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Section 6: Believers will be rewarded

To offer salutation 'Salam-un-'alaykum' to the believers whom they meet.

Surah Al-'An'am, Verse 51

وَأَنذِرْ بِهِ الَّذِينَ يَخَافُونَ أَن يُحْشَرُواْ إِلَى رَبِّهِمْ لَيْسَ لَهُم مِّن دُونِهِ وَلِيٌّ وَلاَ شَفِيعٌ لَّعَلَّهُمْ يَتَّقُونَ

51. ***"And warn with it (the Qur'an) those who fear that they will be mustered unto their Lord; (for) there is not any guardian nor intercessor for them besides Him, so that they may guard themselves (against evil)."***

At the end of the previous verse, the words meant that the blind and the seeing one are not equal. Now, in this verse, the Prophet (S) is, commanded to warn those who are in awe of the Day of Resurrection. It says:

"And warn with it (the Qur'an) those who fear that they will be mustered unto their Lord....."

This phrase means that those whose eyes of understanding is vigilant, as much as they probable there will be a Reckoning Day, have been prepared to accept the Truth under the light of this probability and with the fright of responsibility.

Then, the verse continues saying that such vigilant persons are in awe, of a day when:

"... there is not any guardian nor intercessor for them besides Him....."

Yes, the Prophet (S) is commanded to warn such people and to invite them unto the Truth, because there is a hope that they may become pious and virtuous. The verse says:

"... so that they may guard (themselves against evil)."

Upon the commentary of this verse, Imam Sadiq (as) says:

*"The Qur'an warns those who have the hope of reaching their Lord, and encourages them by what is with Him, because the Qur'an, whose intercession is acceptable, will be an intercessor for them."*1

The Prophet (S) said:

*"Learn the Qur'an, because on the Day of Judgment that Book will intercede its reciters."*2

Surah Al-'An'am, Verse 52

وَلاَ تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُم بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ مَا عَلَيْكَ مِنْ حِسَابِهِم مِّن شَيْءٍ وَمَا

مِنْ حِسَابِكَ عَلَيْهِم مِّن شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ

52. ***"And do not repel those who call upon their Lord in the morning and the evening, seeking His countenance, Nothing of their account falls upon you nor anything of your account falls upon them, that you should repel them and thus become of the unjust."***

Occasion of Revelation

Upon the occasion of revelation of this verse, it is cited that when a group of rich pagans saw that there had gathered some poor persons such as: 'Ammar, Bilal, Khabbeh and the like of them around the Prophet (S), they suggested to the Prophet (S) that he would leave them in order that they themselves could gather around him.

As Al-Minar, the commentary book, narrates, the second kalif said that they would accept that suggestion to try it, and the above verse was revealed.

There is a similar verse to this one in the Qur'an. It is in Surah Al-Kahf, No. 18, verse 28.

Qurtubi cites in his commentary book that from the time this verse was revealed on, the Prophet (S) did not leave the gathering of the poor unless the poor left (the place) first.

The objective meaning of 'call upon their Lord in the morning and the evening' may be the daily prayers.3

Regarding the occasion to revelation, Islam is a school of struggle against unjust discrimination, racialism, demanding privilege, and asking for blackmail.

Thus, protecting the sincere, poor, and striving believers is more important than the probable attraction of some rich pagans. The holy verse says:

"And do not repel those who call upon their Lord in the morning and the evening....."

Then, no privilege can match the Faith. Most of the followers of the divine prophets were the poor persons who believed in the Truth.

"...seeking his countenance ..."

Never should the existing believers be scorned for the attraction of the chiefs of pagans.

If the seekers of pretexts cannot find faults with the leader of the school of thought or the school itself, they try to find faults with the followers of the school of thought and their economical circumstances. (Regarding to the occasion of revelation)

However, repelling the sincere poor and the deprived, is an injustice: and, in the meanwhile, the reckoning of everybody is up to Allah (*s.w.t.*). In spite of the current manner in Christianity, (where priests forgive the faults), even the Prophet (S) is not responsible for the forgiveness or retribution of sins in Islam:

"... Nothing of their account falls upon you nor anything of your account falls upon them....."

Surah Al-'An'am, Verse 53

وَكَذَلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِّيَقُولواْ أَهَـؤُلاء مَنَّ اللّهُ عَلَيْهِم مِّن بَيْنِنَا أَلَيْسَ اللّهُ بِأَعْلَمَ بِالشَّاكِرِينَ

53. ***"And thus did We try some of them by others so that they (mockingly) say: "Are these they upon whom Allah has favored from among us?' Does not Allah know best the grateful?"***

In this verse, the Qur'an warns the rich disbelievers that these processes are as some trials upon them. When they fail in these tests, they should tolerate the painful results of their deeds. The verse says:

"And thus did We try some of them by others ..."

The Arabic term /fitnah/, here, means 'trial'.

Then the verse continues stating the meaning that these rich people reach a state that they look at the true believers despisingly and, as the verse adds:

"... they (mockingly) say:
'Are these they upon whom Allah has favored from among us?'..."

They ask whether these believers, upon whom Allah *has* bestowed Islam, are worthy that these words to be spoken about. Then, the Qur'an answers them implying that these believers are some people who have thanked for the blessing of knowledge and recognition when they applied it.

They also have thanked the invitation of the Prophet (S) by accepting him. What blessing and thanksgiving is greater than that Allah has set the Faith firm in their hearts!

"... Does not Allah know best the grateful?"

It is cited in Atyab-ul-Bayan that once; someone came to Imam Kazim (as) and complained about his poverty. Imam (as) asked him whom he thought as the richest person. The man answered that Harun-ur-Rashid was.

Imam (as) asked him whether he agreed to exchange his own Faith for his (Harun's) wealth. The man said: 'No'. Imam (as) said:

'Then, you are richer than him, since you have something that you are not ready to change for his wealth."

Surah Al-'An'am, Verses 54 - 55

وَإِذَا جَاءكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلاَمٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ
أَنَّهُ مَن عَمِلَ مِنكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِن بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَّحِيمٌ

وَكَذَلِكَ نفَصِّلُ الآيَاتِ وَلِتَسْتَبِينَ سَبِيلُ الْمُجْرِمِينَ

54. "***And when those who believe in Our Signs come to you, say: Peace be on you. Your Lord has prescribed mercy on Himself that whoever of you does evil in ignorance, and thereafter repents and amends (himself), then verily He is forgiving, Merciful '."***
55. ***"And thus do We explain the Signs so that (the Truth be distinguished) and the way of the sinners be manifest."***

It is cited in the occasion of revelation of this verse that a group of the sinners went to the Prophet (S) and said that they had committed many faults. The Holy Prophet (S) kept silence; and this verse was revealed.

"***And when those who believe in Our Signs come to you, say: Peace be on you. Your Lord has prescribed mercy on Himself that whoever of you does evil in ignorance, and thereafter repents and amends (himself), then verily He is forgiving, Merciful ".***"

In this Surah, Allah has repeated twice the phrase:

"He has prescribed for Himself mercy"

. Once in the verse under discussion for the encouragement of people in this world, and the second upon the Resurrection, when the concerning verse says:

"... He has prescribed mercy on Himself. He will surely gather you to the Resurrection Day....." (**Verse 12**)

The holy verse leads us to this understanding that if sin is not committed arrogantly and pertinaciously, it is forgivable.

"...In ignorance..."

When it is said that the relation of the Islamic leaders is with people, it is a relation of intimacy and affection.

"....say: Peace be on you..."

Allah *has* prescribed mercy on Himself, but those whom this mercy is bestowed on are the repentant.

"... and thereafter repents and amends (himself)....."

However, in the next verse (No.55), it implies it is thus that Allah explains His Signs and his commandments so clear that both the way of truth, seekers and the obedient believers be distinguished and the way of obstinate sinners and that of the enemies of Truth be made manifest. The verse says:

"And thus do We explain the Signs so that (the Truth be distinguished) and the way of the sinners be manifest."

The purpose of the Arabic term /mujrim/, here, is the very obstinate sinners who, by no means, will surrender to the Truth.

That is, after this general invitation unto the Truth, including even the invitation unto those sinners who are remorseful from their deeds, the way and tradition of the obstinate and inflexible sinners will be

recognized fully.

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1. Majma'-ul-Bayan, Vol. 3, p .P .304, 305, (Arabic version)
2. Musnad-i-Hanbal, vol. 5, p. 251
3. Al-Mizan, the commentary

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