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Section 7: No Fear or Grief for the Friends of Allah

Surah Yunus – Verse 61

وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُواْ مِنْهُ مِن قُرْءَانٍ وَلا تَعْمَلُونَ مِنْ عَمَلٍ إِلاَّ كُنَّا عَلَيْكُمْ شُهُوداً إِذْ تُفِيضُونَ فِيهِ وَمَا يَعْزُبُ عَن رَبِّكَ مِن مِثْقَالِ ذَرَّةٍ فِي الأَرْضِ وَلاَ فِي السَّمَآءِ وَلآ أَصْغَرَ مِن ذَلِكَ وَلآ أَكْبَرَ إِلاَّ فِي كِتَابٍ مُبِينٍ

61. "And you are not (engaged) in any affair, nor do you recite any part from the Qur'an, and nor any deed you (mankind) may be doing, but We are Witnesses over you when you enter into it. Nor is there hidden from your Lord (so much as) the weight of an atom on the earth or in the heaven, not anything lesser than that or greater but are (recorded) in a Clear Book."

The "***Clear Book***" is the 'Preserved Tablet' or Allah's Comprehensive Knowledge which covers the entire cosmos including not only the actions of human beings but also the smallest details of everything in the heavens and the earth.

With the utmost subtlety and eloquence, this verse announces that Allah is not only fully aware of the minutest facts in the heavens and the earth but He is also fully aware of the minutest details of the actions of his subjects.

Whatever the mood or state of meditation or an important affair you might be in, whatever part of the Qur'an you might be engaged in reciting, and whatever action you begin, you can do nothing which cannot be seen or noticed by Allah when you start it.

The verse says:

"And you are not (engaged) in any affair, nor do you recite any part from the Qur'an, and nor any deed you (mankind) may be doing, but We are Witnesses over you when you enter into it…"

Then more emphatically, it continues by saying that not slightest thing in the heavens and on earth, even that of an insignificant particle or greater than it can be hidden from Allah. All of these are recorded and registered in the Preserved Tablet and in the Open Book of Allah.

It continues saying:

"…Nor is there hidden from your Lord (so much as) the weight of an atom on the earth or in the heaven, not anything lesser than that or greater but are (recorded) in a Clear Book."

All Muslims are taught a great lesson by this verse, which can place them on the right track, leading them toward the Truth and preventing them from going astray.

It calls our attention to the fact that not only does the Almighty comprehend our every thought, word and deed, but His angels are also carefully watching every step we take, every word we utter, every thought we entertain in our heads, wherever we cast our eyes, and in whatever state we are in.

It is not without proper grounds that Imam Sadiq (a.s) said:

"The Prophet of Islam (S) whenever reading this verse, used to weep greatly".

If the Prophet of Islam (S), with all his sincerity and gratitude, with all the services he had rendered human beings, and with all his unparalleled worship of the Creator could be so concerned about his imperfections before Allah, how then, can we determine our state?

Surah Yunus – Verses 62 – 64

أَلآ إِنَّ أَوْلِيَآءَ اللَّهِ لاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ

الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ

لَهُمُ الْبُشْرَي فِي الْحَيَاةِ الدُّنْيَا وَفِي الاَخِرَةِ لا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

62. "Behold! Verily no fear shall be upon the friends of Allah, nor shall they grieve;"
63. "Those who believe and constantly keep from evil."
64. "For them are Glad Tidings in this world's life and in the Hereafter. There is no change in the Words of Allah. That is the great success."

In the previous verses, some of the characteristics of the polytheists and non-believers were explained, from now on, the characteristics of the true believers and those who struggle and strive, who constantly guard against evil and who are the exact opposite of the first group will be described.

The verse attracts the attentions implying that there is no fear among the men of Allah and they will have no sorrows.

The verse says:

"Behold! Verily no fear shall be upon the friends of Allah, nor shall they grieve;"

Here sorrows and fears are those that relate to worldly matters for Allah's worshippers are imbued with the owe of Him. This kind of fear is concerned with one's failure to carry out ones duties and responsibilities and that kind of sorrow which one feels towards his lack of achievements during the course of his life.

Here fear and sorrow have spiritual connotations, which help in man's perfection and development. This is quite contrary to the fear and sorrow that have a material basis and is the source of degradation and deviations.

The friends of Allah are those whose position requires no boundaries between them and their Lord and they are not distant from Him. Their hearts are open and unveiled and they see Him with all their hearts through the light of knowledge, faith, and good deeds which leaves them with perfect sincerity.

It is because of such an acquaintance with Allah that, in their views, anything else other than Him is insignificant, of little value, and ephemeral.

The verse says:

"Those who believe and constantly keep from evil."

They are those who have become believers, continuously strive after virtue and make continence their habit.

For them there is good news both in this world and in the Hereafter, because there are no changes in the Divine words and promises, for Allah always fulfils the promises He has made to His friends. This is a great victory and happiness for the person concerned.

The verse says:

"For them are Glad Tidings in this world's life and in the Hereafter. There is no change in the Words of Allah. That is the great success."

Surah Yunus – Verse 65

وَلا يَحْزُنْكَ قَوْلُهُمْ إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعاً هُوَ السَّمِيعُ الْعَلِيمُ

65. "And let not their speech grieve you. Verily the glory is wholly Allah's; He is All-Hearing, All-Knowing."

As a good end awaits those who observe continence, the attainment of this goal requires one to pass through some great difficulties. Among them is that one can cite the struggle which the faithful experience within their hearts in the process of overthrowing and revising their aspirations.

This can tend to make them feel hopeless, giving them the impression that the oppressors can overcome them. But this is not so, Allah, the Exalted in Majesty informs us that we must not let the oppressors make us sorrowful. The Majesty is entirely His.

It is He Who is All-Hearing and Omniscient. This good news only applies to those whose existence embodies the characteristics of the friends of Allah.

The verse says:

"And let not their speech grieve you. Verily the glory is wholly Allah's; He is All-Hearing, All-Knowing."

In the Islamic texts one reads that:

Amir-ul-Mu'mineen Ali-ibn-Abi-Talib (as) once was asked about the meaning of Allah's words when He says: ***"Behold! Verily no fear shall be upon the friends of Allah, nor shall they grieve"***, and who the friends of Allah were.

Amir-ul-Mu'mineen answered:

*"The friends of Allah are those who are sincere in their worship, they are cognizant of the depth of those matters that are of the world, whereas others attach importance to the outward appearance of the world. These believe in the idea of the permanent character of the world while the others do not believe in its lack of permanence..."*1

It is also narrated from Imam Baqir (as) who said that it is written in Imam Sajjad's (as), book concerning the friends of Allah that they are those who accomplish their religious obligations, and act according to

the practice of Allah's Messenger (S).

They are those who abstain from all that is forbidden, and have let the transient world go by, while they are only interested in what is dear to Allah. They make a living in accordance with the laws which consider these ways of earning a livelihood lawful.

They abhor arrogance, shun the hoarding of wealth and pay all the obligatory religious dues. Allah has blessed them all for what they earn, and He has also fixed a great reward for what they have saved in advance for their life in Hereafter.

Surah Yunus – Verse 66

أَلا إِنَّ لِلّهِ مَن فِي السَّمَاوَات وَمَن فِي الأَرْضِ وَمَا يَتَّبِعُ الَّذِينَ يَدْعُونَ مِن دُونِ اللّهِ شُرَكَاء إِن يَتَّبِعُونَ إِلاَّ الظَّنَّ وَإِنْ هُمْ إِلاَّ يَخْرُصُونَ

66. "Behold! Verily to Allah belongs whoever is in the heavens and whoever is in the earth, and they do not follow any associates, who call on others besides Allah, they do not follow* (*anything*) *but conjectures, and they only lie."

Be aware that whosoever is in the heavens and on the earth belongs to Allah and is under His domination. The use of word /man/, mentioned in this holy verse (and we translated it as whoever), signifies wise and intelligent men.

That is, those who have been provided with intelligence and live in the heavens and on the earth are all under Allah's power and control. When the rule is that all intelligent people, as individuals among His creation, must belong to Him, it follows that other existing beings should also follow the rule and they also belong to Allah.

The fact that He specializes "the intelligent" as a separate category signifies their elevation and magnification in that position.

The verse says:

"Behold! Verily to Allah belongs whoever is in the heavens and whoever is in the earth…"

Those who follow idols are those who consider them as partners with Allah.

The verse continues saying:

"…and they do not follow any associates, who call on others besides Allah…"

Those who select partners for Allah, follow nothing but their own conjectures simply following their forefathers in this case or it is because of mistake they have made thinking that they approach Allah therewith. If they think they can elevate themselves and approach Allah in this way, they do nothing but lie.

The verse says:

"…they do not follow (anything) but conjectures, and they only lie."

Surah Yunus – Verse 67

هُوَ الَّذِي جَعَلَ لَكُمُ الَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِراً إِنَّ فِي ذَلِكَ لآيَاتٍ لِقَوْمٍ يَسْمَعُونَ

67. "He it is Who appointed for you the night that you rest in it, and the day giving light. Verily there are signs in it for people who hearken."

After rejecting all the partners of the polytheists, in calling the polytheists' attention to His magnitude and His blessings, the Qur'an implies that Allah made the night dark and the day illuminated so that they may find silence and comfort during the night and make their living and earn their sustenance during the day.

The verse says:

"He it is Who appointed for you the night that you rest in it, and the day giving light…"

Truly, these are clear proofs and reasons attesting to the Unity of Allah, the Glorified, for no one else is able to do all this.

The verse continues saying:

"…Verily there are signs in it for people who hearken."

Surah Yunus – Verse 68

قَالُوا اتَّخَذَ اللَّهُ وَلَداً سُبْحَانَهُ هُوَ الْغَنِيُّ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ إِنْ عَندَكُم مِن سُلْطَانٍ بِهَذَآ أَتَقُولُونَ عَلَي اللَّهِ مَا لا تَعْلَمُونَ

68. "They say, 'Allah has begotten a son!' Glory be to Him! He is Self-Sufficient! His is whatever is

in the heavens and whatever is in the earth! No warrant have you for this! Do you say about Allah what you do not know?'"

'To beget a son' signifies 'to be the father of someone, which differs from giving birth and having children. The polytheists considered the angels as the daughters of Allah, and the Jews took "Ezra" as an offspring of Allah, while the Christians called Jesus the Son of Allah.

Allah is neither afraid of being lonely so as to want to adopt an offspring, nor does He need any heir to adopt a son. He also does not need any help so that He chooses an assistant, nor does He need to ensure the survival of His species, so He does not need a son. The verse says:

"They say, 'Allah has begotten a son!' Glory be to Him! He is Self-Sufficient!..."

This phrase, means that Allah is absolutely self sufficient and He is absolutely far from what they say, because whatever is in the heavens and on the earth are His and fall under His command.

The verse says:

"...His is whatever is in the heavens and whatever is in the earth!..."

Thus He absolutely does not need to have a son, for begetting offspring is to relieve oneself from one's lack of ability and weakness or to enrich oneself and get rid of poverty, but Allah is free from all this. If it is impossible for Him to have a real son, it is also impossible for Him to adopt a stepson and there are no reasons to support the authenticity of this claim.

It says:

"...No warrant have you for this! Do you say about Allah what you do not know?'"

If one wants to know about Allah, these words are to be regarded as blame, a censure and a threat from Allah, the Magnificent, to those who have made these unsanctioned and atrocious claims.

Surah Yunus – Verses 69 - 70

قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَي اللَّهِ الْكَذِبَ لا يُفْلِحُونَ

مَتَاعٌ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ

69. "Say: 'Verily those who forge a lie against Allah will not prosper.'"

70. "(They have) a little enjoyment in this world, then to Us will be their return, then shall We make them taste the severe penalty because they used to disbelieve."

Here the Holy Qur'an mentions the ultimate disastrous end for all those who ascribe belies and false concepts to Allah. He addresses His Prophet (S) that he should tell those who make false ascriptions to Him and those who make them only lie that they will not be saved.

The verse says:

"Say: 'Verily those who forge a lie against Allah will not prosper.'"

They might be able to attain worldly wealth through lies and false claims for a few days, but it is only a passing phenomenon in this world.2 They will eventually return to Allah and He will punish them vigorously for their disbelief and their associating partners with Him.

The verse says:

"(They have) a little enjoyment in this world, then to Us will be their return, then shall We make them taste the severe penalty because they used to disbelieve."

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1. The of Al-Mizan, the explanation upon the verse
2. The Arabic words /mata'/ and /mut'ah/ are employed for short-term use. As man's use of the world and its blessings are short-lived, the Qur'an then applies the word /mata'/cornering worldly affairs.

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