

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**In The Name of Allah, The Beneficent,
The Merciful**



۷۷۷۲



**GENERAL CONCEPTS OF ISLAM
IN THE QURAN**

AYATULLAH AL UZMA SEYYED ALI KHAMENEI
(Leader of the Islamic Revolution of Iran)





طرح کلی اندیشه اسلامی در قرآن

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Publisher's Note

Ayatullah al Uzma *seyyid* Ali Khamenei, the Revered Leader of the Islamic Revolution of Iran, delivered several lectures in 1974, 1353 AH which were later summarized and published. The original title selected by the learned author for the book was "*Tarh Kulli Andisha Islami Dar Qur'an*" (The General concepts of Islam in the Qur'an). What the author intended was to introduce the principles of Islam according to the Qur'an. The author *accordingly provides* a general survey of Islamic concepts by supporting his beliefs with different verses of the Qur'an.

The biography of the author has been taken from an Iranian journal «*Echo of Islami*» (Vol. 1. No. 7.

October 1981). In all Islamic texts, wherever the name of the holy Prophet of Islamic is cited, the honorific phrase *salla-llahu alayhi wa Alihi wa sallam* (May Allah's peace and benediction be upon him) or (a.s.) follow. Most of the technical terms have been explained in the 'Notes' at the end of the book.

ABOUT THE AUTHOR

Ayatullah al Uzma Seyyid Ali Khamenei was born on 15th July of 1939, of a religious family in the holy city of Mashhad. His father, Hujjatuleslam Hajj Seyyid Jawad Khamenei was one of the virtuous Ulema (religious scholars) of Mashhad, and his mother was the daughter of Hujjatuleslam Seyyid Hashim Najafabadi. Upon completion of his preliminary studies he entered the Nawwab Seminaty to bursue his theological studies under the auspices of such mentors as Ayatullah Milani and Ayatullah Hajj Sheikh Hashim Qazvini.

In 1958 he proceeded on a pilgrimage to the holy city of Najaf and in 1959 he went to Qum and became the student of Ayatullah al Uzma Burujerdi, Imam

Khomeini and Ayatullah Haeri. He was in the forefront in the Uprising of the 5th June 1963 (15th of Khurdad, 1342) against the despised Pahlavi regime alongside Imam Khomeini's message to Ayatullah Milani concerning the Ashura massacre of 1963. He then established a secret organization founded on Islamic Ideology and Shi'ism. When this organization was discovered, many of the leading Ulema were arrested and thrown into prisons but Ayatullah Khamenei and some others managed to flee. In 1965 he returned to Mashhad. He had always been threatened there by the SAVAK and security agents of the Shah. Nevertheless, he continued teaching Fiqh (Islamic Jurisprudence) and Usul (Principles) to theological students. His lessons of Nahj al-Balaghah and interpretation of the Qur'ān attracted many people, especially the youth.

Ayatullah Khamenei, throughout the revolutionary struggle, was in the vanguard of the Islamic movement. Between 1965 and 1979 he was imprisoned six times and each time he was kept in solitary confinement.

In 1976, upon release he expanded his activities making speeches all over the country while he preached Islam among the youth. In 1978, he and some other committed scholars established the scholars' Association. The next year he was exiled to Iranshahr and then to Jiroft, but even after his release he was kept under SAVAK's close watch.

Ayatullah Khamenei has written and translated several books like «*The Future of Islamic world*» which was banned by the SAVAK in 1967. «*Muslims in the Indian Liberation Movement*», «*A Critique on Western Civilization*» a translation, «*Imam Hassan's (A) Reconciliation*» a translation, «*The General Concepts of Islam in the Holy Qur'ān*», «*The Depths of Daily Prayer*» «*A Correct Understanding of Islam*», «*Imam Sadiq's (a.s) Life*», «*Lessons from Nahj ul-Balaghah*», «*Collection of Lectures on Imamate*» and «*Our Position*» which he wrote in collaboration with the Martyr Ayatullah Beheshti, Martyr Dr. Bahonar and Hojjatuleslam Hashemi Rafsanjani.

Ayatullah Khamenei at the culmination of the great Islamic Revolution, upon the recommendation of Ayatullah Mutahhari, was appointed a member of the Revolutionary Council. After the victory of the Revolution and the establishment of the Islamic Republic, he held numerous key posts such as: Representative of the Revolutionary Council in the Defence Ministry, Commander of the Guards Corps of the Islamic Revolution, Imam's Representative in the Supreme Defence Council, deputy of the people of Tehran in the Islamic Consultative Assembly (Majlis), the Leader of the Friday Congregational Prayers and the President of the Islamic Republic of Iran.

Ayatullah Khamenei was elected unanimously as the Secretary General of the Islamic Republican Party following the martyrdom of Dr. Bahonar.

During the Iraqi-imposed war, as the new President of the Islamic Republic of Iran with other members of the Supreme Defence Council, he played a Significant role in organizing the Armed Forces. With his presence on the fronts he raised the morale of our Islamic combatants. On 27th June, 1981 as a result of the explosion of a bomb planted inside a tape recorder by Munafiqeen, he lost his right hand while delivering a speech in the Abuzar Masjid in Tehran. The Great Leader of the Islamic Revolution, Imam Khomeini repeatedly asked after his welfare as he recovered in the hospital. After his recovery he stressed that his second life was a gift from Allah which had been bestowed on him to serve Islam and the Muslims.

He was elected as the president of the Islamic Republic of Iran for the second term on 20th August, 1985, with a massive vote.

Following the sad demise of the Great Leader of the Islamic Revolution and the Founder of the Islamic Republic of Iran, Imam Khomeini he was elected the Leader of the Islamic Revolution by a large majority of the votes of the Assembly of Experts on 4th June, 1989.

Preface

In the present day materialistic world, it is an urgent necessity to propound Islam as an ideology which elaborates both the basic principles and sees to man's social life as well.

Before this, Islamic studies were generally devoid of these two important characteristics. Hence, in comparing Islam with other schools of thought and ideologies of our time, these studies failed to lead researchers to any useful conclusions or crucial judgements. It means they have neither been able to reveal the integrity and uniformity of Islam as a whole; nor to define its relation to other schools of thought.

Furthermore, these studies had not considered the practical aspects of life and specially the social

environment. They have mainly been abstract rather than concrete. Hence, the result has been nothing more than theoretical knowledge. Regarding man's social life, the structure of society, social responsibilities and duties these studies fell short of proposing any clear and specific practices.

Another point is that in many cases, the Qur'ān, the decisive and incontrovertible holy book of Islam, has not been able to play an elucidative role in man's life. Instead, dubious narrations and traditions became more reliable and dominating. Thus, religious beliefs developed regardless of the Qur'ān. Because of this lack of interrelation and harmonising scrutinizing the verses of the Qur'ān has given way to superficial and perfunctory reading. Such fruitless reading was aimed at other worldly rewards. In this way the honoured Qur'ān has become a means of demagogy in the hands of common people with common worldly interests.

Bearing this reality in mind, it is necessary to consider three important characteristics in Islamic studies.

First of all, Islamic learnings, teachings and beliefs, should get rid of abstraction and generalities. Islam, like other schools of thought, should apply to practical responsibilities and social life of man. Moreover, each speculative aspect of religion should be probed to see what pattern for man's life, and what aim for this existence (including the ways to achieve such aims) it offers.

Secondly, all aspects of Islamic beliefs should be studied as a consistent whole and an integrative unit. Considering these aspects, a few points should always be kept in mind; each aspect is a part of the whole; each a constituent of the compound, each one is like a brick in a solid building, and finally all of them are in complete harmony with each other and not separate. Approaching Islam in this manner will result in a thorough understanding of the principles of Islam. Such an understanding will enable us to present a general and overall pattern of Islam as a perfect and clear ideology which is in proportion with the multidimensional life of man.

Thirdly, for the understanding of the Islamic principles, fundamental religious documents and texts should be regarded as the original sources, and not the personal comments and judgements, nor the accumulated and subjective knowledge of different sources. Thus, the outcome of such an investigation will eventually be Islamic, and more purposeful. To achieve this end, the Qur'ān is the most authentic and perfect document which can be relied on. Of course, deep meditation on the Qur'ān is necessary while reading it, as it itself has commanded us all.

What has been compiled in this treatise is a gist to show the way for achieving the above-mentioned purpose. The initial treatise was in the form of a report on Islam in a series of successive lectures. In these lectures effort was made to search for the most

important bases of Islamic beliefs through its most valid and vital dimensions, that is, through the eloquent verses of the Qur'ān. Then, through explanatory description, which is the method of scrutinizing the Qur'ān, the above-mentioned bases in these verses were specified. If necessary, in order to explain or emphasize, use was made of the accurate traditions of the Prophet of Islam (P.B.U.H) and the infallible Imams (peace be upon them. By applying this method, besides scrutinizing some verses of the Qur'ān, each time one of the principles of Islam was explained as a part of Islamic thought and ideology from a practical and committed point of view.

Finally, to enable the listeners to have in mind a summary of the presented subjects, the outcome of each lecture was transcribed on paper and given to the audience everyday. these summaries, in turn, can be a source for an independent and continuous thought. What is presented in this book is the collection of these summaries (with minor changes) whose publication is in answer to the repeated requests of many listeners.

1996

FAITH

Definition

Man's effort and struggle, which are the very essence of his existence, have a starting point and a basis, that is called **FAITH**. Faith means to accept and to believe in what man striving for and in the correctness of the way which leads him to that aim and, finally, in his very effort and struggle.

Without faith all struggle or effort is transient and fruitless. Without faith seekers become discouraged and disillusioned and, as a result, they become dispirited and inactive. Taking this reality into consideration, the holy Qur'an emphasizes "the Faith" and "the faithful" and introduces this character trait as

the supreme value which stands at the peak of all human qualities.

Now let us examine the most important Islamic values and the place of faith, which enjoys the highest rank among them, as in the following verse:

﴿لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَءَاتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى
وَالْيَتَامَى وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى
الزَّكَاةَ وَالْمُؤْفُونَ بَعْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ
أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ﴾

(البقرة: ١٧٧)

It is not righteousness that you turn your faces towards the East and the West. True righteousness is this that one should believe in Allah and the Last Day, the angels, the Book, and the prophets, to give of one's wealth out of love for Him to kinsmen, and orphans, the needy, the traveller, beggars, and to free the slave, to perform the prayer, to pay the poor-rate. And they who fulfil their covenant, when they have engaged in a covenant, and endure with fortitude, misfortune, hardship and peril. These are they who are true in their faith. These are the truly God-fearing. (2:177).

In this way, in response to the believers in the Bible, who regard Judaism or Christianity as the only way of salvation, the Qur'ān emphasises the great Islamic faith as the way to man's salvation:

﴿قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لِأَنفَرَقُوا بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ﴾. فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدْ أَهْتَدُوا...﴿

(البقرة: ۱۳۶ - ۱۳۷)

“Say: We believe in Allah, and (in) that which has been sent down on us and sent down on Ebrahim, Ismael, Ishaq and Yaqub, and the tribes, and that which was given to Musa and Isa and the prophets, from their Lord; we make no distinction between any of them, and to Him do we submit. And if they believe in the like of that you believe in, then they are truly guided... (2:135-138).

Cognizant Faith

In this regard, the following subjects are to be seen in the holy Qur'ān:

1. Having faith in the principles and foundations of the religion is one of the outstanding characteristics of the Prophet of Allah and his true followers. It is so outstanding that the Qur'ān has laid specific emphasis

on it, saying:

﴿أَمَّنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ
وَكُتُبِهِ وَرُسُلِهِ لَا تَفَرَّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ
الْمَصِيرُ﴾.

(البقرة: ٢٨٥)

The Messenger believes in what was sent down to him from his Lord, and (so do) the believers; each one believes in Allah and His angels, and in His Books and His messengers; we make no distinction between anyone of His messengers. They say, 'We hear, and obey. Our Lord, (grant us) Thy forgiveness, our Lord! unto Thee is the final retisen'.

2. Faith is founded upon understanding, intellect and knowledge; it is not blind not imitative belief. This very characteristic distinguishes faith from other wrong devotions which are often absurd, futile and devoid of purpose.

In the following verses a clear indication of this kind of understanding can be discerned:

﴿إِنْ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِأُولِي
الْأَبْصَارِ﴾ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ
السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ. رَبَّنَا إِنَّكَ
مَنْ تَدْخُلِ النَّارَ فَقَدْ أَخْرَجْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ﴾ رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي

لِلْإِيمَانِ أَنْ آمَنُوا بِرَبِّكُمْ فَآمَنَّا ﴿۱۹۳﴾.

(آل عمران: ۱۹۰ - ۱۹۳)

Surely in the creation of the heavens and the earth, and in the alteration of night and day there are signs for men possessed of minds who remember Allah, standing and sitting and on their sides, and reflect upon the creation of the heavens and the earth; 'Our Lord, Thou hast not created this in vain. Glory be to Thee. Guard us against the chastisement of the Fire. Our Lord, whomsoever Thou admittest into the Fire, Thou wilt have abased; and the evil-doers shall have no helpers. Our Lord, we have heard a caller calling us to belief, saying, "Believe you in your Lord" And so we believed" (3: 190-193).

3. Only an enlightened mind can perceive this knowledge and understanding; otherwise, faith would turn into a petrified and foolish bigotry and the way to truth and salvation would be blocked for man. This is why the Qur'ān seriously condemns the bigoted and imitative faith of pagans. Let us consider the rebuking and meaningful tone of the following verse:

﴿وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَىٰ الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا

عَلَيْهِ آبَاءُ تَا أَوْلُو كَانَ آبَاؤُهُمْ لَا يَعْلَمُونَ شَيْئاً وَلَا يَهْتَدُونَ﴾.

(المائدة: ١٠٤)

‘And when it is said to them, ‘Come now to what Allah has sent down, and to the Messenger, They say. ‘Enough for us is what we found our fathers doing.’ What! even if their fathers had knowledge of naught and were not guided?’ (5: 104).

Dynamic Faith together with Practice

Does faith mean just an abstract belief of view?
Does faith merit consideration as far as it is dynamic and decisive in shaping our life?

The Qur’ān always associates faith with practice and regards it a motivation for crossing the way to the desired destination. In many verses of the Qur’ān rewards of this and the next world are dependent upon the faith along with practice. Listen to the holy Qur’ān ponder upon what it says here:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَعَبُدُوا رَبَّكُمْ وَأَفْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ﴾ * وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيداً عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ﴾.

(الحج: ٧٧ - ٧٨)

O believers, bow down and prostrate yourselves, and worship your Lord, and do good; that you may succeed; and struggle for Allah as is His due, for He has chosen you, and has laid on you no impediment in your religion, being the creed of your father Ebrahim; He named you Muslims aforetime and in this, that the Messenger might be a witness for you, and that you may be witnesses for the mankind. So perform the prayer, and pay the poor rate, and hold you fast to Allah; He is your protector - an excellent Protector, an excellent Helper. (22: 77-78).

In the above verses the most important constituents of religious belief, namely victory success, superiority, leadership of mankind and, finally, Allah's support, are all dependent upon dynamic faith together with practice. The following verse reminds us of actions resulting from faith and specifies the role of dynamic faith in an Islamic society.

﴿إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوُوا وَنَصَرُوا أُولَئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَالَّذِينَ آمَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِنْ وَلَايَتِهِمْ مِنْ شَيْءٍ حَتَّى يُهَاجِرُوا﴾.

(الانفال: ٧٢)

“Surely those who believed and fled

(their homes) and struggled in Allah's way with their possessions and their souls, and those who gave refuge and help-those are each others guardians. And those who believe but have not migrated, you have no guardianship over them till they migrate. (8: 72).

Faith and Its Responsibilities

According to the verses quoted above true faith is inseparable from practice. Profit seekers do not consider the responsibilities of faith as an obligation. They accept these responsibilities in so far as these suit their personal interests. Otherwise, they have no care for such responsibilities whatsoever.

In the culture of the Qur'ān such people, who might carry a little faith in their hearts, stored for the days of distress, are called faithless and unbelievers. The holy Qur'ān promises salvation, prosperity, victory and superiority to the faithful who attend a to their responsibilities in faith under all conditions.'

The following verses show the clear direction of the holy Qur'ān in this regard:

﴿لَقَدْ أَنْزَلْنَا آيَاتٍ مُبَيِّنَاتٍ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ * وَيَقُولُونَ آمَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّى فَرِيقٌ مِنْهُمْ مِنْ بَعْدِ ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ * وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِنْهُمْ مُعْرِضُونَ * وَإِنْ يَكُنْ لَهُمُ الْحَقُّ تَأْتُوا إِلَيْهِ مُذْعِنِينَ * أَفِي قُلُوبِهِمْ مَرَضٌ أَمْ آرْتَابُوا أَمْ يَخَافُونَ أَنْ

يَحِيفَ اللَّهُ وَرَسُولَهُ بَلْ أَوْلَيْتَهُمْ الظَّالِمِينَ ﴿٥٢﴾ إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ
وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥٣﴾ وَمَنْ يُطِيعِ اللَّهَ
وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقْهُ فَأُولَئِكَ هُمُ الْفَائِزُونَ ﴿٥٤﴾.

(النور: ٤٦ - ٥٢)

“Certainly We have revealed clear signs and Allah guides whomsoever He pleases onto the straight path. They say, ‘We believe in Allah and the Messenger, and we obey’. And them after that a party of them turn away; and they are not believers. And then they are called to Allah and His Messenger that he may judge between them, lo a party of them turn aside, and if they are in the right, they will come to him submissively. What, is there sickness in their hearts, or are they in doubt, or do they fear that Allah and His Messenger may act unjustly towards them? Nay, but those - they are the unjust. All that the believers say, when they are called to Allah and his Messenger to judge between them, is that they say, ‘We hear, and we obey’; those - they are the prosperers. He who obeys Allah and His Messenger, and fears Allah and keeps duty (unto Him); such indeed are the achievers. (24: 46-52).

And finally, in the following two verses, the Qur'an gives the happy tidings of the establishment of the Divine rule and the ideal Islamic society over the world through those true believers whose deeds are good and tied with faith.

﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ
كَأَسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن
بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا﴾.

(النور: ٥٥)

“Allah has promised those of you who believe and do righteous deeds that He will surely make them successors in the land, even as He made those who were before them successors, and that He will surely establish their religion for them that He has approved for them and will give them in exchange, after their fear, security: ‘They shall serve Me, not associating anything with Me...’”
(24:55).

Good Tidings (1)

What does man need in order to attain ultimate success?

1. He needs to know the aim and the right road to achieve it (guidance).
2. The veils of ignorance, ambition, fancy and

every other thing which cloud man's vision and his power of thinking should be removed. Instead, the light of truth should penetrate his innermost soul.

3. In his long journey towards success he should get rid of confusion and anxiety - which are internal hindrances and are much more difficult than external ones to overcome (tranquillity and security).

4. He should regard his struggle fruitful and hope for a successful conclusion.

5. His faults and guilts should be compensable and forgivable (forgiveness and pity).

6. At all time she should have a reliable and firm hold.

When confronting the enemies, he should be able to rely on a power superior to human being's power.

8. He should be superior to the opponent's ranks,.

9. He should overcome those opposing of his aim and his true path which are obstacles to his progress.

10. Finally, he should get rid of all the difficulties, hindrances, bondages in order to accomplish his aim (success and achievement).

11. In every situation he should enjoy what has been prepared for man in this world. At last, after the exhausting span of life and finishing all the struggles, he should face a decent reward and repose in the pleasures of heaven.

Now let us consider the verses of the Qur'ān which promise all these to those of the believers whose

faith is accompanied with responsibility and good deeds.

Guidance

﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ﴾

(يونس: ٩)

“Surely those who believe, and do good their Lord will guide them by their faith...;” (10:9).

﴿يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِنْ رَبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا ﴿١٧٤﴾ فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَأَعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِنْهُ وَقَضَىٰ وَيَهْدِيهِمْ إِلَيْهِ صِرَاطًا مُسْتَقِيمًا﴾

(النساء: ١٧٤ - ١٩٥)

“O men, a manifest proof has now come to you from your Lord; We have sent down to you a clear light. As for those who believe in Allah, and hold fast to Him, He will surely admit them to His mercy and grace and will guide them to Himself on a straight path”.
(4:174-175).

﴿وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْحَسِينِينَ﴾

(العنكبوت: ٦٩)

“But those who struggle in Our cause,

*surely We shall guide them in Our ways;
and Allah is with the good-doers.”*
(29:69).

﴿اللهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا
أُولِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ
فِيهَا خَالِدُونَ﴾.

(البقرة: ٢٥٧)

*“Allah is the Guardian over the
believers; He brings them forth from the
darkness into the light. And the
unbelievers-their patrons are idols, that
bring them forth from the light into the
darkness; those are the inhabitants of
the Fire, therein dwelling forever.”*
(2:257).

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا * وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا * هُوَ
الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ...﴾.

(الاحزاب: ٤١ - ٤٣)

*“O you who believe, remember Allah
often, and glorify Him at dawn and in
the evening. It is He Who blesses you,
and His angels (bless you), to bring you
forth from the darkness into the light...”*
(33:41-43).

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ﴾.

(الحديد: ٢٨)

“O you who believe, fear Allah, and believe in His Messenger, and He will give you a two fold portion of His mercy, and He will appoint for you a light whereby you shall walk...” (57:28).

Good Tidings (2)

Tranquillity and Security:

To find relief from confusion and anxiety is one of the most important benefits of the faithful. The Qur’ān promises to provide the faithful with such a valuable spiritual state.

﴿الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ﴾
﴿الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَى لَهُمْ وَحُسْنُ مَآبٍ﴾.

(الرعد: ٢٨ - ٢٩)

“Those who believe, their hearts are set at rest by Allah’s remembrance-in Allah’s remembrance are the hearts set as for those who believe and do righteous deeds theirs is blessedness and a fair resort”. (13:28-29).

Prophet Ebrahim (P.B.U.H.) explained this truth

to the wandering pagans of his time who did not enjoy internal tranquillity and peace due to the lack of any definite and logical idology. He spoke about his inner peace and security, the origin of which was his solid faith.

﴿وَحَاجَّةُ قَوْمِهِ قَالَ أُنْحَاوْنِي فِي اللَّهِ وَقَدْ هَدَيْتَنِي وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ
إِلَّا أَنْ يَشَاءَ رَبِّي شَيْئًا وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا أَفَلَا تَتَذَكَّرُونَ. وَكَيْفَ أَخَافُ مَا
أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنْتُمْ أَشْرَكْتُمْ بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ عَلَيْكُمْ سُلْطَانًا فَأَيُّ الْفَرِيقَيْنِ
أَحَقُّ بِالْأَمْنِ إِنْ كُنْتُمْ تَعْلَمُونَ * الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ
الْأَمْنُ وَهُمْ مُهْتَدُونَ﴾.

(الانعام: ٨٠ - ٨٢)

“And his people disputed with him. He said: ‘Do you dispute with me concerning Allah and He has guided me? I fear not what you associate with Him, unless my Lord wills. My Lord embraces all things in His knowledge; will you not remember? And how should I fear what you have associated with Allah that for which He has not sent down on you any authority? Which of the two parties has better title to security, if you know? Those who believe, and have not confounded their belief with evildoing-to them belongs the true security; they are rightly guided.’ (6:80-22).

Fruitfulness

The faithful person knows that each step takes him nearer to his aim. He knows that his efforts and activities are generally fruitful and none of them will go in vain.

﴿وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ نَنْقَلِبُ عَلَى عَقِبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِلَّ إِيْمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرءُوفٌ رَحِيمٌ﴾.

(البقرة: ١٤٣)

"... And We did not appoint the direction (Qiblah) thou wast facing, except that We might know who follows the Messenger from him who turns on his heels-though it were a grave thing save for those whom Allah has guided; but Allah would never leave your faith to waste-truly, Allah is Affectionate with the people, All-compassionate".
(2:143).

﴿مَنْ يَعْمَلْ مِنْ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا كُفْرَانَ لِسَعْيِهِ وَإِنَّا لَهُ كَاتِبُونَ﴾.

(الأنبياء: ٩٤)

"And whosoever does righteous deeds being a believer, no unthankfulness shall befall his endeavours. Lo! We record (them) for him". (21:94).

MONOTHEISM

Monotheism in the Islamic World View

In the Islamic world view every phenomenon of the world depends on and is created by a superior power. This superior power is God (Allah). He enjoys all the good attributes such as knowledge, power will, life, etc.

Everything, from the smallest particles to the highest points in the galaxies and the unknown worlds are created by Him and are under His control. All the living things of the world, that is, man and other animals, are his subdued slaves, and from the point of view of slavery all of them are equal. Nothing is under such titles as children, friends, ect., free from his

servitude. He is the Creator and He provides all the creatures with the power of thinking, decision, material possibilities, and so forth.

This outlook is the very fundamental principle of Islamic plans and its effective and practical thoughts (Islamic Ideology).

The delicate melody of monotheism can be heard in several hundred verses of the Qur'ān. Let us pay attention to the following verses:

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهَا وَهُوَ الْعَلِيُّ الْعَظِيمُ﴾

(البقرة: ٢٥٥)

“Allah! there is no Allah but He, the living, the Everlasting. Slumber overcomes Him not, neither sleep. To Him belongs all that is in the heavens and the earth. Who is there that shall intercede with Him save by His leave? He knows what lies before them and what is behind them, and they comprehend nothing of His knowledge save such as He wills. His Throne comprises the heavens and the earth; the preserving of them wears Him not; He is the Most High, the Great”.
(2:255)

﴿وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ۗ لَقَدْ جِئْتُمْ شَيْئًا إِدًّا ۗ تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا ۗ أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا ۗ وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا ۗ إِنْ كُلُّ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًا ۗ لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا ۗ﴾

(مریم: ۸۸ - ۹۴)

“And they say: ‘The beneficent (Allah) has taken unto Himself a son’. You have indeed made an abominable assertion. The heavens are well high rent and the earth split asunder, and the mountains well nigh crashdown for that they have Beneficent a son; and it behoves not the Beneficent to take a son. None is there in the heavens and the earth but he comes to the Beneficent as a servant. He has indeed counted them, and He has numbered them exactly.” (19:88-94)

Monotheism in the Islamic Ideology

The Qur’ānic monotheism is not an obscure and irrational concept. It is rather a committed and a constructive belief. It is a way of thinking which has an effective role in the organisation and administration of the society. Monotheism is indeed a cornerstone - the principal one - of Islamic ideology.

The dependence of the world and man on the

Supreme Power Allah predetermines the world to have been created for a purpose. It in turn demands that man by using his powers of thinking and decision making should choose the straight path in order to achieve his aim. He should clearly identify aim and the direction which leads to it.

Considering Allah, as the only Creator of the world necessitates that the power of law giving be exclusive to His Will, and all creatures who possess common sense be subject to His rule (Exclusive Divinity). Also, the infinite knowledge of Allah demands that the competency of making rules for men, which are unavoidably based on man's needs and interests, be solely vested in Him.

The uniform servitude of all living things towards Allah warrants that none of His creatures be granted the right to govern over others (negation of idolatry). It also warrants that the leader of mankind be the one whom God himself has chosen to govern, either by appointing the infallible Imams or by defining the criteria for Islamic governors during the times of the infallible Imam's absence.

The following verses of the holy Qur'an will elucidate parts of the Islamic thought about monotheism:

﴿وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ﴾ إِذْ تَبَرَّأَ الَّذِينَ أَتَّبَعُوا مِن الَّذِينَ أَتَّبَعُوا وَرَأُوا الْعَذَابَ وَتَقَطَّعَتْ

بِهِمُ الْأَسْبَابُ ﴿۱۶۵﴾ وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَّبِعُ اللَّهُ مِمَّا تَبِعُوا مِنَّا كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْيَابَهُمْ حَسْرَاتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ ﴿۱۶۶﴾

(البقرة: ۱۶۵ - ۱۶۷)

“Yet there be men who take to themselves objects of worship apart from Allah loving them as Allah is loved; But those who believe love Allah more ardently. O, if the unjust might see, when they see the chastisement, that the power altogether belongs to Allah, and that Allah is severe in chastising, when those that were followed disown their followers and they see the chastisement, and their ties are cut asunder. And those who followed say, ‘O if only we might return again and disown them, as they have disowned us’. Even so Allah shall show them their deeds. O bitter regrets for them. Never shall they come out of the Fire. (2:165-167)

Exclusive Obedience and Worship of Allah

So far we gathered that monotheism is not merely a philosophical idea, but a basic concept on which man’s social and personal life should be founded.

Some of the general articles of the Monotheistic Covenant in the Qur'an are as follows:

According to the principle of monotheism, human beings do not have the right to worship or obey any person or anything except Allah. On this basis, all the sufferings and oppressions which have been imposed on mankind by false gods throughout history were devoid of any true justification. This general statement includes idols, gods, tyrants and finally the inclinations of the carnal soul. The following verses which are about false gods - whether human or other things - clarify the basic set of beliefs contained in monotheism.

﴿وَيَوْمَ نَحْشُرُهُمْ جَمِيعاً ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنْتُمْ وَشُرَكَائِكُمْ فَرَزَلْنَا بَيْنَهُمْ وَبَيْنَنَا شُرَكَائِهِمْ مَا كُنْتُمْ إِلَّا نَانًا تَعْبُدُونَ ﴿۲۸﴾ فَكفى بِاللّٰهِ شَهِيداً بَيْنَنَا وَبَيْنَكُمُ إِن كُنَّا عَنْ عِبَادَتِكُمْ لَغَافِلِينَ ﴿۲۹﴾ هُنَالِكَ تَبْلُو كُلُّ نَفْسٍ مَا أَسْلَفَتْ وَرُدُّوا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقُّ وَصَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿۳۰﴾ قُلْ مَنْ بَرَزَكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ مَنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْحَيِّ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ ﴿۳۱﴾﴾

(يونس: ۲۸ - ۳۱)

"And the day We shall muster them all, then We shall say to those who associate partners (with Allah): 'Get you to your place, you and your associates. Then We shall separate them widely apart and their associates will say, 'Not us you were serving. Allah is a sufficient witness between us and

you; assuredly we were heedless of your service.' There every soul shall witness its past deeds; and they shall be brought back to Allah, their Lord, the True, and there shall escape from them that they were forging. Say: 'Who provides for you out of the heaven and earth, or who possesses hearing and sight, and who brings forth the living from the dead and brings forth the dead from the living, and who regulates the affair?' They will surely say, 'Allah' then say: 'will you not guard (against evil)...' (10:28-31).

﴿قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ قُلْ اللَّهُ يَهْدِي لِلْحَقِّ أَفَسَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمْ لَا يَهْدِي إِلَّا أَنْ يُهْدَىٰ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ﴾.

(يونس: ٣٥)

“Say: ‘Is there any of your associates who guides to the truth?’ Say: Allah guides to the truth; and who is worthier to be followed - He Who guides to the truth, or he who guides not unless he is guided? What then ails you, how you judge?’ (10:35).

It is clear that to guide and being guided are human needs. Thus, the above verse is about those

men who proclaim themselves gods or consider themselves to be the partners of Allah and oblige other people to obey them as slaves. Islam negates servitude to false gods, which may be religious powers (priests) or political and economic powers (tyrants, nobles and rich men).

In a verse of the Qur'ān Islam offers the following suggestion to the people of the Book:

﴿قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ﴾.

(آل عمران: ٦٤)

“Say: ‘People of the Scripture come now to a word common between us and you, that we worship none but Allah, and that we associate not aught with Him, and do not some of us take others as Lords, apart from Allah.’ And if they turn their backs, say: ‘Bear witness that we are Muslims.’” (3:64)

However, the Qur'ān regards obedience to the elders and eminent persons as an obedience to Allah and in a few verses it introduces the executive authority of the Islamic society (the Prophet and those in authority, i.e. Ulil-'amr)⁽¹⁾.

True Spirit of Monotheism: Negation of Servitude to False Deities

Scrutinizing certain other verses of Qur'ān will further clarify the effect of monotheism and its unitary influence upon the individual life and social organizations.

According to the Qur'ān, refusing to worship false gods does not necessarily imply that one is a monotheist. In order to be regarded a monotheist, one has to deny the obedience to the opponents of God as well. This point is quite evident in the Qur'ān that those who obey false gods are called polytheists. In this way, worshipping Allah which is the meaning and the spirit of monotheism can be called exclusive obedience and servitude to Allah. Thus obedience to and the worshipping of false gods, in all forms whether individual's commands, public rules or social organization or so forth, is considered polytheism. This is why monotheism is manifested in the verses of the Qur'ān in such a protesting manner in great many verses:

﴿أَفَغَبْرَ اللَّهِ ابْتِغَىٰ حَكْمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِنْ رَبِّكَ بِالْحَقِّ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ * وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدَّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ * وَإِنْ تَطِعْ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ * إِنْ رَبِّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ * فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ * وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ

لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ وَإِنَّ كَثِيرًا لَيُضِلُّونَ بِأَهْوَائِهِمْ بِغَيْرِ عِلْمٍ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ * وَذَرُوا ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ إِنَّ الَّذِينَ يَكْسِبُونَ الْإِثْمَ سَيُجْزَوْنَ بِمَا كَانُوا يَقْتَرِفُونَ * وَلَا تَأْكُلُوا مِمَّا لَمْ يَذْكَرْ أَسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَى أَوْلِيَائِهِمْ لِيُجَادِلُوكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ﴿

(الأنعام: ١١٤ - ١٢١)

What, shall I seek other than Allah for a judge? For it is He Who revealed to you the Book well-explained; and those whom We have given the Book know it is sent down from thy Lord with the truth; so be not of the disputers. Perfect is the Word of thy Lord in truthfulness and justice; none can change His words; He is the All-hearing, the All-knowing. If you obey most of those on earth they will lead you astray from the path of Allah, they follow only surmise, merely conjecturing. Thy Lord knows very well who goes astray from His path; He knows best who erreth from His way and He knows best the rightly-guided. Eat of that over which Allah's Name has been mentioned, if you believe in His signs. How is it with you, that you do not eat of that over which Allah's Name has been mentioned, seeing that He has explained for you that He has forbidden

unto you, unless you are constrained to it? But surely, many lead astray by their caprices, without any knowledge; your Lord knows best the transgressors. Forsake the outward sin, and the inward; surely the earners of sin shall be recompensed for what they have earned. And eat not of that over which Allah's Name has not been mentioned; it is surely a transgression. The Satans inspire their friends to contend with you; if you obey them, you shall be polytheist". (6:114-121).

﴿وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ ﴿۹۰﴾ وَبُرِّزَتِ الْجَحِيمُ لِلْغَاوِينَ ﴿۹۱﴾ وَقِيلَ لَهُمْ آيِنَ مَا كُنْتُمْ تَعْبُدُونَ ﴿۹۲﴾ مِنْ دُونِ اللَّهِ هَلْ يَنْصُرُونَكُمْ أَوْ يَنْتَصِرُونَ ﴿۹۳﴾ فَكُفِّبُوا فِيهَا هُمْ وَالْغَاوُونَ ﴿۹۴﴾ وَجُنُودُ إِبْلِيسَ أُجْمَعُونَ ﴿۹۵﴾ قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ ﴿۹۶﴾ تَأْتُوا مِنْ لَدُنِّي ضَالًّا مَيِّينَ ﴿۹۷﴾ إِذْ نُسَوِّيكُمْ بِرَبِّ الْعَالَمِينَ ﴿۹۸﴾ وَمَا أَضَلَّنَا إِلَّا الْأَجْرِمُونَ ﴿۹۹﴾ فَمَا لَنَا مِنْ شَافِعِينَ ﴿۱۰۰﴾ وَلَا صَدِيقٍ حَمِيمٍ ﴿۱۰۱﴾ فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونَ مِنَ الْمُؤْمِنِينَ ﴿۱۰۲﴾ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿۱۰۳﴾﴾

(الشعراء: ٩٠ - ١٠٣)

“And Paradise shall be brought forward for the God-fearing, and Hell advanced for the erring, and it will be said unto them where were you serving apart from Allah? Do they help you or help themselves? Then they shall be pitched into it, they and the perverse and the

hosts of Iblis, all together. They shall say, as they dispute there one with another, 'By God, we were certainly in manifest error when we made you equal with the Lord of all being. It was naught but the sinners that led us astray; so now we have no intercessors, nor a loyal friend. O that we might return again, and be among the believers! 'Surely in that is a sign, yet most of them are not believers''. (26:90-103).

Monotheism and the Negation of Social Class System

Social discrimination has always been the cruelest stigma of human history. In order to justify this cruelty, sometimes they say. "Different gods have created different classes of the society and, therefore, each class has its own special privileges and rights; at other times they claim". "The One God has granted particular rights to a special group of people when creating them." On the whole, at different stages of the history of mankind this justification has appeared in different forms and, on this basis, the luxury of the upper class and deprivation of the oppressed class have been regarded a natural necessity.

The principle of monotheism not only considers all the creation as creatures of the One God, but also

denies all forms of social discrimination among human beings. A part of the monotheistic directions which appears in the holy Qur'ān is as follows:

﴿قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ﴾ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ﴾ قُلْ مَنْ رَبُّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ﴾ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَتَّقُونَ﴾ قُلْ مِنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ﴾ سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَّى تُشْحَرُونَ﴾ بَلْ أَتَيْنَاهُم بِالْحَقِّ وَإِنَّهُمْ لَكَاذِبُونَ. مَا أَخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا لَذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ﴾.

(المؤمنون: ٨٤ - ٩١)

“Say: ‘Whose is the earth, and who ever is in it, if you know? They will say: ‘Allah’s’. Say: ‘Will you not then remember?’ Say: ‘Who is the Lord of the seven heavens and the Lord of the grand Throne?’ The will say, ‘Allah’. Say: ‘Will you not then be God-fearing?’ say: In Whose hand is the dominion over all things and He protects, while against Him there is no protection, if you have knowledge?’ They will say, ‘Allah’s.’ Say: ‘How then are you decived?’ Nay. but We brought them the truth, and they are truly liars, Allah has not taken to Himself any son, nor is there any god with Him; for then each go would have taken off that he created and some of them would have

overcome others; glory be to Allah, beyond that they described, who has knowledge of the Unseen and the Visible; high exalted be He, above that they associated!” (23:84-91).

﴿يَا أَيُّهَا النَّاسُ أَعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿۲۱﴾ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّرَابِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿۲۲﴾﴾

(البقرة: ۲۱ - ۲۲)

“O men, worship your Lord Who created you, and those that were before you; haply so you will be God-fearing; who assigned to you the earth for a bedding and heavens for canopy and sent down out of heavens water, wherewith He brought fourth fruits for your provision; so set not up compeers to Allah wittingly.” (2:21-22)

﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿۱۳﴾﴾

(الحجرات: ۱۳)

“O men Lo! We have created you male and female, and appointed you nations and tribes, that you may know one another. Surely the noblest among you in the sight of Allah is the most

God-fearing of you. Allah is All-knowing, All-aware.” (49:13).

﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا﴾.

(الاسراء: ٧٠)

“We honoured the Children of Adam and carried them on land and sea, and provided them with good things, and preferred them greatly over many of those We created.” (17:70)

Psychological Effects of Monotheism

Although the principal object of monotheism is to establish a monotheistic society, that is, a society, where there is no class discrimination and the Divine rules and the commands of Allah are dominant, the psychological effects of this belief upon the believers is tremendous and worth note. On the whole it can be said that the monotheistic belief incorporates of the society and the making of the individual.

The followers of monotheism, under the influence of this belief, enjoy important benefits including infinite hope, untiring effort, protection from fear and lust, broad-mindedness, the right direction and so on.

The Qur’ān in some of its verses, when speaking about faith and the life and efforts of the true believers

clearly points out some of these characteristics. Sample verses are as follows”.

﴿الَّذِينَ اسْتَجَابُوا لَهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ عَظِيمٌ﴾ الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ﴾ فَانْقَلَبُوا بِنِعْمَةٍ مِنْ اللَّهِ وَفَضْلٍ لَمْ يَمَسْسَهُمْ سُوءٌ وَاتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ﴾ إِنَّمَا ذَلِكُمُ الشَّيْطَانُ خَوْفٌ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُوا مِنِّي إِنْ كُنْتُمْ مُؤْمِنِينَ﴾.

(آل عمران: ١٧٢ - ١٧٥)

“And those who answered Allah and the Messenger after harm had smitten them-to all those of them who did good and feared Allah, shall be a mighty wage; those to whom the people said, ‘The people have gathered against you, therefore fear them’; but it increased them in faith, and they said, ‘Allah is sufficient for us; an excellent Guardian is He.’ So they returned with blessing and bounty from Allah, untouched by any harm; they followed the pleasure of Allah; and Allah is of abounding bounty. That is Satan frightening his friends. Therefore do not fear them; but fear Me, if you are believers.” (3:172-175).

PROPHETHOOD

The Philosophy of Prophethood

What is the purpose of Divine religions and what is the philosophy of “prophethood” which conveys the Divine messages of such religions? What is the meaning of “prophethood” and what is its relation to the “prophetic mission”? What are the goals of “prophethood” and the “prophetic mission”? What is the starting point of the prophets and what is the fruit of their endeavours? These questions and the like are fundamental subjects of “prophethood”, which every true believer must be aware of. The Holy Qur’an has given short, perfect and clear answers to all these questions.

Prophethood is essential, for man's senses and instincts and even his knowledge are not enough to lead him to salvation. So he needs something superior to his intellectual power, i.e., guidance through heavenly revelation. This heavenly revelation originates from Allah Who is the Creator of man and aware of all his imperfections, needs, sufferings, and the treatment for them. This is the logic of all religions of the world and the philosophy of "prophethood".

Due to this need (heavenly guidance) the prophets are ordained to prophethood in order to bring into action programmes which can meet it.

The above-mentioned points can be clearly found in certain verses of the Qur'ān as follows:

﴿ كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴾

(البقرة: ٢١٣)

“The people were one nation; then Allah sent forth the prophets, to bear good tidings and warning, and He sent down with them the Book with the truth, that He might decide between the people touching their differences; and only those who had been given it were at variance upon it, after the clear signs had come to them, being insolent one

to another; then Allah guided those who believed to the truth, touching which they were at variance, by His leave; and Allah guides whomsoever He wills to a straight path". (2:213).

﴿يُسَبِّحُ اللَّهَ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ﴾ هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لِنِي ضَلَالٍ مُبِينٍ ﴿ وَأَخْرَجَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴾ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿

(الجمعة: ١ - ٤)

"All that is in the heavens and the earth praise Allah, the King, the All-holy, the All-mighty, the All-wise. It is He Who has raised up from among the common people a Messenger of their own, to recite His verses to them and to purify them, and to teach them the Book and Wisdom, though before that they were in manifest error, and others of them who have not yet joined them. And He is the All-mighty, the All-wise. That is the bounty of Allah He gives it to whom He wills, and Allah abounding bounty." (62:1-4).

Prophet's Calling

Prophethood is a prophetic mission (bi'thah). It is a resurrection after a period of quiet and tranquillity. Initially this resurrection affects the Prophet's spirit and then his environs.

The Prophet, endowed with extraordinary knowledge and fair background, is ready to accept the great responsibility. Of course, before being called to prophethood, this potential power is not engaged in daily efforts. The Divine inspiration revolutionizes the Prophet and moves his spirit. Then he is only ordained to prophethood.

The following verses remind one of the beginning of this resurrection in the spirit of the Prophet of Islam:

﴿وَالضُّحَىٰ * وَاللَّيْلِ إِذَا سَجَىٰ * مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ * وَالْآخِرَةَ لَكَ
مِنَ الْأُولَىٰ. وَلَسَوْفَ نُعْطِيكَ رَبُّكَ فَتَرْضَىٰ * أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ * وَوَجَدَكَ ضَالًّا
فَهَدَىٰ * وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ﴾.

(الضحى: ١ - ٨)

“By the early dawn the night when it falls! Thy Lord has neither forsaken thee nor hates thee and the Last shall be better for thee than the First. Thy Lord shall give thee, and thou shalt be satisfied. Did He not find thee an orphan, and shelter thee? Did He not find thee wandering, and guide thee?”

Did He not find thee needy, and suffice thee?" (93: 1-8).

This inner resurrection, which had considerable physical influences on the appearance of the Prophet (P.B.U.H.), begins with the following verses:

﴿اِقْرَأْ بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ * خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ * اِقْرَأْ وَرَبُّكَ
الْأَكْرَمُ * الَّذِي عَلَّمَ بِالْقَلَمِ * قَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ * كَلَّا إِنَّ الْإِنْسَانَ لَيْطَغِي * أَنْ
رَأَاهُ اسْتَغْفِي * إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ﴾

(العلق: ١ - ٨)

"Read: In the name of thy Lord who created; created man of a blood-clot, Read: And thy Lord is the Most Generous, Who taught by the Pen, taught man that he knew not. No indeed; surely man waxes insolent, for he thinks himself self-sufficient. Surely unto thy Lord is the returning. (96:1-8).

The following verses also indicate the same change in the Prophet's spirit.

﴿وَالنَّجْمِ إِذَا هَوَىٰ * مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ * وَمَا يَنْطِقُ عَنِ
الْهَوَىٰ * إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ * عَلَّمَهُ شَدِيدُ الْقُوَىٰ * ذُو مِرَّةٍ فَاسْتَوَىٰ * وَهُوَ
بِالْأَفْقِ الْأَعْلَىٰ * لَمَّ دَنَا فَتَدَلَّى * فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ * فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا
أَوْحَىٰ * مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ * أَفَتَأْرَوْنَهُ عَلَىٰ مَا يَرَىٰ﴾

(النجم: ١ - ١٢)

"By the star when it plunges, your

companion is not astray, neither errs and nor speaks out of desire. It is naught but a revelation revealed, taught him by one of mighty forces, all powerful; he stood poised, being on the uppermost horizon, then drew near and suspended hung, two bows' length away, or nearer, then revealed to His servant that He revealed. His heart lied not what he saw ' what! will you dispute with him what he sees?" (53:1-12).

It is after the acquisition of this inner and spiritual motive that the Prophet's life undergoes basic change. This is verily the "calling of prophethood".

Social Ressurrection and the Prophet

Prophets appear in times of social chaos and disorder in order to establish a perfect human order conforming to rules of nature. In this way, "truth" replaces "falsehood".

Man, whose nature is in harmony with nature, will find his way to evolution when he conforms to an order which is regulated by the world's and man's nature and governed by rules which are in proportion with his spiritual and physical make up. It is in this manner that he proceeds towards his proper evolution.

Throughout history, ignorance and prejudice

have reversed the course of humanity and by imposing inhuman systems have misted man out of his natural course. The prophets lead him onto the straight path. It is therefore understood that the prophet has to make his misted and ignorant society undergo a basic and complete change to establish a righteous system. This is the phase of social resurrection which happens after the prophet is appointed to prophethood. In fact, through this great resurrection all the superficial and empty traditions and systems are discarded to be replaced by a valid and correct system which is the divine religion.

In the following verses, we can clearly see some general points about the inhuman system of Pharaoh and the divine and natural order revealed to Moses which was meant to replace it.

﴿بِنَاكَ آيَاتُ الْكِتَابِ الْمُبِينِ * نَتْلُو عَلَيْكَ مِنْ نَبَأِ مُوسَى وَفِرْعَوْنَ بِالْحَقِّ لِقَوْمٍ يُؤْمِنُونَ * إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا نِسَاءً يَسْتَضْعِفُ طَائِفَةً مِنْهُمْ يُذَبِّحُ أَبْنَاءَهُمْ وَيَسْتَحْيِي نِسَاءَهُمْ إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ * وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتَضَعُّوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أُمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ * وَنَمَكِّنَ لَهُمْ فِي الْأَرْضِ وَنُرِي فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ﴾.

(التقصص: ٢ - ٦)

“Those are the signs of the Manifest Book. We will recite to thee something of the story of Moses and Pharaoh truthfully, for a people who believe. Now Pharaoh had exalted himself in the land and had divided its inhabitants

into castes, abasing one party of them slaughtering their sons, and sparing their women; for he was one of the mischief-makers. Yet We desired to be gracious to those that were abased in the land, and to make them leaders, and to make them the inheritors, and to establish them in the land, and to show Pharaoh and Haman, and their hosts, what they were dreading from them.”
(28:2-6).

In some verses of the Qur’ān, the necessity of making the religion of Allah overcome all other religions, i.e., establishing a Divine order instead of an unheavenly one, has been emphasized such as in the 9,48 and 61 Surahs a few verses from the sixth one Surah, ‘The Ranks’ read as follows:

﴿وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَىٰ اللَّهِ الْكَذِبَ وَهُوَ يُدْعَىٰ إِلَىٰ الْإِسْلَامِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ. يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ﴾ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَىٰ الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿

(الصف: ٧ - ٩)

“And who does greater injustice than he who forges falsehood against Allah when he is being called unto ‘Islam’? And Allah guides never the people of the evil-doers. They desire to extinguish

with their mouths the light of Allah, but Allah will perfect His light, though the unbelievers be averse. It is He Who has sent His Messenger with the guidance and the religion of truth, that He may uplift it above religion, though the idolaters be averse'. (61:7-9).

Aims of Prophethood

It was discussed before that the Prophet brings about a resurrection in the prevailing social order and overthrows all idolatry in the society. But what is the aim of this action?

The supreme aim of the Prophet is to make man get rid of abomination and evil and transcend to the highest degree of exaltation.

Man is created with a rich background of goodness and virtue, but only through proper education he can bring this potential power into action and achieve a higher degree of evolution. The aim of the prophets is to give such education. The Qur'ān mentions this idea with the words "purification" and "teaching". In fact, through proper education of the prophets, man achieves humane characteristics and gets rid of inhuman ones, and in this way the ultimate aim of creation is fulfilled.

But what course should man choose in order to bring his potential gifts into action and achieve

exaltation? Among different answers, the answer of the prophets is to provide man with an intact environment which fits his natural make up. Such environment exists in a “monotheistic and divine society”. In such a society, man progress towards his ultimate and natural aim is rendered easier and accelerated in a harmonious process. Therefore, the prophets in their progress towards the ultimate aim have a shortterm aim and that is “to establish an Islamic and monotheistic social order”, a society based upon justice, monotheism, man’s reverence... Shunning cruelty, idolatry, superstition, ignorance and any other factor which humiliates man.

Thinking about the following verses of the Qur’ān will lead us to the above-mentioned facts.

﴿لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْمِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَن يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ﴾

(الحديد: ٢٥)

“Indeed, We sent Our messengers with clear signs, and We sent down with them the Book and the Balance so that men might uphold justice. And We sent down iron, wherein is great might, and many uses for men, and so that Allah might know who helps Him, and His messengers, in the unseen. Surely Allah is All powerful, All-mighty.” (57:25).

﴿وَأَكْتُبْ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُدُّنَا إِلَيْكَ قَالَ عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ هُمْ بآيَاتِنَا يُؤْمِنُونَ﴾ الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَاَلَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿

(الأعراف: ١٥٦ - ١٥٧)

“And ordain for us in this world good, and in the hereafter; we have repented unto thee. Said He, ‘My chastisement, afflict whom I will; and My mercy embraces all things and I shall ordain it for those who ward off (evil) and pay the poor-due, and those who believe Our revelations. Those who indeed follow the Messenger, the Prophet of the common people, whom they find written down with them in the Torah and the Gospel, ejoining them to good, and forbidding evil making lawful for them the good things and making unlawful for them the corrupt things, and relieving them of their burd, and the fetters that were upon them. Those who believe in him and support him and help him, and follow the light that has been sent down with him, they are

the prosperers," (7:156-157).

The Initial Invitation

The Prophets initial invitation is precisely towards the monotheism, which is the principal element and the guiding spirit of their school of thought. The governing policy of other revolution guiding spirit of is based upon "gradual progress; their first slogans are to provide the necessary background for the fulfilment of their aims. But in the prophets' scheme the last word is said first and everyone, in the very first steps knows the direction, the aim and the consequence and, thus, consciously chooses his course.

All those who accept the call of the prophets and those who reject it, when they are faced with the principle of monotheism, realise that in this school of thought (Islam), struggle against man's domineering commands, class privileges, exploitation and tyranny in any form, is something natural in the same way that in an ideal social system it is natural to care about freedom, man's reverence, social justice, welfare and the abolishment of tyranny and oppression. Therefore, the direction and the aim of the prophets' school of thought is quite clear, and the very clarity causes the enemies and the true followers of the prophets to be distinguished from one another, and thus prevents the coming generations from ideological deviation.

The Holy Qur'ān emphasizes repeatedly and in

the words of the great Prophets that the first call of the Prophets concerns 'servitude to Allah' and rejection of false gods' (i.e. monotheism).

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكذِّبِينَ﴾.

(النحل: ٣٦)

“Indeed, We ordained among every nation a messenger, saying: ‘Worship Allah, and eschew false gods.’ Then some of them were guided by Allah and there were some against whom the error was due. So journey in the land, and behold how was the end of the deniers! (16:36).

﴿لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ﴾.

(الاعراف: ٥٩)

“And We sent Noah to his people; and he said, ‘O my people, worship Allah you have no god other than He; truly, I fear for you the chastisement of doomsday.’ (7:59).

﴿وَإِلَىٰ عَادِ أَخَاهُمْ هُودًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ﴾ قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ إِنَّا لَنَرَاكَ فِي سَفَاهَةٍ وَإِنَّا لَنَظُنُّكَ مِنَ

الكَاذِبِينَ ﴿۶۵﴾ قَالَ يَا قَوْمِ لَيْسَ بِي سَفَاهَةٌ وَلَكِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ ﴿۶۶﴾ أُبَلِّغُكُمْ
رسالاتِ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ ﴿۶۷﴾ أَوْعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ عَلَى رَجُلٍ
مِنْكُمْ لِيُنذِرَكُمْ وَأَذْكُرُوا إِذْ جَعَلْنَا خُلَفَاءَ مِنْ بَعْدِ قَوْمِ نُوحٍ زَادَكُمْ فِي الْخَلْقِ بَصَاطَةً
فَأَذْكُرُوا آلَاءَ اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿۶۸﴾ قَالُوا أَجِئْتَنَا فَأُذِكِّرُوا اللَّهَ وَنَذِرَ مَا كَانَ
بِعِبْدِ آبَائِنَا فَاتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿۶۹﴾ قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِنْ رَبِّكُمْ
رِجْسٌ وَغَضَبٌ أَتُجَادِلُونَنِي فِي أَسْمَاءِ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا نَزَّلَ اللَّهُ بِهَا مِنْ
سُلْطَانٍ فَانظُرُوا إِلَيَّ مَعَكُمْ مِنَ الْمُنظَرِينَ ﴿۷۰﴾

(الاعراف: ٦٥ - ٧١)

“And to ‘Aad (We sent) their brother, Hud, he said, ‘O my people, worship Allah. You have no god other than He; will you not be God-fearing?’” Said the chiefs of the unbelievers of his people, ‘We see thee in folly, and we think that thou art of the liars’. Said he, O’ My people, there is no folly in me; but I am a Messenger from the Lord of the worlds’. I deliver to you the Messages of my Lord’ and am your adviser, sincere, faithful. What, do you wonder that a reminder from your Lord should come to you by the lips of a man from among you? That he may warn you’ and remember when He appointed you as successors after the people of Noah, and increased you in stature broadly’ remember Allah’s bounties; haply you will prosper.’ They said, ‘Why hast thou

come to us that we may worship Allah alone, and forsake what fathers worshipped? Then bring us that thou promisest us, if thou speakest truly'. Said he, 'Filth and wrath from your Lord have fallen upon you. What, do you dispute with me regarding names you have named, you and your fathers, for which God has sent down no authority? Then watch and wait; I shall be with you watching and waiting.' (7:64-71).

The Opposition

Thus far, it has been discussed that Prophethood was social resurrection, which brings about fundamental changes in the society in support of the oppressed and deprived class and in opposition to the prosperous class of the society. This statement leads us to the exciting and the most important aspect of prophethood, i.e, the chapter of 'conflict'.

It is quite obvious that whenever in history an opposition against class privileges has come about, it has been supported by the deprived class and rejected by the upper class. This has been the origin of many conflicts between the two classes the "haves and the have nots".

For complete identification of these two groups,

we will refer to the Qur'ān. Somewhere in the Qur'ān, the opponents of the prophets' invitation are remembered in general, but somewhere else three specific names which are the representatives of three classes are mentioned. These are Pharaoh², Haman³ and Korah⁴ respectively being the symbols of rulers, statesmen, and the rich. In some other parts of the Qur'ān the class of priests is added to these three. In the view of the Qur'ān, the four following titles are indicative of four groups or classes who are stubbornly in opposition to the prophets' mission: Taghut⁵, Mala'⁶, Mutrafin⁷ Ahbar⁸, and Ruhban⁹.

In the following verses, one of the many examples of the Qur'ān about the divisions can be seen.

﴿وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَبَاطِينَ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ * وَلِتَصْغَىٰ إِلَيْهِ أَفئِدَةُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَلِيَرْضَوْهُ وَلِيَقْتَرِفُوا مَا هُمْ مُقْتَرِفُونَ﴾
 (الأنعام: ١١٢ - ١١٣)

“So We have appointed for every prophet an enemy, satans from among men and jinn, suggesting falsehood to each other, all as a delusion; yet, had thy Lord willed, they would never have done it. So leave them to their forging. And that the hearts of those who believe not in the Hereafter may incline to it, and that they may be well-pleased

with it, and that they may earn what they are earning (of evil).” (6:112-113).

﴿وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ * إِلَىٰ فِرْعَوْنَ وَهَامَانَ وَقَارُونَ فَقَالُوا سَاحِرٌ كَذَّابٌ * فَلَمَّا جَاءَهُمْ بِالْحَقِّ مِنْ عِنْدِنَا قَالُوا اقْتُلُوا أَبْنَاءَ الَّذِينَ آمَنُوا مَعَهُ وَاسْتَحْيُوا نِسَاءَهُمْ وَمَا كَيْدُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ﴾.

(المؤمن: ٢٣ - ٢٥)

“We certainly sent Moses with Our signs and a clear authority. To Pharaoh, Haman and Korah; they said: ‘A lying sorcerer’. And when he brought to them the truth from us, they said, ‘Slay the sons of those who believe with him, and spare their women’. But the guile of the unbelievers is ever in error. (40:23-25).

﴿وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ. وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا وَمَا نَحْنُ بِمُعَذَّبِينَ﴾.

(سبأ: ٣٤ - ٣٥)

“And we never sent a warner into any city except that its men who lived at ease said, ‘We disbelieve in the Message you have been sent with’. They also said, ‘We are more abundant in wealth and children, and we shall not be chastised’”. (34:34-35).

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِن كَثِيرًا مِّنَ الْأَحْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ
بِالْبَاطِلِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا ينفِقُونَهَا فِي
سَبِيلِ اللَّهِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ﴾

(التوبة: ٣٤)

“O believers, many of the rabbis and monks indeed devour the property of the people in vanity and bar from Allah’s way. Those who treasure up gold and silver, and do not expend them in the way of Allah, give them the tidings of a painful chastisement”
(9:34).

Consequences of Prophethood (1)

The way to which the Prophets lead people is the path of human nature and because people’s direction is a natural one, it is traversed more easily and faster. Since despotic and ignorant governments, who keep people away from this way, commit actions contrary to man’s nature, they are impermanent and are condemned to annihilation.

This describes the consequences of the prophets’ mission and their prophethood. Contrary to the superficial ideas, the prophets’ movement has been a successful one and it was the divine prophets who succeeded in guiding people on to the straight path. And this will continue until Dooms Day.

Each of these true messengers of Allah in particular periods of history has facilitated man's progress towards excellence and social evolution, which is the very aim of man's creation. After incessant struggle, these prophets have passed away, but at the end of their mission, they have trusted the divine responsibility of man's guidance to the prophet or authority following them. Due to this fact, man in the course of history, has always been optimistic about the prophets' invitation and the way they taught. This natural process will continue in this manner till the last divine authority takes the final step in the way of man's education and guidance. At that time, man, without any hindrance, will travel along the infinite highway of exaltation and evolution more easily and faster than ever. This is the consequence of all the prophets and their ways. An important point is that success depends on two important factors: Faith and patience. Failures amidst the way are due to lack of these two factors, but the proper application of them results in outstanding victories. The following verses are a part of the relevant verses of the Qur'aan about this subject.

﴿... قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ* أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حُلْيَةٍ أَوْ مَتَاعٍ زَبَدٌ مِثْلَهُ كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ* لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ الْحُسْنَى وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ أُولَئِكَ لَهُمْ سُوءُ الْحِسَابِ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ

(الرعد: ١٦ - ١٨)

“Say: ‘Allah is the Creator of all things, and He is the One, the Omnipotent.’ He sends down from the sky water, and the valleys flow each in its measure, and the torrent carries a swelling scum; and out of that over which they kindle fire for making ornament ware, out of that rises a scum the like of it. So Allah strikes both the true and the false. As for the scum, it vanishes as jetsam, and what profits men abides in the earth. Even so Allah strikes His similitudes. For those who answer their Lord, the reward most fair; and those who answer Him not-if they possessed all that is in the earth, and the like of it with it, they would offer it for their ransom. Theirs shall be an evil reckoning, and their refuge shall be Hell-an evil abode.” (13:16-18).

﴿وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ ﴿١٦﴾ إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ ﴿١٧﴾ وَإِنَّ جُنَدَنَا لَهُمُ الْغَالِبُونَ ﴿١٨﴾ فَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٩﴾ وَأَبْصِرْهُمْ فَسَوْفَ يُبْصِرُونَ ﴿٢٠﴾ أَفَعِدَّائِنَا يَسْتَعْجِلُونَ ﴿٢١﴾ فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ الْمُسْتَنْدِرِينَ ﴿٢٢﴾ وَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ﴿٢٣﴾ وَأَبْصِرْ فَسَوْفَ يُبْصِرُونَ ﴿٢٤﴾ سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿٢٥﴾

(الصافات: ١٧١ - ١٨٠)

“Alrdeady Our Word has preceded to Our servants, the messengers; assuredly they shall be the assisted ones, and Our host alone are the victors. So turn thou from them for a while (then) see them; soon they too shall see! What! do they seek to hasten Our chastisement? When it descends in their courtyard, how evil will be the morning of them that are warned! So turn thou from them for a while, then see, soon they too shall see! Glory be to thy Lord, the Lord of Glory, above that they describe!(37:171-180)

Consequences of Prophethood (2)

The essence of the matter is that history bears witness that whenever the prophets' invitation was accompanied by faith and patience, they were successful in establishing a divine order and in overthrowing the despotic rule. Keeping the general aim of prophethood in view, it is evident that all the prophets, even those who appear to have failed to fulfil their mission in a particular phase, have succeeded in achieving their ultimate aim which is the ascendance of belief and man's spirit in preparation for the next phase.

The Qur'ān elucidates this fact through reporting the adventures of the prophets of through telling the

last Prophet(S) and other Muslims and all those who wish to follow the divine path, some facts about all the prophets.

﴿إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَبِوَمَ يَقُومُ الْأَشْهَادُ﴾
بِوَمَ لَا يَنْفَعُ الظَّالِمِينَ مَعذِرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ﴿ وَلَقَدْ آتَيْنَا مُوسَى
الْهُدَى وَأَوْزَيْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ ﴿ هُدًى وَذِكْرًا لِأُولِي الْأَلْبَابِ ﴿ فَأَصْبِرْ إِنَّا
وَعْدَ اللَّهِ حَقٌّ وَاسْتَعْفِرْ لِدُنْيِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعِشِيِّ وَالْإِبْكَارِ ﴿

(المؤمن: ٥١ - ٥٥)

“Surley We shall help our messengers and those who believe, in the present life, and on the day when the witnesses arise, upon the day when their excuses shall not profit the evil-doers, and theirs shall be the curse, and theirs the evil abode. Certainly We gave Moses the guidance, and We bequeathed upon the children of Isreal the scripture for a guidance and for a reminder to men of understanding. So be thou patient; surely Allah’s promise is true. And ask forgiveness for thy sin, and proclaim the praise of thy Lord at evening and dawn.” (40:51-55).

This particular chapter of the Glorious Qur’an (Susah 40: Al Momin), is an ode to the victories of prephets and defeats of the tyrants.

﴿وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنْشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ ﴿ فَلَمَّا

أَحْسُوا بِأَسْنَا إِذَا هُمْ مِنْهَا يَرْكُضُونَ * لَأَتْرَكُضُوا وَأَرْجِعُوا إِلَىٰ مَا أُتْرِفْتُمْ فِيهِ
وَمَسَاكِينِكُمْ لَعَلَّكُمْ تُسْأَلُونَ ﴿١٣﴾

(الانبیاء: ١١ - ١٣)

*“How many a city that was evildoing
We have destroyed and raised after it
another people. Then, when they
perceived Our might, behold, they ran
heading out of it. “Run not! Return you
unto the luxury that you exulted in, and
your dwelling-places; haply you shall be
questioned.” (21:11-13).*

﴿قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ * وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ
الْأَخْسَرِينَ * وَنَجَّيْنَاهُ وَلُوطًا إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا لِلْعَالَمِينَ * وَوَهَبْنَا لَهُ
إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً وَكُلًّا جَعَلْنَا صَالِحِينَ * وَجَعَلْنَاهُمْ أئِمَّةً يَهْتَدُونَ يَا أُولِي الْأَبْصَارِ
إِلَيْهِمْ فَعَلَّ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانُوا لَنَا عَابِدِينَ﴾

(الأنبياء: ٦٩ - ٧٣)

*“We said, ‘O fire, be cool and peace for
Abraham!’” They desired to outwit him;
so We made them the worse losers, and
We delivered him, and Lut, unto the
land that We had blessed for all beings.
And We gave him Isaac and Jacob, a
grandson, and made them all righteous,
and appointed them to be leaders
guiding by Our command, them the
doing of good deeds, and to perform the
prayer, and to pay the poor-due, and Us*

(alone) they worshipped.” (21:69-73)

Faith in Prophethood and its obligations

In concluding on discussion regarding Prophethood, the most practical issue is with regard to the philosophy of prophethood, its spirit and its contents; the acceptance of the prophet's invitation is accompanied by the acceptance of certain obligations. In other words the person who accepted the prophet's invitation should pursue the very way of the prophet and should render all help in fulfilling his responsibility. This attitude in fact demonstrates his faith in the prophethood of the Prophet.

Prophethood inculcates new thoughts, ways and aims. The faithful accepts these thoughts, seeks put these aims and follows these ways. An opponent is not necessarily one who opposes; just not giving assistance suffices. In making division between the prophet and his opponents those who stand amidst are not for the prophet. Anyone who is not 'for' him is 'against' him. This fact is clearly and incontrovertibly declared in several verses of the Qur'an.

﴿إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَالَّذِينَ آمَنُوا وَلَمْ يهاجِرُوا مَا لَكُمْ مِنْ وَلَايَتِهِمْ مِنْ شَيْءٍ حَتَّىٰ يُهاجِرُوا وَإِنِ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمُ النَّصْرُ إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿ وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَّا تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ ﴿ وَالَّذِينَ آمَنُوا

وَهَاجِرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ
مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ * وَالَّذِينَ آمَنُوا مِنْ بَعْدِ وَهَجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَئِكَ
مِنْكُمْ ﴿٧٢﴾

(الأنفال: ٧٢ - ٧٥)

“Surely, those who believe, and migrated and struggled with their property and their persons in the way of Allah, and those who gave refuge and help-those are guardians one of another. And those who believe, but have not migrated-you have no duty of friendship towards them till they migrate; yet if they ask you for help for religion’s sake, it is your duty to help them, except against a people between whom and you there is a treaty and Allah sees the things you do. And the unbelievers, some and guardians of others. Unless you do this, there will be persecution in the land and great corruption. And those who believe, and have migrated and struggled in the way of Allah and those who have given refuge and help-those in truth are the believers, and theirs shall be forgiveness and generous provision. And those who have believed afterwards and migrated, and struggled with you they are of

you...” (8:72-75).

﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْنَاكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَأَشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ * فَمَنْ تَوَلَّىٰ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ﴾.

(آل عمران: ٨١ - ٨٢)

“And when Allah made a covenant with the prophets: ‘That I have given you of Book and Wisdom; then there comes to you a Messenger confirming what is with you-you shall believe in him and you shall help him; do you agree?’ He said. ‘And do you affirm and accept my compact in this matter? They said, ‘We do agree’. Allah said, ‘Bear witness so, and I shall be with you among the witnesses.’ Then whosoever turns his back after that -- they are ransgressors”. (3:81-82).

﴿مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾.

(الجمعة: ٥)

“The likeness of those who have been loaded with the Torah, then they did not follow it, is as an ass carrying

books. Evil is the likeness of the people who have denied Allah's signs. Allah guides not the unjust people." (62:5).

VICEGERENY (WALAYAT)

The new concept and vision declared by Almighty Allah through the Prophet holds promise of new life. This can be achieved only if that concept can establish its identity in the minds and actions of an integrated community.

For such a community, which forms a solid and impenetrable front strongly resists opposite thoughts and actions and rejects any dependence so that it is not overcome by alien concepts. In the language of the Qur'ān this intellectual and practical confrontation is

called¹⁰ 'walayat'.

Again when this integrated group, which is the cornerstone of Islamic society and the principal basis of Islamic community, grows into a strong nation and establishes an Islamic society, it needs to follow the principle of 'walayah' in order to preserve its unity and integrity and avoid the penetration of its enemies' influences.

The definitions of vicegerency (walāyat) have to be sought out diligently from the holy Qur'ān in innumerable verses, such as the following:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِنْ كُنْتُمْ خَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي تُسِرُّونَ إِلَيْهِم بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴾ * إِنْ يَتَّقُوكُمْ يُكَفِّرُوا لَكُمْ أَعْدَاءَ وَيَسْطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَالسِّتْنَهُم بِالشَّوْءِ وَوَدُّوا لَوْ تَكْفُرُونَ * لَنْ نَنْفَعَكُمْ أَرْحَامَكُمْ وَلَا أَوْلَادَكُمْ يَوْمَ الْقِيَامَةِ يَفْصِلُ بَيْنَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَّاءُ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمْ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحْدَهُ ۝

(الممتحنة: ١ - ٤)

“O’Believers, take not My enemy and your enemy for friends, offering them love, though they have disbelieved in the truth that has come to you, driving the Messenger and you out because you believe in Allah your Lord. If you go

forth to struggle in My way and seek My pleasure, secretly loving them, yet I know very well what you conceal and what you manifest; and whosoever of you does that, has indeed gone astray from the right way. If they come upon you, they will be enemies to you, and stretch against you their hands and their tongues, to do you evil, and they wish that you might disbelieve. Neither your kindred nor your children shall profit you upon the Day of Ressurrection; He shall distinguish between you. And Alah sees the things you do. You have a good example in Abraham, and those with him, when they said to their people, 'We are quit of you and what you worship, apart from Allah. We disbelieve in you, and between us and you enmity has shown itself, and hatred for ever, until you believe in Allah alone.' (60:1-4).

Relations In The Islamic Community

After the establishment of the model 'community', the integrated group at is the origin of the Islamic Nation, expands to include all the true believers of the world. In such a community the principle of 'walayat' influences its civil and foreign

affairs.

In civil affairs, all sections and divisions of the nation are obliged to mobilise all the forces in a single dissection with one aim and strongly avoid dispersion and disorder which may in wasting some of these forces.

In foreign affairs, they should abstain from any abliance or part which endangers independence and authority of the world of Islam.

It is quite obvious that taking care of the two aspects of 'walāyat' (integrity and coordination in internal affairs, freedom and non-allignment in foreign affairs) requires a central and superior power which is, in fact, the crystallization of all the positive and consructive elements of Islam (Imam¹¹ - the Islamic Ruler). It also requires a deep and strong relationship between all the members of the Islamic community and the Islamic Ruler (Imam). Here another aspect of 'walāyat' ship of the world of Islam.

In the following verses the Qur'ān has skilfully mentioned these subtle facts.

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴾ فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسَارِعُونَ فِيهِمْ يَقُولُونَ نَخْشَى أَنْ تُصِيبَنَا دَائِرَةٌ فَعَسَى اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِنْ عِنْدِهِ فَيُضْبِحُوا عَلَىٰ مَا أَسْرُوا فِي أَنْفُسِهِمْ نَادِمِينَ ﴾ وَيَقُولُ الَّذِينَ آمَنُوا أَهَؤُلَاءِ الَّذِينَ أَفْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ إِنَّهُمْ لَمَعَكُمْ حَبِطَتْ أَعْيَاهُمْ فَاصْبِرُوا خَاسِرِينَ ﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَىٰ الْمُؤْمِنِينَ أَعِزَّةٌ عَلَىٰ الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ

وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٥٥﴾ إِنَّمَا وَلِيُّكُمُ
اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُتِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ﴿٥٦﴾

(المائدة: ٥١ - ٥٥)

“O. Believers, take not Jews and Christians for friends; they are friends of each other. Whosoever of you makes them his friends is one of them. Allah guides not the unjust people. Yet you see those in whose hearts is sickness vying with one another to come to them, saying, ‘We fear lest a turn of fortune should smite us’. But it may be that Allah will bring the victory, or a punishment from Him, and then they will find themselves, for what they kept secret within them, regretful, and the believers will say, ‘What! are these the ones who swore by Allah most earnest oaths that they were with you? Their deeds have failed’ now they are losers,’ O believers, whosoever of you turns from his religion, Allah will assuredly bring a people He loves, and who Love Him, humble towards the believers, disdainful towards the unbelievers, Men who struggle in the path of Allah, not fearing the reproach of any reproacher. That is Allah’s bounty’ He bestows His

favours upon whomever He wills And Allah is All-embracing, All-knowing. Only Allah is your friend and His Messenger, and the believers who perform the prayer and pay the poor-due (zakāt). while bowing down (in prayer).” (5:51-55).

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ﴾
وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾.

(آل عمران: ١٠٢ - ١٠٣)

*“O. Believers, fear Allah as He should be feared, and do not die unless you are Muslims. And you hold fast to Allah’s bond, together, and be not disunited...”
(3:102-103)*

The Paradise of Walayat

Only that society could be said to be endowed with walāyat in which the Islamic Ruler (walī)¹² is definite and is in clear authority and the inspirer of all the actions and activities of life. someone could only enjoy having ‘walāyat if he has a clear understanding of the role of the walī and is constant by striving to connect himself with him, who is the manifestation of Allah’s ‘walāyat’. So far as the walī is Allah’s successor and manifestation of the divine authority and justice

on earth, he employs all the resources and talents, which are reposed in man's nature for his evolution and exaltation and for his own benefits. Furthermore, he would not permit any of these talents be used against humanity or be lost, for if it happened, it would be a catastrophe. He firmly establishes justice and security in the community, which are necessary for man's flourishing as rich soil, water and good weather are necessary for the growth of a plant. He will prevent the appearance of cruelty in any form (polytheism, doing injustice to others or oneself). He leads all towards Allah's servitude. He causes man's knowledge and vision to develop and leads him to higher endeavour and consequences. His principal obligations are: keeping up prayer for Allah's remembrance (salāt)¹³, just distribution of wealth (zakāt)¹⁴, enjoining good (amr bil-ma'rūf)¹⁵, and forbidding evil (nahy 'an al-munkar)¹⁶. In short, he helps man approach the ultimate aim of creation growing closer to the ultimate goal.

Thinking about the following verses will show us the vast horizons of the paradise that is 'Walāyat' and will once again emphasize the fact that none of the religious commandments is as important as walāyat.

﴿لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ* كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ* تَرَى كَثِيرًا مِنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنفُسُهُمْ أَنْ

سَخَطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ ﴿٧٨﴾ وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنزِلَ إِلَيْهِ مَا اتَّخَذُوا هُمْ أَوْلِيَاءَ وَلَكِنَّ كَثِيرًا مِنْهُمْ فَاسِقُونَ ﴿٧٩﴾

(المائدة: ٧٨ - ٧٩)

“The unbelievers of the Children of Israel were cursed by the tongue of David, and Jesus, Mary’s son for their rebelling and their transgression. They did not forbid one another the hateful things that they committed; surely evil were the things they did. You see many of them making unbelievers their friends. Evil is what they have forwarded to their account, that Allah is angered against them, and in the chastisement they shall dwell forever. Yet had they believed in Allah and the Prophet and what has been sent down to him, they would not have taken them as friends; but many of them are transgressors. (5:78-81).

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُوعًا وَلَعِبًا مِنَ الَّذِينَ أوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَالْكَفَّارَ أَوْلِيَاءَ وَاتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴾ وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوا هُزُوعًا وَلَعِبًا ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ﴿٧٨﴾ قُلْ يَا أَهْلَ الْكِتَابِ هَلْ تَنْفَعُمُونَ مِنَّا إِلَّا أَنْ آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ مِنْ قَبْلُ وَإِنْ أَكْثَرْتُمْ فَاسِقُونَ ﴿٧٩﴾ قُلْ هَلْ أُنبِئُكُمْ بِشَرِّ مِنْ ذَلِكَ مَثُوبَةً عِنْدَ اللَّهِ مِنْ لَعْنَةِ اللَّهِ وَغَضَبِ عَلَيْهِ وَحَلَلِ مِنْهُمْ الْفِرْدَاةَ وَالْحَنَازِيرَ وَعَبَدَ الطَّاغُوتِ أُولَئِكَ شَرٌّ مَكَانًا وَأَضَلُّ عَنْ سَوَاءِ

“O. Believers, take not as your guardians those of them who were given the Scripture before you and the unbelievers, who take your religion for a jest and sport, and fear Allah, if you are believers, and when you call to prayer, they make it a mockery and a joke; that is because they are a people who do not understand. Say: ‘People of the Scripture, do you blame us for any other Allah wroth, and made some of them apes and swine, and worshippers of idols-they are worse situated, and have strayed from the right path’. (5:57-60)

Regarding Walāyat (1)

The principle of walāyat elaborated in the Qur’ān so comprehensively, can be considered from many points of view. Some of these views can be regarded as

a principle in itself towards understanding Islam. Through careful consideration of the following verses, some of these points of view can be discerned.

1. The walī of the Islamic society, that is the power which directs all the thoughts and actions of the society, is almighty Allah or whomever He has assigned-either by name or by signs-for walāyat.

﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾.

(النساء: ٥٨ - ٥٩)

"Allah commands you to hand back, trusts to their owners; and when you judge between them, refer to Allah and the Messenger, if you believe in Allah and the Last Day; that is better, and fairer in the end." (4:58-59).

﴿مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِظًا﴾.

(النساء: ٨٠)

“Whosoever obeys the Messenger, indeed obeys Allah; and whosoever turns his back - We have not sent you to be a keeper over them.” (4:80).

﴿أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا نُزِّلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَّخِذُوا إِلَى الْإِطَاعَةِ وَإِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا﴾.

(النساء: ٦٠)

“Have you not regarded those who assert that they believe in what has been sent down to you, and what was sent down before you? They desire to take their disputes to idols, yet they have been commanded to disbelieve in them? But Satan desires to lead them astray into far error.” (4:60).

2. Allah’s walāyat and its acceptance by the believers has a philosophical basis which has been taken into account in the Islamic world view being a natural phenomenon.

﴿وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ وَهُوَ السَّمِيعُ الْعَلِيمُ﴾ قُلْ أَغْيَرَ اللَّهُ أَخْبَدُ وَلِيًّا فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ يُطْعَمُ وَلَا يُطْعَمُ قُلْ إِنِّي أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ﴾.

(الأنعام: ١٣ - ١٤)

“And to Him belongs whatever dwells is

the night and the day; and He is the All-hearing, the All-knowing, Say: 'Shall I take a guardian other than Allah, the Originator of the heavens and of the earth. He Who feeds and is not fed?' say: 'I am commanded to be the first of them that submit. "Be not you of the idolaters."'" (6:13-14).

Regarding Walāyat (2)

All Walāyat except the walāyat of Allah and His vicegenerent is the walāyat of Devils and Satan. The acceptance of Satan's walāyat gives Satan dominance over all the constructive and creative forces of man which he will use in pursuit of his own lusts. As far as Devils do not consider any need for anything other than their own benefits and due to their disregard of man's needs and his potential in Nature, their leadership of human community is the origin of harm and loss of man's valuable energies. The very lack of concern for the community under the dominance of the Devil's walāyat deprives its people of the light of knowledge, humanity and divine life-giving rules, and confines them in the darkness of ignorance, lusts, selfishness and perverseness. The Holy Qurān says:

﴿فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾ إِنَّهُ لَيْسَ لَهُ
سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ﴿ إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ

وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ ﴿١٠٠﴾

(النحل: ٩٨ - ١٠٠)

“ When thou recite the Qurān, seek refuge in Allah from the accursed Satan; he has no authority over those who believe and trust in their Lord; his authority is over those who take him for their friend and ascribe associates to Allah.” (16:98-100).

﴿وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴿١١٥﴾ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١١٦﴾ إِنَّ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنَانَا وَإِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا ﴿١١٧﴾ لَعَنَهُ اللَّهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَفْرُوضًا ﴿١١٨﴾ وَلَا ضَلَّتْهُمْ وَلَا مَنِيَّتْهُمْ وَلَا مَرَّتْهُمْ فَلَيُبَيِّنَنَّ آذَانَ الْأَنْعَامِ وَلَا مَرَّتْهُمْ فَلَيُغَيِّرَنَّ خَلْقَ اللَّهِ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِنْ دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُبِينًا ﴿١١٩﴾ يَعِدُهُمْ وَيُمَنِّيهِمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا ﴿١٢٠﴾﴾

(النساء: ١١٥ - ١٢٠)

“ But whoever makes a breach with the Messenger after the guidance has become clear to him and follows a way other than the believers, him We shall turn him over to what he himself has turned to and We shall roast him in hell an evil resort. Allah forgives not that anything with Him associated; less than that He forgives to whomsoever He

wills. Whoever associates with Allah anything, has gone astray into far error. Instead of Him, they pray not except to female beings; they pray not except to a rebel Satan accursed by Allah He said, 'Assuredly I will take unto myself a portion appointed of Thy servants, and I will lead them astray, and fill them with fancies, and I will command them and they will cut off the cattle's ears; I will command them and they will alter Allah's creation.' Whoever takes Satan for a friend, instead of Allah has surely suffered a manifest loss. Satan promises them and fills them with fancies but there is nothing Satan promises them except delusion." (4:115-120).

﴿اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾

(البقرة: ٢٥٧)

“Allah the Guardian of the believers; He brings them forth from the darkness into light. And the unbelievers-their patrons are the evils who bring them forth from the light into the darkness; they are the inhabitants of the Fire,

therein dwelling forever.”(2:257).

Regarding Walāyat (3)

4. Devil’s and Satan’s *Walāyat* in a community makes the true believer dependent on their power in many different ways and snares him with its invisible net; his freedom is taken away and he is unconsciously let to his doom. the Devil’s way prevents the true believer from spending his energies in the way that Islam has prescribed.

This inevitable reality proposes the phenomenon of “hijrah”. Hijrat means escaping from Devil’s bondage and entering the free environs of Islam, where everything guides man to the divine aim, where the natural process of the society is leading towards exaltation, mental and material evolution, where goodness prevails and no signs of malignity can be seen,.. that is, the Islamic community.

Therefore, according to the principle of *Walāyat* hijrat, is an essential and urgent obligation for the true believer. He is to transfer from the Devils environs to the Islamic community and step into the environs of Allah’s *walāyat*.

Thinking about the verses of “hijrat” in the Qur’ān reveals many points about this subject.

﴿وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يُهَاجِرُوا فِي سَبِيلِ اللَّهِ فَإِنْ تَوَلَّوْا فَخُذُوهُمْ وَأَقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ وَلَا تَتَّخِذُوا

مِنْهُمْ وَلِيًّا وَلَا نَصِيرًا ﴿٨٩﴾

(النساء: ٨٩)

“ They desire that you should disbelieve as they disbelieve, and then you would be alike; therefore take not from among them friends until they migrate in the way of Allah; then, if they turn their backs, seize them, and kill them wherever you find them; take not to yourselves anyone of them as friend or helper” (4:89).

﴿إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَالَّذِينَ آمَنُوا وَلَمْ يهاجِرُوا مَا لَكُمْ مِنْ وَلَايَتِهِمْ مِنْ شَيْءٍ حَتَّى يُهاجِرُوا وَإِنِ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمْ النَّصْرُ إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَاقٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٧٢﴾ وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَّا تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ ﴿٧٣﴾ وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٧٤﴾﴾

(الانفال: ٧٢ - ٧٤)

“ Those who believed and migrated and struggled with their possessions and their persons in the way of Allah, and those who have given refuge and helps those are friends one of another. And those who believe, but have not migrated, you have no duty of

friendship towards them till they migrate; yet if they ask you for help, in religion's matter, it is your duty to help them, except against a people between whom and you there is a compact, and Allah sees the things you do. As for the unbelievers, they are friends one of another. Unless you do this there will be persecution in the land and great corruption. And those who believe, and have migrated and struggled in the way of Allah and those who have given refuge and help those in truth are the believers. And theirs shall be forgiveness and generous provision.' (8:72-74).

﴿إِنَّ الَّذِينَ تَوَفَّيْتُمُ الْمَلَائِكَةَ ظَالِمِي أُنفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا ﴿٩٧﴾ إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانَ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ﴿٩٨﴾ فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُوَ عَنْهُمْ وَكَانَ اللَّهُ عَفْوًا غَفُورًا ﴿٩٩﴾ وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَاجِيًا كَثِيرًا وَسَعَةً وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿١٠٠﴾﴾

(النساء: ٩٧ - ١٠٠)

“ And those the angels cause to die, while still they are wronging themselves the angels will ask, ‘In what

circumstances were you?' They will say, 'We were oppressed in the earth.' The angels will ask, 'But was not Allah's earth wide enough, so that you might have migrated in it?' For such men, their refuge shall be Hell and an evil resort it is, except the men, women, and children who, being oppressed, can devise nothing and are not a way; haply them Allah will yet pardon for is All-pardoning, All-forgiving, Whoever migrates in the way of Allah will find in the earth many refuges and plenty; who ever goes forth from his house migrant for Allah and His Messenger, and then death overtakes him, his reward is then incumbent on Allah, surley Allah is All-for-giving. All-compassionate. (4:97-100).

NOTES

1. Ulil-'amr : Generally it has been taken to mean "those of you who are in authority". But the question arises that "Who is that authority?" Some say that it refers to the Prophet(S) and his Household. It is also said that it refers to the jurists. However, ulil-'amr are those people who are immaculate as the Prophet(S). In Surah 'Nisa' ('Women') verse 59, the Qur'ān says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأَطِيعُوا أَوْلِيَّ الْأَمْرِ مِنْكُمْ﴾.

(النساء: ٥٩)

“O’ye who believe obey Allah, and obey the Prophet and ulil-’amr.” Here ulil-’amr has been equated with the Prophet. One must obey the obey the ‘ulil-’amr as he obeys the Prophet.

2. Pharaoh : It is the title of the kings of Egypt in general. It is also the surname of Walīd ibn Mus‘ab, king of Egypt, contemporary of Moses(S). He was a tyrant ruler and the symbol of cruelty and despotism.
3. Hāmān : It is the name of Pharaoh’s vizier.
4. Korah : In the Old Testament he is called ‘Korah’and in the Qur’ān he is called Qārūn. He was vicious as the Pharaoh and Hāmān. He was Pharaoh’s treasurer. The Qur’ān in Surah “The Story” tells us about his life. He was an oppressor from the house of Israel. He was rich, but did not help the poor. Misusing his wealth and power, he was the source of corruption in the society. At last he was destroyed by Allah’s Will. In an earthquake, he and his family were killed.
5. Tāghūt : By tāghūt is meant false gods. Tāghūt signifies an idol, a demon, or any object worshipped (excepting Allah).

6. Mala' : It refers to a body of men of high rank, i.e. statesmen.
7. Mutrafin: It refers to affluent and wealthy persons who opposed the prophets because the prophets kept them from debauching and corruption.
8. Ahbār : Generally it refers to learned men. But in Surah "Repentance" verse 34 it seems to refer to the Jewish rabbis.
9. Ruhbān : Generally it refers to a person who is pious and (pl.of rāhib) fears God. In common usage it refers to Christian monks.
10. Walāyat : It means continuing or following without intermission guardianship, patronage, or ruling in political sense.
11. Imam : It means one who stands before or is followed, a head, chief, leader, especially in religious matters. Imam can be a person or a book. As a book, it refers to the Qur'ān. As a person, it refers to the innocent and just people whom Allah has appointed.
12. Walī : It means ruler as vicegerent of Allah. It also means a sincere friend, a patron or guardian, In Surah "The Cow" verse 257, the Qur'ān says:

﴿اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ﴾.

(البقرة: ٢٥٧)

“Allah is the Walī (the Guardian) of those who believe. He bringeth them out of darkness into light”.

13. Salāt : This word refers to prayers, those especially prescribed by Islam which are recited five times a day. Salāt is considered the cornerstone of all other duties in Islam.

14. Zakāt : Generally it means the portion of one’s wealth which is given away in the way of Allah, by way of purifying or securing to the rest of one’s possessions. Zakāt was meant to remove the gap between the rich and the poor in the society.

15. Al-’amr bil-ma’rūf : It means to command to do what is right, lawful and good in the eyes of Allah and man.

16. Al-nahy ‘an al-munkar: It is the prohibition of what is wrong, unlawful, hateful in the eyes of Allah and man. In Surah “The Family of ‘Imrān’ verse 104, the Qur’ān says:

﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ

الْمُنْكَرِ﴾.

(آل عمران: ١٠٤)

“And there should spring from you a nation who enjoin goodness and right

conduct (Al-'amr bil-ma'rūf) and forbid indecency (al-nahy 'an al-munkar)."

17. Hijrah : It generally means departure from one's country and home and means leaving the region of blasphemy and entering the region of faith. In particular it refers to the Prophet's abandoning Mecca because of its mounting hostility, and transferring himself and his followers to Yathrib, 200 miles north, whose people had invited him. He arrived on the 20th of September, 622 A.D., and the city proudly changed its name to "Medina tu'l-Nabi, city of the prophet".

شناسنامه کتاب

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