

Section 10: Exhortation to Shun Evil

Surah Hud – Verse 110

وَلَقَدْ أَتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ وَلَوْلَا كَلَمَةً سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ
وَإِنَّهُمْ لَفِي شَكٍّ مِّنْهُ مُرِيبٌ

110. “And We certainly gave Moses the Book, then variance was (created) in it, and had not a Word gone forth before from your Lord, the matter would have been decided between them: but they are in grave doubt concerning it.”

To console the Prophet (S), the Qur'an adds that if his people raised objections and fabricated pretexts concerning the Qur'an, he should not worry, for Allah had also provided Moses with a Celestial Book (the Torah) and it became then an object for their differences, some accepted it while others rejected it.

The verse says:

“And We certainly gave Moses the Book, then variance was (created) in it...”

Allah is not hasty in punishing His enemies; it is for the sake of expediency and pragmatism in their education which requires such a course of action.

And if pragmatism in such a case did not allow for it, and the program which Allah had preordained for the Prophet in this respect did not require further delays, judgment would have been passed upon them and the punishment would have been inflicted upon them.

Nevertheless, they had not yet believed in the Truth, everything about which they entertained with suspicion and viewed with pessimism.

The verse continues saying:

"...and had not a Word gone forth before from your Lord, the matter would have been decided between them: but they are in grave doubt concerning it."

Surah Hud – Verse 111

وَإِنَّ كُلَّا لَمَا لَيُوفِينَهُمْ رَبُّكَ أَعْمَالَهُمْ إِنَّهُ بِمَا يَعْمَلُونَ خَبِيرٌ

111. "And certainly, to all will your Lord recompense them their deeds in full; verily He is aware of what they do."

In stressing the matter further, the Qur'an adds in this verse that Allah will remunerate both groups, the faithful as well as the idol worshippers, without any failing or shortcoming, in lieu of the kind of conduct they had been engaged in.

The verse says:

"And certainly, to all will your Lord recompense them their deeds in full;..."

This does not create any difficulties for Allah, for He is well aware of everything and of what they do.

It continues saying:

"...verily He is aware of what they do."

It is interesting to note that the Qur'an says that Allah will return to them (the recompense of) their deeds. This is another allusion to the subject of the embodiment of deeds and that the reward and retribution of man, indeed, are his own deeds which will change in form and reach him.

Anyway, in the Divine system of belief, no deed will be left unanswered and uncompensated for; if it is good, it will be rewarded with good and if it is evil it will be compensated for with the same.

Surah Hud – Verse 112

فَاسْتَقِمْ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغُوا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

112. "Therefore stand firm (O Prophet) as you are commanded, and (also) he who has turned (unto Allah) with you, and (O' men) do not transgress (from the Path); verily He sees well what

you do.”

The Command of Steadfastness

After recounting the lives of the prophets and former tribes and the reasons for their success, and after reinforcing the will of the Prophet (S), thereby in this verse He commands him (S) the most important duty, saying that he must stand firm as he had been commanded.

The verse says:

“Therefore stand firm (O Prophet) as you are commanded...”

He must stand firm in propagation and guidance, in his struggles and battles, in carrying out Allah’s orders, and in implementing the instructions of the Qur’an.

However, this stance must not be for the sake of pleasing others, nor should it be for bigotry, nor for the acquisition of titles, nor for acquiring wealth, position, success and power. It must be for the execution of Allah’s command as he had been instructed.

However, this order does not concern the Prophet (S) only, it also instructs those who are following in his footsteps for approaching Allah.

The verse continues saying:

“...and (also) he who has turned (unto Allah) with you...”

The Qur'an advises the kind of persistence which avoids both extremes, neither more nor less, and the order not to be unruly, signifies the kind of persistence which avoids all kinds of transgression, for Allah is well aware of every action which we do. No cessation of movement or pause, and word or schedule remains hidden from Him.

It says:

“...and (O’ men) do not transgress (from the Path); verily He sees well what you do.”

This is a sensitive yet disturbing verse. There is a hadith from Ibn Abbas which says: “There is no verse revealed more severe and more difficult for the Prophet (S) than this verse. Therefore, when the companions of the Prophet (S) asked him why his hair had turned gray so soon, and the signs of age prematurely appeared on his face, he said:

“The Surah Al-Waqi‘ah and the Surah Hud made me age.”

Some other traditions indicate that when the above verse was revealed, the Prophet (S) said:

“Fasten your belts! Fasten your belts (as it is time for struggling and working); and since that time, he

was never seen smiling.

The reason is clear, for there are four commands in this verse, each of which imposes a heavy duty upon man.

Today, our responsibilities as Muslim leaders can also be summarized as: persistence, sincerity, leadership of the believers, abstinence from unruliness, and non-violence.

Victory over our enemies, who have been surrounding us from all sides, exploiting us in all cultural, political, economic, social, and military spheres, might not be possible without the implementation of the four principles mentioned above.

Surah Hud – Verse 113

وَلَا تَرْكُنُوا إِلَيِ الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلَيَاءٍ ثُمَّ لَا
تُنْصَرُونَ

113. “And do not incline to those who are unjust, lest the Fire will touch you; and you have no protectors other than Allah, nor shall you be helped.

Reliance upon the Unjust!

This verse explains one of the most fundamental programs in the realm of social, political, military, and ideological spheres of activity.

It addresses all Muslims, putting forward a decisive duty, it implies that we should not seek support from oppressors, and never rely upon them for such an act for it causes us to be surrounded by the Fire of Hell and we have no one from whom to expect support but Allah.

The verse says:

“And do not incline to those who are unjust, lest the Fire will touch you; and you have no protectors other than Allah, nor shall you be helped.

In which matters must one not rely upon the transgressors?

In the first instance, obviously, we must not share in the atrocities they commit and seek support from them in this regard.

Secondly, reliance upon them must stop where the Muslim community stands to be weakened, and its independence and self sufficiency jeopardized, this type of dependency will bear no fruit but frustration

and loss of independence on the part of Islamic communities.

As to the idea that Muslims should establish commercial or scientific relations with non Muslim communities on the basis of protecting Muslim interests and independence as well as their security is not unprecedented in the history of Islam nor is it forbidden in Islam and it does not fit into the meaning of seeking assistance from the oppressors.

During the era of the Prophet (S) and after him such relationships with non Muslims had also existed. However, one must not, at the same time, obey the oppressors or put his hope in them, for we read in the narrations that friendship with the unjust and obedience to them are examples of submission to tyranny.

In a narration, it has been said:

“Do not put your hope in an oppressor even if he is a member of your family or a friend.”

In Al-Kafi, there is also a narration which says:

“Allah has forbidden you to spare even one minute when an oppressor is to be hanged, for, in such a case, you would have supported him.”

Refer to Tafsir al Burhan-As-Safi, Usul Al-Kafi, and the Bihar-ul-’Anwar for further information.

Explanation

- 1– Every kind of dependence on internal and external oppressors is prohibited.
- 2– Oppression and assisting the oppressors or even relying upon them constitute capital sins and those affiliated with it are subversives. (Every sin which Allah has spoken of as being punishable with the Fire is considered as a capital sin)
- 3– Relying upon and trusting the oppressor will lead to Allah’s Hell. Therefore, how is the situation of the oppressor himself going to be?
- 4– Instead of taking recourse to the unjust, put your trust in Allah.
- 5– The result of relying upon tyrants is isolation and estrangement.
- 6– As the obedience from /ulul-’amr/ (the political and religions chiefs appointed to issue decrees on behalf of Allah), is obligatory and, on the other hand, since relying upon and seeking the support of the unjust is forbidden, therefore the /ulul-’amr/ cannot be unjust, they must necessarily be “immaculate”, too, because sin is considered an example of injustice.

(And do not incline to those who are unjust...)

Surah Hud – Verses 114 – 115

وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلْفًا مِنَ الظَّلَلِ إِنَّ الْحَسَنَاتِ يُذْهِبُنَّ السَّيِّئَاتِ ذَلِكَ ذِكْرٌ لِلَّذِينَ اكْرَمُوا

وَاصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ

114. “And establish the prayer at the two ends of the day and at the approaches of the night; verily the good deeds remove evil deeds. That is a reminder for the mindful.”

115. “And be patient (and steadfast); for verily Allah does not waste the reward of the righteous (ones).”

Prayer and Steadfastness

These two verses point to two of the most important Islamic instructions that embody the spirit of Islam and shape its foundation. At first, the Qur'an commands us to establish the prayers, declaring that we must keep our prayers at both ends of the day and at the time of nightfall.

The apparent meaning of the phrase /tarafay-in-nahar/ (on both sides of the day) is the morning and evening prayers and /zulaf/ is in keeping with the /'išā'/ (the prayer of nightfall).

In the meantime, as the midday prayer and the afternoon prayer have been explained in other verses, they have not been repeated here. However, according to one quotation, they are also mentioned in this verse as well, though this verse does not aim at explaining all the daily prayers.

The verse says:

“And establish the prayer at the two ends of the day and at the approaches of the night;...”

Afterwards, to specifically stress the importance of the daily prayers, and other rituals, acts of worship and the performance of good deeds in general, it declares that good conduct nullifies evil acts.

The verse continues saying:

“...verily the good deeds remove evil deeds...”

This is a reminder for those who try to lend ears to such matters. It says:

“...That is a reminder for the mindful.”

The above verse, like some other Qur’anic verses, illustrates the influence of good deeds in removing the evil effect of evil deeds. Good deeds, which have their origin in Divine motives, bestow purity and beauty upon the human spirit which may wipe out the effects of sin from it, turning the darkness of sins into light.

The Extraordinary Importance of Prayers

In the numerous narrations from the Prophet (S) and the immaculate Imams (as) which concern the above verse, one easily finds interpretations which unveil the extraordinary importance of prayers in Islam.

Ali (as) is quoted as saying:

“The Prophet (S) and I were waiting for our prayers inside the mosque when a man stood up saying: “O Messenger of Allah! I have committed a sin.” The Prophet (S) turned his face away from him.

*When the prayers ended, the same man stood up and repeated the same sentence. The Prophet (S) said: “Have you not joined us in prayer? And have you not done your ablutions well for it ?” The man answered: “Yes”. He said: “This is an atonement for your sin.”*¹

The sublime Prophet (S) said:

“At the times of prayer, an angel is certain to say: ‘O people! Stand up and put out the Fire you have lit (against your selves), by means of your prayers.’”

And the Prophet (S) also said:

“The five daily prayers are like a stream running in front of your houses. Once you wash yourselves five times a day in that stream, you will be clean of all pollution. (It is the same as cleaning your soul from all kinds of pollution by establishing your five daily prayers.)”

Ali ibn Abi Talib (as) said:

*“Whenever man is in the state of prayer, his body, clothes, and whatever is found around him engage in giving glory of Allah.”*²

However, prayer insures man who has committed sinful acts, by wiping his heart clean of the dust of sin.

Prayer enables one’s potentialities to flourish in the depths of his soul. It also strengthens one’s will, purifies his heart and cleans up his spirit.

Prayer in this way can be a superior school of education, provided that it is not just treated as a series of

rituals in form without substance.

Following the human shaping schedule of prayer, and the description concerning the impact of the virtues upon the vices, the Qur'an commands perseverance in this verse, saying that we should stay patient, for Allah does not spoil the rewards of those who act with righteousness.

The verse says:

"And be patient (and steadfast); for verily Allah does not waste the reward of the righteous (ones)."

All of this means that performing decent acts is not possible without patience and perseverance.

The Qur'anic term /sabr/ includes all aspects of forbearance against difficulties, oppositions, harms, emotions, outrage and disasters.

Patience and perseverance is a fundamental general principle which is sometimes coupled in the Qur'an with prayers. It is perhaps for the reason that prayer enables man to move and it ordains him to have patience and perseverance.

And these two, that is 'movement' and resistance, when coupled with each other, are the main factors for victory. Finally, let us focus upon the most hopeful of the verses of the Qur'an:

Hadrat Ali (as) coming upon a group in discussion asked them:

"Do you know which is the most hopeful of the verses of the Qur'an?"

In response, everyone named one verse which suited his own mood.

Some suggested the verse, which says: ***"Verily Allah does not forgive that anything should be associated with Him, and forgives what is besides that..."*** ³ means that Allah forgives all sins except idol worship.

Others were of the opinion that the verse in question is the one which says:

"And whoever does evil or acts unjustly to his own self, then seeks forgiveness of Allah, shall find Allah forgiving, Merciful"⁴.

This verse means that he who is a wrongdoer and a tyrant, if he asks for forgiveness, and apologizes, he will find Allah compassionate and merciful.

Still others cited the holy verse declaring:

"Say: 'O My servants who have acted extravagantly against their own selves! Do not despair of the mercy of Allah; surely Allah forgives the faults altogether; verily He is the Forgiving, the

Merciful."⁵

Others were of the opinion that it was the verse saying:

"And those who, when they commit an indecency or do injustice to their selves, remember Allah and seek forgiveness for their sins – and who forgives the sins except Allah? – And they (the pious) do not knowingly persist in what they have committed."⁶

Meaning that those who have committed an evil act, oppressing themselves, think of Allah and ask forgiveness from Him, and who is there to forgive sins except Allah?

After hearing all those views, Hadrat Ali said:

"I heard from my dear one, the Prophet of Allah (S), who said: "I hope to a verse in the Book of Allah, which says: "And establish the prayer at the two ends of the day and at the approaches of the night; verily the good deeds remove evil deeds. That is a reminder for the mindful."

Then the Prophet (S) continued: 'O Ali! By the One Who appointed me as a bearer of glad tidings and a warner towards people. Whenever a person makes ablution for prayer, his sins will fall off; and when he turns toward Qiblah he will become purified.'

*O' Ali! The example of the daily prayers resembles one who washes himself in a stream in front of his house, five times every day."*⁷

Surah Hud – Verse 116

فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِنْ قَبْلِكُمْ أُولُوا بَقِيَّةٍ يَنْهَوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا
مِمَّنْ أَنْجَيْنَا مِنْهُمْ وَاتَّبَعَ الدِّينَ ظَلَمُوا مَا أُتْرِفُوا فِيهِ وَكَانُوا مُجْرِمِينَ

116. "But why were there not, among the generations before you, persons possessed understanding (and authority), prohibiting (people) from mischief in the earth, except a few whom We saved from among them? And those who were unjust pursued what they were made to enjoy and they were guilty."

The Arabic term /baqiyah/ means 'remainder', but it usually refers to 'virtue' and 'power' in Arabic, maybe because one stores his precious belongings with himself and preserves them to remain; or perhaps because some people who have more power stay on the scene. The holy word /baqiyah/ has been employed three times in the Qur'an.

In this verse, Allah has criticized a group of believers as to why they do not equip themselves with

knowledge and power so as to warn the society. This warning, which has repeatedly been used in the Qur'an, is accompanied with the word /laula/.

At any rate, in this holy verse and the previous one, a fundamental social principle, which stands out in saving human societies from corruption and self-destruction, has been mentioned.

That is, in every society where there is a group of conscious learned and dutiful people who are committed to not remain silent in the face of corruption, who launch campaigns against it, and who lead in developing the ideological awareness of the people, that society will not suffer from self-destruction.

But, when indifference and silence is the rule of the game everywhere, and then society is made defenseless against the elements of corruption, self-destruction will surely be its eventual outcome.

Therefore, while referring to the previous peoples which had been the target of all kinds of disasters, the Qur'an asks why it is that in the previous centuries, there were no righteous people of knowledge and power to prevent all kinds of corruption on the earth.

The verse says:

"But why were there not, among the generations before you, persons possessed understanding (and authority), prohibiting (people) from mischief in the earth..."

The role of /'ulu baqiyah/ (those possessed understanding and authority) in the survival of society, is so sensitive that one must say that without them the right of societies to survive will be removed from them. This is what the above verse implies.

To make an exception to this rule, the Qur'an says:

"...except a few whom We saved from among them?..."

Despite the fact that this small group observed the rules of persuading others to perform what was good and dissuading them from what was evil, their number was so limited that they could not have any success in reforming the society.

This is reflected in examples like Lot and his small family, Noah and his limited number of believers, Salih and his few followers. The oppressors of these societies, who constituted the majority, pursued their extravagant way of life and were so proud and saturated with pleasures that they committed all kinds of sin.

The verse says:

"...And those who were unjust pursued what they were made to enjoy and they were guilty."

Such unrestricted affluence and hedonism are the sources of all kinds of deviations and usually originate

among affluent families, as their carefree state hinders them from comprehending social realities and covers them with sin, leaving them no chance for becoming familiar with real human values.

Whereas verse 114 deals with prayers, this verse is concerned with dissuading others from doing evil deeds. It is appropriate to mention here some of the verses of the Glorious Qur'an which deal with the subject of prayers together with persuading others to engage in decent acts and dissuading others from committing evil deeds.

Such verses are as follows:

A. "...Verily prayer restrains from indecency and evil..."⁸

B. "...Verily the good deeds remove the evil deeds,..."⁹

C. "...Keep up prayer, enjoin the good and forbid evil..."¹⁰

D. "Those who, should We establish them in the land, will keep up prayer and pay the poor-rate, and enjoin the right and forbid the wrong;..."¹¹

The utmost responsibility thus lies with those who are knowledgeable and powerful, and the result of reformers' sympathy and reformation in society is salvation from Allah's anger and benefiting from His compassion.

The key to the downfall of former generations has been their indifference and failure to dissuade others from doing wrong, hedonism, and criminal activity, the vicious triangle of destruction.

We hope that Allah may save us, our children, and our coming generations from these dangers and deviations.

Surah Hud – Verse 117

وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا مُصْلَحُونَ

117. "Nor would your Lord destroy the townships unjustly while their people acted well."

Allah (s.w.t.) removes His wrath from societies because of the presence of benevolent and righteous individuals who mend their society.

Incidentally, simply being righteous is not sufficient, one must be encouraging others to be righteous as well. Therefore, to emphasize this reality, the Qur'an implies that the reason why Allah eradicated these peoples was because there were no righteous reformists among them.

It was not the case that the Almighty oppressively sought the destruction of established communities despite attempts being made to purify them of all impurities. The verse says:

“Nor would your Lord destroy the townships unjustly while their people acted well.”

Whenever a society was oppressive as a whole but had rediscovered itself, and was about to reform and alter itself, there would be reason for it to remain, while if it remained oppressive and did not try to reform, and purge itself of its evil ways, there would be no reason for it to survive.

Surah Hud – Verse 118

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ

118. “And had your Lord willed, He would have made mankind a single people: yet they cease not differing.”

Allah's way of treatment in creation of men is based on liberty, and freedom in choosing their own ideas and beliefs. Man's choice and freedom to choose his way of life and ideas has been frequently referred to in the Glorious Qur'an.

That is, although Allah leads man towards Himself, He does not impose His will upon him by force, and He has not commanded the sublime Prophet (S) to compel people, He has only demanded him to remind people of their duty, and show them the right path.

The holy Qur'an in this regard says:

“Therefore do thou give admonition, for you are one to admonish”.

“Thou art not one to manage (men’s) affairs.” 12

Thus, Allah reveals the virtuous path in such a way that human nature, discriminating between good and evil, recognizes them from within itself, and for this reason, from outward, He sends the prophets (as) to guide mankind.

It is the man himself who must fully and voluntarily select his own way, the Path of Truth or the path of evil and wrongdoing. Therefore, He has alluded to one of the prominent traditions in the course of creation which is the basis of other affairs that relates to human beings.

It is the individual differences relating to the mind, the body, personal views, zeal and love as well as the issue of man's freedom of will.

The Qur'an remarks that if Allah wanted He could have created a single nation out of mankind (but He did not do such a thing) and human beings have always had differences to settle.

This is emphasized in order to show that His insistence for obeying His commands does not reflect a lack of ability to put everyone on one track and on one predetermined path. It stands to reason that such a faith would be of no use.

Nor would such a homogeneous, unified and compulsory faith based upon involuntary motives lead anywhere, it would reflect no personality distinctions, no means of development and growth, and have no basis for rewarding the good.

Man's supreme value essentially lies in his freedom of will which differentiates him from other existing beings. Different tastes, different ways of thinking, indeed, differences of personality and intellectual makeup all form parts of one society, providing multiple aspects of those dimensions that make man who he is and it is that which gives him a distinct status.

It is also natural that once freedom of will comes in the scene, differences regarding ideas and schools of thought must exist.

Surah Hud – Verse 119

إِلَّا مَنْ رَحِمَ رَبُّكَ وَلِذَلِكَ خَلَقُهُمْ وَتَمَّتْ كَلْمَةُ رَبِّكَ لِأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ
أَجْمَعِينَ

119. "Except those on whom your Lord has Mercy; and for that (mercy) did He create them. And the Word of your Lord has been fulfilled: 'Certainly I will fill Hell with jinn and the mankind together'."

In this verse the Qur'an indicates that the people disagree with each other in their acceptance of the Truth except those upon whom is Allah's Mercy.

The verse says:

"Except those on whom your Lord has Mercy;..."

However, this Divine blessing is not confined to a certain group, but all humankind can benefit from it if they want.

Those who wish to come under Allah's favor will find an open gate for His all inclusive Mercy and Grace which are made available to mankind through their own reasoning, the guidance of the prophets, and

heavenly Books which have been revealed to them.

The verse says:

“...and for that (mercy) did He create them. And the Word of your Lord has been fulfilled:...”

Once they utilize these favors and blessings the gates of Paradise and eternal bliss will be opened for them, otherwise, the command of Allah has been issued that He will fill Hell with the disobedient and arrogant ones from among the Jinn and men.

The verse continues saying:

“...‘Certainly I will fill Hell with jinn and the mankind together’.”

Surah Hud – Verse 120

وَكُلَّاً نَقْصُ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نُثَبِّتُ بِهِ فُؤَادَكَ وَجَاءَكَ فِي هَذِهِ الْحَقُّ
وَمَوْعِظَةً وَذِكْرًا لِلْمُؤْمِنِينَ

120. “And all that We relate to you of the account of the messengers is something in order that with it We make firm your heart and in this there has come to you the Truth, and an admonition and a reminder to the believers.”

In this verse and in the verses that follow, with which Surah Hud ends, there is a general conclusion which sums up the issues discussed thus far.

As the main part of this Surah dealt with the didactic stories of the prophets and the former generations of mankind, the Qur'an summarizes the precious results of these stories under four topics by saying that the stories of each of the prophets have been mentioned to reinforce the heart of the Prophet (S) in order to strengthen his will.

The verse says:

“And all that We relate to you of the account of the messengers is something in order that with it We make firm your heart...”

Afterwards, referring to the second most important result of those stories, the Qur'an implies that it brings to light the facts and realities concerning life and death, the victories and defeats, and the factors concerning the success and failure of communities.

It continues saying:

“...and in this there has come to you the Truth...”

The third and the fourth consequences are that they provide the faithful with exhortations, and reminders of the results of good or bad conduct.

It says:

“...and an admonition and a reminder to the believers.”

This verse stresses once again that the historical facts which have been revealed by the Qur'an must not be taken lightly or used for amusing audiences, for they form the best instructional guidelines in all aspects of life for all people in all times.

Surah Hud – Verses 121 – 122

وَقُلْ لِّلّٰذِينَ لَا يُؤْمِنُونَ اعْمَلُوا عَلٰي مَكَانِتُكُمْ إِنَّا عَامِلُونَ

وَانتَظِرُوا إِنَّا مُنْتَظِرُونَ

121. “And say to those who do not believe: ‘Act according to your ability; we shall do (our part)’;”

122. “And wait you! We too are surely waiting.”

Allah commands the Prophet (S) when confronting their stiff-neckedness and obstinacy to do the same as the previous prophets did and say what they said, that the disbelievers should do all that is in their power and do not spare in their efforts, and the Prophet and the believers will do likewise.

The verse says:

“And say to those who do not believe: ‘Act according to your ability; we shall do (our part)’;”

He also should tell the unbelievers to wait and see and the believers too, will wait and see, for one side will win and the other will be defeated.

The verse says:

“And wait you! We too are surely waiting.”

The unbelievers seek the defeat of the believers but the latter will wait for the real Divine punishment which the unbelievers will receive either by means of the hands of the believers or directly from the side

of Allah.

Surah Hud – Verse 123

وَلِلّٰهِ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ فَاعْبُدُهُ وَتَوَكَّلْ عَلَيْهِ وَمَا
رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ

123. “And to Allah (alone) belong the Unseen of the heavens and the earth, and to Him the whole affairs will be returned; Then worship Him, and put (all) your trust in Him, and your Lord is not heedless of what you do.”

The last verse of this Surah deals with monotheism: (the monotheistic nature of knowledge, the monotheistic view of acts, and also the monotheistic way of worship), just as the beginning verses of the Surah that had dealt with knowledge of monotheism.

In fact, three sub sections of monotheism are indicated here. First, it refers to the monotheistic nature of Allah's knowledge saying that the knowledge of the hidden realities of the heavens and the earth belongs only to Him, and it is only He Who is aware of all secrets hidden and revealed.

The verse says:

“And to Allah (alone) belong the Unseen of the heavens and the earth...”

The knowledge of everyone besides Him is confined and limited and even this very limited knowledge is received from the Divine source. Therefore, omniscience, the essential knowledge, regarding the whole things throughout the entire universe, is particular to Him alone.

On the other hand, referring to the monotheistic nature of acts, the Qur'an says that it is He Who is in command of all acts, and all things will be returned to Him.

It continues saying:

“...and to Him the whole affairs will be returned;...”

The third point is said as a conclusion to these statements which is that unlimited knowledge and endless power belong solely to Him and everything will eventually return to Him, therefore we should worship Him alone and trust only in Him.

It says:

“...Then worship Him, and put (all) your trust in Him...”

This stage of monotheism is the stage of worship and abstinence from all unruly behaviour, misconduct, rebellion, and sin, for Allah is not unaware of all that we do.

It continues saying:

“...and your Lord is not heedless of what you do.”

The End of Surah Hud

1. The commentary of Majma‘-ul-Bayan, concerning this verse.
 2. Bihar, vol. 82, p. 213
 3. Surah An-Nisa, No. 4, verse 48
 4. Ibid, verse 110
 5. Surah Az-Zumar, No. 39, verse 53
 6. Surah ’Al-i-‘Imran verse 135
 7. Majma‘-ul-Bayan, the commentary, and Kanz-ud-Daqayiq.
 8. Surah Ankabut, No. 29, verse 45
 9. Surah Hud, No. 11, verse 114
 10. Surah Luqman, No. 31, verse 17
 11. Surah Hajj No. 22, verse 41
 12. Surah Al-Ghashiyah, No. 88, verses 21& 22
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