

Section 12: Every Apostle Had an Enemy

Opposition to the Truth from the polytheists in all ages –Every apostle had an enemy – Polytheism totally opposed to Islam.

Surah Al-'An'am, Verse 111

وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَى وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَا
كَانُوا لِيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ وَلَكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ

111. "And even if We sent down the angels to them, and the dead spoke to them, and We mustered all things before them, (even then) they would not believe, unless Allah pleases; but most of them (deliberately) ignore."

The purpose of these holy verses is to make clear that some of the seekers of surprising miracles are not true in their demands and their aim is not to embrace the Truth. That is why some of their wishes (like that Allah comes in front of them) are basically impossible.

In this verse the Qur'an explicitly says that had their demands been fulfilled in the same form that they wanted, and the angels had been sent down upon them, and the dead had come to speak with them, and in short whatever they had wished were provided for them, even then, they would not believe. Here is the verse:

"And even if We sent down the angels to them, and the dead spoke to them, and We mustered all things before them, (even then) they would not believe....."

Then, to emphasize on the matter, it implies that it is in one case possible that they believe and that is in the case that Allah forces them to accept the Faith by His Sovereign Will:

"... Unless Allah pleases...."

And, it is evident that this sort of Faith will contain no training income and no effect of perfection. So, at the end of the verse, it adds:

"... but most of them (deliberately) ignore."

Surah Al-'An'am, Verse 112

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَىٰ بَعْضٍ
زُخْرَفَ الْقَوْلِ غُرُورًا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ فَذَرَّهُمْ وَمَا يُفْتَرُونَ

112. "And thus did We assign for every prophet an enemy, the satans from humans and jinn, who (secretly) inspire each other with flashy words to deceive (them). And had your Lord pleased they would not have done it. (Allah's way of treatment is freedom of men) therefore, leave them with what they forge."

It was said in the former verses that the hostility of the stubborn enemies against the Holy Prophet (S) was not confined to him alone, but other prophets had such enemies, too. In this verse, it says:

"And thus did We assign for every prophet an enemy, the satans from humans an Jinn..."

And their manner was that they spoke some charming words secretly and occasionally, by whispering to each other, in order to deceive them. The verse says:

"... who (secretly) inspire each other with flashy words to deceive (them)...."

Yet, it should not be made mistake, and if Allah pleased, He could forcefully stop them doing that. The verse says:

"... And had your Lord pleased they would not have done it. ..."

But Allah did not do that because He wished to let people act freely in a scene where they can be tested, improved and trained. Therefore, at the end of the verse, He commands His Messenger that he never pays attention to these followers of Satans and that he leaves both them and their accusations with themselves.

"... (Allah's way of treatment is freedom of men) therefore, leave them with what they forge."

Surah Al-'An'am, Verse 113

وَلِتَصْغَىٰ إِلَيْهِ أَفئِدَةُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَلِيَرْضَوْهُ وَلِيَقْتَرِفُوا مَا هُمْ مُّقْتَرِفُونَ

113. **"And (the result of those Satanic inspirations is) so that the hearts of those who do not believe in the Hereafter, may incline to it, and that they may be well-pleased with it (the flashy words), and that they may commit (the evil) they were committing."**

The consequence of the charming suggestions and deceitful preaches of the satans is recited in this verse, as follows:

"And (the result of those Satanic inspirations is) so that the hearts of those who do not believe in the Hereafter, may incline to it....."

Then, it adds that the end of this inclination will be a complete consent to the Satanic deeds. Here is the verse:

"... and that they may be well-pleased with it (the flashy words)....."

Therefore, the end of them all, in this world, will be committing kinds of sins, indecencies, and vices, and, consequently, they will be involved with the result of the same corruptions people who had been before them in the history of the world.

"... and that they may commit (the evil) they were committing."

Surah Al-'An'am, Verse 114

أَفَغَيْرَ اللَّهِ أَبْتَغِي حَكْمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا وَالَّذِينَ آتَيْنَاهُمُ
الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِّن رَّبِّكَ بِالْحَقِّ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ

114. **"(Say :) 'Shall I seek a judge other than Allah, while it is He Who has sent down to you the Book, (fully) explained? And those whom We have given the Book know that it has been sent down from your Lord with the truth, so be not you of the doubters.'"**

In fact, this verse is the conclusion of the previous verses. It indicates that, with all these clear verses which were recited, whom should be accepted as an arbitrator? The verse says:

"(Say:) 'Shall I seek a judge other than Allah....."

This heavenly Book explains all the necessary training facts of man and has separated between right and wrong, light and darkness, and disbelief and Faith; and it is Allah Who has sent it down to you. Concerning this meaning, the Qur'an continues saying:

"... while it is He Who has sent down to you the Book, (fully) explained..."

Then, addressing the Prophet (S), the verse implies that not only he and the Muslims know that this Book is from Allah, but also the people of the Book (The Jews and the Christians), who have seen the Signs of this heavenly Book in their own Books, know that this Book has been sent down from the Lord with the Truth. The verse says:

"... And those whom We have given the Book know that it has been sent down from your Lord with the truth...."

Therefore, there is no place of any doubt and hesitation in it, and you, O' Our Messenger, never doubt in it.

"...so be not you of the doubters."

Surah Al-'An'am, Verse 115

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ

115. "And perfected is the Word of your Lord in truth and justice; there naught that can change His Words, and He is All-Hearing, All-Knowing."

In this verse, The Qur'an, addressing the Prophet (S), indicates that his Lord's Word was completed in truth and justice, so that no one change its containing words, and the Lord is All-Hearing, All-Knowing. The verse says:

"And perfected is the Word of your Lord in truth and justice; there is naught that can change His Words, and He is All-Hearing, All-Knowing."

The objective meaning of the term 'word', mentioned in the above verse, is 'The Qur'an', since in the former verses the subject matter was also recited upon 'The Qur'an'.

Indeed, the verse refers to the fact that there is no doubt about Qur'an, because it is perfect and faultless in any respects. Its facts upon history and its information about events are all true, and its ordinances and laws are utterly just.

Some of the commentators, attaching this verse, have reasoned the impossibility of influencing in

perverting the Qur'an.

They say that phrase: "... **There is naught that can change His Words ...**" points to this fact that nobody is able to cast any change in the Qur'an, neither from point of the Arabic spelling of the words, nor from the point of information of the events, nor from the point of ordinances and laws.

Therefore, this heavenly Book, which must be the guide of humankind until the end of the world, will be secured and protected from the larceny of treacherous persons and distorters.

Surah Al-'An'am, Verse 116

وَإِنْ تُطِيعُوا أَكْثَرَ مَنْ فِي الْأَرْضِ لِيُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ

116. "And if you obey most of those in the earth, they will lead you astray from the way of Allah. They follow nothing but conjecture; and they do nothing but surmise. "

It was said before that the current Surah was sent down in Mecca. At that time Muslims were intensively in minority.

Concerning this minority and the conclusive majority of idol worshippers and the opponents of Islam, sometimes it might happen that some persons suspected that why there were so many followers of idolatry while that creed was futile and false, and if Muslims were right, why they were so few.

To remove this sort of imagination, the verse addresses the Prophet (S) and says:

"And if you obey most of these in the earth, they will lead you astray from the way of Allah. ..."

In the next sentence of the verse, the Qur'an states the reason of this subject. It points out that the reason of it is that they do not behave upon logic and a correct thought. Their guide is conjecture based on delusion, and some imaginations polluted with low desires, lusts and lies. The verse says:

"... They follow nothing but conjecture; and they do nothing but surmise."

Surah Al-'An'am, Verse 117

إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

117. "Verily your Lord knows best those who stray from His way, and He (also) knows best those

who are guided."

In view of the fact that the concept of the previous verse is that mere majority can not show the way of truth and it is not the reason of right, the result of it is that the way of truth should be taken only from the source of Allah, although the followers of truth are in minority.

The Qur'an makes the reason of this matter clear in this verse. It points out that your Lord, Who is aware of all things and there is not the least mistake in His endless knowledge, knows best which way is the way of astray and which way is the way of guidance, and, then, He knows best the misguided and the guided.

The verse says:

"Verily your Lord knows best those who stray from His way, and He (also) knows best those who are guided."

Surah Al-'An'am, Verse 118

فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِن كُنْتُمْ مُؤْمِنِينَ

118. *"Therefore, eat (the meat) of that over which Allah's name has been mentioned, if you are believers in His Signs."*

The Effects of Paganism should be removed totally

Through previous verses, the reality of Unity was proved, and the falsehood of paganism and idolatry was made manifest.

One of the results of this question is that Muslims should avoid consuming the meat of the animals slaughtered by the name of idols. They should use only the meat of those animals which are slaughtered by the name of Allah.

Concerning this meaning, the Qur'an says:

"Therefore, eat (the meat) of that over which Allah's name has been mentioned, if you are believers in His Signs."

That is, the Faith is not only a bare claim, a lonely statement, and a simple belief. But it should be proved through practice, too.

The person, who believes in Allah, will consume only these kinds of meat.

Surah Al-'An'am, Verse 119

وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ وَإِنَّ كَثِيرًا لَيُضِلُّونَ بِأَهْوَاءِهِمْ بِغَيْرِ عِلْمٍ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ

119. "And what has happened to you that you do not eat (the meat) of that over which Allah's name has been mentioned, while He has (already) explained for you what He has forbidden unto you, except what you are compelled to (eat)? And indeed many (people) mislead (others) by their desires, without any knowledge. Verily, your Lord knows best the transgressors."

In this verse, the Qur'an says why you do not eat from the meat of those animals over which the name of Allah has been mentioned, while He has detailed for you what has been made unlawful for you. The verse says:

"And what has happened to you that you do not eat (the meat) of that over which Allah's name has been mentioned, while He has (already) explained for you what He has forbidden unto you....."

Then, one case has been exceptional from this general law. It says:

"... except what you are compelled to (eat)?..."

This condition may come forth for a person in the desert or in a deserted place because of an intensive hunger or being captured in the grips of some pagans who force the one against this matter.

After that statement, it adds:

"... And indeed many (people) mislead (others) by their desires, without any knowledge. ..."

Then, at the end of the verse, it says that Allah is fully aware and knows best those who are transgressors. These are those who not only go astray from the straight and true path, but also, attaching false proofs, try to mislead others. The verse says:

"... Verily, your Lord knows best the transgressors."

Surah Al-'An'am, Verse 120

وَذَرُوا ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ إِنَّ الَّذِينَ يَكْسِبُونَ الْإِثْمَ سَيُجْزَوْنَ بِمَا كَانُوا يَقْتَرِفُونَ

120. "And abandon outward sin and the inward one; verily those who commit sin soon shall be recompensed with what they used to commit."

Since some people usually commit this unlawful action (fornication) hidden, following that meaning, in this verse, as a general law, the Qur'an says:

"And abandon outward sin and the inward one....."

It is said that at the Age of Ignorance some people believed that fornication was not a vice when it was done secretly, and it was considered a sin when it was committed manifestly.

Even now, in the present century, there are some persons who have practically accepted this logic of the Age of Ignorance, and they fear committing only the outward sins. Such people, having no feeling of incommodity, easily commit some hidden sins. The above-mentioned verse seriously condemns this logic.

Then, as a remembrance, the verse warns the sinners to the evil fate that waits for them, and says:

"... verily those who commit sin soon shall be recompensed with what they used to commit."

Surah Al-'An'am, Verse 121

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَيْكُمْ
أَوْلِيَاءَهُمْ لِيَجَادِلُوكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ

121. "And do not eat (anything) of that over which Allah's name has not been mentioned (at the time of slaughter) and that is indeed transgression, and verily the Satans inspire unto their friends to dispute with you, and if you obey them, you will indeed be polytheists, (too)."

This verse emphasizes on the negative aspect of the matter and its concept of prohibition. It says:

"And do not eat (anything) of that over which Allah's name has not been mentioned (at the time of slaughter)"....

Then, through a short sentence, it negates this action again, and implies that this work is a mischief, a sin, and going out from the path and manner of servitude of Allah and obeying His commandment. It says:

"...and that is indeed transgression..."

And, in order that some simple hearted Muslims would not be affected by their satanic temptations, it

adds:

"... and verily the Satans inspire unto their friends to dispute with you....."

But, beware that if you submit to their temptations, you will be counted among pagans, too. The verse says:

"... and if you obey them, you will indeed be polytheists, (too)."

This dispute and temptation may refer to that very logic that pagans inspired unto each other. They said that they ate the meat of the dead animals because the Lord had slaughtered them. That is, if they do not eat the meat of carrions, it is a kind of heedlessness to the deed of Allah.

Some commentators have said that pagans of Arab had learnt it from Zoroastrians. Pagans were inattentive of the fact that the head of whatever dies naturally, besides that it often dies because of a disease, has not been cut, and, therefore, the dirty blood of its body has remained among the levels of its meat. This blood decays thereafter, and surely pollutes the meat, too.

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