

Section 13: To Keep up Covenants and Promises

Surah An-Nahl – Verse 90

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ
وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

90. “Verily, Allah enjoins justice and kindness (to others) and giving (the right of) the kindred, and forbids lewdness, and evil and insolence; He admonishes you so that you might remember.”

This verse provides a thorough explanation and the most comprehensive picture of the Islamic teachings in the spheres of social problems, the humanitarian issues, and the ethical matters. At first, the Qur'an implies that Allah commands all to involve themselves in justice and to be generous and forgiving with regard to one's family members and those who are around them.

The verse says:

“Verily, Allah enjoins justice and kindness (to others) and giving (the right of) the kindred...”

Justice is that universal law around the axis of which the totality of the system of creation runs. In the true sense of the word, it implies that everything takes its own proper place. Therefore, whatever deviation, excess and defect, extremism to the right or left, and violation of other people's rights run contrary to the principle of justice.

However, as justice, despite all its splendour, power, and its deep impact is not workable in times of crises and in exceptional circumstances, the Qur'an brings the command of kindness with regard to generosity and forgiveness immediately next to it.

In a tradition, Ali (as) says:

“Justice is achieved once you provide people with their due rights, and kindness is applied when you do them a favour.” 1

After completing these three positive principles, the Qur’an refers to three negative principles which the people must be dissuaded from. It says:

“...and forbids lewdness, and evil and insolence...”

‘Lewdness’ alludes to latent and secret sins, /munkar/ (abominable acts) refers to overt and open sinful acts, and /baqy/ (insolence) refers to whatever violation of one’s own rights, and oppression and self-admiration with regards to others.

At the end of the verse, to re-emphasize once again the above six principles, the Qur’an says:

“...He admonishes you so that you might remember.”

The revival and revitalization of the three principles of: justice, generosity and provision of the due rights of one’s next of kinds, as well as campaigning against the three-fold deviations of lewdness, forbidden matters, and oppression, at the world level, provide sufficient grounds for creating a well-developed kind of world quiet and devoid of all calamities and corruption.

Once we find the famous Companion, Ibn-i-Mas‘ūd, has been quoted as saying:

“This verse is the most comprehensive of all the Qur’anic verses regarding the good and the evil,” it is not to be regarded as an exaggeration.

Explanations

This verse is the universal investiture charter of Islam and the bill of rights which Imam Muhammad Baqir (as) used to recite in his sermons during the Friday Prayer rituals; and according to Tafsir-us-Safi:

Were there only this single verse to be found in the Qur’an we had sufficient grounds to declare that the Qur’an is explanatory Book for everything. The commandments as well as the forbidden matters of this verse have been included in all religions and have never been abrogated.

Walid-Ibn-Muqayrah was so attracted and magnetized by this verse that he declared: The sweetness, beauty, and the content of this verse is such that it can not be regarded as an expression uttered by any human being.

Othman Ibn Maz‘ūn says:

“Upon hearing this verse, Islam exerted such a deep impact on me that I embraced it whole-heartedly.”

‘Justice’ /‘adl/, refers to the cases where the concerning equalization process is comprehended with insight, while /‘idl/ signifies that case during which its equalization process is perceived through the senses.

The concept of /‘adl/ (justice) indicates ‘equality which exists in parts’, while /‘ihsan/ (kindness or ‘generosity’) refers to multiplication or ‘increase’ in the amount of reward.

The Arabic term /‘adl/ also implies distancing oneself from both excess and defect with regard to creeds as well as to the personal behavior and the social ones. Thus, the recommendation of this verse encompasses both the individuals as well as governments.

Justice, in the realm of creation, is the secret of its resistance, while in the realm of religious affairs it crowns itself on top of all the prophets’ mission.

The Arabic term /‘ihsan/ (benevolence) refers to a blessed word which includes financial, mental, cultural, and emotional services rendered generously. The Qur’anic term /fahša’/ (lewdness) refers to a sin which is a capital one and is coupled with a scandal.

The term /munkar/ ‘forbidden’ signifies that act which is rejected by reason, runs contrary to inherent human nature and is refused by religious laws.

According to ‘Tafsir–Fi–Zalal’, once the despotic rulers, introducing corrupt procedures of propaganda, seek to present sinful acts as insignificant in the eyes of the people thus make people insensitive regarding sins, the ultimate criterion for differentiating ‘right’ from ‘wrong’ are religious laws.

Surah An-Nahl – Verse 91

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ
عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ

91. “And fulfill you the covenant of Allah, when you make covenant, and do not break the oaths after making them fast, for you have appointed Allah over you a surety. Verily, Allah knows what you do.”

In Islamic quotations that the term /‘ahd/ (covenant), mentioned in the verse, has been regarded as the covenant of people made with the Divine leaders.

If people stick to their pledges faithfully, Allah will also fulfill the promises which He has made, as the Qur’an says:

“...fulfill My covenant and I shall fulfill your covenant...”²

In those days of the advent of Islam when the population of the Muslims was scanty and they had numerous enemies, and there was a strong possibility that because of this very fact, some believers might break their pledges which they had made with the Prophet (S) thus backing him down and withholding their support for him, the verse was thus revealed and they were, hence, warned about the dire consequences of their behavior.

They were told that the strength of their oaths was the proof of their faith.

Thus, the Qur’an has dealt with another one of the most important teachings of Islam in this verse, when it says:

“And fulfill you the covenant of Allah, when you make covenant, and do not break the oaths after making them fast...”

You have sworn in the name of Allah and you have designated Allah as your surety and sponsor for your oath, it is because He is aware of all your acts.

The verse continues saying:

“...for you have appointed Allah over you a surety. Verily, Allah knows what you do.”

The issue of /’aym an/, the plural of /yamin/ meaning oath, which is mentioned in the above holy verse, has got a comprehensive meaning which includes, both the pledges made by man with Allah as well as those oaths which he makes in the name of Allah with the people.

In other words, every kind of commitment which is made under the name of Allah and by swearing His name, is included in this statement.

Surah An-Nahl – Verse 92

وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَاثًا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ
أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبِي مِنْ أُمَّةٍ إِنَّمَا يَبْلُوكُمُ اللَّهُ بِهِ وَلِيُبَيِّنَنَّ لَكُمْ يَوْمَ الْقِيَامَةِ مَا
كُنْتُمْ فِيهِ تَخْتَلِفُونَ

92. “And do not be like the woman who unravels her yarn, disintegrating it into pieces after having spun it tightly, by taking your oaths to be means of deceit between you, (imagining that) one group is more numerous than (another) group. Verily Allah only puts you on trial thereby and He will most certainly make clear to you on the Day of Resurrection that wherein you

differed.”

As the issue of keeping to one's words and pledges is one of the main backbones of the perseverance of any society, the Qur'an, in this verse, pursues the discussion concerning the subject in question with a tone of voice coupled with some kind of blame and scorn, saying:

“And do not be like the woman who unravels her yarn, disintegrating it into pieces after having spun it tightly...”

The allusion here refers to a woman from the Quraysh tribe called 'Ra'itih' during the age of Ignorance, who used to weave the wool and the yarn which she had at her disposal along with her woman slaves. She would then order all to be disintegrated into pieces after having been spun. It was for this reason that she was known as the 'stupid woman', among the Arabs.

Then, the Qur'an adds implying that you use your oath and pledges as a means of deceit and corruption, imagining one group exceeds another one in number, thus using the increase in number of the enemies as a pretext for breaking pledges of support which you had with the Prophet (S).

The verse says:

“...by taking your oaths to be means of deceit between you, (imagining that) one group is more numerous than (another) group...”

Beware you! That Allah is thus putting you in a trial situation in this way, and, anyway, Allah will reveal to you the consequences of such a trial in the Day of Resurrection, unveiling the secrets in the bottom of all people's hearts, and hence, everyone will reap what he has sown.

The verse says:

“...Verily Allah only puts you on trial thereby and He will most certainly make clear to you on the Day of Resurrection that wherein you differed.”

There has been cited in Tafsir-i-Furqan that: Hadrat-i-Fatimah Zahra (as) in her sermon gave in Medina Mosque against her contemporary rulers, recited this verse, indicating that they resembled that woman who disintegrated what she had spun for their breaking of pledges which they had kept with Ali-Ibn-i-'Abi Talib (as) at Ghadir Khumm.

The allegories, parables, and the proverbs of the Qur'an are such that they hold their natural entity, their freshness, and transparency everywhere and at all times, and from the primary school kid upward as far as the philosophers of the world will quench their thirst by it.

One of the means for experiments is keeping to one's commitments, and the recall of the resurrection and the dooms day are the factors which lead one to be virtuous and pay attention to whatever he has

pledged.

Surah An-Nahl – Verse 93

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَلَتُسْأَلُنَّ
عَمَّا كُنْتُمْ تَعْمَلُونَ

93. “And if Allah had willed, He would have made you (all) one nation; but He leaves straying whom He pleases, and He guides whom He pleases; and you will definitely be questioned of what you used to do.”

Allah leads all people inherently. However, the people, based on their authority and will, are mainly divided into two categories: The ones who select the wrong path contrary to their inherent nature and intellect and are not repenting.

Allah leaves such people to themselves. However, another category select what is inherently embedded of goodness in their nature. Allah then assists them and leads them. Therefore, what is meant through leading and misleading by Allah comes a stage after the man’s selection.

For instance, a teacher intends, from the first day of his teaching, to cover all students in his instruction, though some struggle to understand to whom the teacher also allocates extra time for teaching, while the mischievous child is often left to himself by the teacher.

Incidentally, if the issue of leading man and of his being misled were not voluntary matters, Allah would not proclaim:

“You will definitely be questioned”.

Therefore, Allah’s question in this connection is a sign of our free will, for the man under compulsion, would not be held responsible.

Anyway, Allah is free in imposing obligations on people, though His way of treatment and programs only include leaving people free.

Surah An-Nahl – Verse 94

وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ فَتَزِلَّ قَدَمٌ بَعْدَ ثُبُوتِهَا وَتَذُوقُوا السُّوءَ بِمَا صَدَدْتُمْ
عَنْ سَبِيلِ اللَّهِ وَلَكُمْ عَذَابٌ عَظِيمٌ

94. “And do not make your oaths a means of deceit among you, lest any foot might slip after its stability and you should taste evil for that you hindered (people) from the path of Allah, and for you there will be a great torment.”

According to Raqib, the Qur’anic term /sadadtum/ signifies both ‘being kept away from’ and ‘keeping others away’, and the Arabic word /daxal/ equates in rhyming and meaning as /daqal/ which means ‘deceit’.

A sinful act certainly leads to other sins, paving the way for them. Breaking of one’s words paves the ground for evil ending which itself would make preparation for being kept away and keeping others away from the path of Allah.

Anyway, to stress the importance of keeping one’s words and of standing up to performing one’s pledges, which are important in social stability, He declares:

“And do not make your oaths a means of deceit among you...”

The reason of it is that there are two main disadvantages attached to it: Firstly, it causes your firm steps in Faith to be shaky, for once you pledge to do something, and make an oath, while you do not intend to keep to it, and you repeat such a cycle, people’s confidence will be eroded and some believers may become weak in their faith.

Such circumstances lead them to believe that they have stood on firm grounds at first but they have found the grounds slippery afterwards.

Another disadvantage stated is that you will feel the dire consequences of such an act, which is hindering people from the path of Allah, in this world while the Great Divine Chastisement awaits you in the Hereafter.

The holy verse continues saying:

“...lest any foot might slip after its stability and you should taste evil for that you hindered (people) from the path of Allah...”

In fact, breaking of one’s promises and violation of swearing for pledges, on the one hand, would lead people to be pessimistic and would cause people to abhor the way of the truth.

It will also disintegrate the united front of the people and would lead to the loss of confidence among them as far as making people lose their interest in embracing Islam and in case they have made a commitment with you, they would not feel obligated or obliged to fulfill their promise, which would in turn lead to numerous complications, defeat and failures in the world.

On the other hand, it would bring forth the Divine punishment for you in the Hereafter.

The verse concludes:

“...and for you there will be a great torment.”

Incidentally, Hadrat Imam Baqir (as) and Hadrat Imam Sadiq (as) have been quoted in the following commentaries as saying:

“This noble verse is about the ‘mastership’ of Amir-ul-Mu’mineen (as), and allegiance with him, and when it was revealed, the Prophet (S) addressing the people, declared: “Convey your greetings to Ali (as) as the leader of the believers.”³

The Philosophy of Respect for Pledges

We know that the most important capital of a society is the reciprocal confidence of the individuals with respect to one another.

Principally, what causes firm coherence among the members of a society, who are in a disintegrated and separate group of individuals, thus making them into coherent unity, is this same mutual confidence which backs up and supports the harmonious activities and cooperation at a broader level in the society.

Pledging, committing and swearing all stress upon the preservation of this solidarity and mutual confidence. However, the day when promises are broken one after another, there will be nothing left out of such public confidence which is a great investment by itself, and the seemingly-integrated society will be disintegrated into individual units which lacks power.

It is for this reason that we find repeated and wide-spread talk of keeping of one’s promises in the Qur’an as well as in traditions of Islam, the breaking up of which is considered as once of the capital sins.

Amir-ul-Mu’mineen Ali (as) has made allusions in his command to ‘Malik-i-’Ashtar’ as to the importance of such issue in Islam and during ‘the Age of Ignorance’, regarding it as one of the prime importance and the most general issues, emphasizing that even the pagans had been aware of its significance, sticking to it for they had found out about the painful consequences of breaking of promises. 4

We have it in the Islamic War Commandments that when even one ordinary soldier gives respite of security to one or a group of the enemy army it must be observed by all Muslims.

Historians and commentators are of the opinion that among reasons which caused groups of people to embrace the Great Divine way, was the Muslims’ keeping to their promises and having regards for their oaths.

This went as far as we read in quotations from Salman-i-Farsi (R.A.) who said:

“The extermination of this nation might be only brought about because of their breach of treaties.”⁵

That is, as keeping of one’s promise will bring about power, splendor and progress, breaking of one’s promises will also result in his weakness, inability and his self-annihilation.

Surah An-Nahl – Verse 95

وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا إِنَّمَا عِنْدَ اللَّهِ هُوَ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ

95. “And do not sell Allah’s covenant for a meagre price; for verily that which is with Allah is better for you, if you only know.”

The Occasion of the Revelation

As for the occasion of the revelation of this noble verse and the two consecutive verses, it has been reported that: a man from among the inhabitants of ‘Hadar–Maut’ came up to the Prophet (S) and said:

O’ Messenger of Allah! I have got a neighbour called ‘Imra’–ul–Qays who has usurped part of my land.

Summoning ‘Imra’–ul–Qays, the Prophet (S) questioned him about the subject and made him go through the process of oath taking when he denied everything.

As soon as he stood up to deliver his oath, the Prophet (S), respiting him, reminded him of thinking about the oath at first and then swearing. The two then returned and it was then that the verse was revealed.

He warned them against the dire consequences of the wrong and false taking of oaths. When the Prophet (S) recited these two verses for them, ‘Imra’–ul–Qays said:

“It is true. I have usurped part of his land though I do not know the exact scale of usurpation. Such being the case, he can have it back, and besides that he may take the equal of it for the use I have made during the period of usurpation.

It was at this time that verse 97 was revealed and gave good tidings of Ihay at–i–tayyibah! (good life) for those whose good acts are coupled with their faith.”

Following the previous verses in connection with the nasty and evil act of breaking one’s promise and of lying by oath, this verse stresses the same subject.

The only difference being that the motive for breaking promise and swearing falsely was being threatened as against the majority in terms of numerical matters, while, in here, the issue is the motive of

insignificant and scanty material benefits.

Therefore, the Holy Qur'an implies that you should not exchange Allah's covenant for an insignificant price; that is, whatever of pricing you name is unmatched and insignificant in comparison with the worth of one moment in fulfilling the pledges which you have made with Allah even if all the world were to be given to you.

The verse says:

“And do not sell Allah’s covenant for a meagre price...”

To offer further proofs, the Qur'an adds implying that whatever is with Allah, is best for you if you know, that is, if you are aware of the difference between what is right and what is wrong.

The verse continues saying:

“...for verily that which is with Allah is better for you, if you only know.”

Surah An-Nahl – Verse 96

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ وَلَنَجْزِيَنَّ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

96. “What is with you comes to an end, and what is with Allah will endure, and certainly We will pay those who were (patiently) steadfast a recompense in proportion to the best they used to do.”

In this noble verse, the Qur'an explains the reason for the superiority as such: what is with you is perishable, but what is with Allah is everlasting and enduring; and those who keep their perseverance would be rewarded with the best of what they did.

The Qur'an offers the criterion for the excellence in this verse, saying: What is with you is ultimately mortal and would perish, whereas what is with Allah will be everlasting and eternal.

Therefore, come and put to use all your capital for Allah and in His path and for the sake of attaining His consent so that it becomes an example and a symbol of **‘with Allah’** and consonant with.

‘Whatever is with Allah will last’.

The verse says:

“What is with you comes to an end, and what is with Allah will endure...”

Then the holy verse implies that Allah shall reward them as the best of their acts, all those who keep their patience and resistance in the process of realization of His commandments in the face of oaths and promises.

The verse says:

“...and certainly We will pay those who were (patiently) steadfast a recompense in proportion to the best they used to do.”

The reason why the term ‘best’ is used in this connection, is that all of a person’s good deeds are not identical; some are good; some others are better, nevertheless Allah places all as the best and rewards them accordingly which case is the utmost kind of generosity on His part.

Surah An-Nahl – Verse 97

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

97. “Whoever does a righteous deed, whether male or female, and is a believer, We shall certainly give him to live a goodly pure life and, definitely, We will pay them a recompense in proportion to the reward for the best of what they used to do.”

‘A goodly pure life’ is that a person has a restful heart, and a faithful spirit. Such a believer whose insight is furnished by the light of Allah, he will be in composed by the prayers of the angels, and he will receive the favours of Allah. The people of this kind will have neither fear nor grieve.

This verse states, as a general rule, that the result of the righteous deeds of every believer and in any form that they be performed will be rewarded with the best scale of good deeds.

The verse says:

“Whoever does a righteous deed, whether male or female, and is a believer, We shall certainly give him to live a goodly pure life and, definitely, We will pay them a recompense in proportion to the reward for the best of what they used to do.”

Thus, the criterion here is ‘faith’ and the righteous acts emerged from it, and, therefore, there is no other condition for it from any point of view: neither from the point of race, gender, nor from the point of position, and social rank.

The Qur'anic phrase /hay at-i-tayyibah/ meaning 'a goodly pure life' signifies a 'clean' life from every point of view; clean from all pollutions, cruelties, treasons, hostilities, capturing meanness and all sorts of anxieties including all of those things which turn the wholesome length of one's life into a disagreeable one.

In the end, one infers from this verse that a man without faith and without good deeds is just regarded as dead.

"...and We shall certainly give him to live a goodly pure life..."

Surah An-Nahl – Verse 98

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

98. "So when you recite the Qur'an, seek refuge with Allah from (the vices of) the Satan, the accursed."

This noble verse explains the ways for making use of the Glorious Qur'an and that how it ought to be recited, for the fact that the Qur'an has got a rich content is not adequate by itself; the obstacles must also be removed from our entire existence, as well as from the thought and environment of our thought and entity, if we are to discover the true meaning of that rich content.

Therefore, at first it says:

"So when you recite the Qur'an, seek refuge with Allah from (the vices of) the Satan, the accursed."

Certainly, the aim is not merely to recite the sentence "*I refuge with Allah from (the vices of) the Satan, the accursed*", but one must turn the term 'mentioning' into 'thinking' so that this thinking becomes a pre-requisite for the realization of that state in the self and soul within which man turns to Allah and distances himself from the whims and violent passions which hinder man's correct understanding, thus seeking refuge with Allah at the time of reciting every single verse.

This makes it possible for us to be kept away from the satanical temptations which stand between us and Allah's enlivening words. Unless such a state of mind is not achieved, one cannot have a true understanding of the facts of the Holy Qur'an.

A Persian poem says:

The beauty of our sweetheart is not veiled and covered all over; dust off yourself so as you may be able

to see it. Unless one's self-hood is not kept intact from all of what is forbidden; one's heart will not be turned into a mirror for reflecting the Divine rays of light.

Explanations

Every good deed might also be accompanied by certain defects, as is the case with 'glory' the counter-acting agent of which might be 'pride'; and 'serving people' the counter-acting of which might be indebtedness.

The reciting of the Qur'an may also have certain counter-acting factors attached to it, such as exposing of oneself and exhibitionism, the acquisition of wealth, negative competitions, deceiving people, wrong understanding, and interpreting it according to one's own criterion which serves one's own purpose against all of which one must safe-guard himself by seeking refuge with Allah.

Imam Sadiq (as) has remarked:

*"The recitation of the Qur'an requires three pre-conditions to be fulfilled: a humble heart, a void body, a vacant situation, which refers to a state of mind in which there is no prejudice involved."*⁶

Were the Qur'an to be accompanied by an interpretation, the views of the Immaculate Imams (as), and were it to be presented to the tender minds, it would serve as a means of guidance and one's development, and increasing of one's faith and knowledge.

As the Qur'an proclaims:

"(O' Prophet!) And when you recite the Qur'an, We place between you and those who do not believe in the Hereafter a hidden barrier."⁷

The Islamic quotations indicate that the blessed Prophet (S) at time of reciting the Qur'an, used to recite the sentence:

"I seek refuge with Allah from (the vices of) the Satan, the accursed." ⁸

At the end, seeking refuge with Allah implies that a lower-ranking person seeks refuge with a person of higher echelon to refuge him and to defend him against the enemy. In the meantime, this process is coupled with expression of humbleness, that is, one must seek refuge with Allah while reciting the Qur'an from the satanic temptations so that one can remain immune from all errors.

The process of seeking refuge in Allah is a recommended act while one is reciting the Qur'an, whether be it at the prayer times or at other times.

Surah An-Nahl – Verse 99

إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ ءَامَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ

99. “Verily, there is no authority for him over those who believe and rely on their Lord.”

One’s faith serves as a citadel which protects man from all kinds of vulnerabilities. Therefore, the Satan has no control over those who believe in Allah and trust Him. That is, he cannot compel them to be pagans and to commit sins.

The verse says:

“Verily, there is no authority for him over those who believe and rely on their Lord.”

Traditions

1. Amir-ul-Mu’mineen Ali (as) said:

“Rely on Allah, Glory be to Him, since He has guaranteed the sufficiency of those who rely (on Him).”

2. Amir-ul-Mu’mineen Ali (as) said:

“He who trusts in Allah, He will suffice him and make him independent.”⁹

Surah An-Nahl – Verse 100

إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ

100. “His authority is only over those who befriend him, (following him), and those who associate others with Him.”

Real monotheists are insured. However, he who looks for other than Allah can receive and is liable to receive wrong influences. Thus, in this noble verse, the Qur’an declares that the Satan’s domination extends over only all those who admire him and his leadership, and they have selected him as to supervise and guide them.

The Satan also has a domineering role for those who have placed him as a partner for Allah in obeying and in serving him, and those who consider his commandments as a ‘must’ instead of the

commandments of Allah.

The holy verse says:

“His authority is only over those who befriend him, (following him), and those who associate others with Him.”

Thus, the Satanically domination over men is not a compulsory and an unconscious matter. On the other hand, it is human beings who pave the way for Satan’s entry into their realm of life.

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1. Nahj-ul-Balaqah, sermon 231; and Mizan-al-Hikmah, p. 3496
 2. Surah Al-Baqarah, No. 2, verse 40
 3. The commentaries: Furqan, Burhan, Majma‘-ul-Bayan and Atyab-ul-Bayan
 4. Nahj-ul-Balaqah, letter No. 53
 5. See Majma‘-ul-Bayan, under the verse in question
 6. Tafsir-i-Furqan
 7. Surah Al-‘Isra’, No. 17, verse 45
 8. Tafsir-i-Kanz-ud-Daqa‘iq
 9. Mu‘jam Qurar, vol. 3, p. 3167

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