and associate with them.

(Almizan V. 15, P. 331)

Pondering on God's Revelations

« وَ الَّذِينَ إِذَا ذُكِرُوا بِآيَاتِ رَبِّهِمْ
لَمْ يَخْرُوا عَلَيْهَا صَمًّا وَ عُمِيَانًا ! »
(فرقان: ٧٣)

**"Who, when reminded of the revelations of their Lord,
do not try to ignore them as though deaf and blind.
[Rather, they try to understand and think about them!]"**

(Holy Quran, Furqan: 73.)

The servants of the All-Beneficence, when they are reminded of the Signs and Revelations of their Lord, or hear the Wisdom and Preaching of His Quran, or His Revelation, they do not accept it blindly, but they try to think and ponder on them, then accept them by heartily acceptance and love. They accept it with insight and believing in its Wisdom and Preaching. In their affairs they are inspired by the insight and proof from their Lord.

(Almizan V. 15, P. 331)

Last Wish of God's Sincere Servants

« وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا فُرَّةً أَعْيُنٍ
وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا! »
(فرقان/٧٤)

**"The believers of the All-Beneficence are those
who pray to Allah saying:
O, our Lord! Grant us wives and children
to be the joy of our eyes,
and appoint us the IMAM, exemplars among the Pious!"**

(Holy Quran, Furqan: 74.)

To the one, who is the source of human pleasure, is called "the light or joy of the eyes." The purpose of the servants of God, asking in their prayers, that their wives and their offspring to be their joy of eyes, is that, their wives and children succeed in obey God and avoid the sins, and as a result of their righteous deeds, their eyes fill with joy!

This prayer shows that the servants of God, besides this, have no other demand. It also shows that the servants of God are the people of Truth, and they do not obey their carnal desires, (because they do not love every wife or offspring, but they love the wife and children to be the servants of God.)

"... And appoint us the exemplars among the pious!" They ask their Lord to help them to surpass each other in charity and gaining His Mercy, so that those who are altogether devoted to Piety may make them an exemplar and follow them, as the Holy Quran has said about them: **"... Strive with one another to hasten to Virtuous Deeds..."**, and also said: **"O, men! Compete one another in attaining Forgiveness from your Lord and the Garden of Paradise..."**, and also said: **"And that Foremost in Faith will be foremost and ahead of others. This group will be the Nearest to Allah!"**

May be the purpose of such prayer is that: The special servants of God to be all in single line, ahead the line of other pious servants. This is the reason why God mentioned the word "Imam" in single mode.

(Almizan V. 15, P. 331)

Reward of God's Sincere Servants, Their Patience Value

« أولئك يجزون العُرْقَةَ بِمَا صَبَرُوا
وَيُقْفُونَ فِيهَا تَحِيَّةً وَسَلَامًا !
خَلْدِينَ فِيهَا حَسَنَاتٍ مُسْتَقَرًّا وَ مُقَامًا! »
(فرقان / ٧٥-٧٦)

**"Such Believers will be rewarded
an Excellent Pavilion in the Paradise
for their Patience and Steadfastness in their Faith;
and therein they shall receive Greetings and Respect!
And they will abide in that Excellent Place forever!"**

(Holy Quran, Furqan: 75-76.)

The **Pavilion** means a building located above the other building and is taller than the floor of the house. In the Holy Verse it is a remark of the Higher Degree of Paradise.

The meaning of patience in the Verse is the patience with God's obedience and abandonment of His sin. These two types of patience are the same as mentioned in previous Verses, but these two are not normally separate from the third kind of patience, that is, patience at time of grief and suffering. It is clear that if one can wait for God's obedience and abandonment of His sin, possibly he will also wait in hard times and grief.

The meaning of the Verse is that: These special servants of God, are rewarded with the higher degree and upper part of the Paradise, the Angels do welcome them with cheerful Salutation and Greetings.

(Almizan V. 15, P. 331)

Chapter Two

ABRAR (THE BENEFACTORS)

A Pattern for Faith, Acts and Morals of Quran

Samples of Quranic Humans

«لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ
وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ
وَأَتَى الْمَالَ عَلَى حُبِّهِ...!»
(بقره: ١٧٧)

"Piety is not to turn your faces to the east or the west; rather, piety is personified by those who have Faith in Allah and the Last Day, the Angels, the Book, and the Prophets, and who give their wealth for the love of God to relatives, orphans, the needy, the traveler and the beggar, and for the freeing of the slaves, and maintain the prayer and give the zakat, and those who fulfill their covenants, when they pledge themselves, and those who are patient in stress and distress, and in the heat of battle.

**Such are the people who are truthful,
and it is they who are the God wary!"**

(Holy Quran, Baqara: 177.)

It is from the customs of the Quran in all its expressions that when it wants to express the spiritual authorities, it expresses them by describing the circumstances and definitions of the men who hold that position, and it does not satisfy only the expression of the concept.

The Phrase: "**Piety is personified by those who have Faith in Allah,**" is the definition of Abrar (the benefactors) and the expression of the truth of their status, which defines them both in terms of belief and in terms of actions and morals.

In respect of their beliefs, God Says: "**Those who have Faith in Allah!**"

Regarding their actions, Says: "**such are The people who are truthful!**"

Regarding their morals, God Says: "**It is they who are the God wary!**"

The God Almighty in His first definition of them Said that there are those who believe in God, in the Day of Judgment, in the Angels, in the Book, and in the Prophets. This definition includes all the True Teachings that God Almighty has asked His servants to believe in. What is meant by this Faith is a Perfect faith, the effect of which can never be separated or violated it, neither in the heart, nor in organs.

It does not violate in the heart because its owner does not suffer from doubt and anxiety or protest or anger in an unfortunate event. He does not violate in morals and deeds, **because when a full faith is found in the heart, the morals and deeds will also be corrected.**

"And those who fulfill their covenants!" In this Phrase, God has brought the Truth absolutely and has not restricted it to the truth in speech or in deeds or in heart, or in deeds of other organs, He means

those believers who are the real believers, and are honest in their claims.

It is at this time that their condition conforms to the last levels of Faith.

After this definition, God describes some of their deeds and Says:

**"And who give their wealth for the love of God
to relatives, orphans, the needy, the traveler and the beggar,
and for the freeing of the slaves,
and maintain the prayer and give the zakat!"**

Among their deeds, the God Almighty considered the Prayer as a ruling related to worship, which in the following Verse talks about its importance: **"Indeed the prayer prevents indecencies and wrongs,"** (Ankabut: 45,) and also in the Verse: **"So worship Me, and maintain the prayer for My remembrance!"** (Taha: 14.)

Among their deeds, the God Almighty mentioned also the Zakat as a financial ruling, and a means to develop the livings. Before these two, God mentioned the attitude of ones who give their wealth for the love of God, which are the issuance of non-obligatory charity and a means of meeting the needs of the needy who cannot run their lives due to some events in their life.

After mentioning some of their deeds, God Almighty mentions some of their **"Morals,"** including fulfilling the covenant they have made, their patience in hardships, and patience in the battles against enemy and hardships of war.

A **"Covenant"** is a commitment to something and a heartfelt solidarity to it. Although God Almighty has mentioned it in the absolute sense, but as some scholars have thought, it does not include Faith and adherence to the rules of religion, because God has conditioned it to the Phrase: **"When they made the covenant...,"** which refers to the covenants that are sometimes made with each other or with God, such as vows, oaths, and the like, but the Faith and the requirements of Faith are not bound by time, the Faith is always in the heart.

However, the application of the covenant in the Holy Verse includes all the promises of man and the promises he makes to individuals, and also includes every contract, transaction, fellowship, and the like.

The "**Patience**" is the greatest stability, when there is a tragedy or a war, and these two attributes, that is, "**Fidelity to the covenant,**" and "**Patience,**" although do not include all moralities, but if it is found in someone, the rest of the moralities will also be found.

These two attributes, which the first one belongs to "Silence," and the other belongs to "Movement," that is, the Fidelity to the covenant belongs to Movement, and patience belongs to Silence, so in fact the mention of these two attributes among all the attributes of the believers is the same as what He says: The believers when they say something, they stand by their word and do not shirk away from acting on what they say.

While for the second time the God Almighty introduced the believers that "**such are the people who are truthful,**" it was because Truth is a description that includes all the virtues of knowledge and practice. It is not possible if one owns the attribute of Truthfulness he does not have the chastity, courage, wisdom, and justice - the four roots of morality - because man has nothing but faith, word, and deed, and when he decides that he says nothing but the truth, he is forced to reconcile these three things, that is, to do nothing but what he says and does not say except what he believes, and if he does not, he had to lie.

Man is essentially natured to accept the Truth and inwardly submitting to it, even if he expresses opposition in appearance.

Therefore, if he confesses to the truth and assumes that he does not say anything but the truth, he will no longer express his opposition, he will only say what he believes in, and he will only do what is in accordance with his words. Pure faith, good morals, and righteous deeds are all provided for him.

The God Almighty has also Stated same in other places, in the honor of the believers that: **"O you who have faith! Be wary of Allah, and be with the Truthful!"** (Taubah: 119.)

The monopoly used in the Phrase: **"Such are the people who are the Truthful,"** confirms this meaning that - whenever you want to know the Truthful, they are the very "Abrars" (the Benefactors!)

As for the definition that the God Almighty gave from them for the third time, and Said: **"It is they who are the God wary,"** considering the monopoly in it, expresses their Perfection, **because the goodness and truthfulness do not give Piety if they do not reach Perfection!**

The attributes that God Almighty has mentioned in this Verse from "Abrar" are the same attributes that He has mentioned in other Verses, including:

**"The Abrars - the Benefactor ones –
will drink from a cup containing camphor!
which flows from a spring from which the servants of God will drink!
The servants of God fulfill their vows
and are afraid of the day in which there will be widespread terror!
They feed the destitute, orphans, and captives
for the love of God, saying: -We only feed you for the sake of God,
and we do not want any reward or thanks from you!
We are afraid of our Lord and the bitterly distressful day!
God will certainly rescue them from the terror of that day
and will meet them with joy and pleasure!
For their patience, He will reward them with Paradise and silk...!"**
(Insan: 5-12.)

In these Verses, the God Almighty named the Faith in God and Faith in the Day of Judgment, Charity in the way of God, Fidelity to the covenant, and Patience, and also said:

**"But, the Record of the Abrar is preserved in Illiyin!
 And what will make you know what Illiyin is?
 A written Record!
 To which bear witness those who are Nearest to Allah!
 Verily, the righteous will be in the blissful Paradise ...
 They will be given the pure drink from a Jar which is sealed ...
 A Fountain [in the lofty part of The Paradise]
 whereof drink those Nearest to Allah...!"**
 (Mutaffifin: 18-28.)

If there is a comparison between these Verses and the previous Verses, then the truth of the description of the believers and the end of their fate will be well clarified.

On the one hand, in these Verses, God describes them as being servants of God, and the servants of God are close to God, and at the same time, God has described the attributes for His servants and mentioned: "[O, Iblis,] **you have no authority over My servants...!"** (Hijr: 42.)

On the other hand, God has described the **Nearest to Him** as:

**"And those Foremost in Faith will be foremost and ahead of others!
 This group will be the Nearest to Allah!
 They will abide in the exclusive Blissful Garden!"** (Vaqia: 10-12.)

So it turns out that these servants of God, who in the Hereafter are preceded by the blessings of God, are the same as those who were preceded in the world by good deeds, and if you continue to examine their condition, strange things will be revealed to you.

From what has been said, this meaning has become clear that: Abrar has a high level of faith, and God Almighty has said about them:

**"Those who have accepted the faith
 and have kept it pure from injustice,
 security belongs to them; they are rightly Guided!"**

(An'am: 82.)

It has been narrated from the Holy Messenger of God, that whoever practices this Verse has perfected his faith!

Allameh Tabatabaii says:

Considering our statement, the meaning of this holy tradition is clear, and it has been narrated from Zujaj and Fura that they said: This Verse is for the infallible prophets, because no one but the prophets can fully and exactly practice all the instructions in this Verse. This was the opinion of the two! But the words of the two are due to the fact that they did not ponder on the contents of the Verses and confused the spiritual positions! Because the Verses of Surah Insan has been revealed respecting the holy Household of the Messenger of God, and called them as "Abrar," not as a prophet, because the holy Household were not Prophets.

But they are so high leveled that when the God Almighty describes the position of the Men of Wisdom, who are the ones that praise the mention of God while standing, sitting, and lying down one side, and think in the creation of the heavens and the earth. Then at the end of the Verses God quotes from them that they ask God join them to Abrar:

"And take to Thyself our souls in the company of Abrar!"

(Al-Imran: 193.)

It is in the commentary of Al-Dar Al-Manthur that Hakim al-Tirmidhi narrated from Abi Amer al-Ash'ari that he said: I asked the Holy Messenger of God what is the perfect goodness and Benevolence? He said: **To do in your privacy what you do in public.**

(Almizan V. 1, P. 648.)

Exceptions from Convicts to Loss

- « وَالْعَصْرُ! »
- إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ،
- إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَ تَوَاصَوْا بِالْحَقِّ وَ تَوَاصَوْا بِالصَّبْرِ! »
(عصر: ١-٣)

"By the Time!

That man is indeed in a grave loss!

Save those who have Faith in Allah,

and Do righteous deeds,

and enjoin one another to believe in the Truth,

and enjoin one another to be patient and steadfast [in Allah's Path!]

(Holy Quran; Asr: 1-3.)

This Surah summarizes all the Teachings of Quran and its various purposes in a shortest possible way.

At the beginning the God Almighty had sworn to the Time, and in terms of the content of the next two Verses, it is more appropriate to mean the age of the advent of the Holy Messenger of God, which is the age of the rise of Islam on the horizon of the human complex, and the emergence and domination of Truth over falsehood, because the content of the next two Verses is that the losses of the human world are pervasive, but do not involve those who follow the Truth, and those who practice the Patience! These minorities are those who believe in God and the Day of Judgment and do righteous deeds.

Man is in a special kind of loss, other than financial and reputation losses, but the loss in essence, **"save those who have Faith in Allah, and do righteous deeds!"**

This exception is the exception among the human kind, the kind that is doomed to loss, and the exceptions are those who are characterized by faith and righteous deeds, and such persons are safe from loss.

God states that man's asset is his life, it is with life that he can acquire his means of livelihood in the Hereafter, if he follows the Truth in his belief and action, his business will be profitable, and he was blessed in his business, and in His future is safe from evil, and if he follows falsehood, and turns away from Faith in God and righteous deeds, his business will be wasted (not only will he not gain anything from the capital of life, but he wasted the asset too, and made his asset a means of his misery,) and in the Hereafter he has been deprived of blessings! That is why God has mentioned: **"Man is indeed in a grave loss! Save those who have Faith, and Do righteous deeds!"** The meaning of the Faith is the Faith in God, the meaning Faith in God is the Faith in all His Messengers, and Faith in His messengers means obedience and following them and Faith in the Day of Judgment! The reason is that God has mentioned in elsewhere in the Holy Quran that those who believe in some of God's Messengers and deny any others they do not believe in God!

"And enjoin one another to believe in the Truth, and enjoin one another to be patient and steadfast [in Allah's Path!]" We must understand that enjoining in Truth is to enjoin each other in Truth, to follow the Truth, to be steadfast and consistent in the path of Truth.

Therefore the Religion of Truth is only following the Truth in belief and action and enjoining in Truth. Enjoining in Truth is a broader title than enjoining in good and forbidding from evil, because this enjoining and forbidding does not include beliefs and absolute encouragement for righteous deeds, but enjoining in Truth includes both the enjoining in good and forbidding from evil, and the above-mentioned titles.

Evidence that God Almighty has paid more attention to Enjoining in Truth among all righteous deeds, and for this purpose He has specifically mentioned it after the general righteous deeds, is that He repeated the same attributes about Patience too, although He could Say: Enjoining in Truth and Patience, He Said: Enjoining in Truth, and

enjoining in Patience!

According to what we already said, mentioning the Enjoining in Truth and Patience, after mentioning their attributes of Faith and Righteous Deeds, was for the reason to refer to the life of the believers' hearts, and to their hearts' welcome to surrender to God, therefore the believers have a special care and a perfect attention to the emergence of the Sovereignty of the Truth and its spread to all the people. They want the Truth to be followed everywhere, and its obedience to be permanent.

The God Almighty has mentioned the Patience as absolute in the above Verse, and did not state in which cases Patience is popular, therefore the result of this absoluteness indicates that the Patience in this Verse includes in general the patience in obedience to God, the patience in sin, and the patience in confronting with adversities out of the Predetermination of God.

(Almizan V. 20, P. 609.)

Chapter Three

Piety

THE MOST IMPORTANT

MORAL COMMAND of Quran

Fear of God, and Respect of Piety Right

« يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ
وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ! »
(آل عمران: ١٠٢)

**"Believers, have fear of God as you should!
And die only as Muslims!"**
(Holy Quran; Al-Imran: 102.)

"Piety" is the obedience to the Commands of God Almighty, and the avoidance of what He has forbidden to do, and thank for His Blessings, and patience when afflicted with Divine calamity, which the latter two return to one and that is gratitude, because giving thanks or appreciation is in fact when one places everything in its proper place, and the patience in dealing with the Divine calamity is one of the examples of this meaning, so the patience is also a thanksgiving.

In short, the piety of God Almighty was that God Almighty should be obeyed and not sinned, and His servant should be humbled to Him in

all circumstances, whether He would bless him or not, or take his blessing away.

This was the meaning of the word "Piety."

(Almizan V. 3, P. 569.)

Piety Right:

Pure Worship

If the word "Piety" is validated by the "Right of Piety," considering that the right of piety is the piety that is not tainted with falsehood and corruption of its kind, then the right of piety will be pure servitude, servitude that is not mixed with selfishness and negligence.

To put it more simply: Piety will be the worship of God Almighty only without being mixed with the worship of one's own carnal desires, or neglecting the position of God!

Such worship is obedience without sin and thank without ingratitude, or constancy without forgetfulness. This state is the True Islam, of course, the highest degree of Islam. So the return of the meaning of the Phrase: **"And die only as Muslims!"** is as if God had Said: Keep this state, that is, the right of piety, until your death comes!

(Almizan V. 3, P. 569.)

Concept of Maximum Power in Respect of Piety Right

This meaning is different from the meaning that used in the Verse: **"Have as much fear of God as best as you can!"** (Taghabun: 16.) Because this Verse means that God Said: Do not abandon piety in any degree of

your power. The fact is that, this ability and power varies according to the differences between the powers of the people and their understanding and effort, so the Verse: **"Have as much fear of God as best as you can,"** can include all levels of piety, and everyone can obey this command according his own power and understanding!

But in the Verse in question, in the sense that we have given it, the Piety Right is not something that all people can consider, because the Piety Right, as you have seen, has its roots in the heart and soul of man, and in this inner path, there are very difficult situations and dangers, which no one can even know them except the men of knowledge, let alone they can maintain piety in those stages. In this secret path there are also the details and subtleties that no one can realize it except the sincere servants of God!

How many stages of piety there are that the general understanding of the people does not consider it possible for the human self, they even consider the man incapable and unable to know such stages, and they run a definite judgment that this amount of piety is not possible for a human beings, but those who are the men of Piety, they consider this stage not only possible, but has gone through more difficult stages than that.

Therefore, the Phrase: **"Have as much fear of God as best as you can,"** is an expression that each one of different understandings, and each holder of any stage of comprehension and understanding, adapts it with the level of Piety that he considers possible for himself.

In the meantime, this expression becomes a means for the listener to understand from the Verse: **"Believers, have fear of God as you should and die only as Muslims,"** that humans must position themselves in a path to achieve the Right of Piety and make the achievement of this position and its establishment the goal of their efforts.

Therefore, the above Verse is a means to generalize the address in the Verse in question, such as the issue of following the straight path,

which, while it is a very high position that cannot be reached except by a handful of people, but the God Almighty has invited the general public to achieve to that position.

As a result, we understand from the two Verses: "**Believers, have fear of God as you should...**," and the Verse: "**Have as much fear of God as best as you can,**" that, at first, the God Almighty has invited all the people to consider the Piety Right and then ordered them to follow the same path, to strive to reach this destination, and should everyone to spend their capability and power as much as they could.

The result of these two invitations is that all people will be on the path of piety, unless each one reaches a stage of it, and according to his understanding and effort and the successes that God Almighty bestows on him, he will attain one degree. It depends on the degree of one's understanding and effort and God's approval and success on him. So this is what we understand from an attentive study on the meaning of the two Verses.

So it turned out that these two Verses do not differ in content, and at the same time the first Verse.

As a result, we understand from the two Verses: "**Believers, have fear of God as you should...**," does not intend to express the same meaning of the second Verse: The first Verse calls for the principal destination, and the second Verse describes the quality of the journey.

"And die only as Muslims!" The Command in this Phrase indicates that you should always live in Islam everywhere and on every state, therefore if naturally your time to pass is reached, you will be in one of your states of Islam, and you die while you are in the state of Islam.

In the book of Ma'ani and in Ayashi's commentary, it is narrated from Abi Basir that he said: I asked Imam Sadiq (AS) about the Word of God where He Said: "**Believers, have fear of God as you should...!**" Imam answered: **The Piety Right of God is that He is obeyed and not to**

be disobeyed, to be remembered and not to be forgotten, to be thanked and not to be treated with ingratitude.

(Almizan V. 3, P. 569.)

Order to Piety, Remembering Resurrection, And Mention of God

« يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ
وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ
وَ اتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ!
وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنسَاهُمْ أَنفُسَهُمْ
أُولَٰئِكَ هُمُ الْفَاسِقُونَ!
(حشر: ١٨-١٩)

"Believers! Have fear of God.
Each self must see what it has done for the future.
Have fear of God for He is All-aware of what you do!
Do not be like those who forget about God.
He will make them forget themselves.
These are the sinful people!"
(Holy Quran; Hashr: 18-19.)

In this holy Verse, God Commands the believers to be pious and fearful of God, and by another Command orders them to look at their deeds, the deeds that they send before to the Day of Judgment.

People have to be attentive to see whether the deeds they send are righteous, hoping to deserve God's reward, or whether it is not righteous, and they should fear the retribution of God, and try to repent of such deeds and settles their account with their souls!

The first issue - the Piety - is interpreted in the tradition to abstinence from the prohibitions of God. Considering that the piety is related to both duties and prohibitions, naturally includes **avoiding the abandonment of duties, and refraining commitment of the forbidden!**

But the second issue, that is, to look at the deeds that a person

sends for the Day of Judgment, is something other than Piety. Its relation to piety is such that it has a corrective view from a craftsman point of view in its craftwork to complete that craft, just as any practical owner and any craftsman can see and make an accurate view in what he has done, and whether it is defective or not. So that if he sees a defect in it, he may try to fix it, or if he neglects a point, tries to compensate for it, also a Believer should reconsider what he has done, and see if it has a defect, he should remove it.

Therefore, it is obligatory upon all believers to fear God, and to fulfill the duties that God Almighty has bestowed upon them in a good and perfect manner. First to obey Him, to avoid disobedience to Him, then after this obedience they have to reconsider what they have done. Because these deeds are the lifeblood of their Hereafter life that they are sending before today, and with these deeds they will be examined to find out whether they were righteous or not.

Therefore, they themselves must first take into account their deeds, so that if they are righteous, they may hope for a reward, and if they are not righteous, they may fear its retribution, and may repent to God, and ask forgiveness of Him.

This duty is not specific to one or two people, it is a public duty, and includes all believers, because all of them need their own deeds, and they have to correct their own deeds, some of them are not enough for others to give attention on their deeds!

The fact is that, it is very rare among the believers who perform this duty, so that it can be said that they are really rare.

The Commandment: **"Each self must see what it has done for the future,"** is a general announcement to the believers, but since there are very rare of believers, and even the men of piety to accomplish this command, it can be said that there is no one to do so, because the believers and even a few of them who are pious are all busy with the life

of this world, their time is immersed in the plan of living and reforming the affairs of life, therefore the announcement of the Verse is indirect and indefinite, as: **"Each self must see what it has done for the future!"**

This kind of address, although it is a public duty, naturally indicates the rebuke and reproach of the believers. It also points out that there are very few people who deserve to fulfill this order.

"What it has done for the future," is a question of the nature of the deed that one stores for his future, and at the same time, it expresses the Phrase: **"Must see!"** Each one of the selves must look at what he has sent for his tomorrow. "Tomorrow" means the Day of Judgment, which is the day in which the deeds will be judged. If God has interpreted it to tomorrow, it is to make men understand that the Day of Resurrection is very near to them, just as the tomorrow is close to yesterday, as it is referred in the Verse: **"They think that it is far away! We see it to be very near!"** (Ma'arij: 6-7.)

In the Phrase: **"Have fear of God for He is All-aware of what you do!"** God has commanded for the Piety for the second time, that is for the reason that: **"In fact, God is All-aware of what you do!"**

This second repeating the order to piety that God is aware of deeds, refers to the piety in the position of calculation and judgment on deeds, not the piety in deeds as the first Phrase of the Verse referred to, and Said: **"Believers! Have fear of God!"**

So the result of the discussion is that: At the beginning of the Verse God instructed the believers to practice Piety in the position of action, that your action should be restricted to Obedience to God and the Avoidance of sins. At the end of the Verse, which God Commands to Piety again He has instructed to this duty that you should have fear of God and apply Piety while you look at and calculate the deeds you have done, so that you do not consider your ugly deed or righteous deed but not pure, as your beautiful and pure deeds, just because it is your deed.

This is where it becomes clear that the meaning of Piety in both cases is not the same thing, the first Piety is related to the substance of action, and the second is related to its correction and sincerity. The first is preoperative, and the second is postoperative.

(Almizan V. 19, P. 375.)

Be Careful

Not to Forget God!

« و لا تكونوا كالذين نسوا الله
فانسيهم انفسهم...! »
(حشر: ١٩)

Do not be like those who forget about God.

He will make them forget themselves.

These are the sinful people!"

(Holy Quran; Hashr: 19.)

The above Holy Verse is in fact an affirmation to the contents of the previous Verse, and as if it says: You should send ahead a righteous deed to the Day of Judgment, the deed to make your selves alive over there, and beware do not forget your lives over that Day!

Since the cause of forgetting the self is forgetting God, because when man forgets God, he also forgets the Finest Names and the Supernatural Attributes of God, with which man's innate attributes are directly related, that is, he forgets his inherent poverty and need, inevitably considers his self to be independent in existence, and thinks that the life, power, knowledge, and the other perfections that are entrusted in humans, are his own, and thinks that the other natural causes of the universe are also independent, and the effects independently appear from them, or are affected.

It is here that he trusts in himself, although he must trust in his Lord, hoping for him and fearing him, not hoping for apparent causes,

nor fearing them, and not relying on other than his Lord, but on Trust in his Lord.

In short, such a person forgets his Lord and his return to Him, and turns away from paying attention to God, and pays attention to other than Him. The result of all this is that he also forgets himself. Because he gets an image of himself that is not he!

He considers himself an independent being, and the owner of the perfections of his appearance, and independent in the management of his affairs. A being who thinks that he has received help from the natural causes of the universe to manages himself, while human is not so, he is a dependent being, and is full of ignorance, helplessness, humiliation, poverty, and the like.

What he has of perfection such as existence, knowledge, power, honor, wealth, and the like is not his own perfection, but the perfection of his Lord, and his ultimate path, like his other helpmates and all the natural causes of the universe, is to his Lord.

The result is that the reason for forgetting oneself is forgetting the God Almighty.

Since it was so, the Holy Verse turned the prohibition of forgetting oneself into the prohibition of forgetting the God Almighty, because the interruption of effect is more eloquent and emphatic than the interruption of its cause. The Verse did not also forbid the forgetting God directly, for example, the Verse did not say do not forget God, that if you do so, God will cause you to forget yourselves, but mentioned it in a way as giving order by giving an example, which is, more effective and more acceptable to them, therefore God forbade them to be among those who forgot God.

Although the Holy Verse forbids forgetting God Almighty, and considers forgetting oneself as a result of it, but since the Verse is in the context of the previous Verse, it indicates with its context the Command to mention and remember God. To put it more simply: The wording of

the Verse forbids forgetting God, but the context Commands the Remembrance of God.

(Almizan V.19, P. 377.)

Inspiration of Piety and Vice

In the Self of Human

« وَ نَفْسٍ وَ مَا سَوَّاهَا،
قَالَهَمَهَا فُجُورَهَا وَ تَقْوَاهَا...! »
(شمس: ٧-١١)

**"And by the soul and that [Power] which designed it!
And inspired it with knowledge of evil and piety!"**

(Holy Quran; Shams: 7-11.)

The implication of this Surah is that: Man, who, by the inspiration of God, distinguishes Piety from immorality, and good deeds from ugly deeds, if he wants to gain salvation, he must purify his inner self, and cultivate it with a righteous cultivation and growth, adorn it with piety, and cleanse from ugliness, otherwise he will be deprived of happiness and salvation, the more it contaminates his self, and the less adorns it, the more his deprivation reach.

"And by the soul and that [Power] which designed it!" This means, I swear by the Self, and by the One so Powerful, so Wise, and so Omniscient Who created it in such a regular order, and arranged its organs and moderated its powers!

The reason why the word “**Self**” is used indefinite in the Verse is to point out that this creation is so important that it cannot be defined and described, and beyond this creation there is a long tale. The reference to the Self here means the Self of the whole Humanity, the self of all human beings.

"And inspired it with knowledge of evil and piety!" The word evil

or immoral means to tear the veil of sanctity of religion. In fact, when a Divine law forbids an action or abandonment of an action, this prohibition is a curtain that has been hanged between that action and abandonment of action and between human beings, and committing that action and leaving this action is breaking that curtain.

The word Piety means that a person puts himself in a chamber for what he fears. The meaning of this chamber and piety for using it against the immorality is avoiding the immorality and avoiding any action that is contrary to the perfection of the self, and in the narration also it is interpreted as piety and abstinence from Divine prohibitions.

The word "Inspiration" means that a decision, an awareness, and foreknowledge fall into the heart of a person, and this is a Divine favor, and the images, scientific or imaginative or affirmative that God Almighty falls in the heart of anyone Who Wishes. If the God Almighty has mentioned in the Holy Verse both the piety and immorality were inspired to the self, He made it understood the purpose of this inspiration is that God has already introduced the attributes of man's action to him, and has given him an understanding of what he is doing whether it is a piety or an immorality. In addition, the definition given to the substance of the action and its original title is a title that is common between piety and immorality, such as the seizure of property which is common between the seizure of orphan property and the seizure of one's own property. Also He has introduced him the common denominator between adultery and marriage.

In the meantime, God has inspired man that seizing the property of an orphan or having love affair with a woman other than his wife is immorality, but the other two are piety. In short, inspiration is that God Almighty has made it known to human beings that what they are doing is immorality or piety, and has made it clear to them which kind of actions are pious, and which kind of actions are immoral!

In the Holy Verse, God has implied the issue of inspiration as a result of designing the self, and Said: **"And by the soul and that**

[Power] which designed it," and when He designed the self, **"inspired it with knowledge of...,"** and this was to indicate that the inspiration of immorality and piety is the same practical intellect, which is one of the results of designing the self, so the said inspiration is one of the attributes and characteristics of human creation, as the God Almighty mentioned elsewhere: **"Be devoted to the upright religion. It is harmonious with the nature which God has designed for people. The design of God cannot be altered. Thus is the upright religion, but many people do not know!"** (Room: 30.)

In order to point out that the meaning of inspired immorality and piety is the immorality and piety specific to the self that is mentioned in the Verse, that is, the human self and the self of the jinn, because according to what is mentioned in Quran, the group of jinn are also obliged to believe and do righteous deeds.

"Those who purify their souls will certainly have everlasting happiness! And those who corrupt their souls will certainly be deprived of happiness!"

The corruption mentioned in this Verse refers to a man who directs his self in a direction other than that which is the nature of the appropriate self, and educates and develops it without the training that is the source of the perfection of the soul.

The interpretation of self-correction to purification and its corruption to deprive of happiness is based on the point that the Verse: **"And inspired it with knowledge of evil and piety,"** implies it, and that is: The perfection of the human self is to distinguish by his nature between the piety and immoral. In short, the Holy Verse makes it clear that religion, that is, surrendering to God in what He asks of us, which is the instinct of our own self, then adorning the self with piety, purification of the self and training it to a righteous training, is the cause of its increase, and its survival, as God has stated elsewhere: **"... Supply**

yourselves for the journey. The best supply is piety. People of understanding have fear of Me!" (Baqara: 197.) The state of the self in immorality is contrary to the situation of it in piety.

(Almizan V.20, P. 500.)

Basis of Easy Life:

Donation, Piety, Trust in Goodness

« ... إِنَّ سَعْيَكُمْ لَشَتَى،
فَأَمَّا مَنْ أَعْطَى وَانْتَقَى،
وَ صَدَّقَ بِالْحُسْنَى، فَسَنُيَسِّرُهُ لِلْيُسْرَى...! »
(ليل: ٤-٧)

**"Your efforts are different!
As for he who gives and is righteous
and trusts in goodness!
We will make the easy path for him!
And as for he who is stingy
and seeking to become rich and self-sufficient,
And denies goodness!
We will make hardship easy for him!"**

(Holy Quran; Lail: 4-10)

This Holy Verse wants to explain to human beings that their efforts are not the same, some people give alms, and fear God, and acknowledge the good Promise of God, and God Almighty, in return, will Grant them the eternal life along with full Happiness and Bliss. There are others who are stingy, and think that it will make them needless, denying the good Promise of God, and the Almighty God leads them to the end of evil.

(Almizan V.20, P. 509.)

Chapter Four

Some SOCIAL AND ETHICAL LAWS OF QURAN

Donation,
Forgiveness,
Preventing Anger,
Leaving Ugly Deeds

« وَ سَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ
وَ جَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَ الْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ،
الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَ الضَّرَّاءِ
وَ الْكُظْمِينَ الْعَظِيمِ عَنِ النَّاسِ وَ اللَّهُ يَجِبُ الْمُحْسِنِينَ...! »
(آل عمران: ١٣٣-١٣٦)

"Hasten to obtain forgiveness from your Lord
and to qualify yourselves for Paradise.
Paradise, vast as the heavens and the earth,
is prepared for the pious!
Who spend their property for the cause of God
in prosperity as well as in adversity
and who also harness their anger and forgive the people.
God loves the righteous ones!"
(Holy Quran; Al-Imran: 133-136.)

In these Verses, the God Almighty guides the Muslims in a way

that if they make it as their own method and policy, they will never fall into the abyss of destruction.

God encourages them to rush to charity and donation, that is, to spend in the way of God both in the state of wealthy and needy, to stop rage and anger, and to forgive people, so that all of these may generalize the goodness and beneficence in society, and be patient in enduring affliction and persecution, and forgive against offences.

(Almizan V.4, P. 23.)

1-Donation and its Effect On the Strength of Society

Donation in all its forms is one of the greatest factors on which the root and foundation of society is based, and it is the only factor that breathes the spirit of unity in the body of the human complex, and as a result unites its scattered forces, and by means of it provides the happiness of its life, and repels any deadly calamity or offence of anyone who intends to do so! One of the greatest contradictions to the unity through donation is this usury, which has an anti-charity effect.

This is what God Almighty encourages Muslims to do, and then encourages them not to be cut off from their Lord because of their sins and ugliness, and if they do something that is not pleasing to their Lord, repent and return to Him to retaliate, even for the second and third time, without showing any boredom or weakness, because with these two things their movement and path to a pure and happy life becomes direct, and they will not be misled, nor will they be thrown into the abyss of destruction.

This statement, as you can see, is the best way in which man, after the appearance of imperfection and the issuance of sin, is guided by it to the completion of his self, and it is the best way to cure the vices of the soul that may be those vices, without self-awareness, penetrates his heart

and degrades the hearts adorned with virtues, and eventually leads to perdition.

(Almizan V.4, P. 25.)

Hasten to Gain Forgiveness

"Hasten to obtain forgiveness from your Lord!" The Holy Quran, in most cases, places forgiveness facing with Paradise, this is because the Paradise is the House of the Pious, so whoever is still infected with the remorse of sins and transgressions will not enter it, unless the God Almighty forgives him and purifies his vices.

The Forgiveness and Paradise mentioned in this Verse is in contrast to the two things that are mentioned in the next two Verses. The forgiveness is placed facing the Phrase: **"[Paradise] is also for those who, when committing a sin or doing injustice to themselves, remember God and ask Him to forgive their sins,"** and the Paradise is facing the Phrase: **"Who spend their property for the cause of God in prosperity as well as in adversity!"**

"Paradise, vast as the heavens and the earth, is prepared for the pious!" This Phrase is a preparation to explain the attributes of the pious after the Revelation of this Verse, because the purpose of those Verses is to express the attributes related with the believers' status at the time of descending this Verse. These Verses were revealed after the battle of Uhud, when some bad conducts like weakness, deceit, and opposition had seen by the believers, and they were in trouble, and at the same time they must soon go to other wars and events like the events of the Uhud War were probable to happen, therefore they were desperately needed unity and unification.

(Almizan V.4, P. 27.)

Who are the Benevolent?

Three Examples of their Morals

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ
وَالْكُذِّبِينَ الْعَظِيمِينَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ...!«
(آل عمران: ١٣٤)

**“Who spend their property for the cause of God
in prosperity as well as in adversity
and who also harness their anger and forgive the people.
God loves the righteous ones!”**

(Holy Quran; Al-Imran: 134.)

The Phrase: **God loves the righteous ones!** refers to the fact that what has been mentioned is in fact a representation of the pious, and these pious have another presentation in two stages, and that is the word “The Benevolent,” which in the case of human beings means to do good to other human beings. In the case of God Almighty, its meaning is perseverance and endurance in the Path of God. In this regard, we see in other where in Quran that God Says: **“... and give glad news to the righteous ones! Those who have said: Our Lord is God, and are steadfast in their belief, they need have no fear or be grieved!”**

(Ahqaf: 13-14.)

Rather, the benevolence in the above Verse is the principle and root for goodness to the people, because if the benevolence is not for the people, it is of no value to God, yes, from the previous Verses such as the Verse: **“What they spend in this life is like...,”** and the like, is evident that the goodness to the people is valuable in the sight of God when it is done for His Pleasure.

The reason for our statement is the following Holy Verse which says: **“We shall certainly guide those who strive for Our cause to Our path. God is certainly with the righteous ones!”** (Ankabut: 69.) Because we know that the meaning of this Striving (Jihad) which is to bestow

where and for a job which is supposed that job is not in accordance with the one's will, but is contrary to the requirements of his nature. On the other hand, it is not conceivable that a wise person does not try against his will unless he believes in other things, the benefits of which are more than that, things that when any wise man understands it he will judge that he should try to obtain it, even to resist in order to obtain it, and in course to obtain it he should forsake all natural loves and lusts.

The necessity of having such a doctrinal understanding, as well as the necessity of claiming this understanding and this belief is to say: "Our Lord is Allah," and to stand by this statement of their own. This is about their "Belief," but in "Practice" they also must stand by their own words, that is, they must struggle (jihad) in the way of God, and they must have no motive between God and them except His worship, not to use His worship a means of flourishing his world. They must spend in His way, and to treat among the people with good association.

So, what we have said, it becomes clear that Benevolence is the performance of any action in the form of good and without fault, both in terms of perseverance and stability, and in the sense that it has been only for God.

(Almizan V.4, P. 28.)

Not Persisting on

Sin

« وَ الَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ
ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرِ اللَّهُ الذُّنُوبَ إِلَّا اللَّهُ
وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَ هُمْ يَعْلَمُونَ! »
(آل عمران: ١٣٥)

**"Paradise is also for those who, when committing a sin
or doing injustice to themselves,
remember God and ask Him to forgive their sins.**

**Who can forgive sins besides God?
And who do not knowingly persist in their mistakes!"**

(Holy Quran; AL-Imran: 135.)

The word prostitute means any act that involves obscenity, but it is mostly used in adultery. The oppression is meant to counter other major and minor sins, and we may take the prostitute to mean great sins. We consider oppression to mean small sins, and the fact that God Said: **"Remember of God..."** implies that the criterion in asking for forgiveness is that the remembrance of God be considered on it, not just the word: "God's Forgiveness," which is done with the tongue as a habit! The Phrase: **"Who can forgive sins besides God?"** it is a kind of encouraging sinners to repentance and wanting to awaken the talent of refuge in God in the sinful man.

In the Verse under discussion, God Almighty conditioned asking for forgiveness to the Phrase: **"And who do not knowingly persist in their mistakes!"** As a result made us understand that only asking for forgiveness is effective for someone who does not want to commit that ugly deed again, because insisting on the sin creates an image in the self that with the existence of that image in the self the mention of God is not only useless, but also is an insult to the Command of the God Almighty, and indicates that such a person has no fear of desecrating the Divine Sanctities and committing His prohibitions. He is even arrogant towards the God Almighty, so there will remain no way for his servitude, and the remembrance of God is of no use. It was the reason why the God Almighty has ended the above Verse with the Phrase: **"And who do not knowingly persist in their mistakes!"**

This is an analog of the fact that the word oppression at the beginning of the Verse also includes minor sins, because insisting on a sin causes insult to God's Command, and it is a sign that such a person considers no respect and importance for God's Command, and degrades God's Position. In this sense there is no difference between the minor or major sins, so the Phrase: **"...Persist in their mistakes,"** is common than

the major sins, and it means the same thing that the God Almighty mentioned at the beginning of the Verse. The fact is that if the minor sin is not a gross sin but it is an oppression to one's own self (because it creates gradually the committing sins as a second nature in his self.)

The Phrase: "**For such people, the reward is Forgiveness...**," is the expression of their reward, and what God Almighty has mentioned in this Verse is exactly the same Command that He said in the following Verse, that is, hastening to forgiveness, and to Paradise, as God Said: "**Hasten to obtain forgiveness from your Lord...!**" From this it becomes clear that the Command to hasten is in several actions:

- 1 - Donation
- 2 - Harness the Anger
- 3- Forgiving People's Mistakes
- 4 - Asking God's Forgiveness

In Book Kafi, it is narrated from Imam Sadiq (AS) that he said: The minor sin, no matter how small, is major if is insisted and continued to commit; and no sin, no matter how major, is not major by asking for forgiveness.

In Ayashi's commentary, it is also narrated from Imam Sadiq (AS) that he said within a hadith: In Quran, the book of God Almighty, there is salvation from any meanness, insight from any blindness of heart, and healing from any illness of morality if you search the Verses Commanding to repent and to ask for forgiveness, for example, God Says:

"Paradise is also for those who, when committing a sin or doing injustice to themselves, remember God and ask Him to forgive their sins. Who can forgive sins besides God? And who do not knowingly persist in their mistakes!"
(AL-Imran: 135.)

Again God Said:

"Whoever commits evil or wrongs himself and then pleads to Allah for forgiveness,

will find Allah all-forgiving, all-merciful!"

(Nissa: 110.)

These are examples of the Verses in which God Almighty has Commanded for forgiveness. Of course, there are other Verses that the God Almighty has made forgiveness conditional on repentance and turning away from sin. The following Verse can also be used as another condition, and that is the righteous deed, because God States:

**"To Him ascend the good words,
and they are exalted by the good deeds...!"**

(Fatir: 10.)

So it turns out that without repentance and righteous deeds, forgiveness does not go up to God!

(Almizan V.4, P. 29.)

Chapter Five

SOCIAL AND ETHICAL PROHIBITIONS OF QURAN

Prohibiting Mocking Others

« يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرُ قَوْمٌ ...! »
(حجرات: ١١)

“Believers, let not a group of you mock another.
Perhaps they are better than you.
Let not women mock each other;
perhaps one is better than the other.
Let not one of you find faults in another
nor let anyone of you defame another.
How terrible is the defamation after having true faith.
Those who do not repent are certainly unjust!”

(Holy Quran; Hujarat: 11.)

Ridicule and mockery is to say something that makes others despise, no matter if you either say it verbal, or point out by gesture, or imitate the other party in some way that naturally the viewers and listeners laugh by your talk, gesture, or the imitation.

The two Phrases: "Perhaps they are better than you," and "Perhaps one is better than the other," expresses the wisdom of prohibition.

It is evident from context of the Verse that the meaning of the Phrase is: Do not make fun of anyone, because that person may be better than you in the sight of God.

The fact is that since men usually make fun of men, and women make fun of women, therefore God referred to each of them separately, however it happens rarely some times that a man makes fun of a woman or a woman makes fun of a man.

(Almizan V.18, P. 480.)

Prohibiting

Finding Faults in others

"Let not one of you find faults in another!" The word "lamz" in Arabic means to inform one of his fault or defect, but in this Phrase the God Almighty related it to their own selves, and by this He pointed out that all Muslims live in a single complex, in fact all are as one entity, and revealing the fault of one person is actually revealing one's own fault.

So you should seriously avoid finding others faults (as you avoid yourself, and never reveal your faults,) and the same as you are reluctant to allow others to tell your faults. So the single word "Yourselves," with all its brevity, expresses the Wisdom of the Prohibition.

(Almizan V.18, P. 481.)

Prohibiting Calling

Muslims by Ugly Titles

The Phrase: **"Nor let anyone of you defame another."** forbids Muslims to give each other an ugly title, such as adulterer, stupid, and the like.

“How terrible is the defamation after having true faith!” In this Phrase the **"terrible defamation"** is used as a **"Mention or Fame"** for a Believer, therefore God reproaches those who defame a Believer faming him to immorality, and to remember him badly, because a believer deserves to be remembered for good because he is a believer. He should not be teased, he should not be told anything that he would be upset if he heard it, for example, not to say that his father was such, or his mother was so and so.

It is also possible it means a sign or mark, and the Phrase means: It is a bad sign to mark a person after believing in and to stigmatize him by immorality brand, and to remind him by such ugly brand, for example, to someone who has sinned one day and then has repented to say him is immoral for all his lifetime??!

Or the meaning is: This is a bad omen that you put on yourself by slandering people, and everyone will recognize you as a bad-mouthed man who always remembers people with ugliness.

Whichever the above Phrase refers it indicates the **Wisdom of the Prohibition.**

“Those who do not repent are certainly unjust!” This Phrase means that if such a person does not desist the same sins that has already done, and with no regret even commits such sins despite the prohibition revealed, and does not return to God by leaving the sins, such people are truly oppressors, because although God Almighty considers their deeds to be sins and forbids them, however they do not consider it as the evil deed.

It is also understood from this Verse that at the time of the revelation of the Verse, there were some believers who committed such a sin.

(Almizan V.18, P. 481.)

Prohibiting The Suspicion

« يَا أَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ...! »
(حجرات: ١٢)

**"Believers, stay away from much suspicion;
acting upon some suspicion may lead to sin.
Do not spy on one another or back-bite.
Would any of you like to eat the disgusting dead flesh of your brother?
You would hate it!
Have fear of God;
God accepts repentance and is All-merciful!"**
(Holy Quran: Hujarat: 12.)

The suspicion that Muslims have been instructed to avoid in this Verse is the evil-intention or being suspicious of, if not, the good suspicion is in fact good and is recommended to use it.

The avoidance of suspicion does not mean to avoid of the very suspicion, because suspicion itself is a kind of self-perception, the door of heart is open, suddenly a suspicion enters in, and no one can fix a door for his heart to stop a bad suspicion to enter in, so it is not correct to avoid from the suspicion itself, unless he prohibits from certain voluntary preliminaries or arrangements of it.

Therefore, the meaning of the Verse in question is to prohibit the acceptance of a bad suspicion. God wants to Say that whenever a bad suspicion entered your heart, you don't accept it, and don't take into consideration!

Therefore, where the God Almighty States that certain suspicions are sins, He does not mean the very suspicion is sin, but taking it into consideration in some instances is a sin (as if you were told of someone backbiting about him and filling you with bad suspicion, and you accepting it begin to insult him, or to slander him by the same words as you heard, or impose another practical effect upon your suspicion! You

should know that all of which are traces of evil, sin, and forbidden!)

When God States: **"Believers, stay away from much suspicion,"** considering the word **"much"** being indefinite indicates that the suspicion of sin per se is great, not by comparing it with other instances of suspicion, which is the same **"some suspicions,"** that the God Almighty said: **"Acting upon some suspicion may lead to sin."** So the suspicion of sin per se is great, although **"some"** of it is the absolute suspicion, which "the suspicion of sin" in relation to the "absolute suspicion" is not great.

It is also possible that the meaning is general than the very suspicion of sin, for example, is to say that you should avoid many suspicions, whether those you know are sinful or those you do not know, so that you can be sure of the suspicion of sin, in this case the Command to avoid many suspicions would be a precaution (such as saying: Avoid from the property that you do not know it is lawful, whether you know it is forbidden, or you do not know that it is forbidden or not forbidden, so that you can be sure you have avoided from the forbidden property.)

In Islamic narrations, it is narrated in book Kafi, whose document from Hussein Ibn Mukhtar, from Imam Sadiq (AS) that he said: Ali, Amir al-Mu'minin (AS) said in one of his words: Always attribute your Muslim brother's deed to be correct, and in its best possible way, until a definite reason changes your duty, and turns your heart away from him.

Never interpret the word you hear from your Muslim brother badly, as long as you can find a good way to attribute that word on.

It is said In book "Nahj ul-Balaghah that: At the period of Righteous Government and Society, and in such an atmosphere, if a person feels suspicion on someone that has not seen a mistake from him, he should not accept that bad suspicion in his heart, and if he did, he has committed an injustice.

But if corruption prevails over the time and the people of the time,

in such an atmosphere, if one person finds favorable opinion on someone, he has deceived himself.

The Author says: These two narrations do not conflict with each other, because the second narration is about the very suspicion, and the first narration is about imputing practical effect on suspicion.

(Almizan V.18, P. 483.)

Prohibiting Search For Others Deficiency

“Do not spy on one another...,” means do not follow and investigate people's affairs, things that people care about to hide, and you follow them to be informed.

Some believe that the meaning of the Verse is: Do not look for the faults of Muslims, and do not insist to reveal the things that its owners want to hide it.

(Almizan V.18, P. 484.)

Prohibiting Slandering and Backbiting (Two Corrupting Disasters of Society!)

« و لا يغترب بعضكم بعضا
أحب احدكم ان ياكل لحم اخيه ميتا
فكرهتموه...! »

“And do not backbite about one another;
Is there any one of you who would like to eat
from the flesh of his dead Brother?”

**You would surely hate it,
Have fear of God; God accepts repentance and is All-merciful!"
(Holy Quran; Hujarat: 12.)**

The word "Backbiting" means to talk at the absence of someone something which one's vigilant conscience prohibits him.

Of course, the jurists have interpreted this word in different forms because of the different instances it has in terms of its scope, which the return of all those forms is: To say something in the absence of someone about him, if he hears it, he will be upset.

Then, the reason why the jurists do not accept backbiting against the one who pretends to be immoral as a slander (because if he hears that they have said so at his absence, he will not be upset.)

The reason why the Legislator of Islam forbids the backbiting is that: The backbiting corrupts the components of the human complex one after another, and abrogates the competence of those righteous works which are expected of everyone, and those righteous works are that each person in the society mixes with the other person and becomes one with him in the assurance of safety and health from any danger, and does not instill fear in heart from his part, and considers him a just and righteous man, as a result, tries to get acquainted and friend with him, not to grow weary of him and considers him an evil one!

It is at this time that the society receives righteous deeds from each individual members of society, and society is formed exactly as a single body.

But if he hates him as a result of backbiting and considers him a defective man, he will cut his relationship with him to the same extent, but even if this severance is small, when we consider it among all members of society, then we will understand what a great loss has befallen us, so in fact the act of backbiting, is a big calamity of society, like a leprosy that if finds its way into a person's body eats its organs one after another, to the extent that to cut off the thread of his life altogether.

Backbiting is in fact the annulment of the identity and social character of people who themselves are unaware of what is going on and do not know what they are looking for, and if they are aware of the danger that this poses to them, they will avoid it. They do not allow the veil that God has placed on their faults to be torn in the hands of others, because God Almighty has made these veils for the purpose of enforcing the rules of human nature, that is, human nature would enforce him to live socially in order this goal to be achieved, and the human beings come together to cooperate with each other, and if there was not this order of the God Almighty to veil the defects, considering that no human being is free from all defects, no society would be formed.

The Phrase, **"Is there any one of you who would like to eat from the flesh of his dead Brother? You would surely hate it..."** points also to the same fact with this example. The meaning of the Verse is that: Backbiting in absence of a believer means that a human being eats the meat of his brother while he is dead.

Now why God said "his brother's meat?" Because the believer is his brother, because he is one of the members of the Islamic society that is made up of the believers, and God Almighty has said: **"Believers are each other's brothers!"** (Hujarat: 10,) and why did he call him dead? Because that believer is unaware that they are backbiting him.

The fact that God said: **"You would surely hate it..."** means that your hatred is a definite and verified thing, and there is no doubt that you will never be satisfied with eating a human being who is your brother and is dead.

So, just as you hate and dislike this work, should the backbiting of your believing brother, and slandering him in his absence, to be disgusting to you, because it also means eating your dead brother.

The only difference between backbiting and searching is that backbiting is to express a Muslim's fault for others - whether we have seen his fault or what we have heard from someone - and searching is

that by some means we find knowledge and awareness of his fault.

But both are common in finding the fault, both want to expose a veiled fault. In searching we want the fault to be exposed to ourselves, and in backbiting for others.

It should also be noted that in this discourse there are an indication that the prohibition of backbiting is only about Muslims, in the sense that in the interpretation of that God used the Phrase: **"Believers are each other's brothers!"** (Hujarat: 10,) and we know that brotherhood is only among Muslim believers.

"Have fear of God; God accepts repentance and is All-merciful!"

If the purpose of fear of God is to avoid the same sins that were committed before, and to repent after the revelation of this commandment, then the meaning of God Almighty is that: God is very receptive to repentance, and He is Kind for His penitent servants who seek refuge of Him!

But if the meaning of "fear of God" and piety is to avoid and abstain from absolute sins - even though they have not committed it so far - then the meaning of the Phrase: **"God accepts repentance and is All-merciful!"** is that: God returns too many to His pious servants and seeks to guide them more, and at every moment God by providing the means and causes, protects them from being in the plights of affliction, and is kind to them.

The fact that we said there are two possibilities, that is, the returning of God is of two kinds: One returning of God before the repentance of the servant, and that is the return of God to his servant to make him succeed in repentance, as He Said: **"Then He turned kindly toward them so that they might be penitent!"** (Tauba: 118,) and another repentance is after the repentance of the servant, that is, when His servant repents, He turns to him again to have Mercy on him and accept his repentance, as He said: **"But whoever repents after his wrongdoing, and reforms, then Allah shall accept his repentance!"** (Maeda: 39.)

In the book Khesal from Isbat Ibn Muhammad, he narrated from the Holy Prophet that he said: Backbiting is more severe than adultery. They asked: O Messenger of God, why is that? He said: An adulterer can repent, and God will accept his repentance, because his dealings are only with God, but if the sinful backbiter wants to repent, God does not accept his repentance unless the sufferer forgives him.

It is narrated in book Kafi by his document of Sekoni, from Imam Sadiq (AS) that he said: The Holy Messenger of God said: Backbiting in destroying the Muslim religion works faster than the leprosy eating it from inside.

In the same book, it is narrated from Hafs ibn Umar from Imam Sadiq (AS) that he said: Someone asked the Messenger of God: What is the atonement for the sin of backbiting? He said: Ask forgiveness of God for the one whose backbiting you have done.

(Almizan V.18, P. 484.)

Prohibiting Stinginess

(Human Neck-Chain at Resurrection)

« وَ لَا يَحْسِبَنَّ الَّذِينَ
يَبْخُلُونَ بِمَا ءَاتَاهُمُ اللَّهُ مِنْ فَضْلِهِ
هُوَ خَيْرًا لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ
سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَمَةِ ...! »
(آل عمران: ١٨٠)

**“And let not those who are stingy
with what God Has given them of His bounty
think that it is good for them, no, it is evil for them.
They will be surrounded by what they were stingy with
on the day of resurrection.
To God belongs the heritage of the heavens and the earth.
God is Well Aware of what you do!”**

(Holy Quran; Al-Imran: 180.)

The state of the stingy people who do not spend their wealth in the way of God is similar to the state of the infidels, because the stingy one is proud of the wealth like the infidels.

If God interpreted wealth as: **"What God Has given them of His bounty,"** it was because He had pointed to the blame and condemnation of the miser, and God understood us that this group is so mean that even though they know its owner is God, but they did not donate it at the path of God.

(Almizan V. 4, P. 125.)

Prohibiting Uttering The Ugly Words Aloud

« لا يَجِبُ اللهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلِمَ
وَ كَانَ اللهُ سَمِيعاً عَلِيماً...! »
(نساء : ١٤٨-١٤٩)

**"God does not love public accusation
unless one is truly wronged.**

God is All-hearing and All-knowing...!"

(Holy Quran; Nesa: 148-149.)

The fact that God Said: God does not like to say ugly words out loud is a hint to this issue that in the Religion God has legislated, He has condemned this act, whether it has been condemned to the extent of prohibition, or whether its ugliness has not reached the level of prohibition and has not exceeded the limit of hatred and slander.

The Phrase: **"Unless one is truly wronged,"** is an exception, and in fact God Says: God does not like uttering the ugly words aloud, but a person who has been subjected to the oppression of a person or persons can only talk about that person or persons and speak harshly and loudly only about the oppression that has befallen him. This indicates that such

a person cannot attribute to others whatever comes out of his mouth, even the Holy Verse implies that he cannot utter other evils that have nothing to do with his oppression, but only He can speak loudly about the very oppression and utter the bad traits of them that are related to his oppression.

The Phrase: "**God is All-hearing and All-knowing,**" indicates that: This behavior that we said God dislike it, is really not a good deed, it is not a deed that every human lets himself to commit it, except one who is oppressed, since the God Almighty hears the ugly words, and He is All-knowing who knows the words of every one who has a word.

"Whether you act virtuously, in public or in private, or pardon people's faults, God is All-forgiving and All-powerful."

In this Verse God introduces a best way that is a person who gives thanks when he is favored and says good things in gratitude, and if someone wrongs him or oppresses him, he forgives him and ignores to utter the ugly words about him.

As for the word "pardon" in the Phrase: "**Or pardon people's faults,**" it means to cover, so the pardon from evil means to cover an ugly deed, this is also two kinds: One in language, and that is to cover in public the name of the person who has done evil for him, not to defame him among the people, and not to say ugly words aloud and openly about him. The second type is on action: That is to stop taking revenge of the other's oppression, even if it is permissible according to Islamic law.

(Almizan V. 5, P. 200.)

Prohibiting Longing for Worldly Passing Pleasures

« وَ لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ
أَزْوَاجًا مِّنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا

لِنَفْتِنَهُمْ فِيهِ وَ رِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَى!
(طه: ١٣١)

**"Do not extend your glance toward what
We have provided certain groups of them
as a glitter of the life of this world,
so that We may test them thereby.**

And the provision of your Lord is better and more lasting!"

(Holy Quran; Taha: 131.)

Looking longing is a remark of the intensity of love and affection for something, the meaning of certain groups refers to the pairs of infidels and their married family life. (If God used the word pair as indefinite, refers to their insignificance that they are so unimportant than to be noticed.)

What is meant by "**as a glitter of the life of this world,**" is the life of the world and its adornment, and the Phrase: "**So that We may test them hereby,**" as some of the scholars have said, means the sedition and torment, because much wealth and children are a kind of sedition and torment, as God Said: "**Their wealth or children should not tempt you; God wants to punish them through these things in this life so that they will die as disbelievers!**" (Tauba: 85.)

What is meant by "**the provision of your Lord is better and more lasting!**" in contrast to the "**glitter of the life of this world,**" is the blessings of the Hereafter, which is known to be both better and more lasting.

The meaning of the Verse is that: Don't look longing to what we have assigned for a few of you from adornment of the life of this world to test them and see what they do in what we have provided for them, because what your Lord will soon bring to you in the Hereafter is better and more lasting.

In Qoumi's commentary, he narrates from Imam Sadiq (AS) under

the Phrase: **"Do not extend your glance toward what ...,"** that Imam Sadiq (AS) said that when this Verse was revealed, the Messenger of God got up and sat down, then said: One who is not hopeful in what is with God upon his frustration his heart will torn from longing for the world, and one who gazes to what people have will greatly be saddened and will never be emptied of anger! One who does not understand that God Almighty has blessings other than eating and drinking, his life will be short and his torment will be near!

(Almizan V. 14, P. 333.)

Prohibiting Intense Interest in Wealth

« وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ،
الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ،
يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ! »
(همزه: ١-٣)

**"Woe to every slanderer and backbiter!
who collects and hordes wealth,
thinking that his property will make him live forever!"**

(Holy Quran; Humaza: 1-3.)

This Surah is a severe threat to those who love the wealth, and want to ride on the necks of the people with more of their wealth, and show greatness to them.

"Who collects and hordes wealth, thinking that his property will make him live forever!" This Verse explains the state of the "slanderers and backbiters." In this Verse God refers to the wealth of the world as indefinite, in order to humiliate and underestimate the wealth of the world, because the wealth, how much more but will have no benefit to its owner, unless to the extent he can take use of it in his natural needs, a small amount of food to make him full, a syrup of water to satisfy him,

and two pieces of clothing to wear him.

God Says that a person who is slanderer and backbiter loves the wealth and is greed for it, gathers the wealth together and counts it one after the other, and enjoys its abundance.

"Thinking that his property will make him live forever!" That is, he thinks the money he has collected for the day after will give him a permanent life, and will prevent him from dying.

Therefore, the above-mentioned man, because of his long-term aspirations to live on the earth, is not satisfied with the world's wealth to the extent that it is necessary for him to live a short while in the world, rather the more he gains the wealth the more adds on his endless greed.

It is evident from his appearance that he likes to have an immortal life in this mortal world, and thinks that it is his wealth may grant him his desired eternal life, because he loves his immortality and survival, therefore tries to spend more time on accumulating wealth and counting it.

When he gathered wealth and felt himself needless, he begins to rebel, to overcome others, as the God Almighty mentioned it elsewhere in Quran: **"Indeed man becomes rebellious! When he considers himself without need!"** (Alaq: 6-7.) That is this arrogance and transgression which brings the man such traits of slanderer and backbiter!

(Almizan V. 20, P. 615.)

Signs of Hypocritical Immorality and Actions

« أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالذِّينِ،
فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ، وَ لَا يُحِضْ عَلَى طَعَامِ الْمِسْكِينِ،
فَوَيْلٌ لِلْمُصَلِّينَ، الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ،
الَّذِينَ هُمْ يُرَاءُونَ، وَ يَمْتَنِعُونَ الْمَاعُونَ! »
(ماعون: ١-٧)

"O, My Messenger! Have you noticed him who practically denies the Day of Judgement? This is the one who repulses the orphan with harshness; And does not enjoin the others to feed the needy; So woe to those performers of prayers, Who are neglectful about establishing Prayers regularly and on the time appointed; And those who do things to show off; And they refuse to pay alms and even to supply small things that their neighbors need!"

(Holy Quran; Maun: 1-7.)

This Surah is a threat to those who have introduced themselves as Muslims but are morally hypocritical, such as praying heedless, practicing hypocrisy in their actions, and refuse to help the needy, which none of these is compatible with the faith to the Day of Judgment!

The address in this Holy Verse is to the Holy Messenger of God, because he is a listener, not only he is a Prophet, so the address will be for all the listeners of the world.

The Day of Judgment here is in fact the punishment of the Day of Judgment, so whoever denies the Day of Judgment he denies the retribution of the Resurrection.

He is the one who forcibly expels the orphan from his home, and persecutes him, and he is not afraid of the consequences of his ugly deed, and if he did not deny the Day of Judgment, he never dared to do so, and if he feared the consequences of his action, he was afraid, and if he was afraid, he would have mercy on the orphans.

"And does not enjoin the others to feed the needy!" This Verse means that he does not encourage people to feed the poor.

The Verse: **"So woe to those performers of prayers, who are neglectful about establishing Prayers regularly and on the time appointed!"** means that those who are neglectful of their prayers, they

in fact have no attention to the importance of the prayer, they never care whether their prayer is neglected altogether, or part of its appointed time is neglected, or he lost the prayer's time of virtue, it is not important for him that he prays an invalid prayer without knowing its principles, conditions, rules and issues.

In the Holy Verse, the denier of the Day of Judgment is applied to such worshipers, and implies that such worshipers are not without hypocrisy, because the denial of the Day of Judgment is not only to deny it altogether, but also to those who pretend to believe, and he prays the Muslim prayers, but he prays in such a way that he practically shows that he has no fear of the Day of Judgment, and he has denied the Day of Judgment.

The Phrase: **"And those who do things to show off, "** refers to the ones who pretend performing worship in the eyes of the people (or perform it in a better and more intensive manner,) those are such hunters who speak the language of hunting, so that the prey may be caught in their trap. They show themselves among Muslims, more Muslim than them, and it is clear that if they go among the people of another nation, they will take the image of those people.

"And they refuse to pay alms...!" The word "Alms" or donation means any action and anything that is given to a needy person, and meets a need of his living needs, such as loans, gifts, borrowings, and the like.

(Almizan V. 20, P. 633.)

Chapter Six

ENJOINING GOOD

(QURANIC CODE OF CONDUCT)

Manner of Speech

« وَ قُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ !...! »
(اسرى: ٥٣-٥٤)

**"Tell My worshippers that they should speak only
with the best and thoughtful words
since Satan provokes dissensions among them
by taking advantage of bitter words;
verily, Satan is a proved enemy to mankind!"**

(Holy Quran; Isra: 53-54.)

The Phrase: **"With the best and thoughtful words,"** are words that are better in terms of being polite and free from violence, insults, and other corrupt practices.

This Verse and the two Verses after it have the same context, and in short, the content of those two commandments is to speak well, and to observe politeness in speech, and to avoid the temptations of Satan; and to know that all affairs are by the will of God, not in the hands of the Messenger of God, so that he may take away the duty from his followers and give them the ability to prosper so that they may say whatever they want, and to deprive others of everything, and to say whatever they want about others, no, it is not that God to grant someone such improper

authority, even though he is one of the Prophets, to give favor to the incompetent people unnecessarily and condemn the worthy ones. **Yes, in God's Presence, high morals, good manners, and perfect politeness are the criteria for human superiority;** even if among the Prophets, God has given some superiority over others, it has not been in vain, but it was because of such good behaviors, manners, and perfect politeness! For example, God has given David (AS) the superiority over others, and has granted him The Psalms, in which He taught him the best etiquette and the purest praise of the God Almighty.

From these, it is clear that before the emigration of the Messenger of God, some Muslims faced the polytheists and in their conversations with them, they said great things and may have said that you are the people of fire and we, the believers, are blessed by the Messenger of Allah and are from the people of the Paradise. Such wrong manners caused the polytheists against the Muslims to increase their enmity and the distances, and to give the disbelievers a new excuse to light the fire of sedition and persecute the believers and the Messenger of God, and increased their enmity with the Truth.

Therefore, the God Almighty Commands His Holy Prophet to command the people to use the best and thoughtful words in their speech. In fact, incidentally, it was the appropriate position for such an order, because it was in the previous Verses that the polytheists were rude to the Holy Messenger of God and named him a magical man. They also mocked the Holy Quran and its teachings about the Origin and the Resurrection.

Therefore, the Phrase: **"Tell My worshippers that they should speak only with the best and thoughtful words,"** commands the Messenger of God to be sweet-tongued and good speech. This Verse has the same sense of expression as the holy Verse: **"And argue with them with that which is better...!"** (Nahl: 125.)

The next Verse: **"Your Lord knows better than you, He will have**

Mercy on you or will punish you as He Wills. We have not sent you to watch over them. Your Lord knows best about those in the heavens and the earth!" (Isra: 54,) indicates that the God Almighty wishes that the believers avoid the harsh speech with each other, avoid to judge about the felicity and misery of each other, which God better Knows it, and not to say, for example, someone who has followed the Messenger of God is prosperous and the other who did not, is miserable, one goes to the Paradise and other one to the hell, because:

**(No one knows in this deep sea,
Gravel sands are favored or agates?)**

Yes, those who believe in God should entrust such matters to God, because your Lord knows you best, and He will judge between you according to what you deserve from His Mercy or Punishment. If He Wills, He will have Mercy on you (and, of course, He will not have Mercy on you except on the condition of Faith and Righteous deeds, because this condition is repeated in His Word, repeatedly,) and if He Wills, He will punish you, and He will not do it except with disbelief and immorality, and He did not make you O, Messenger, a guardian for them, nor did He entrust their affairs to you, so that you may have full authority over whomever you wish and deprive whomever you wish.

From this, it can be understood that the doubt in the Phrase: **"He will have Mercy on you or will punish you,"** will be based on different providences, and the different providences will also be based on Faith, Disbelief, and Righteous or Unrighteous Deeds.

It will also clear that the Phrase: **"We have not sent you to watch over them,"** is the rejection of the believers delusion to abandon doing righteous deeds for their salvation trusting only in their following the Messenger of God, and consider accepting the religion the only factor in building their destiny, just as the Jews and Christians who are happy only with their religion.

(Almizan V. 13, P. 162.)

Order to:

Salute and Greet

And its Public and Divine Decree

« وَ إِذَا حُيِّئْتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا
إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا! »
(نساء: ٨٦)

**“When you are greeted with a nice Greeting,
greet in return, with a better one
or return it [at least] with equal courtesy;
surely, Allah takes account of everything!”**

(Holy Quran; Nessa: 86.)

This Verse is about greeting and replying to the greeting of others, and how the Muslims should Salute others, and to reply others by the same salutation or better than it.

This is a general Rule, which includes all kinds of the Salutations and Salaams. This Verse, considering the Verses after it, refers to the Salutation that Muslims should give and receive.

(Almizan V. 5, P. 44 .)

A Discussion about the Meaning of Salaam

The nations and tribes, with all their differences in terms of civilization and savagery, do not differ in that each of them has a kind of Salutation in their own complex, which when exchanging with each other, they exchange greetings and salutations among themselves. The greeting is a remark by head, taking off the hat, or something else, which, of course, the difference between the factors is not ineffective in this difference.

But if the reader pays attention to these greetings, which are

manifested in various forms among the nations, he will see that all of them refer to a kind of humiliation, the humiliation that a subordinate represents toward his superior, an obedient against his boss, and a slave against his master. In short, the greeting discloses of a magisterial and domineering tradition which has always been common among the nations in periods of savagery and later, although it has had a special feature in every period, in every point, and in every nation, and that is why, wherever we see a greeting, it begins with an obedient and submissive and ends up with a superior and noble.

So it is clear that this custom is one of the results of idolatry, which comes from arrogance and ignorance.

As for **Islam**, as the dear reader is aware, the greatest effort of Islam was to remove the impact of idolatry, polytheism, and non-godliness, and any custom and ritual that leads to or is born of non-godliness, therefore, Islam has legislated a moderate method and tradition for Greeting against the tradition of polytheism and ignorance.

It is: **Salaam!** A salutation which is in fact a declaration of security, peace, and safety from any kind of offence, abuse, and oppression by the greeting person to the person who is greeted, the greeting person announces greetings to the recipient that you are in safety from my side, and you will not see any oppression and aggression by me against you, and the natural freedom that God has bestowed on you will not be harmed on my side.

The fact that we said the **Salaam** is a moderate method, the reason is that the first thing a cooperative society needs to be prevalent among its residents is the security of the people in their family, property, and their lives from offensive of others, not just their lives, property, and family, but everything that relates to one of these needs to have peace and security.

This is the same **Salaam**, the greeting that God Almighty placed it among the Muslims as a tradition, so that each person upon facing the

other one, before anything he says **Salaam**, that is, protecting the other party from any danger, harassment and aggression from his own part.

God has mentioned in His Holy Book: **“When you enter a house salute one another by saying **Salaam**, a greeting of blessing and purity as from Allah...!”** (Noor: 61,) **and: “O, you who believe! Do not enter the houses other than yours without asking permission; and salute the house holders; this is more appropriate for you, and you should be mindful about this advice!”** (Noor: 27,)

The God Almighty, after legislating this tradition, did the Muslims manner and style with the behavior of His Holy Prophet, that is, his Saluting to the Muslims, even though he was their master and leader, and Said: **“And when come to you those men who believe in Our Signs, say: Salaam to you! Your Lord has prescribed Mercy on Himself!”** (An’am: 54.) In addition, God ordered to salute the non-Muslims and Said: **“So disregard them, and say “Salaam!” Soon they will know!”** (Zukhruf: 79.)

Of course, Greeting by the word Salaam was common among the Arabs of ignorance, as it appears from history, poetry, and other works of ignorance. It is said in the book "Language of Arab," that Arabs of Ignorance had different forms of greetings, sometimes in facing together they would say: Enjoy Morning! Sometimes they said: I curse you! Other times they said: Peace be upon you (Salaam to You!) This third word was a sign of peace, and in fact they would say to the other side: There is no war between me and you or your tribe. In Islam the greeting was restricted in **"Salaam,"** and the people were instructed by Islam to reveal Salam!

On the other hand, the God Almighty repeatedly mentions the word **"Salaam,"** in the stories of Abraham (AS.) This partly gives testimony to the fact that this word, which was used among the ignorant Arabs, was itself a remnant of Abraham's Monotheistic Religion, such as

the rituals of "Hajj" and the like, which were customary among the Arabs before Islam. We see in the Phrase: "[Ibrahim] said: **Salaam be on you, I will invoke to my Lord to forgive you; verily, He is Gracious to me!**" (Maryam: 47,) that the God Almighty refers to the conversation between Abraham (AS) and his father that he said: Salaam be on you, I will invoke to my Lord to forgive you! In other Verse God States: "**Our Messengers came to Abraham with glad news. They said: Salaam! He replied: Salaam...!**" (Hud: 69.) This story has been mentioned in several places in the Holy Quran. As it is understood from the Verses of the Holy Quran, the God Almighty has established the word **Salaam** as His own Greeting! Pay attention to the following Verses:

"Salaam to Nuh, among the people of the universe!"

"Salaam to Ibrahim!"

"Salaam to Mussa and Harun!"

"Salaam to Eliass and those who followed him!"

"Salaam to all the Messengers of Allah!"

(Saffat: 79. 109. 120. 130. And 181.)

The God Almighty has clearly mentioned that the greeting of the Angels is: **Salaam:**

"They will be received by the angels of mercy with the greeting: Salaam to you. Enter Paradise as a reward for your good deeds!"

(Nahl: 32.)

Again God mentioned that in Paradise the greeting of the residents of the Paradise is: **Salaam:**

"Their greetings will be Salaam!" (Yunus: 10.)

"They will not hear any vulgar or sinful talks! But their watchword is only: "Salaam!", "Salaam!"

(Almizan V. 5, P. 47.)

Traditions

On Exchanging "Salaam"

In Book Kafi, narrated from Sekuni that: The Holy Messenger of God said: Saying Salaam is recommended but not obligatory, replying to Salaam is obligatory!

In the same book, narrated through Jarrah-Madani, from Imam Sadigh (AS) that he said: The younger should salute the older, the passer-by to one who stands, and the small group to the big group!

In Book Tahzib, narrated from Muhammad-ibn-Muslim that he said: I was honored to be present in the presence of Imam Baqir (AS), I saw that he was in prayer, I offered: Salaam to you! He replied: Salaam to you! I added: How are you? Imam did not say anything, as soon as he finished the prayer, I asked: Is it possible to answer in the prayer? He said: Yes, only as much as the same Salaam they greeted you!

In the same book, he narrated from Mansour-Ibn-Hazem from Imam Sadiq (AS) that he said: When someone salutes you while you are praying, answer him with a slow Salaam and only like his greeting.

In the book Faqih, narrated from Mas'adah-ibn-Sadaqah from Imam Baqir (AS) from his father (AS), who said: Do not say Salaam to the Jews, the Christians, and the Magi, to the idolaters, to those who sit at the wine table, to the one who is playing chess and backgammon, to the catamite, to the poet who gives improper relations to chaste women, and also do not salute the worshiper while praying because he cannot reply your Salaam. In fact, saying Salaam is recommended, not obligatory, for you, but it is obligatory for the listener to reply!

Also, do not greet the usurer, as well as the one who is urinating, and the one who is in bathroom, and the one who commits immorality, and express it openly.

Analysis of Traditions:

The word "**Salaam**" is a greeting signifying the expansion of peace, safety, and security between two persons who visit together. Of course, the peace and security which are equal to both sides, not like the old ignorance and new, to be a sign of humiliation of obedient to the superior!

If in the narrations it is said that the younger ones salute the elders, or a few people to salute the more, or one person to more persons, there is no contradiction with the said equality, because they wanted the rights to be observed better by this order, and to make the people to understand that even in greeting they should respect the rights.

In fact, Islam never wills to give an order to its nation that requires to abolish rights and discredit virtues and benefits, but it commands those who do not have virtue to observe the virtue of those who possess it, to give the right of every one who owns a right. In the meantime, Islam does not allow the owner of virtue to lay arrogance out for his virtue, for example, because one's being a father or a mother, a scholar, a teacher, or an older to expose arrogance to his children, disciples, followers, and youngers, and to imagine himself a creditor for their respect, and oppresses the people without any reason, and with this behavior, he upsets the balance in the environment of the complex.

Regarding the fact that Imam forbade greeting some people, this prohibition is a branch of the prohibition that has forbidden those people from friendship, including:

"Believers, do not consider the Jews and Christians as your intimate friends!" (Maeda: 51.)

"Believers, do not choose My enemies and your own enemies for friends!" (Mumtahina: 1.)

"Do not be inclined towards the unjust ones...!" (Hud: 113,) and other Verses.

Yes, it may be expedient for a man to approach the oppressors in order to propagate the Religion of God, so that if he does not deal with them, they will not allow the propagation of Religion among the people, or in order to convey the word of Truth to them. This closeness cannot be achieved except by greeting them, so that they become completely acquainted with us and their hearts are mixed with our hearts, so that sometimes such an expediency is requires, as the Messenger of God had also been commissioned to use the same procedure, where God Says:

“So disregard them, and say: Salaam!”

(Zukhruf: 89.)

And where ordered the believers:

**“...And when addressed by the ignorant ones,
their only response is: "Salaam!"**

(Furqan: 63.)

(Narrations are continued :)

It is narrated in the interpretation of "Safi," from the Holy Messenger of God that a man greeted him and said:

"Salaam to you!"

The Messenger of God said in response:

"Salaam to you! May God have Mercy on you! "

Another man came and greeted:

"Salaam to you! May God have Mercy on you!"

The Messenger of God said in response:

"Salaam to you! May God have Mercy on you, and Blessings be upon you!"

Another man arrived and said:

"Salaam to you! May God have Mercy on you, and Blessings be upon you!"

The Messenger of God said in response:

"And same to you!"

The man asked why did you respond me in short, and didn't

consider the Command in the Verse: "When you are greeted with a salute, greet with a better one than it...?"

The Messenger of God said in response:

"You did not leave anything for me to add, and for this reason I returned the same of your Salaam to you!"

It is narrated in Book "Kafi" from Imam Baqir (AS) and he from the Commander of the Faithful, Imam Ali (AS) that one day he passed by a crowd and said them "Salaam!"

They replied:

"Salaam to you! May God have Mercy on you, and His Blessings, Forgive, and Consent be upon you!"

Imam Ali (AS) told them:

"Do not be ahead of us, the Household of Prophet, in politeness and greeting! We will be content with greeting just as the Angels said to our father Ibrahim (AS): "May God have Mercy on you, and His Blessings to you, the Household [of Prophet!]"

Author:

In this narration, there is a reference to the fact that the tradition in saying Salaam is to say it in a complete order, and the complete Salaam for the greeter is to say: "Salaam to you! May God have Mercy on you, and His Blessings be upon you!" This tradition has been taken from the Upright Creed of Abraham (AS), and it is a confirmation for what we had said before that the greeting to Salaam is from the Upright Religion.

It has been narrated in Book "Kafi" that Imam said: One of the completeness and perfection of greeting is that the one who enters should shake hands with the one to whom he has entered, and he should hug that person if he comes from a journey.

It has been narrated in Book "Khesal" from Imam Ali (AS) that he said: When you hear that one of you sneezes in your presence, say: "May God have Mercy on you!" He also may answer: "May God forgive

you and has Mercy on you!" Add the prayer of: "May God forgive you!" For God Almighty said: **"When you are greeted with a salute, greet with a better one than it!"**

In the Book of "Manaqib" it is stated that an Imam Hassan's maid-slave brought a bunch of basil to him. Instead, Imam said to her: You are free in the way of God! Someone asked: Will you free a maid for a bunch of basil? Imam said: The God Almighty has taught us this civility that: **"When you are greeted with a salute, greet with a better one than it,"** and a better response for her offering a bunch of basil was her freedom!

Author:

The above two narrations generalize the meaning of the greeting in the holy Verse, so that it includes gifts and offerings.

(Almizan V. 5, P. 49-53 .)

Order to:

Listen and be Silent while Reciting Quran

« وَ إِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَ أَنْصِتُوا
لَعَلَّكُمْ تُرْحَمُونَ! »
(أعراف: ٢٠٤)

**"When the Quran is recited,
listen to it and be silent,
Maybe you will receive Allah's mercy!"**
(Holy Quran; A'araf: 204.)

The Verse refers to a Silence is accompanied by listening, and some have said: It means listening with silence. God Says: Listen to the Quran and be silent!

Although it has been said that this Verse is about congregational

prayer and listening to the recitation of the Imam of the congregation, but it is in the general sense.

(Almizan V. 8, P. 49-500.)

Order to:

**Mention of God,
Its continuity and times**

« وَ اذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَ خِيفَةً
وَ دُونَ الْجَهْرِ مِنَ الْقَوْلِ
بِالْغَدُوِّ وَ الْأَصَالِ!
وَ لَا تَكُن مِّنَ الْغَافِلِينَ! »
(اعراف: ٢٠٥)

**”Remember your Lord in your heart
with supplication and awe
and keep your voice low
in the morning and In the evening prayers;
and do not be of The neglectful!**

(Holy Quran; A’araf: 205.)

The Verse has divided the remembrance of God into two kinds, one in the heart and one in the tongue and slowly, then He has enjoined both kinds.

The Verse did not command the mention of God by a loud voice, but renounced it. This is not because it is not a mention, but because such a recitation contradicts the etiquette of servitude and worship.

The reason for this meaning is a narration from the Holy Messenger of God, that in one of his battles he was travelling with his companions until they reached a terrible desert, and by the way, it was a dark night. One of his companions recited and called God by a loud voice, the Messenger of God said to him: **The One, Who you are calling**

is neither far away, nor absent!

"Supplication" means flattery with a kind of humility and submission, and "awe" is a special kind of fear, a feeling of reverential respect mixed with fear or wonder, which is appropriate to the Sacred Presence of the God Almighty, therefore, in the sense of "supplication" there is a sense of desire and eagerness to be near to Him. In the sense of "awe" there is a sense of abstinence, fear, and desire to get away from Him. Then the requirement to describe remembrance of God in two descriptions of "supplication" and "awe" is that a person should have the state of that one, who loves something and because of it he gets close to it, and is afraid of it, and for fear of it he goes back and forth. The God Almighty, although is pure good, and there is no evil in Him, and If evil befalls us, it is from our own side, but God Almighty is the Most Glorious, and the Most Generous, He has the Names of Grace that invites us and everything to approach His Presence and attracts to it, and in the meantime, God has the Names of Glory which is dominant above everything, and expels and repels everything from Him, so his Worthy Mention - to include all His Finest Names - is that it should be in accordance with the requirements of all His Finest Names, whether His Names of Glory or His Names of Grace (not only according to the Names of Grace,) and it does not take place unless it the Mention to be with "supplication and awe, desire and fear!"

The Phrase: **"And do not be of the neglectful,"** emphasizes the commandment of "Mention and Remembrance," which was at the beginning of the Verse. It does not forbid negligence in itself, but forbids entering into the category of the heedless. It refers to the heedless people, whom the trait of "neglect," has been established in them.

With the above statement, it becomes clear that the desirable way of Mentioning God, which is commanded in this Verse is that man should remember his Lord on each hour by hour and minute by minute, and if he neglects, he should mention it again and does not let the negligence established in his heart.

Therefore, what we understand from this Verse is the continuation of the Remembrance of God in the heart, in the state of supplication and awe, at each hour by hour, and the Mention of God by tongue in the mornings and evenings.

**“Verily, those who are in the Presence of your Lord
do not disdain to worship Him.**

They glorify Him and prostrate to Him!”

(A'araf: 206.)

The appearance of the context of the Verse conveys that it is in the position of stating the reason for what was in the previous Verse, therefore, its meaning is: Remember your Lord, so and so, because those who are with your Lord are the same, that is, remember your Lord to be among those who are with your Lord, and do not go out from among them.

It is clear with this statement that the purpose of the Verse where said: Those who are with your Lord, they are not only Angels, but also the Phrase **"with your Lord,"** indicates that the purpose is the entire groups of nearness to the Presence of God, because it is an interpretation that conveys the presence without absence.

It is understood from the appearance of the Verse that the "Closeness to God" is obtained only through Mentioning and Remembrance of Him, and it is through Mentioning that the veils between God and His servant are removed, and if there is no remembrance at work, all beings were the same in terms of proximity to him and distance from him, and in this state there was no difference between creatures that who is closer to Him and who is farther away.

In the Phrase: **"...They do not disdain to worship Him. They glorify Him and prostrate to Him,"** three things are mentioned in which the Mention in heart can also be attributed to it as the Mention by tongue, namely, the human self can be attributed to lack of arrogance, to state of sanctifying God, to state of prostration, and the perfection of humility

toward Him, just as the Mention by language whose purpose is an external act, can be attributed by these three states, and it is not the case that the glorification is specific to the tongue and the prostration is specific to other organs of body, as the following Verses indicate it:

"...There is not a single creature but Celebrates Him!"

(Isra: 44.)

"The plants and trees prostrate before Him!"

(Rahman: 6.)

**"And to Allah prostrate regularly whatever exist
in the heavens and on the earth!"**

(Ra'ad: 15.)

(Almizan V. 8, P. 500.)

Order to:

**Respecting Orphans,
Feeding the Poor**

« فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَ نَعَّمَهُ
فَيَقُولُ رَبِّي أَكْرَمَنِ،
وَ أَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ
فَيَقُولُ رَبِّي أَهْنَنِ،
كَلَّا بَلْ لَا تُكْرِمُونَ الْيَتِيمَ،
وَ لَا تَحْضُونَ عَلَى طَعَامِ الْمَسْكِينِ،
وَ تَأْكُلُونَ التَّرَاثِ أَكْلًا لَمًّا،
وَ تَحِبُّونَ الْمَالَ حُبًّا جَمًّا...! »
(فجر: ١٥-٢٠)

**"As for man, whenever his Lord tests him and grants him honor and
blesses him, he says: My Lord has honored me!**

**But when He tests him and tightens for him his provision, he says: My
Lord has humiliated me!**

No indeed! Rather you do not honor the orphan!

And do not urge the feeding of the needy!

And you eat the inheritance rapaciously!

And you love wealth with much fondness!"

(Holy Quran; Fajr: 15-20.)

From the First two Verses, the following three points are understood:

First: From the repetition of the word "testing" which is used both in blessing and in deprivation, we understand that: Both God's granting and not granting the blessing is an examination.

Second: God's Granting the blessing is a respect and honor for man because His blessings are Grace and Mercy, (since with the blessings of this world one can obtain the best hereafter!) It is evident that this blessing is a respect from God for a while, till man himself does not use it as a means of tormenting of Hell.

Third: These two Verses together understand that man considers happiness in life to be the enjoyment of the world and having many blessings, and considers that the criterion of dignity in the Presence of God is the same as having many blessings, and on the opposite, he thinks that the criterion for lack of dignity in the Presence of God is the lack of money and wealth, while neither the first is the criterion of respect nor the second is the criterion of disrespect, but the criterion of having dignity in Presence of God Almighty, is the nearness to Him through the Faith and the righteous deed, whether one is rich or poor, so having and not having property and wealth are both a test.

God States: You do not respect the orphan, nor do you recommend or encourage one another to give alms to the poor, and the source of your behavior is the love to wealth and property.

(Almizan V. 20, P. 473.)

Order to:

Freeing Slave,

Feeding the Hungry during the Famine

« فَلَا اقْتَحَمَ الْعَقَبَةَ، وَ مَا أَدْرَاكَ مَا الْعَقَبَةُ،
فَكَ رَقَبَةً، أَوْ إِطْعَمَ فِي يَوْمٍ ذِي مَسْغَبَةٍ،
يَتِيمًا ذَا مَقْرَبَةٍ، أَوْ مَسْكِينًا ذَا مَتْرَبَةٍ،
ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُوا وَ تَوَاصَوْا بِالصَّبْرِ وَ تَوَاصَوْا بِالْمَرْحَمَةِ،
أُولَئِكَ أَصْحَابُ الْمَيْمَنَةِ !»
(بلد: ١١-١٨)

“But he did not give himself to the undertaking of the Hard Task,
what would make you know what is the undertaking of the Hard
Task?

It is the freeing of a slave,
or feeding the needy on a day of starvation!

Or an orphan among relatives,
or a needy man in desolation!

While being one of those who have faith and who enjoin one another
to patience, and enjoin one another to compassion!

They are the People of the Right Hand!”

(Holy Quran; Balad: 11-18.)

The Surah "Balad" expresses the fact that human creation is based on suffering and hardship. You will not see any task in life that is not accompanied by bitterness, suffering and fatigue. From the day that the soul of a human being was blown into his body until the day he left this world, he does not find any comfort and ease that is free from hardship. He does not find any happiness pure from misery, it is only the house of the Hereafter whose comfort is not mixed with suffering, **therefore, how much it is better to endure the weight of the Divine Duties instead of bitterness, failure and suffering. To be patient against them, to be patient in obedience of God and to give up the sins, to be diligent in spreading mercy to all the afflicted, to show compassion to those such as the orphans, the poor, the sick, and the like, who have**

suffered, so that to become of the companions of the Right Hand, otherwise his Hereafter will also be like his world, and in the Hereafter he will be one of the companions of left hand, over them is imposed a closed Fire!

"What would make you know what is the undertaking of the Hard Task?" The interpretation that "you do not know" points to the greatness of the "Hard Task," as this interpretation expresses the same meaning everywhere.

"It is the freeing of a slave, or feeding the needy on a day of starvation! Or an orphan among relatives, or a needy man in desolation!" The man in question did not step on any Hard Task, did not release a slave, did not feed on the day of famine neither an orphan of his relatives, nor any needy poor.

"While being one of those who have faith and who enjoin one another to patience, and enjoin one another to compassion!" Those who set foot in every difficult and hard task, they were among those who believed in God, exhorted one another to patience and mercy, are a people of faith and good fortune! The Faith and Righteous Deeds that they send beforehand for their Hereafter, that they consider it nothing but good fortune, bliss, beauty, and consent.

Narration:

It is narrated in the Book "Kafi" from Ja'far-ibn-Khelad that he said: It was customary for Imam Reza (AS) that he had always a dish next to him, and before he wanted to start eating, he put in it a handful of the best food that was brought to him, then he would order to be given it to the poor, and would recite this Verse: **"But he did not give himself to the undertaking of the Hard Task,"** and then he said: God Almighty knew that not all people are able to free the slave, therefore opened another way to heaven for them, and that is to feed the poor.

(Almizan V. 20, P. 484.)

Order to:

Avoid Lowering the Orphan!

Avoid Displeasing the Poor!

Reveal Divine Blessings!

« فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ!
وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ!
وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّث!
(ضحى: ٩-١١)

“So you too do not treat the orphans With harshness!

And do not repulse the beggar!

And proclaim the Grace and Favor of your Lord to the people!”

(Holy Quran; Zuha: 9-11.)

The commands and prohibitions of these few Verses, ie not to humiliate the orphan, and not to offend the poor, and to show blessings, are an order to all people, although the address is addressed to the person of the Holy Messenger of God!

These three Verses, are the conclusion of the previous Verse which counted the divine blessings towards the Holy Messenger of God, as if God has said: You have tasted the humiliation of the orphanhood, you have felt the emotion of his broken heart, then do not despise any orphan, and do not despise his property to transgress therein! You have also tasted the bitterness of misguidance and need for guidance, you have understood the emptiness of the hand and the bitterness of poverty, so do not repel any beggar who asks you to meet his need, satisfy his need if it is guidance and if it is a livelihood! You have tasted the Grace of God after poverty and empty-handedness, and you know the Value of God's Bounty, Generosity, and Mercy, so thank Him for His blessing, and mention His blessing everywhere, never hide it from the people!

(Almizan V. 20, P. 525.)

Order to:

**Serve in the Way of God
And Desire for Him**

« فَإِذَا فَرَغْتَ فَانصَب !
وَإِلَىٰ رَبِّكَ فَارْغَب !
(انشراح: ٧-٨)

**“When you are free from [your obligations] strive hard to worship
God!**

And turn eagerly to your Lord!”

(Holy Quran; Inshirah: 7-8.)

The God Almighty Commands His Holy Messenger to get ready on serving in the way of God, and to desire Him! For this purpose, God first mentions the blessings that have honored him for:

This Verse is addressed to the Messenger of God, and its content is the conclusion of the previous Verses, which spoke of imposing the Mission and invitation of Religion on him. God has counted the blessings favored on him, which has expanded his Breast for receiving the Divine Knowledge; and did increase his tolerance against the difficulties, took the burden away from him, and made his name famous, and finally, he considered all these to be the state of comfort appearing after hardship. So, it means: Now as it became clear to you that the state of comfort comes after any hardship that is imagined, and the control of hardship and comfort is only in the hands of God and nothing else, then whenever you finished any obligatory duty obligated to you, try to do your best and exhaust your “self” in the way of God, in worship and prayer, and show full desire in it! So that, the God Almighty Favors His Mercy on you and Grants you the comfort which always follows the hardship, and the ease which always comes after the unease!

(Almizan V. 20, P. 529.)

Chapter Seven

LUQMANI ETHICS

And

Morals

Forbidding from:

The Greatest Oppression

« وَ إِذْ قَالَ لُقْمَانُ لِابْنِهِ وَ هُوَ يَعِظُهُ،
يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ !
إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ! »
(لقمان: ١٣)

“When Luqman said to his son, as he advised him:

O my son! Do not ascribe any partners to Allah.

Polytheism is indeed a great injustice!

(Holy Quran; Luqman: 13.)

The greatness of every action is the greatness of its effect, and the greatness of sin is the greatness of one who must be obeyed, since great reproach is for a great sin, therefore, the greatest disobedience to God is to assume partner for Him!

The greatness of the oppression of polytheism is so great that it cannot be compared to any other sin.

It is narrated in Book "Kafi," from Abdullah-Ibn-Sinan that he said: I heard Imam Sadiq (AS) said: One of the great sins is disobedient

of the parents, and the other is despair of God's Mercy, and safety from God's wiles and schemes. It is narrated that the greatest sin is to assume partner to God!

It is narrated in the book "Faqih," about the various laws and rights from Imam Zayn al-Abidin (AS), that he said: The greatest right of God on you is to worship Him, and do not associate anything with Him! If you do this sincerely, God will make a right obligatory on Him to guard and suffice all affairs of your life in the world, and in the Hereafter!

(Almizan V. 16, P. 322.)

Ordering to: The Greatest Appreciation

« وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ
حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصْلُهَا فِي عَامَيْنِ،
أَنْ اشْكُرْ لِي وَ لِرَبِّكَ! إِلَيَّ الْمَصِيرُ...! »
(لقمان: ١٤-١٥)

"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!"
"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!
(Holy Quran; Luqman: 14-15.)

This Verse is a parenthetical sentence that is in the middle of Loqman's words and is not one of his words, and if it is located here, it is

to indicate the necessity of thanking parents, like thanking God, in fact, thanking parents is thanking God. Since it leads to the order and Command of God Almighty, then thanking the parents is worshipping God and thanking Him.

In the book of "Faqih," among the rights and laws that he narrated from Imam Zayn al-Abidin (AS) that he said: ... The right of the mother on the child is what man should know is: She carried you in her belly in the way that nobody can carry one in such a way. She carried you in her belly and gave you something from the fruit of her heart, which no one gives to anyone. She protected you with all her body organs. She was not afraid of being hungry and thirsty, but fearing all of you and your hunger and thirst. She was not afraid of being naked, all she feared was your nakedness. She had no fear of heat, but she tried to cast a shadow over you. She gave up a good night's sleep because of you, and protected you from heat and cold, all these efforts are for you to be hers, and you never can thank her, except with God's help and Success.

But your father's right, what you must know is that he is your root, because he was not, you would not be there, so whenever you see something that you like, know that its essence is your father's blessing, so praise God, and thank your father, so much as it equals this blessing, and there is no power except through God!

(Almizan V. 16, P. 322.)

Most Accurate Calculation

« يَا بُنَيَّ !
 إِنَّهَا إِنْ تَكَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ
 يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ! »
 (لقمان: ١٦)

“O my son! Even if your deed is in 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 present it.
Indeed Allah is all-attentive, all-aware!"
 (Holy Quran; Luqman: 16.)

This word of Loqman is related to the Resurrection and the reckoning of deeds, and it means that: O my son! If the kind of action that you have done, whether good or evil, equal to a mustard seed in smallness, and the same tiny action is hidden beneath a rocky mount, or in any place in the heavens and the earth, the God Almighty will present it for reckoning, that may recompense according to it, for God is Subtle, and nothing is hidden from His knowledge at the top of the heavens and the hollow of the earth and the depths of the sea, His Knowledge encompasses all that is hidden. He is an All-Knowing God, Who is aware of the depth of all creatures.

It is narrated in book "Kafi," through Abi Basir from Imam Baqir (AS) that he said: Avoid small sins, which also have a reckoner, you may think that you commit sin and then ask God for forgiveness, but God Almighty Says: **"Indeed it is We Who ... write what they have sent ahead and their effects which they left behind, and We have figured everything in a manifest Imam!"** (Yassin: 12,) and God also Said: **"Even if your deed is in 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 present it. Indeed Allah is all-attentive, all-aware!"**

(Almizan V. 16, P. 324.)

Most Favored Deeds,
And Most Desirable Morals

« يَا بُنَيَّ !
 أَقِمِ الصَّلَاةَ وَ أْمُرْ بِالْمَعْرُوفِ وَ ائْتَهُ عَنِ الْمُنْكَرِ !
 وَ اصْبِرْ عَلَى مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ! »
 (لقمان: ١٧)

"O my son, hold the prayer assembly

**and advocate righteousness and forbid evil,
and bear with patience whatever befalls you.**

These are the most honorable traits!"

(Holy Quran; Luqman: 17.)

This Verse talks about good practice and morality. Among the deeds is prayer, which is the pillar of religion, followed by enjoining what is good and forbidding what is evil.

One of the good morals is patience in facing the calamities that befall a person:

**"But if a person shows patience and forgives, that is indeed a
sign of possessing a strong will and resolution!"**

(Shura: 43.)

**"And if you be patient and be pious then verily, that is a matter
of great resolution [in Allah's Way!]"**

(Ale-Imran: 186.)

Determination is the decision of the heart to go through and decide on something, and if patience, which is the restraint of the self from doing something, is counted as Determination, it is because the decision of the heart as long as it is not weakened, and the tie of the heart is not untied, and man is steadfast in what he has decided to do, actually he has sustained his Determination. So he who is patient in something must be serious in his heart promise and protection of it, and never wish to give it up. In fact, this is the very strength and courage of the heart and the self.

It is narrated in book "Kafi," from Mu'awiyah-ibn-Wahb that he said: I asked Imam Sadiq (AS) that what is the best thing with which the servants of God seek nearness to their Lord, and what is the most beloved thing in the sight of God? He said: Next to knowledge, I do not know anything better than this prayer...!

(Almizan V. 16, P. 325.)

The Most Indecent Behavior

« وَ لَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَ لَا تَمْشِ فِي الْأَرْضِ مَرَحًا !
 إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ! »
 (لقمان: ١٨)

**“Do not scornfully turn your face away from people.
 Do not walk around puffed-up with pride;
 God does not love arrogant and boastful people!”**
 (Holy Quran; Luqman: 18.)

God Says: Do not turn away from the people by way arrogance, and do not walk on the earth like those who looks very happy, for God does not like those who are subject to arrogance. (If God has called it as an illusion of arrogance, it is because the arrogant person thinks he is great, and because he thinks it as a virtue for himself, he shows a lot of pride.)

In the book "Kafi," he has interpreted the Phrase: **“Do not scornfully turn your face away from people,”** namely, you do not turn your face away from the people at all and do not turn away from insulting the person who is talking to you! He attributed this meaning to "Ibn-Abbas and Imam Sadiq (AS).

(Almizan V. 16, P. 326.)

Walking Modestly, Talking Pleasantly

« وَ اقْصِدْ فِي مَشْيِكَ !
 وَ اغْضُضْ مِنْ صَوْتِكَ !
 إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ! »
 (لقمان: ١٩)

**"Be moderate in your walking and your talking.
 The most unpleasant sound is the braying of donkeys!"**

(Holy Quran; Luqman: 19.)

The meaning of the Verse is to be moderate in your walk, and be gentle in your voice, which the most unpleasant voice is the voice of a donkey, which is very loud.

(Almizan V. 16, P. 327.)

Obligations and Ethics Legislated in Mecca

Avoiding Great Sins And Indecencies

« وَ الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْاِثْمِ وَ الْفَوَحِشِ...! »
(شورى: ٣٧)

“(The believers who put their trust in their Lord are :)

Those who avoid to commit Grave Sins...!”

(Holy Quran; Shura: 37.)

Considering that this Surah was revealed in Mecca, the Phrase in question is a brief reference to the rulings that will be legislated after this regarding the prohibition of major sins and indecencies.

"The Major Sins" are the sins that the effects of which are great. Among the sins the God Almighty has named the "wine drinking" and "gambling" as two Great Sins, and has Said: **"Say: In both of them is a grave sin...!"** (Baqara: 218.) The "Indecencies," means the obscene and shameless sins, which the God Almighty has considered "adultery" and "sodomy" as two examples of them and has Stated: **"And do not approach (even the thought of) committing adultery, it is an indecent**

and shameful act which leads to an evil way!" (Isra: 32,) and about the "sodomy" God Says: "Do you commit an abomination deed while you see the evil consequences of it?" (Naml: 54.)

(Almizan V. 18, P. 91.)

Forgiving when Angry

« و اذا ما غضبوا هم يغفرون»
(شورى: ٣٧)

“And when they are made angry they forgive!”

(Holy Quran; Shura: 37.)

This Phrase refers to the Virtue of Forgiveness while man is made furious and angry. This trait is one of the most obvious attributes of believers.

(Almizan V. 18, P. 92.)

Performing Divine Duties And Establishing Prayers

« و الذين استجابوا لربهم و اقاموا الصلوة...»
(شورى: ٣٨)

“Those who answer their Lord, and maintain the prayer...!”

(Holy Quran; Shura: 38.)

The meaning of the above Phrase where God mentioned the believers respond to their Lord, according to the context of the Verse, is that they do the righteous deeds that God has asked them to perform, and if among all the divine duties the God Almighty has mentioned the name of prayer and Said that they establish the Prayer, is because of the importance and honor that the prayer has.

In addition, it appears from the appearance of words that these Verses have been revealed in Mecca, where other obligations such as zakat, khums, fasting and jihad have not yet been obligatory.

In the Phrase under discussion, the same explanation that we had in the Phrase: **"Those who avoid to commit Grave Sins...!"**(Shura: 37,) is still valid, and this Phrase is also a brief reference to the fact that soon there will be instructions about righteous deeds.

(Almizan V. 18, P. 92.)

Consulting on Affairs

« وَ أَمْرُهُمْ شُورَى بَيْنَهُمْ ...! »
(شورى: ٣٨)

"And their affairs are by counsel among themselves...!"

(Holy Quran; Shura: 38.)

Believers are those who do whatever they seek advice and consult among them. In this Phrase there is a reference to the fact that the believers are grown-ups, and they do what they really should do, and they are careful in obtaining the correct opinion, and for this purpose, they refer to the people of intellect.

(Almizan V. 18, P. 92.)

Donating

For the Sake of God's Consent

« وَ مِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ! »
(شورا: ٣٨)

"And they spend out of what We have provided them with!"

(Holy Quran; Shura: 38.)

This Phrase refers to the fact that the believers spend their wealth in the way of God!

(Almizan V. 18, P. 92.)

Mass Resistance Against Oppression

« وَ الَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ! »
(شورى: ٣٩)

**“(The believers are those who,) when visited by aggression,
come to each other's aid!”**

(Holy Quran; Shura: 39.)

Believers are those who, when they see one of them suffers from oppression ask for help from others, and because they all agree on the truth and because they all are as one person, if one of them is oppressed, it is as if all of them are oppressed, therefore all of them come together and resist against that oppression using their power to help that oppressed believer, likewise all of them are as one person and have one goal!

The meaning of the holy Verse is that they resist to eliminate oppression.

So this Verse does not contradict the previous Phrase which said that "and when they are angry, they forgive," so that the resistance against oppression and the prevention of it from infiltrating the society is obligatory by nature on anyone who has power over it, as God Said: **"If they ask you for help in a religious cause, you must help them against their enemies...!"** (Anfal: 72.)

“And a recompense for any harm is an equal harm...!”

(Holy Quran; Shura: 40.)

This Verse expresses the ruling of the oppressed who seeks help. Such a person can behave against the oppressor in the same way as he did, since such retaliation and revenge is not oppression.

**“But if one forgives and makes reconciliation,
his reward will be with Allah,
since Allah does not like The oppressors!”**

This is a beautiful promise to those who forgive and reform instead of revenge. Apparently the purpose of reform is that the oppressed one corrects between himself and his Lord.

(Almizan V. 18, P. 93.)

Chapter Eight

HUMAN GREED

And

TEACHINGS OF QURAN

IN ITS APPLICATION

The God-Granted Quality, And its Proper Use

« إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا،
إِذَا مَسَّهُ الشَّرُّ جَزُوعًا، وَ إِذَا مَسَّهُ الْخَيْرُ مَنُوعًا،
إِلَّا الْمُصَلِّينَ، الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ !»
(معارج: ١٩-٢٣)

“Human beings are created greedy:
When they are afflicted, they complain,
but when they are fortunate, they become niggardly,
except the prayerful,
those who are steadfast and constant in their prayers!”

(Holy Quran; Ma'arij: 19-23.)

The attribute of greed, which its necessity is the dissatisfaction and miserliness, was created as a blessing and virtue for human being, but it is man himself who takes it out of virtue and turns it into a vice, makes it out of being a blessing and reverse it to deprivation. The condemnation in the Verse refers also to the diverted-greed, not God-given greed, or in other words, the human greed, not the greed that the God Almighty has posited in human nature, and the exception of the believers are not to the

reason that this attribute does not exist in them, but their exception is because the believers left their greed to remain at the same original perfection and virtue, and did not turn it into vices and calamities.

(Almizan V. 20, P. 16.)

Persistence in Prayer, Its Corrective Effect on Human Greed

« الا المصلين،
الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ! »
(معارج: ٢٢-٢٣)

**“Except the Prayers!
Those who perform their Prayers regularly!”**

(Holy Quran; Ma’arij: 22-23.)

“Except the Prayers,” is an exception of the greedy man! If the God Almighty mentioned the "Prayer" out of all the privileges of the believers referred to in the following Verses, it was because He indicated the honor of prayer, and understood us that prayer is the best of deeds.

In addition, prayer has a clear effect in repelling the vices of the condemned greed, because in the Verse, **"Prayer keeps man away from indecency and evil!"** (Ankabut: 45,) God considers prayer as a deterrent against any indecency and evil.

"Those who perform their Prayers regularly," means that not they have prayed constantly, but God’s praising them for praying constantly is an indication that the effect of every action is completed by perseverance in it.

(Almizan V. 20, P. 21.)

Known Right for the Needy and Deprived, Its Corrective Effect on Human Greed

« وَ الَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ،
لِّلسَّائِلِ وَالْمَحْرُومِ! »
(معارج: ٢٤-٢٥)

**“They are those
who assign a certain share of their property!
for the beggar and the deprived!”**

(Holy Quran; Ma’arij: 24-25.)

It is stated in a Hadith of Imam Sadiq (AS) that the "Known Right" is not “Zakat,” but a known amount that is donated to the needy.

The beggar (seeker) means a needy who has chastity to beg or ask for money. The context of the Verse confirms this hadith, because zakat has certain cases, and it is not limited to the beggar(seeker,) and the deprived, whose cases are stated as follows in Quran: **"Charities are only for the poor and the needy, and those employed to collect them, and those whose hearts are to be reconciled, and for [the freedom of] the slaves and the debtors, and in the way of Allah, and for the traveler, this is an ordinance from Allah!"** (Taubah: 60.) The appearance of the Verse in question shows the monopoly of the cases of the "Known Right" only in both the beggar (seeker) and the deprived.

(Almizan V. 20, P. 21.)

Affirming the Day of Judgment, Its Corrective Effect on Human Greed

« وَ الَّذِينَ يُصِدِّقُونَ بِيَوْمِ الدِّينِ! »
(معارج: ٢٤)

“And who affirm the Day of Retribution!”

(Holy Quran; Ma’arij: 26.)

What comes from the context of counting the righteous deeds is that what is meant by acknowledging the Day of Judgment is that those who pray, in addition to acknowledging the Day of Judgment by heart, they acknowledge it practically too, in the sense that, their life manner is the manner of one who believes that whatever he does, he will soon be questioned about it, and he will be rewarded or punished according to it, whether it is good or evil, if it is good, he will be rewarded for it, and if it is evil, he will be punished for it.

The interpretation of the Phrase "**who affirm**" indicates that their acknowledgment is continuous, so they are constantly careful not to forget God in whatever action they want to do, if God wanted such action to do, they do it, and if He does not want to do, they leave it.

(Almizan V. 20, P. 22.)

Fear of God’s Retribution Its Corrective Effect on Human Greed

« وَ الَّذِينَ هُمْ مِنْ عَذَابِ رَبِّهِمْ مُشْفِقُونَ!
إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ!
(معارج: ٢٧-٢٨)

“And those who are apprehensive of the punishment of their Lord!

There is indeed no security from the punishment of their Lord!”

(Holy Quran; Ma’arij: 27-28.)

What we have said about the acknowledgment on the Day of Judgment, it also applies here, so they have both an inner fear, and their action is an action that conveys this fear.

The requirement of their fear from the punishment of God, in addition to their persistence in righteous deeds and their struggle in the

way of God, is that they do not trust in their righteous deeds, and they are not safe from God's punishment, because safety from punishment does not accord with fear. The cause of fear from punishment is that it is the retribution for opposition, so there is nothing that can save a person from punishment except inner obedience.

On the other hand, there is no confidence in the self and inner of man, because our strength does not reach the desire of our self, except for the amount of power that God Almighty has given us, God, Who owns everything, and nothing owns Him, as He Said: **"Say O, Messenger! Who then has the least power against Allah!"** (Maeda: 17.)

In addition, the God Almighty, although He has promised to save the obedient, and although He has said: God does not break His Promise! But the fact is that the promise does not restrict the application of His power, so it is right that He does not break His Promise, but at the same time He has Power over everything that He Wills, and His Providence is penetrating, as a result, no one can be secured from Him in no way, in the sense that He is not incapable of breaking His promise, and that is why we see that the God Almighty has although introduced His Angels as infallible, He has also described their fear, and although He has introduced His Prophets as infallible, meantime has Said about them: **"And fear Him, and fear no one except Allah!"** (Ahzab: 39.) At the same way that the God Almighty confirmed absolutely at the end of the Verses that: **"Such believers shall be honored in The Gardens of Paradise!"** (Maarij: 35,) but in the Verse in question Says that they have fear of God's punishment.

"There is indeed no security from the punishment of their Lord!"

This Phrase explains the reason for the believers' fear of the punishment of their Lord, and makes it clear that the believers are rightful in their fear of the punishment, what we have explained its aspect.

(Almizan V. 20, P. 22.)

Controlling Lust

Its Corrective Effect on Human Greed

« وَ الَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ،
إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ،
فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ! »
(معارج: ٢٩-٣١)

**“And those who guard their private parts!
Except from their wives and slave girls,
in which case they are not to be blamed!
But whoever goes beyond this is a transgressor!”**

(Holy Quran; Ma’arij: 29-31.)

"Guarding the private parts," explains the prohibition of the illegitimate intercourse, such as adultery and sodomy, or associating with animals and the like.

"Except from their wives and slave girls, in which case they are not to be blamed!" This Phrase is an exception to guarding from illegitimate intercourses, which makes intercourse permitted in case of their wives of free women or those slave-girls whom they have possessed.

“But whoever goes beyond this is a transgressor!” When the requirement of faith was to maintain their sanctity altogether except for two groups of women, then whoever finds contact with other than these two, is considered to be transgressing the limits of God, the limits that God Almighty has set for the believers.

(Almizan V. 20, P. 23.)

Honoring Covenant and Trusts

Its Corrective Effect on Human Greed

« وَ الَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَ عَهْدِهِمْ رَاعُونَ! »
(معارج: ٣٢)

**“And those who respect people's trusts
and fulfill their covenants!”**

(Holy Quran; Ma’arij: 32.)

What comes to mind from the word "Trusts," before any meaning is the types of trusts that people entrust each other, such as property, life, and family, and the trustworthy person observes it, and tries to preserve it and does not betray it. According to some commentators, using the plural noun in "trusts" indicates its type's diversity, contrary to the covenant, which is singular because it does not have different types.

But some have said: It does not mean only wealth, life and family, but the absolute duties of belief and practice, which God has entrusted to them, as a result of which the holy Verse includes all rights, whether the right of God or the right of the people, and if one of those rights is misused it is a disloyalty to God Almighty.

Others have said: Every blessing that God Almighty has bestowed on His servant is in fact a trust in his hand, whether it is his body organs or anything else, so if one of these blessings is used in the situations other than that God has created for them and allowed to be used there, it is in fact a disloyalty to God, the Real Lord of Blessings and Trusts.

Apparently, the word "covenant" in the Verse under discussion refers to verbal and practical contracts that a person enters into with another one, to perform a certain act or to observe and respect a certain command, and not to violate that contract without permission.

Some commentators have said: The covenant does not mean only this, but all the covenants that man is obliged to make, even the faith of the servant of God in God is a covenant that he made with his Lord, and made obedience to what God obliges him to do. So if a servant does not obey one of God's Commands or prohibitions, and disobeys God in it, he has broken God's Covenant.

(Almizan V. 20, P. 23.)

Giving Correct Testimony

Its Corrective Effect on Human Greed

« وَ الَّذِينَ هُمْ بِشَهَادَاتِهِمْ قَائِمُونَ! »
(معارج: ٣٣)

“And those who are firm in their Testimonies!”

(Holy Quran; Ma'arij: 33.)

The meaning of Testimony is known and popular, upholding and being firm in Testimony means that he does not refuse to bear and perform what he has endured, firstly, when he is called for witness he should bear it, and secondly, when he is called to testify, he does not refuse to testify, and to say what he has seen without any more or less.

There are many Verses in the Quran about this.

(Almizan V. 20, P. 24.)

Observing Prayer's Perfect Traits

Its Corrective Effect on Human Greed

« وَ الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يَحَافِظُونَ،
أُولَئِكَ فِي جَنَّاتٍ مُّكْرَمُونَ! »
(معارج: ٣٤-٣٥)

“And who are steadfast in their prayer!

Such believers shall be honored in The Gardens of Paradise!”

(Holy Quran; Ma'arij: 34-35.)

The meaning of being steadfast in prayer is to observe the attributes of the perfection of the prayer, and to pray it as prescribed by Religion.

Some commentators have said: Being steadfast in prayer does not mean being consistent on it, because consistence is related to the prayer itself and the self of action, but observing steadfastly is related to its quality, so the two Verses mentioned above: **“And who are steadfast in their prayer!”** (Maarij: 34,) and the Verse: **"Those who perform their**

Prayers regularly!" (Ma'arij: 23," is not a repetition of one thing.

"Such believers shall be honored in The Gardens of Paradise!"

This Verse is a praise of the Believers whose attributes are listed the above Verses started with: **"Except the Prayers! Those who perform their Prayers regularly!"** (Ma'arij: 22-23,) and affirms that such believers shall be honored in The Gardens of Paradise!

(Almizan V. 20, P. 24.)

Traditions

About the details of the above Verses

It is narrated by Abi Al-Jarud, from Abu-Ja'far (AS) that he said: God excluded the prayers with the Phrase: **"Except the Prayers!"** and praised them for their best deeds, which is perseverance in prayer, and said: **"Those who perform their Prayers regularly!"**

Imam added: When they make the recommended prayer obligatory on themselves, they persevere in it.

Author:

Imam (AS) considered both the recommended prayers that the named believers made it obligatory on themselves through vows and the obligatory prayers altogether.

In Kafi, he narrated from Fuzail ibn-Yasar that he said: I asked Imam Abu-Ja'far (AS) about the words of God Almighty in the Verse: **"And who are steadfast in their prayer!"** He said: This Verse refers to the obligatory prayers. I asked: What about the Verse: **"Those who perform their Prayers regularly!"** He said: This Verse refers to the recommended prayers.

In Commentary Majma 'al-Bayan following the Verse: **"They are those who assign a certain share of their property for the beggar and the deprived!"**

It was narrated from Abu-Abdullah (AS) that he said: The obligatory Zakat is not the "known right," but it is the known amount of charity that you take out of your property every Friday, or it is the grace that every day every virtuous rich man considers for the needy. Then he says: It is also narrated from Imam that he said: When you have a known right in your property you use it to reconcile your relatives, to give to the one who has been deprived, and to make friends with the one who shows hostility with you.

In Book "Kafi," it is narrated through Safwan Jamal, from Imam Sadigh (AS), who said about the Phrase: "**...Known Right for the Needy and Deprived,**" that the deprived is a businessman who does not buy or sell, he wants to use his means, but no one comes to him.

"Kulaini" says in another narration from Imam Baqir and Imam Sadgh (AS) that they said: A deprived man is one whose mind is right, but he is a businessman whose sustenance is tightened by God and has deprived him of.

In Majma 'al-Bayan, under the Verse: "**And who are steadfast in their prayer,**" says: Muhammad ibn-Fuzail narrated from Abi al-Hasan (AS) who said: These are those group of our Shiites who pray the fifty rakat's prayers.

Author:

Perhaps the basis of this word is the narrations that have come from the Imams who have said: The legislation of the daily recommended prayers has been in order to complete the obligatory prayers.

(Almizan V. 20, P. 25.)

AND THE WORDS OF YOUR LORD WAS FULFILLED
HONESTLY AND JUSTLY!
NOT A SUBSTITUTE FOR HIS WORDS!
HE IS ALL-HEARING
ALL-KNOWING!

HOLY EID AL-ADHA, 1441. JULY 31, 2020.
