Al-Islam.org
Ahlul Bayt Digital Islamic Library Project
Published on *Al-Islam.org* (https://www.al-islam.org)

Section 16: Not to side the dishonest

Surah An-Nisa', Verse 105

Not to take up the cause of the dishonest –the Apostle may pray for his followers–Forgiveness of Allah always there is for those who seek it after evil with the necessary amendment.

إِنَّا أَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللّهُ وَلاَ تَكُن لِّلْخَآئِنِينَ خَصِيمًا

105. ***"Verily We have sent down the Book to you with that you may judge between people by what Allah has shown (taught) you. And be not an advocate for the treacherous."***

Basing on what is recorded in some authentic commentary books, once it happened that, in one of the battles, a Muslim stole a chain mail.

When he was going to be marked by ignominy, he threw the chain mail into the house of a Jew, and then gathered some men saying that the Jewish person was a thief, not that Muslim. The subject was brought to the Prophet (S) and the verse was revealed, announcing such:

"Verily We have sent down the Book to you with the Truth that you may judge between people by what Allah has shown (taught) you..."

In this verse, at first Allah recommends the Prophet (S) that the purpose of sending down this heavenly Book is that these rules of the truth and equity should be practiced among people. It says:

"Verily We have sent down the Book to you with the Truth that you may judge between people by what Allah has shown (taught) you. ..."

Then, it awares the Prophet (S) by saying that:

"... And be not an advocate for the treacherous."

It is cited in Majma'-ul-Bayan (vol. 6, p. 32 Persian translation) that although this verse addresses the Prophet (S), the target is the Ummat of the Prophet (S) not the Prophet himself, because, upon the consensus of Ummat, the Prophet (S) is immaculate from all sins and disgraces.

Therefore, since the revelation of the Qur'an is based on the truth, the judgements should be performed upon the basis of the truth, too, not upon the relations. Thus, in Islam, treating on justice is also necessary even towards a non-Muslim person, (regarding to the occasion of revelation of the verse).

Surah An-Nisa', Verse 106

وَاسْتَغْفِرِ اللّهَ إِنَّ اللّهَ كَانَ غَفُورًا رَّحِيمًا

106. "***And seek forgiveness of Allah. Verily Allah** is **Forgiving, Merciful."***

In this holy verse, the Prophet (S) is commanded that he seeks the forgiveness of Allah, for certainly Allah (*s.w.t.*) is forgiving and I merciful.

Yet, as it was mentioned in the commentary of the previous verse, cited by the author of Majma'-ul-Bayan, that the verse was addressing the Prophet's Ummat, here, too, it means to seek forgiveness for the Ummat, and we know that the Prophet (S) is free from any fault. The verse says:

"And seek forgiveness of Allah. Verily Allah is Forgiving, Merciful."

Surah An-Nisa', Verse 107

وَلاَ تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنفُسَهُمْ إِنَّ اللّهَ لاَ يُحِبُّ مَن كَانَ خَوَّانًا أَثِيمًا

107. ***"And do not plead on behalf of those who deceive themselves. Verily Allah does not love any who is treacherous, sinful."***

The leaders of Islam and Muslims ought to find the treacherous ones and know their plans, so that they can decide on a suitable situation for themselves. However, injustice and treachery unto people is doing wrong to oneself.

Treachery pollutes the society and this social pollution reaches ourselves. Then, pleading a treacherous person is unlawful, and it is considered as participating in the crime and being content with the treachery.

"And do not plead on behalf of those who deceive themselves..."

We should know, of course, that the state of the slight treacheries, which are done unknowingly and gullibly, is different from the state of the treachery of the mischievous conspirators. (The Arabic words /yakhtanun/ (those who deceive), /khawwan/ (treacherous), and /'asima/ (sinful) indicate to a state of permanent treachery.) Then in this verse, it says:

"... Verily Allah does not love any who is treacherous, sinful."

Surah An-Nisa', Verse 108

يَسْتَخْفُونَ مِنَ النَّاسِ وَلاَ يَسْتَخْفُونَ مِنَ اللّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لاَ يَرْضَى مِنَ الْقَوْلِ وَكَانَ اللّهُ بِمَا يَعْمَلُونَ مُحِيطًا

108. ***"They (the treacherous) hide from people but they hide not from Allah; while He is with them when they hold nightly discourses that do not please Him. And Allah encompasses what they do."***

Allah (*s.w.t.*) blames the treacherous ones in this verse. The verse says they shrink from people that the inward of their deeds be manifested, but they are not ashamed of *Allah!*

"They (the treacherous) hide from people but they hide not from Allah..."

Allah, the One Who is Omnipresent, is always with them. So, at that time of night, when they are designing some treacherous plans and saying some words that are displeasing unto Him, He is with them and is aware of whatever they do. It says:

"...while He is with them when they hold nightly discourses that do not please Him. And Allah encompasses what they do."

Surah An-Nisa', Verse 109

هَاأَنتُمْ هَـؤُلاء جَادَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا فَمَن يُجَادِلُ اللّهَ عَنْهُمْ يَوْمَ الْقِيَامَةِ أَم مَّن يَكُونُ عَلَيْهِمْ وَكِيلاً

109. ***"(Suppose that) you pleaded for them in this worldly life, but who will plead for them with Allah on the Day of Resurrection, or who shall be their protector?"***

In these three holy verses, the Qur'an gives three warnings to three groups:

It tells the judge not to transgress the bounds of right:

"... That you may judge between people by what Allah has shown (taught) you ..." 1

It tells the treacherous one that *Allah* observes his deeds:

"...He is with them...." 2

In the above verse, it tells the defenders of the treacherous that their efforts will be useless for the Day of Judgement.

"Suppose that) you pleaded for them in this worldly life, but who will plead for them with Allah on the Day of Resurrection.....?"

Surah An-Nisa', Verse 110

وَمَن يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللّهَ يَجِدِ اللّهَ غَفُورًا رَّحِيمًا

110. ***"And whoever does evil or acts unjustly to his own self; then seeks forgiveness of Allah, shall find Allah Forgiving, Merciful."***

The Qur'anic word /su/, in philology, means 'to harm others', too. Thus, the verse refers to both being unjust to people and being cruel to oneself.

"And whoever does evil or acts unjustly to his own self..."

The previous verse, criticized the treacherous and protection of the treacherous. Here, in this verse, it states the way of rescue from it. The Qur'an says that gate of the path of return is open to the wrong doers. Now, it is they who should decide and return from doing sin and repent. It says:

"....then seeks forgiveness of Allah, shall find Allah Forgiving, Merciful."

Surah An-Nisa', Verse 111

وَمَن يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُ عَلَى نَفْسِهِ وَكَانَ اللّهُ عَلِيمًا حَكِيمًا

111. ***"And whoever commits a sin, indeed he commits it only against his own self and Allah is All-Knowing, All-Wise."***

Sin, which is a transgression against the bound of Divine law, destroys the inner purity, virtue of the spirit, and justice; and this very effect is the greatest damage. In the system of existence and also in *Allah's* way of treatment, the result of injustice toward people, soon or late, reaches to our own selves.

"And whoever commits a sin, indeed he commits it only against his own self...."

And, at the end of the verse, it implies that the Lord is both All-Knowing, and is aware of all the deeds of the servants, and is All-Wise, and punishes every wrong doer fitting with whatever the one deserves. It says:

"... and Allah is All-Knowing, All-Wise."

Surah An-Nisa', Verse 112

وَمَن يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ بَرِيئًا فَقَدِ احْتَمَلَ بُهْتَانًا وَإِثْمًا مُّبِينًا

112. ***"And whoever commits a fault or a sin, then accuses of it an innocent, he indeed burdens (himself) with the calumny and a manifest sin."***

This verse has pointed to the importance of committing the sin of calumny upon some innocent people. It says:

"And whoever commits a fault or a sin, then accuses of it an innocent, he indeed burdens (himself) with the calumny and a manifest sin."

Calumny is a Crime

To denigrate an innocent is one of the most disgraceful actions that Islam has seriously condemned.

It has been narrated from the Prophet of Islam (S) who said: "The one who slander a believing man or woman, or says something about them which is not in him (her), on the Day of Resurrection Allah sets the one on a heap of fire until he (she) comes out (of the responsibility) of what the one has said." 3

Indeed, making current this unjust manner as a custom in a society causes to disturb the order and probity of that society, to pollute the truth unto untruth, the innocent be involved into difficulty and the sinner be saved, and the common confidence be vanished.

1. Verse No. 105 of the current Surah.
2. Verse No. 108 of the current Surah.
3. Safinat-ul-Bihar, vol. 1, p. 111

Source URL:
https://www.al-islam.org/enlightening-commentary-light-holy-quran-vol-4/section-16-not-side-dishonest