Thematic Commentary on Quran (2)

Morality According to the Noble Quran

BY

A’aLai Al Haidery

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IN THE NAME OF ALLAH THE BENEFICIENT THE MERCIFUL

INTRODUCTION

Praise belongs to Allah upon whose mercy and forgiveness those who fear and guard against his wrath relay.

Peace and Blessings be upon Prophet Muhammad under whose banner the prophets and the righteous match and peace is upon his progeny, the guides, on whom the believers hope for their intercession and on whom the first and last generations become fortunate by virtue of their blessings.

Indeed, all heavenly religions and laws have accorded prominence to morality and the purification of the soul above all, until morality became religion in its own right because the virtues of morality is the foundation of human perfection. From it springs vision, true beliefs, righteous deeds and good behaviors, and then the religion becomes complete because of the completeness of morality, yet it is the goal and aim of religions...thus, the Messenger of Allah (sawa) said “indeed I was sent to perfect esteemed behavior”\(^1\).

\(^1\) Qanzul ummal by Mutaqi al hind . part 3 page 16
Streaming upon what brought by religions and (Devine) Laws, Intellect and nature followed the approach of religions. Each of them emphasized the significance of development of the soul accordingly. Until all nations and theories that disbelieve in religion like atheist infidelity, greatly encourages importance of morality. While other theories on other side of morality contests have wider views in this regard.

Therefore, the last and most complete religion of Islam heed greatly in investing and planting seeds of incorruptibility by vacating prickle of immorality in the society, So that society can be excellent and exemplary, then it can be on the trend of affectionate, far from dishonesty and hostility.

We obviously find that in the holy Quran, the ultimate constitution of Islam, when verses of the Quran regarding ethics occupies a wider range (in explaining) towards this great journey (of applying morality and fighting immorality), all of these are clear indications of importance Of morality and emphasizes adherence of its virtues and abstain from decadence immorality.

This book in your hands, it is a diminutive study of some of qualities of Morality in the noble Quran, as well as the opposite (decadence) based on that , this was prepared on study syllabus of Al Mustafa international University, We pray (to Allah) that let it be beneficial to religious
Study Students and researchers in propagating this true religion (of Islam) after observation and implementation. Surely (Allah) is the most graceful lord, and most affectionate.

A’alaa Alhaidary

Ramadan 1429 H – Holy City Qum.
Part one

Introduction to Quranic Moralities

Meaning of AKhlaq in Arabic language

The word Akhlaq is the plural of Khulq

Al raghib (Arabic Expert) said: Akhlaq and Alkhulq is from the same Arabic root of origin, but Akhlaq exclusively used on forms, shapes -outward appearance which can be perceived by eyes.

Alkhulq is used exclusively on ability and moral characteristic which can be perceived by insight.\(^2\)

Allah Said: “\textit{and Verily, You (O Muhammad) are on an exalted standard of character.}”\(^3\)

\(* \quad * \quad * \quad *\)

Akhlaq (Morality) literally means. Internal manner that can be reflected externally to others by humanly organs (behavior) hence it is a characteristic of moral constitutions and personality.\(^4\)

\(^2\) Read Mufradaat Al Quran by raghib page297 Akhlaq Topic
\(^3\) Al qalam:04
For that you can say: *Akhlāq is a combination of psychological aptitude and internal distinctiveness of individual.*

Various scholars say: subsequently Akhlāq is applied on deeds and behavior as a results of human characteristics (means the first explanation represents *Akhlāq Swifatia* moral of trait , and The second one stand for *Swifat al sulukia* moral behaviorism )

Moreover, it is possible to define Akhlāq from human external consequences as well. Thus a person can originate an action haphazardly, when that action is repeatedly performed (i.e. Stinginess and refrain from helping the needy ones) this It can be regarded as proof of profound out stretching roots in the heart of whoever executes that action, those roots are called Good character and Morality.

Consequently, Imam Khomeini (Qudia ssirhu) said: "*You should distinguish that, morals is consist of state of mind prompt a person towards action without any contemplation and premeditation.* For Example, whoever is relishing generosity is induced by morals towards generosity and openhandedness without preponderance and pre- arrangements, as if this righteous moral turn into natural element like sight and hearing.⁵

⁴ Read Akhlāq Wal Addab page 8
⁵ Arbauna Hadith By Imam Khomeini page 459
This is the same perspective pointed out by Late Faidhu Al Kashaani when he said; “you should know that indeed morals is a state of physiognomy (appearance) situated internally in human being originates from it actions straightforward without any need of completing and reflecting. Based on that, Akhlaq morals divided into two categories, the temperament that originate from it actions and good conduct, is called virtues/merits (Fadhaail). Other one is the temperament that originates from it actions and bad manners, and is called immorality.\(^6\)

However, we can define moral philosophy that is the science of study the foundations of acquiring high-quality characteristic, and approach fighting immorality upon individual and society.\(^7\)\(^8\)

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Categories of morals study in the Holy Quran.

\(^6\) Alhaqaeeq By faidhu Al Kashani

\(^7\) Sayyid Mahadi Al Swadir Moral Philosophy: Is the science of study merits of morality and Immoralities, and emphasis on adorning to the first (merits/Virtues) and disengaging from second (Immorality) Akhlaq Ahlul Bayt (as) page 6

\(^8\) Read Akhlaq fil quran by Makarim Alshiraz part 1 page 15
If we look into moral of humankind in the holy Quran, from specific point of view, we can perceive it from several perspectives.⁹

First: Individual Morals: These are the moral concepts that posses sources of human conducts even he will leave alone in isolation from the rest of individuals, example: Patience, anxiety, bravely, frightened, laziness, negligence, gratitude etc all of these enters into behaviors of individual sphere, this apply to a person who isolated from the society.¹⁰

Allah said: O you who believe! Take care of Your own selves, [do righteous deeds, fear Allah much (abstain from All kinds of sins and evil deeds which He has forbidden)]¹¹

It is upon a believer to engage himself with only things which concern him to acquire straight path of guidance, and should not be moved by what he observer from those who are deviated and went astray. Who commits sins

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⁹ Read Assasul al Tarbia wa Taaliim Fil Quran and Hadith for Falhadiyan page 217 and Dastuur Alkhlaq Fil Quran page 873-943

¹⁰ Read Al Akhlaq Fil Quran for Makrim Shiraz Part 1 page 61

¹¹ Al Maida 105
publically without any concern, truth is truth (even if not practiced) falsehood is falsehood (even if is practiced).\textsuperscript{12}

\* \* \*

Allah said: \textit{By the soul, and the proportion and order given to it. And its Enlightenment As to its wrong and its right; - truly He succeeds that purifies it, and He fails that corrupts it!} \textsuperscript{13}

What is meant by Soul in (The verse) is the absolute human soul, and piety is to refrain from all what Allah has forbidden. The term purification in the verse means cleansing and impure mean to corrupt it...\textsuperscript{14}

\textsuperscript{12} Read Almizzan For Tabatabie Part 6 page 176 (the studied portion of the verse)

\textsuperscript{13} Al-shamsi :01-10

\textsuperscript{14} Read Almizzan For Tabatabie Part 20 page 428-429 (the studied portion of the verse)
Second: Morals of Household (family): These are the moral concepts that posses sources of human conducts towards members of household, example: Obedient to parents, bond of kinship etc.

Allah said: O you who believe! Save yourselves and your families from a Fire whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who flinch not (from executing) the commands they receive from Allah, but do (precisely) what They are commanded.\(^{15}\)

Generally Almighty Allah believers to train themselves and their household by refrain them from Hell fire, it woods (fuel) are the occupants of it. \(^{16}\)

Allah said: ... and do good to parents, kinsfolk,\(^{17}\)

Regarding them with esteem respect, kind and treat them excellently.

\(^{15}\) Al taharim:06
\(^{16}\) Read Almizzan For Tabatabie Part 19 page 388 (the studied portion of the verse)
\(^{17}\) Al Nissa 36
Third: social morals;

Social Morals: This is the source of morality affairs that enclose relationship of humankind with others whether in sphere of family members or other people in the society.

Social conceptions have several dimensions example, Envy, Humbleness, arrogance, good opinion justice

Justice, chastity and generosity, all of practices their meaning cannot manifest except with existence of the society

Allah said:... *therefore, treat not the orphan with oppression, and repulse not the beggar;*

All matured person according to Islamic laws are intended in this expression, though Prophet Muhammad (sawa) is addressed.

Allah said:  "*And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allah likes not each arrogant boaster.*"

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18 We have excluded morality of family separate session previously
19 Refer to Al Akhlaq fil Quran. For Makharima Alshiraz part 1 page 61-6.
20 Aldhuwa: 9 and 10.
21 Refer to Majmaul Bayyan for Twabras Part 9-10 page 867 *(the studied portion of the verse)*
This means, do not turn your face away from people arrogantly, and do not walk in the land with a walking of some who is over rejoicing showing off. In deed, Almighty Allah does not like snobbishness; this is a combination of arrogance, self-conceit and pride.\textsuperscript{23}

\textit{Fourth: Moral of Authority.} It is form of morals practiced by whomever in charge (authority of governance) and governed ones among themselves. Example, mercy, justice, obedience, order and consultation.

Allah said... \textit{and had you been Severe and harsh hearted, they would have broken away from about you; so pass over (their faults), and ask (Allah’s) Forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust In Allah, Certainly, Allah loves those who put their trust (in Him).}\textsuperscript{24}

In the mentioned verse, Allah has indicated exclusively the most important attribute that must be practiced in governance, it is gentleness and forgiveness towards badly behaved, repentant and remorseful sinners_ if a leader in authority lack of gentle practice and forgiving heart, he will quickly encounter defeat.

\textsuperscript{22} Luqman:18  
\textsuperscript{23} Read Almizzan For Tabatabie Part 20 page 428-429 (the studied portion of the verse)  
\textsuperscript{24} Al-imran 159
Commander of Faithfull ones (Imam Ali) peace be upon Him. Said: The weapon of governance is openness of the chest (Torrance and openness—mildness)\textsuperscript{25}

Importance of Moral Conduct in Quranic observation

Moral science hold a prominent position and lofty in Islam compare to all other Islamic sciences, that distinction is its subject and pinnacle objective, thus all

\textsuperscript{25} Refer to Al amthar for Shiraz part 2 page 447-448 (the studied portion of the verse)
sciences subjected depending on good conduct, indeed Quran is the first reference in Islam, for that moral study researches where granted profound prestige, and regarded as most the significant goal of prophets.

Allah said "It is He who has sent amongst the unlettered an apostle from among themselves, to rehearse to them His Signs, to sanctify them, and to instruct them In Scripture and Wisdom, although They had been, before, In Manifest error;"^26.

However, Tazkiay (Purification) based on Arabic morphological scale of Tafeel, means, growth and increments allied with blessings. For them, refinement is increment that habituate excellent ethics and deeds. It result comprehensiveness in their personalities and virtuousness in their entire worldly life and hereafter, they leave and die blessed.^27

The verse point out that prophet (sawa) was sent to teach morals. These are actual signs of Allah’s presence in (life) of Humankind so that can activate the element of morality in human conscience. In deed opposite point of teaching and training would be deviation from what is right. This explains how Quran give importance to human behavior in progress of his life.^28

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^26 Juma:02  
^27 Read Almizzan For Tabatabie Part 19 page 306 (the studied portion of the verse)  
^28 Read Akhlaq Fil Qurab by Makarim Al shiraz part 1 page 11
Allah said "indeed Allah conferred a great Favor on the believers when He sent among them a Messenger (Muhammad) from among themselves, reciting unto them his Verses (the Qur’an), And purifying them (from sins by their following him), and instructing them (in) the Book (the Qur’an) and Al-Hikmah [the wisdom and the Sunnah of the Prophet (i.e. his legal ways, statements, acts of worship, etc.)], while before that they had been in manifest error." \(^{29}\)

We find in the quoted verse that sending of the Prophet is to purify them, teach them the book and wisdom is a divine endowment from Almighty Allah, which was granted to us, this is another sign of importance of Akhlaq.

Allah said "and by the sun and its brightness; . And by the moon as it follows it (the sun);. And by the Day as it shows up (the sun's) brightness; and by the night as it conceals it (the sun);. and by the heaven and Him who built it;. and by the earth and Him who spread it, and by Nafs (Adam or a person or a soul, etc.), and Him who perfected Him In proportion; Then He showed Him what is wrong for Him and what is Right for him; indeed He succeeds who purifies his own self (i.e. obeys and performs All that Allah ordered, by following

\(^{29}\)Al imran:164
the true faith of Islamic Monotheism and by doing righteous deeds). and indeed He fails who corrupts his own self (i.e. disobeys what Allah has ordered by rejecting the true faith of Islamic Monotheism or by following polytheism, etc. or by doing Every kind of evil wicked deeds).  

This verse explains how success is a human being, He is equipped with knowledge of morality and immorality (as) explained by Almighty (Allah) and internal inspiration by purifying and training the Soul rightly with influence of righteousness and cleansing from wickedness, failure and depravation of felicity by whomever inflict it.

Falah (Success) is a conquest over the desired and archiving the purpose. Khayibah Failure is the opposite. Zakka (Charity) is the growth of Plants rightly with full of blessings. Purification is part of the growth. Tadsisi is inserting of a thing into some thin with sort of concealing.

After Almighty Allah has given eleven most important oaths and this is the longest swearing by Allah in the holy Quran. He said "Successful is who purifies his own self and indeed He fails who corrupt his own self"
This repeated emphasis indicates that the holy Quran commands intensely importance of Morality, thus perfection is the supreme ambition of man that, comprises precious components of humanity that constitutes his success.

Allah Said “indeed whosoever purifies himself (by avoiding polytheism and accepting Islamic Monotheism) shall achieve success, and remembers (glorifies) the Name of his Lord (worships none but Allah), and prays (five compulsory prayers and Nawâfil additional prayers).

Almighty Allah mentioned purification before prayer and glorification of His Name, without purification and cleansing of the soul, glorification will be meaningless as well as prayer.

Allah Said "and indeed we bestowed upon Luqmân Al-Hikmah (wisdom and religious understanding, etc.) saying: "Give thanks to Allah".

This verse expressed the meaning of Akhlaq here as practical wisdom, its studies directs towards it. In other term means study for Training.

Knowingly that word Hikamat means bridle of the horse. Then it was used to anything of retrain. Thus in consideration of virtues and moral physiology restrains from immorality. After that the term was used.

We derive from these verses great emphasis by noble Quran towards morality affairs, develop and training of the soul due to its fundamental essence, it
initiates and constitutes all Islamic laws. It is regarded as an elementary foundation that constitutes Islamic law.

Surely, the moral completeness for individual and society is the paramount goal that all heavenly religion depends on, because it is the uprightness of the society, a method of restrain in fighting all kinds of immorality and corruption in human social life.

**Quranic methods of study the importance of Akhalq**

Surely there are different Quranic methods and trends in presenting sciences; among them is morality study which is the most important, profound and most influential physiologically, practically and academically. It excels with ability in transforming humankind in an appropriate immediate measure to attain certainty. It urges utilization and development of intellectual ability practically to be the credibility of believers and righteous.

Those methods are as follow:.  

**First: Parable.**

Allah said "O ye who believe! Avoid suspicion As much (as possible): for suspicion In some cases is a sin: and spy not on Each other behind their backs. Would any of you like to eat the flesh of His dead
brother? Nay, ye would abhor it...But fear Allah. For Allah is Oft-Returning, Most Merciful.\(^{32}\)

The Allah the exalted indicated in what he mentioned about the reality of backbiting, its consequences leads to the position of easting human flesh of his dead brother.

You should know that the words “. Would any of you like to eat ...” it appear that spying is similar (in awful) to backbiting. It is a comparison of transferring understanding of moral and its deep influence.

Allah Said: "and Allah puts forward the example of a township, that dwelt secure and well content; its provision coming to it In abundance from Every place, but it (its people) denied the Favors of Allah (with ungratefulness). so Allah made it taste the extreme of hunger (famine) and fear, because of that (evil, i.e. denying Prophet Muhammad ) which they (its people) used to do .

This parable by Almighty Allah describing about the township which was getting all what it need in their livelihood and favors, because of a prophet who was sent to them calling them towards what will perfect their lively life and hereafter. They denied His favors o and disobeyed His prophet; He

\(^{32}\) Hujraat :12
exchanged for them His favors by His resentment, also rebuked them, due to their disbelieving in His prophet unjustly. In this kind of cautioning of denying Allah’s favors it was bestowed (upon them) and disbelieving in His communications after reviled (to them)\(^{33}\)

Second: similitude of Logical and physical

Allah said "..Their likeness is as the likeness of one who kindled a fire; then, when it lighted All around him, Allah took away their light and left them In darkness. (So) they could not see.. They are deaf, dumb, and blind, so they return not (to the Right Path).."

After Quran has clarifying and attributing hypocrites and their practices at the beginning of Quranic Chapter (Two) The cow, Allah presents a an example to embody their situation(logically) similar to something physically. As if they are like somebody blind and come upon suffering from darkness, cannot distinguish right from wrong, can’t be helpful or harmful, and moreover places his hopes on the mysterious reasons for the way to be illuminated. Like Fire (light) which can be used to see the way around, when fire (light) lighted and illuminated around, Allah extinguishes it by rain or wind etc., then he suffers
two kinds of darkness. Darkness where is stacked in, and darkness of confusion. this is the situation of the hypocrite who demonstrate false faith while mingle with believers, so that can destroy benefits of the religion, e.g. in marriages and inheritance etc, until time of death approaches him., likewise, this is the moment of full benefit from faith (during and after), Allah repossess light (from Him), He destroyed his all of his actions, and live him in the dark while he can’t perceive ant thing, he remains between the original darkness and what he meets in the darkness of his Actions.

Third: Story

Allah Said:” We narrate unto you (O Muhammad) their story with truth: Truly! they were young men who believed In their Lord (Allah), and we increased them In Guidance”.

The verse is about the story of people of the cave that Allah narrated to Prophet Muhammad (sawa) as admonition to refrain from the worldly life attachment and its adornment as well as vanities.
And (O Muhammad) recite to them (the Jews) the story of the two sons of Adam [Habil (Abel) and Qabil (Cain)] in truth; when each offered a sacrifice (to Allah), it was accepted from the one but not from the other. The latter said to the former: "I will surely kill you." the former said: "Verily, Allah accepts Only from those who are Al-Muttaqun (the pious)." "If You do stretch Your Hand against Me to kill Me, I shall never stretch My Hand against You to kill you, for I fear Allah; the Lord of the 'Alamin (mankind, jinns, and All that exists)." "Verily, I intend to let You draw My sin on yourself as well as yours, Then You will be one of the dwellers of the Fire, and that is the Recompense of the Zâlimûn (polytheists and wrong-doers)." so the Nafs (self) of the other (latter one) encouraged Him and made fair-seeming to Him the murder of his brother; He murdered Him and became one of the losers. Then Allah sent a crow who scratched the ground to show Him to hide the dead body of his brother. He (the murderer) said: "Woe to Me! am I not even Able to be as This crow and to hide the dead body of My brother?" Then He became one of those who regretted.\(^{34}\)

The conversation in these verses and beyond explains that envy; on occasion can force a person to reach a stage of unjustly killing his own brother, then the killer become a loser, with unprofitable regrets.\(^{35}\)

. He said: "Do you know what You did with Yusuf (Joseph) and his brother, when You were ignorant?"

\(^{34}\) Al Maida:27-31
\(^{35}\) Read Almizzan For Tabatabie Part 5 page 322 (the studied portion of the verse)
They said: "Are you indeed Yusuf (Joseph)?" He said: "I am Yusuf (Joseph), and This is My brother (Benjamin). Allah has indeed been Gracious to us. Verily, He who fears Allah with obedience to Him (by abstaining from sins and evil deeds, and by performing righteous deeds), and is patient, Then surely, Allah makes not the reward of the Muhsiniin (good-doers) to be lost."

They said: "By Allah! indeed Allah has preferred You above us, and we certainly have been sinners." He said: "No reproach on You This day, may Allah forgive you, and He is the Most Merciful of those who show mercy!

The Contents of these verses remands of Prophet Yusuf (as) honorable and influential in authority of Egypt to his brothers without reprimand them. He demonstrate to them Allah’s mercy bestowed upon him and his brother, He handled all situations amazingly.

His brothers where proven by evident proofs that the noble personality was their own brothers. They ask him and he replied “I am Yusuf (Joseph). He made his brother to join him, though they did not inquire about His Brother, they were informed about Allah’s favor bestowed on both of them, while they were jailed. For that Allah said: “Allah has indeed been Gracious to us” The reason of bestowing Allah’s mercy is “and by performing righteous (righteous deeds), and is patient, Then surely, Allah makes not the reward of the Muhsiniin (good-doers) to be lost.” This information contained an appeal towards kindness, also explains that (Allah’s favors) can be accomplished by fear of Allah and patient. Later they confessed their sins and acknowledge preference of Yusuf (as) upon them.
The term Tathrib (Reproach) means admonishing and reprimanding with excessive blame that results multiple punishments. Hence liking reproaching with (To day) to indicate that he has pardon them and overlooked revenging and avenging. This hummer and graceful from a dignified personality of Egypt (afterward) He was appointed a prophet and granted authority and knowledge of interpreting dreams. (He appears) in presence of his brothers while they confessed their mistakes.36

Sixth: Comparison between Opposites.

12. When it (Hell) sees them from a far place, they will hear its raging and its roaring. And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction. Exclaim not today for one destruction, but exclaim for many destructions. Say: (O Muhammad) "Is that (torment) better or the Paradise of Eternity promised to the Muttaqun (pious and righteous persons)?" it will be theirs as a reward and as a final destination.37

Almighty Allah instructed Prophet Muhammad (sawa) to question to polytheists of what more preferable to them, is it Paradise or permanent abode in hell?, the question (here) is between two issues, one of them is fundamentally true and the other one is indisputable incorrect, if they decide to choose the truth (which is the first option) they will be acknowledging of

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36 Read Almizzan For Tabatabie Part 11 page 259-260 (the studied portion of the verse)
37 Al fulqaan:12-15
what they are denying (to be truth). If they are to choose the second option (indisputably incorrect) they will be embarrassed and ashamed. 38

The connotation of sighting here is knowledge and acquaintance of what will reach to those nations out of fame, until the time that whoever will come after them will know a lot about them, as if He witnessed (their stories live). 39

Seventh:

Allah said. “ . Indeed in the presenting exemplar and trend in construction virtual morality Messenger of Allah (Muhammad Sawa) You have a good example to follow for Him who hopes In (the Meeting with) Allah and the Last Day and remembers Allah much.

The verse has presented a good parable to Muslims of Prophet (sawa) as exemplar in all aspect of life, indeed all of his meanings, patience, uprightness

38 Read Almizzan For Tabatabie Part 15 page 204-205 (the studied portion of the verse)

39
and perseverance, his clear sighted, knowledge and his sincerity aiming (nearness) to Allah, His dominion of authority over occurrences, without surrendering and bowing (giving up) to difficulties and problems, (these) examples should be imitated by all Muslim.40

Allah Said. “Show Forgiveness, Enjoin what is good, and turn away from the foolish (i.e. don't Punish them).”41

The address in this verse is for the holy Prophet (Sawa) as a model of imitation, but for all nations.42

* * *

Eighth: encouragement

_Allah said_ “... Verily! as for those who believe and do righteous deeds, certainly! We shall not suffer to be lost the reward of anyone who does his (righteous) deeds In the Most perfect manner. These! for them will be 'Adn (Eden) Paradise (everlasting Gardens); wherein rivers flow underneath them, therein they will be adorned with bracelets of gold, and they will wear green garments of fine and thick silk. they will recline therein on raised thrones. How good is the Reward, and what an excellent Murtafaqâ (dwelling, resting place, etc.)!

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40 Al ahzaab :21
41 Al Arraf:199
42 Read Almizzan For Tabatabie Part 8 page 389 (the studied portion of the verse)
In this verse the state of true believers is mentioned, include their great reward waiting for them as a result of what they have done (in worldly life)

1. Whatever is with you, will be exhausted, and whatever with Allah (of righteous deeds) will remain. And those who are patient, we will certainly pay them a reward In proportion to the best of what they used to do. Whoever works righteousness, whether male or female, while He (or she) is a true believer (of Islamic Monotheism) Verily, to Him we will give a good life (in this world with respect, contentment and lawful provision), and we shall pay them certainly a reward In proportion to the best of what they used to do (i.e. Paradise in the Hereafter).

The first Quranic verse, confirmed promise on absolute patience, whether on (Allah’s) obedience, on disobedience or during affliction. All of this (categories of patience) ought to be on the side of Allah and for sake of Allah the almighty.

However, in the second verse, graceful promise for the believers, if they will perform excellent deeds, by leaving a good life (of obedient to Allah), the great reward is for excellent deeds.

Nineth: Frighting and Terrifying.

Allah "so woe to those who do wrong (by ascribing things to 'Iesa (Jesus) that are not true) from the torment of a painful Day (i.e. the Day of Resurrection)!

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43 Al-Nahli:95-96
44 Read Almizzan For Tabatabie Part 12 page 363-364 (the studied portion of the verse)
Allah the almighty has threatened and menaced the unjust ones for the painful chastisement on the Day of Judgment.\textsuperscript{45}

*those who break Allah’s Covenant after ratifying it, and sever what Allah has ordered to be joined (as regards Allah’s Religion of Islamic Monotheism, and to practice its legal laws on the earth and also as regards keeping good relations with kith and kin ), and do mischief on earth, it is they who are the losers.*\textsuperscript{46}

The meaning of great loss, (here) is elimination all physical and logical powers invested in human being intended for his wellbeing (while) he destroy himself by means of misery and deviation from what is right.\textsuperscript{47}

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Tenth: metonymy “I intend you, but listen my neighbor “

Allah said "*... and had we not made you stand firm, you would nearly have inclined to them a little.*\textsuperscript{48}

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\textsuperscript{45} Read Al amthar for Makarim Alshiraz part 16 page 65 \textit{(the studied portion of the verse)}

\textsuperscript{46} Albakara:28

\textsuperscript{47} Read Al amthar for Makarim Alshiraz part 1 page 98 \textit{(the studied portion of the verse)}

\textsuperscript{48} Al israa 74
This is a very sufficient address (to the prophet) in position of "I intend you but listen oh my neighbor" as it was mentioned in commentary⁴⁹.

In this example, the parable is set by a person who talks about certain issue, but intending another person (as recipient) based on Arabic metonymy or indirectly. ⁵⁰

All of this Quranic methodical trends and practices impel human being towards embarking on the journey of behaving well with merit of conducts, and being attributed with commended attributes, and eliminating immorality as well as shunning away from all ill-favored attributes (and conducts).

⁴⁹ Talkhis Al tamhid for Muhammad Hadi Marifah part 1 page 53
⁵⁰ From previous reference quoted from Tasirul Al iashi part 1 page 10 H:4,5
PURIFICATION (CLEANSING)

Tazkiyah in Arabic language (literary) and formally.

Zaka, Zakuu and Zaka’a (of something) and Zakaat means growth and increment\(^{51}\). It is from the roof “purification”\(^{52}\)

The root of the word Zakaat: adequate growth from blessing of almighty Allah, regarding issues pertaining worldly life and hereafter.

It is said “The plants has increased when they have grown and blessed”

Also (used) zakaat of what come from rich people to poor out of Allah’s bounties. it was named due to what is intended hope (of Allah’s) blessings.

Self-purification: means development of the soul by bountifulness and blessings. However purification of the soul elevates a human to the commended (highest) level of attributes which deserved in this world, and in hereafter (great) reward, And he become inspired of the contents of its purification\(^{53}\). "Indeed He succeeds who purifies his own self (i.e. obeys and performs All that Allah ordered, by following the true faith of Islamic Monotheism and by doing righteous deeds)."

\(^{51}\) Read kitabul Aain for Farahiidi Part 2 page 758 madat zakuu.

\(^{52}\) Read Mujjamul Al muheet page 396 Madat Zakaa

\(^{53}\) Read Mufradaatu alfadhul Quran for Raghib page 380-381 madat Zakaa
Actual meaning of Tazkia.

Tazkia means growth. Zakat in its origin means growth and blessings. Then the word was used with the meaning of purification, it can be reverted to mean cleansing of sins which also result to growth, blessings and increment.  

Indeed as a plant grows and being guided, it requires exclusion of harmful bushes, thons, grass surrounding the plant as well as trimming of unproductive branches, that will be (a good) growth, inclement and guidance. A famer wants a plant to grow and its increment, he removes all obstacles which might prevent growth of the plant, after that he receive, (good) growth and increment.

For that, if a soul prevented from sins, wrongdoing and obstruction that refrain wholeness, it will be guided and embark on the journey towards perfection.

Therefore, it is apparent that the reality of Tazkia is productive growth, completeness and excessive of something.

Purifying the soul is to, develop guide it by driving it towards perfection in moments in time that cannot occur except by release the soul from chain and checkless of transgression.

54 Read Al amthar for Makarim Alshiraz part 20 page 164 (the studied portion of the verse 9 Surat Al shamsi)

55 Read Al aqeedha min Khilaali fitirah fil quran for Jawad Amuli page 324
That path is not, but the path towards nearness to lordship of the almighty Allah, (consequently) that is the ultimate goal of life.

Nearness to Almighty Allah as it is apparent is not proximity of a place and time so that can be occupied by Him. His Majesty is immune from manifestation in restricted place and time. Hence the meaning of proximity (here) is for a servant with divine lordship of the almighty Allah and absolute believe in his (attributes) thus manifestation of beautiful name of Allah will be His appearance. This is the ultimate goal of purification of the soul in reality.

All what is attained in this elevated goal (Nearness to Allah) is one of credibility of purification of the soul. Therefore, we can define Purification of the soul: That it is the technique and elevator of altitude towards achieving objective of life. Furthermore we define proximity to Allah that is desirable aspiration sought of all animate creation. “. *But those will prosper who purify themselves,”* means growth.
PURIFICATION OF THE SOUL IN THE HOLY QURAN.

Purification of human soul in the holy Quran is in two classifications:

First: **By action**, moreover it is accredited and meant in words of Allah “... Indeed He succeeds who purifies his own self (i.e. obeys and performs All that Allah ordered, by following the true faith of Islamic Monotheism and by doing righteous deeds)\textsuperscript{56}

Also Allah said:“..But those will prosper who purify themselves,”\textsuperscript{57} means development

Second: **By word**: in consequence, it is contempt. Indeed Allah has prohibited its practice “so ascribe not purity to yourselves.”\textsuperscript{58}

Means: self commendation. the prohibition in this regard is as a result of discipline, due to abomination of self praise according on intellect and Islam laws. \textsuperscript{59}

However, in this study the intended is the First classification.

The narrated verse emphasize on development and cleansing of the soul from filthiness of sins and transgression.

\textsuperscript{56} Alshamsi:09  
\textsuperscript{57} Al-aala :14  
\textsuperscript{58} An Najm:32  
\textsuperscript{59} Read Mufradaat Alaffadhul Quran, by Al Raaghib
Allah said "Indeed He succeeds who purifies his own self and indeed He fails who corrupts his own self"\(^{60}\)

After Quran give eleven oaths in order to explain explicitly the significant of the matter and its dangers, it is huge as big as the heavens and earths, sun and moon. This subject matter is my life and destiny.

Allah is saying “indeed He succeeds who purifies his own self” what an excellent success is for whom developed, train and purifies his own self from filthiness of devilry practices, transgression, disbelief and wrongdoing.

Moreover, the fundamental matter in the human life is “Tazkia” develop and purifying the soul, if can be archived, the successes of humankind is achieved, if not, it will be wrenched then can be distressed.

Subsequent to that, the whole Quranic perspective ascends negatively (in expression) and Say “...And indeed He fails who corrupts his own self.

The word “khaaba” is from Khaiba means Miss and slip away the required aim, deprivation and loss.

The word “Dassaha” is from Dassah its origin meaning is insertion of something into something by force. The suitable meaning of this word is in

\(^{60}\) Al- shams:9-10
Arabic metonymic form for indecency⁶¹ which means insertion of indecency in the heart (soul) in concealment.

The author of al Mizaan said: Successes (Falah) means to attain the aimed endeavor, and accomplishment to the desired, while khaibah (failure). Zakaat means adequate growth of a plant when is abundant. Tazikia is for same meaning as well. The word “Tadsis “is from Dassah is insertion of something into something in concealment. The meaning (of this) by contrast is the opposite of Tazkia means growth abundantly more than expectations.

The verse “indeed He succeeds who purifies his own self” “response of an oath.

The terms Tazkia and Tadass are of reforming the soul or destroying it. Based on the response of the following verse “... Then He showed Him what is wrong for Him and what Right is for him;⁶²

Means, the human soul is complete with specific inspiration based on its nature of capable of indecency and piety, this means the religion (believe) is to be submissive to the will of Allah in all what the requires from the soul. Appropriate nature of the souls is the sweetness (enjoyment) of piety. This is its purification, appropriate growth (development) and equipping it with what

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⁶¹ Read Al amthar for Makarim Alshiraz part 20 page 147 (the studied portion of the verse )
⁶² Al Shamsi:8
will sustain it for its survival, thus its inclination to indecency is the opposite of piety._63

2 "... Indeed whosoever purifies himself shall achieve success and remembers (glorifies) the Name of his Lord (worships none but Allah), and prays^64

Successes of permanent comfort, luxury and free from punishments of the resurrection day based on three major pillars namely, purification of the soul, remembering Allah the almighty and Performing Swalat (prayers).^65

Purification here means purification of the soul from filthiness of total attachments to worldly life diverting from life of hereafter^66 based on the proof of the verse.

PILLARS OF PURIFICATION IN QURAN

Purification of the soul has four strengthening pillars. If they are combined together completely, the meaning of soul purification takes a shape. They are knowledge, Faith, righteous deeds and piety. The holy Quran has emphasized to practice them. Here is brief explanation.

^63 Read Almizzan For Tabatabie Part 20 page 429(the studied portion of the verse)

^64 Al aala:14-15

^65 Read Al amthar for Makarim Alshiraz part 20 page 147(the studied portion of the verse )

^66
1. Knowledge.

This is the first mighty strength on the path of and soul purification development. It is the first window opened for human to illuminate the path of truth and reality, after leaving in darkness of ignorance. It is also the fundamental pillar to archive other pillars.

Allah said: . \textit{Allah will exalt In degree those of You who believe, and those who have been granted knowledge.}\footnote{Al-mujadala:11}

No hesitation that Allah the almighty that Allah rises the degree of servant among his good servants by granting the proximity to His majesty. Therefore, a knowledgeable believer is superior. Whatever is mentioned (in the verse) in the manner of rising in degrees by Allah Himself, is specifically for those who were granted knowledge. As for the rest of believers generally were exalted just a degree. Means, Allah exalts believers among his slaves a lever of degree, while Exalts knowledgeable one levels of degrees.\footnote{Read Almizzan For Tabatabie Part 19 page 127-127(the studied portion of the verse)}

With knowledge, a human can elevate in high lofty to heaven by soul purification and proximity to Almighty Allah.
"Are those who know equal to those who know not?" it is only men of understanding who will remember.\textsuperscript{69}

The intended meaning (in the verse) is ignorant and knowledge about Allah. This is what perfect a human, and can benefit in the true meaning of the word (knowing Allah), however he will be harmed by ignorance about Allah.

Continuously, the verse distinguish knowledgeable ones from ignorant, thus knowledge is the key to doors of proximity to the mighty of Allah, for that Imam Ali as said. "...And knowledge is the best guidance."\textsuperscript{70}

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Allah said "Musa (Moses) said to Him (Khidhir) "May I follow You so that You teach Me something of that knowledge (guidance and true path) which You have been taught (by Allah)?"\textsuperscript{71}.

Knowledge is beneficial, and the way of guidance, development and blessings. In addition, it means overall purification.

\textsuperscript{69} Al Zumara:09
\textsuperscript{70} Mizanul Hikmah: Liray Shahariy Part 6 page146 Babul al ilim.
\textsuperscript{71} Al kahfia:66
2. Faith.

This is the second pillar of purification, faith means firmly believe that contents the heart. Hence faith is a product of knowledge, for that knowledge has been always the introduction of faith and believes.

Allah said "Verily, we have granted You (O Muhammad (Sal-Allaahu 'alayhe Wa Sallam)) Al-Kauthar (a river In Paradise); Therefore turn In prayer to Your Lord and sacrifice (to Him only). He who makes You angry (O Muhammad (Sal-Allaahu 'alayhe Wa Sallam)), - He will be cut off (from Every good thing In This world and In the Hereafter)."\(^{72}\)

The verse explicitly comprises loss of humankind. Faith is the element that can help out of loss; the overall loss is by taking the diverted path far from nearness to greatness of Allah, contrary to the path of Allah’s proximity.

However, (actual) meaning of faith, is to believe in (existence and oneness of) Allah, believing in all his prophet and the day of resurrection, as He stated in the holy Quran\(^ {73}\)

Allah said "O You who believes! Shall I Guide You to a commerce that will save you from a painful torment. That you believe In Allah and his Messenger (Muhammad), and that you strive hard and fight In

\(^ {72}\) Read Almizzan For Tabatabie Part 20 page 503 (the studied portion of the verse)

\(^ {73}\) Al Nissah : 150 -151
the Cause of Allah with Your wealth and Your lives, that will be better for you, if You but know.\textsuperscript{74}

These two (Quranic) verses explain about the only merchandise that its profit delivers from chastisements of hereafter (that) is the faith, by it a human can pursue the path of guidance and completeness, which will result deliverance from painful punishments.

Allah said " . Whoever works righteousness, whether male or female, while He (or she) is a true believer (of Islamic Monotheism) Verily, to Him we will give a good life (in this world with respect, contentment and lawful provision), and we shall pay them certainly a reward In proportion to the best of what they used to do (i.e. Paradise In the Hereafter).\textsuperscript{75}

Any deed without truthful faith will be of loss of value. Thus the bond condition of whoever carries out any good need is believe, for that he must be a believer to carry out a good need. It is contained in the condition of doing good needs, however any deed from none believer is in vain, with no any impact (where rewarding is concerned)\textsuperscript{76}

\textsuperscript{74} Aswasf:10-11
\textsuperscript{75} Al nahl:97
\textsuperscript{76} Read Almizzan For Tabatabie Part 21 page 360(the studied portion of the verse)
Third: Righteous Deeds. The third pillar of soul purification and development is righteous deeds (with) sincerity to Allah. This is the fruit and symbol of faith, if it is not for the firmly established faith in hearts, righteous deeds would not be accomplished, thus by the firm faith, good action is achieved, by it a human is helped to advance towards completeness of faith. Whenever righteous deeds increase, the faith increases firmly as well. Imam Ali Said “By faith righteous deeds are specified, and by righteous deeds faith is indicated, by faith knowledge is preserved” 77

Allah Said “to Him ascend (all) the goodly words, and the righteous deeds exalt it” 78

The meaning of goodly words is the true believes that elevates a human by his submission and construction deeds based on them, these are the fundamental of monotheism which is the base of all true believes.

The meaning of ascending goodly words is towards Him the almighty, is His proximity, He is the most high, self elevated and high in degrees.

If faith and believe are the exact rights in human soul, then is assured by righteous deeds. Thus deeds are from the branch of knowledge and its impacts with cannot isolate from it. Whenever deeds are recurrences, believe is firmly increases its impact and ability. The absolute righteous deed helps the

77 Mizanul Hikmah: Liray Shahariy Part 1 page283 Babul al imman.
78 Fatir:10
true faith in sequencing its effects. That is ascending to almighty Allah, consequently a righteous deed is elevated by goodly words.\textsuperscript{79}
**MORAL CHARACTER.**

Meaning of moral characters in Arabic language.

*Hasuna, Husinaa: Jamula* meaning: good.\(^80\)

*Khulq*: means character of good moral conduct.

Moral Character: is a state of mind that influences a person to behave gently and cheerfully with people, with good wordings of tenderness dealing.\(^81\)

Moral character was also defined as collection of behaviors and attributes that represents tenderness, dealing with people, devotion, excellent words in speech, maintenance of acceptable humanly behavior, cheery, endurance, and tolerance upsets from other people etc. If these qualities mingle with actions in human progress, and reflect outside, it will be called Moral characters. \(^82\)

The noble prophet (sawa) said “*None of things will be weighty on the weighing scale (on the day of reselection) than moral Conducts.*”\(^83\)  
*Glance in dimensional Human characteristics of existence in Quranic observations*

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80 Read Al ayin for Farahid part 1 page 384. Madatul husunul khulq. And Mujjamul al wasiit page:174 madatul Husul khulq  
81. Read Ahlaq Ahlubait (as) for sadir page:11  
82 Read Al akhalaq fil Quran for makarimu Al shiraz part 3. Page 120.  
83 Mizaan al Hikama for Rayishahary part 3 page 130. Babu al khulaq.
First:

DIMENSION OF HUMAN EXISTENCE.

A mankind differs a lot from many other existing creations possessing only one dimension of either spiritual like angles or earthly materials like plants or none living things, though Allah the exalted wished for a man to have both material and spiritual dimensions.

MATERIAL DIMENSION:

Allah said "... and among his signs is this, that He created You (Adam and His descendents) from dust.)"\(^{84}\)

The first compound that contain in the sense material of human dimension, as illustrated by Quran\(^{85}\) that is composed from soil earth, Sticky clay, Sounding clay of altered black smooth mud, sounding clay like the clay of pottery. This reality uncovers the cover of wonders of Quranic verses results pondering, for the reformation of mind, soul and human conducts. However, paying attention to the origin creation of humankind from dust, soil and clay, it abstains a person from arrogance\(^ {86}\) which is regarded as a big occasion, this worn people about following low desire that drag them towards soil, a person must not become negligent by allowing arrogance to be in control.

\(^{84}\) Al Ruum:20

\(^{85}\) Read Hud:61, alhajji:5, Al anaam:2, Alswafat:11, Al hajri:26, Al Rahman:14

\(^{86}\) Imam Al Baaqir (as) wonder of all wonders about for arrogant one, who was created from semen, then will be a dead body. After that he doest not know what will be done to him." Bihhar al anuwaar for Majlis. Part 78 page:184
SPIRITUAL DIMENSION:

Allah said: "so when I have fashioned Him and breathed into Him (His) soul created by Me," 87

If we pat attention to other group of Quranic verses, we will find that a man posses another dimension other than the material one (spiritual dimension). It will remain eternally to enjoy the life of hereafter or to be punished and suffer everlastingly. Its existence survival is beyond the life of this world. In reality the soul is what make a human, not the body. Human body is just a tool for all activities of the soul in this world. 88

Allah said: and indeed we created man (Adam) out of an extract of clay (water and earth). thereafter we made Him (the offspring of Adam) as a Nutfah (mixed drops of the male and female sexual discharge) (and lodged it) In a safe lodging (womb of the woman).Then we made the Nutfah into a clot (a piece of thick coagulated blood), Then we made the clot into a little lump of flesh, Then we made out of that little lump of flesh bones, Then we clothed the bones with flesh, and Then we brought it forth as another creation. so blessed be Allah, the best of creators.

87 Al swad:72
88 Al muumnun:12-14
Allah said". (Remember) when Your Lord said to the angels: "Truly, I am going to create man from clay". so when I have fashioned Him and breathed into Him (His) soul created by Me, Then You fall down prostrate to him."^{89}

REALITY OF A HUMAN BEING

Quranic Verse explains contents of human body materially e.g. soil, senses etc, injection of the soul is not in immaterial, both of these sides require a profound attention (developing and training) good handling of both them is crucial were developing is concern. It is obvious that origin of human being is the soul, not the body. It is only needed to execute needs of the soul. It remains as a tool only not the most important like the soul.

The earth grasp to a human is permanently, so that will stay under it with his desires and enjoyment which can be fulfilled on that side. While on other side of the soul in the world of souls it the ultimate life of a human. Hence, human is in dilemma of pulling between spirit and soil. Thus Quran prepared a proper trend to its progress of completeness of ascending gradually towards loftiness.

If the spiritual side wins, and takes charge of intellect and desires, a person will be in path of purification and reform, and then his connection to the earth will not be a material relationship of slavery. In this case a person will be on track to progress towards through perfection. Intellect will take control of

^{89} Al saad:71-72

^{90} In Dua khuamail ... Oh Allah empowers my organs for your services....."
management; it will affect all organs which will turn earth to be a kingdom world. Based on the quantity of acquired knowledge of knowing Allah and its development in the way of soul purification, piety, righteous deeds encompassed by Allah's help, guidance and proximity to Allah the most exalted, a person will attain the high lofty of achievement.

When grasp of the earth wins, and the soul is corrupted by satanic impulses, intellect will be overpowered, spiritual light will be extinguished, then person will become a total slave to his own desires. He will then be in position of satisfying it at all cost, including committing sins. In this situation intellect will ascend and a person collapse gradually until reaches the lowest level of lowness. 91

**Second: Human attributes.**

Previously we have mentioned that for a human being is two attracting sides, material and spiritual dimensions, whenever pulling is towards completeness, particular good moral attributes will manifest. These are called virtues. When the pulling will be towards earth, meanness of conducts will manifest. We will discuss these in coming books in details.
Moral Character in Quran

Allah said “and by the Mercy of Allah, You dealt with them gently. And had you been Severe and harsh hearted, they would have broken away from about you; so pass over (their faults), and ask (Allah’s) Forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust In Allah, Certainly, Allah loves those who put their trust (in Him)”⁹²

The subject matter (moral Character) in the mentioned verse indicates that (morality) is one of qualities of the noble prophet (sawa), as well as one major important factor and completeness of propagation of Islam to the society of Arabs that time, based on that foundation, the moral Characters of the noble Prophet (sawa) is heavenly mercy to all human kind of his nation. Thus it is evidently indeed that moral characters and ability of affection and dealing gently with others are regarded as heavenly blessings bestowed upon all people, this behavior and morals is commend.

In the term mentioned previously in the holy verse is contrary point of good conduct, when a person turns into harsh heated and bad morals as well as unkind in dealing with others , thus the verse indicates it’s negative consequences which is abstaining and refraining of people from that rude person . In on another way, (moral Conduct) represents a foundation block in connecting and empowering the society by distributing affectionate among themselves. While bad behavior is an element of distraction of individuals and initiate gaps in social relationships that causes frightening.

⁹² Al imran:159
The word *Fadhu* and *Garidhul* it is of the same meaning almost. Another one was mention as emphasis, though they might have a slice different meaning from each other. Master Tabris in Majma Bayyan in inclusive statement. “It is said that the word (*Fadhadhatu*) rudeness and (*Ghaladha*) Harshness even if they are closer in the meaning, but rudeness is in words (speech) is prevention of offensiveness on the tongue and harshness of the heart. On this point both of these words means rudeness and harshness, the first is in words and the other is actions and behavior.

Indeed Allah the most high granted His noble prophet (sawa) morality conducts of cheerfulness affectionateness, gentleness in dealing with others, thus he progressed in his moral conduct in dealing with most arrogant, rude and harnesses people at heart and in actions, in this same way he managed to attract those rude ones towards Islam, they embraced with passion and affectionate, as well as attraction by the elevated morality.

Furthermore, the mentioned verse narrates the sequence of practical guidelines and recommendations that bring forth moral conduct and cheerfulness in its real manifestation form, and then it takes a profile on the level of practical and implementation. *So pass over (their faults), and ask (Allah’s) Forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust In Allah, Certainly, Allah loves those who put their trust (in Him)*
Based on this foundation, the prophet (sawa) gathered people furthest away from Allah the almighty, religion and moral conduct, he attracted them towards (his teachings) until all focused on the trend of morality.

Allah said “and Verily, You (O Muhammad) are on an exalted standard of character.”

The verse indicates the pinnacle of moral conduct for the noble prophet (sawa) when is described his morality by most exalted. Morality is ascribing the internal quality of morality.

Some Arabic language masters regard the words (Khulq and Khuluq) as meaning of conduct and moral, which is specifically for internal of human conduct. As it was stated early on.

Moreover, attributing of the prophet (sawa) of exalted morality it indicates that this excellence of moral character is the quality of heavenly prophets. Thus some Quranic commentators regard exalted morality of the noble prophet (sawa) as representation of His patient and endurance in the path of truth, as well as his vast contribution of generosity and implementation of the massage of propagation, by gentle handling people, and patience of facing all great challenges occurred during the call towards Allah, and fighting in His path by preventing stinginess, envy and gentle dealing with friends and

\[\text{93 Al qalam:04}\]
\[\text{94 Lisanul arab for Ibin Mandhur. Madatul Khulq}\]
enemies with devotion and affection\textsuperscript{95}. All of those elements indicates that exalted moral conduct is not only limited on cheerfulness, devotion and affectionate towards others, but is a combination of excellent human conducts and morality, on other side, can be said that moral conduct is a collection of exalted morality accomplished in a single stamen “excellent morality”.

Among confirmation of the mentioned meaning, is the tradition narration quoted from Imam al Swadiq (as) that He said “\textit{Verily Allah the most high trained His Prophet excellently; when He accomplished training him, He said verily you are exalted in morality}”\textsuperscript{96}

When we read in some of narrations we find that exalted morality intend is Islam or Quranic teachings. Indeed Quran and Islam contain all great moral conducts. Thus some narrations mentioned in respect of commentary of the verse “Exalted standard of behavior) is interpreted as cheerfulness and gentle dealing with others, in that narration with is stated in Noor al Thaqalain the end of the mentioned verse. Imam Swadqi (as) when He was asked about Moral conduct he replied “\textit{Humble your self, speech with good words, and meet your brother with fine cheerful face}”\textsuperscript{97}

However, there is no contradiction between these two meanings.

\textsuperscript{95} Majmaul Bayan for Tabrasii part 10 page 331 end of the discussed verse.
\textsuperscript{96} Noor al Thaqalain for Hauzi part 5 page 389. Usul kaafi for Kulayin part 1 page 6 H 4
\textsuperscript{97} Noor al Thaqalain for Hauzi part 5 page 389.
Another one is also mentioned in this regard, and it is good also to study more the discussed verse, that some Quranic commentators understood (or used) the term (Ala) means on, in the word “are on an exalted standard of character” that provide the meaning of ability of conquer. Thus the noble prophet (sawa) posses the ability of absolute conquering quality of morality as if excellence in moral conduct is noble essence, it reflects from Him without force or made.

Allah said “"And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allah likes not each arrogant boaster."And be moderate (or show no insolence) in your walking, and lower your voice. Verily, the harshest of all voices is the voice (braying) of the ass."^98

The verse explores the advises of Luqman the judicious to his son, when he mentioned for him four issues emphasis upon them.

First the word  "And turn not your face away from people with pride

Then added do not walk in insolence in the world Verily, Allah likes not each arrogant boaster

The third and the forth in these great advises for judicious Luqman to his son is to be moderate in walking, and refraining from being noisy. He said “and lowers your voice. Verily, the harshest of all voices is the voice (braying) of the ass.”
These moral conducts points represent a very important portion of morality in dealing with others as a trend social progress towards people accompanied by cheerfulness, humbleness and to have composure in words and conduct.

We derive in that all mentioned, that Allah the almighty He gave significance to the words of Luqman the judicious when included them in His Holy Book.

The word (Taswa’ala) from (Swa’ala) based on Arabic morphological scale (khatwara) it is origin is a kind of sickness that affects camel’s necks that causes their necks to be twisted. Thus, the term then used to any thing that twists the neck. This term indicates bad conduct which is similar to sickness of animals. Moreover, when you pay attention, this precaution is not only upon believes, but encompasses all individuals among people. Allah is saying “And not turn your face away from people with pride” in any case, including this bad quality of behavior in arrogance and extreme working in impudence and being noisy explains all bad attributes of immorality which can bring forth kind of frightening and resentment to people.

* * *

Allah said "and (remember) when we took a Covenant from the Children of Israel, (saying): Worship none but Allah (Alone) and be dutiful and good to parents, and to kindred, and to orphans and Al-Masâkîn (the poor), and speak good to people, and Say the Truth and perform As-Salât (Iqâmat-as-Salât), and give Zakât.

In the verse has a research study, we read heavenly address to the family of Islaeir based on what appeared in convent of Allah with the addressed, after
emphasizing on pure monotheism, kindness towards parents and next of kin, orphans and destitute ones he said

“and speak good to people, and Say the Truth and perform As-Salât (Iqâmat-as-Salât), and give Zakât.

This address explicitly explains performing Salat on other side, and paying Zakat on other side, as explains the importance of good dealing with people, and behave towards them with moral conduct. By that, moral conducts will be in social practical interaction based on the level of moral connection to others in preparation of significance of Islamic laws and religious recommendations.

As person’s wealth is limited, and can extend his material benefaction to all needy ones, among his friends, family and the rest of needy ones, it is narrated that he can reach out to all by cheerfulness, moral conduct when dealing with people. Thus it represents a none perusable treasure it is stated in prominent Narration from the noble Prophet (sawa) He said “indeed you will not be able to share with all people with your wealth, but share with all of them with cheerful face and moral conduct”99

In another narration from Imam Baaqir (as) in commentary in the verse. He said “say all of you the best what you would like to be told”100

It is true that the addressed in this verse are the family of Israel, but the explicitly in this regard, does not only concerning the addressed ones, thus the

99 Kanzul ul Ummal for Hind part 3, h6, te similar Hadith narrated in shia references.
100 Tafsir Al burhaan for Bahraani, end of the portion of discussed verse.
trend of the Quran is to explain the general rule for all individual among people.

It is narrated from Prophet (sawa) that "Islamic is moral conduct (morality)".

Allah said "Go, both of you, to Fir'aun (Pharaoh), Verily, He has transgressed (all bounds In disbelief and disobedience and behaved as an arrogant and as a tyrant)." And speak to Him mildly, Perhaps He may Accept admonition or fear Allah.

The verse explains the issue of cheerfulness, dealing with other (handling) even if they are enemies, especially when are being invited towards the path of truth and straight path. Among them, we find the enjoining and forbidding trends of Mussa (as) in conveying the heavenly massage to pharaoh the tyrant who enslaved the Israelites. The verse narrates the address of Allah the almighty to Mussa and Harruna (as). "Go, both of you, to Fir'aun (Pharaoh), Verily, He has transgressed (all bounds In disbelief and disobedience and behaved as an arrogant and as a tyrant)." And speak to Him mildly, Perhaps He may Accept admonition or fear Allah.

This expression explains that enjoining good, forbidding evil and propagation to the path of truth it must be accompanied with softness, kindness, mercy.

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101 Mizzanul Hikma for rayshari part 3 page 133 babul alhkulq.
102 Twaha:43-44
and gentle treatment of people, especially with those who are not yet guided with hope of attraction which may be derived from (believer’s) moral conducts to their hearts.

Here the question rises, what is the difference between Allah’s words “Perhaps He may Accept admonition or fear Allah”?

It may be said that the intended (meaning) is that: both of you can talk to him with soft words, at the same time, you both mention openly and clearly to him the content of the heavenly massage with logical proofs, it is upon him to accept and believe in them from the profound of his heart, even if he is not accept and believe, he will at least have some fear of Godly punishments due to his stubbornness and his insistence on disbelieve and being far from the path of truth.

Faghrurazi said: “we don’t know why Allah the most high has sent Mussa to pharaoh while knowing that he will never believe. He continued in this regard by saying “we have other that surrendering in favor of the holy verse and there is no room of disputes and rejection of the outcomes.\textsuperscript{103}

Though the answer for this question is very clear, it mighty not be unclear for people like Fakhurazi, because Allah wants to complete the evidence, even upon people who will never believe. Indeed Allah completes all evidence so that none would rise on the day of resurrection claiming not to face punishments, thus they did not receive the massage from Allah, and that they

\textsuperscript{103} Tafsir al Kabiir for Fakhurazi part 22 pages 59, end of the position of discussed verse.
did not received any prophet among the massagers of Allah telling them about the massage, as it is narrated in regard in Allah’s words “Messengers as bearers of good news as well as of warning In order that mankind should have no plea against Allah after the Messengers. And Allah is ever All-powerful, All Wise⁴⁰⁴.

The word of Allah “Perhaps He may Accept admonition or fear Allah” means that the nature of propagation ought to be accompanied with softness and kindness so that a person can reach the aimed. Hence the heavenly prophet might face challenges that prevent Him from individuals, in another way, that the propagation accompanied by softness and devotion it is entitled to be accepted without any fail.

It is evidently that the addressed in this verse is Mussa and Haruuun (as) particularly, but the meaning of the verse encompasses all propagators of the massage of Allah, as well as those who enjoining good and forbids evil. However it is clear that a person who can guide people utilizing softness, kindness and gentleness will attain great successes. While, utilizing a trend accompanied by harshness, and rudeness of heart and soul will not attain success. Good results in this regard can be achieved by extreme practice.

6. Allah said “The good deed and the evil deed cannot be equal. repel (the evil) with one which is better (i.e. Allâh ordered the faithful believers to be patient at the time of anger, and to excuse those who treat them badly), Then Verily! he, between whom and You there was enmity, (will become) as though He was a close friend. but none is granted it (the above quality) except those who are patient, and none is granted it

⁴⁰⁴ Al Nisaa:165
except the Owner of the great portion (of the happiness In the Hereafter i.e. Paradise and In This world of a High moral character).105

These two verse has a research study regarding results from good treatment towards others, softness etc, even with tyrant enemies, it will result a great effect in their hearts.

Truly, repel bad with good got different trends and outcomes; one of them is when a person treats others with gutlessness, morality and cheerfulness even with the dictator among enemy with extreme heartedness, moral conduct might transform him into a devotion friend completely.

Furthermore, the verse emphasizes the level patient ones who enjoy the greatest and complete fortune from faith, piety Allah’s approval. It says “and none is granted it except the Owner of the great portion

It is evident that reaching this level of morality is great, when a person repel bad actions contrary of good actions, this is possible by any ordinary person, because it requires a complete entire control of human emotions, none among people can perform that except whoever was granted open chest, who can refrain from revenge.

All of these collection of verses has Quranic meaning regarding moral conduct of Islamic ethics, thus the holy Quran appeal to people to apply excellent conducts, and treat each other with kind, and devotion, for that the noble

105 Fuswilat:34-35
prophet (sawa) is the best example in good treatment to all people. Hence we can say that among his miracle of his massage was his morality.\textsuperscript{106}

\textsuperscript{106} Read Ahkalq fil Quran by Makrim al shiraz part 3 page 110-117
SINCERITY.

Meaning of sincerity in Arabic language.

**Khalaswa, Khaluswa** and **Khila’swa** means: cleansing and removing of fusion.\(^{107}\)

*Khallaswa* of some thing means: cleaning and cleansing out of blending, it is said: *Khallsawhullahu*: means being delivered (saved) by Allah from troubles and save him etc.\(^{108}\)

**Sincerity**: means cleansing of deeds from fusion of showoff, with genuine intention for Allah the most high.\(^{109}\) It is to purify the intention from all blending. A sincere deed is an action where by you don’t intend any praise from any body except Allah the almighty.\(^{110}\)

**It is also said**: it is the purification of from all fusion. Also said; it is to clean deeds from being indented for other than Allah to have a share in it. It is also said: is to not desire the doer of the deeds other than reward of world, worldly life and hereafter.\(^{111}\)

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\(^{107}\) Read Mufradaat alfadhul al quran for Raghibul asfahani page 292 madatul Khalaswa.

\(^{108}\) Read al mujamul wasit page 249 madatul khalaswa.

\(^{109}\) Akhlaq Ahlu bayt (as) for Sadar page:126

\(^{110}\) Alkhaq wa Adabul Islamiyah page:1092

\(^{111}\) Arbauun Haditha for Imam Khumain page:305
Sincerity is the opposite of dishonest, thus however not a sincere is is a polytheist, though polytheism posses different levels, and sincerity in monotheism is contrary to polytheism.\textsuperscript{112}

**Sincerity in the holy Quran**

Allah said “and they were commanded not, but that they should Worship Allah, and Worship none but Him alone (abstaining from ascribing partners to him), and perform As-Salât (Iqâmat-as-Salât) and give Zakât: and that is the Right religion.”\textsuperscript{113}

The verses explained the significance of sincerity, regarding religion, and have possesse comprehensive vast meanings in its regard in handling of deeds of faith internally and externally. The pronoun in the phrase “and they were” it refers to all followers of heavenly religions. However, sincerity, prayers and zakat, represents common element among all of them, this term in this verse explains a single reality that all heavenly religious laws is derived from ones of Allah and sincerity in the path of obedience and subjects.

Prophet of Allah said “by sincerity, levels of believers are contended for precedence”\textsuperscript{114}

\begin{itemize}
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\item \footnotesize{112} Al mahajatul Bayidha for Faidhul Al Khashanii
\item \footnotesize{113} Bayyina:5
\item \footnotesize{114} Mizzanul Hikma for rayshari part 3 page 69 babul alikhlas.
\end{itemize}
Allah said: so, call you (O Muhammad) upon (or invoke) Allah making (your) Worship pure for Him (Alone) (by worshipping none but Him and by doing religious deeds sincerely for Allah’s sake only and not to show-off and not to set up rivals with Him In worship). However much the disbelievers (in the Oneness of Allah) may hate (it).\textsuperscript{115}

Allah said: 11. Say (O Muhammad): "Verily, I am commanded to Worship Allah (Alone) by obeying Him and doing religious deeds sincerely for Allah’s sake Only and not to show off, and not to set up rivals with Him In worship;\textsuperscript{116}

We find that the holy Quran advance its address to all people argues them to have sincerity in their religion

Allah said: [Iblîs (Satan)] said: "O My Lord! Because You misled Me, I shall indeed adorn the Path of error for them (mankind) on the earth, and I shall mislead them all. These address if for the noble prophet (sawa), he was commanded to say like that.

This verse discovers other verses. Sincerity is the foundation of the religion, and its main pillar that centralizes firmness of Human being in the pathway of faith and relaying on Allah the almighty.

\textbf{40. "Except Your chosen, (guided) slaves among them."}\textsuperscript{117}

\textsuperscript{115} Ghafir:14
\textsuperscript{116} Zumaraha:11
\textsuperscript{117} Hijir:39-40
The verse explains the state sincere believers among slaves of Allah, thus they’re on the level equipped with power and control of them selves, in such away that Satan has lost hope in diverting them from the right path.

“and You will be requited nothing except for what You used to do (evil deeds, sins, and Allah’s disobedience which You used to do In This world) save the chosen slaves of Allah (faithful, obedient, true believers of Islamic Monotheism)”.

The verse discus about the promise of Allah the most high to His sincere servant of the greatest reward no one knows it except only Allah the originator, it is lopped exception in preposition (You will be requited) meaning: except the sincere servants of Allah, they have known sustenance.

* * *
Glorified is Allah! *(He is Free) from what they attribute unto him! Except the slaves of Allah, whom He chooses (for his Mercy i.e. true believers of Islamic Monotheism who do not attribute false things unto Allah).*

Allah attributed the sincere ones among his servants, that are the only who qualify to be attributed by his majesty, that shows their profound knowledge of the reality of Godly truth, when Allah attributes them is appropriate.

*And indeed she did desire Him and He would have inclined to her desire, had He not seen the evidence of his Lord. Thus it was that we might turn away from Him evil and illegal sexual intercourse. Surely, He was one of our chosen, guided slaves.*\(^{119}\)

**Difference between Mukhliswin and Mukhlaswin**

What is the different between *Mukhliswin* and *Mukhlaswin*? We find a lot of explanation; we may say that the best of all of them is what said that *(al-mukhisin)* is he who is sincerer to Allah the almighty, and be far from fusions, intention of other than Allah where his intention and mind are concerned, with refraining redundant and diminish in circle of actions and practice. While a *(al-Mukhlas)* is he surpassed by divine assistance and support in removing last mingling of any thing in his heart.

He represented by heavenly compassionate in eradicating all what He doesn’t want and approve. This level is higher than the previous one.

\(^{119}\) Yusuf:24
When a person reaches this highest level, he is free from being overtaken by own low desires, and whispering of Satan, as well as other great challenges in the path of completeness. In other way Satan eliminate his desire from him, after that he manifests his defeat of diversion formally.

In this regard, the al-mukhlasin remains in favors of Allah permanently and enjoy. The best quality of their praise and attributes by almighty is His grace. In this state they are being immersed in sincere monotheism, due to the purification of their accounts in the worldly life, their reward will be entering Paradise without giving accounts of their deeds.

Imam Ali (as) has attributed their quality in one of his lecture narrated in Nahul Balagha. those sincere ones and he Said "indeed they have became sincere to Allah and He choose them"\textsuperscript{120}

To summaries, sincerity in intention, mind and action in the main stream in practical development and training in progress towards Allah the almighty.\textsuperscript{121}

It is narrated from the noble prophet (as) that he said "all scholars are perished, except the active ones, all active ones are all perished, except the sincere ones, and the sincere ones are most considerable"\textsuperscript{122}

\textsuperscript{120} Nahajul Balagha. Lecture 87
\textsuperscript{121} Read Akhlaq Fil Quran for makarimu shirazi part 1 page:232-234
\textsuperscript{122} Mizan al hikma for Rayshahary part 3 page: 71 babu al Ikhlas
GLORIFICATION OF ALLAH.

Meaning of Dhikir in Arabic and in literary

Dhakara of something Dhikraa, Dhukraa, Dhikrii and Tadhaka’ara’a : means to memories some thing and bring it to mind, as well as passing on the tongue after being forgotten.\(^\text{123}\)

Some times it means a form of the mind which a person can use to memories what he can acquire out knowledge, it is like memorizing. Some time it is used on occurrence of some thing in the mind and words.\(^\text{124}\)

It might also be used in contrary to negligence. This is the absence of knowledge after existence of the original knowledge, but Dhikir is the opposite, which knows by knowledge.

Some times it appears on contrary of Forgetfulness, which is the absence of the element of knowledge from the storage of the brain.

Evidently, it was used based on utterance in this regard. Because whoever talk about some thing, is a result of it appearing in the mind.\(^\text{125}\) However, glorification in the science of moral conduct is regarded as quality of morality.

\(^{123}\) Read Qaamusl al muhetwi for fairuzi abaadi page:370 madatul al dhikir. Read al mujaum al wasitu page 313 madatul Al dhikir.

\(^{124}\) Read Mufradaat for Raghibul al Asfahani page 328 madatul Dhikir.

\(^{125}\) Read Almizan for Tabatabai part 1 page:343 end of the verse 152 of Surat Al baqara.
Glorification of Allah is the absolute orientation towards Allah, and total submissive to his will, by sentiment of His presence wherever you are negligence and diverting is the opposites.

**Allah’s Glorification in Quran**

Allah said “those who believe (in the Oneness of Allah - Islamic Monotheism), and whose hearts find rest In the remembrance of Allah, Verily, In the remembrance of Allah do hearts find rest.”

The verse present declaration regarding significance of Allah’s glorification by his subordinates as state of providing calmness in the hearts, so that a person can be delivered from sate of tension and slippery, in progressing towards attaining morality merits in his soul.

Allah says “who believe and whose hearts find rest in the remembrance of Allah, then He explained a general creed and says “Verily, In the remembrance of Allah do hearts find rest”

elements of rotation occurs in human mind about his existence, distress about uncertain future, cogitation about substance, death life, sickness etc among the worldly life, all pursues a person to think hard, which carry away his peace of mind, it results palpitation towards his uncertain future. Also elements of stinginess, greediness etc causes slippery and tension in human

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126 Read Alkhlaq inQuraan for Makarimu al shirazi part 1 page:308
127 Al Raad:28
mind. However, when remembrance Allah the benevolence, the all bountiful, the sustainer, materializes firmly in human mind, he will live knowingly that Allah is the real provider and diminishes, when this understanding sink in the mind, self reaction will surpass in progress of human life, then he will live with calmness and tranquility in all worldly challenges in all what he observes, surrendering to the will of Allah the almighty, whatever He wished came to pass and whatever t did not will not.

With this a person with live comfortably, surrendering to the will of Allah his lord, then the state of piety will implant in his heart, and love of virtues. This is what we read in this verse.

(It will be said to the pious): "O (you) the one in (complete) rest and satisfaction! Come back to Your Lord, well-pleased (yourself) and well-pleasing unto him! Enter you, then, among my honored slaves, and enter you My Paradise!"

2. Allah said "recite (O Muhammad) what has been revealed to You of the Book (the Qur'ân), and perform As-Salât (Iqamât-as-Salât). Verily, As-Salât (the prayer) prevents from Al-Fahshâ' (i.e. great sins of Every kind, unlawful sexual intercourse, etc.) and Al-Munkar (i.e. disbelief, polytheism, and Every kind of evil wicked deed, etc.) and the remembering (praising, etc.) of (you by) Allâh (in front of the angels) is

128 Al fajar:27-30
greater indeed [than Your remembering (praising, etc.) Allâh In prayers, etc.]. and Allâh knows what You do.\textsuperscript{129}

The verse explaining the grant of prayers in preventing great sins and disbelieve until it came to the most significant and that is “and glorifying Allah is greater indeed”

Indeed, Allah’s remembrance is the heart of prayer, if prayers prevents from sins and disbelieve is because it comprised of Alla’s glorification, due to the fact that Allah’s remembrance s what reminds a person about His favors that is desired in this world and life. By glorifying Allah a person will prevent from all sorts of sins, disbelieve, then he will be ashamed of sinning, that from one side.

On other side, payers will force a person to pounder about the day of resurrection, when wealth and children will be of no benefit. The day when all books will be brought forth, flutter and scattered. Success will be written and granted to good doers, the will be received by merciful angles those who will approach them with words of peace and salutation. Remembering of all these achievements which be materialized in the mind of a man, will force him towards the course virtues, then will prevent him from practicing unlawful deeds as well as sinning.

Some Quranic commentators said in respect of this verse, the phrase “and glorifying Allah is greater indeed” is an indication that glorifying Allah is highest

\textsuperscript{129} Ankabuut:45
pinnacle of worships regarding meaning full personality. Moreover, prophet (sawa) said “do not give significance to other than glorifying Allah, verily (Allah) is saying “and glorifying Allah is greater indeed” 130

"Verily! I am Allâh! Lâ ilâha illa Ana (none has the Right to be worshipped but I), so Worship Me, and perform As-Salât (Iqâmat-as-Salât) for My remembrance 131.

The verse narrates the first word of Allah the most high in Conversation with his prophet Mussa (as) in the very of mountain Sina, the holy and blessed place at the tree. While Mussa had a call saying “ Verily! I am Allah! (None has the Right to be worshipped but I), so Worship Me, and perform As-Salât (Iqâmat-as-Salât) for my remembrance

130 Mizanul hikma for Raishahari part 3 page:342 madatu Dhikir
131 Twahaa:14
4. "Go You and Your brother with My Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), and do not, You both, slacken and become weak In My remembrance."\(^{132}\)

Allah Addresses both brothers Mussa and Haruun(as) after appointing them as prophets and divine ambassadors, he commanded them to fight tyranny powers of rulers, and challenging Pharos and his cabinet ministers “Go You and Your brother with proofs, evidences of communications , and do not, You both, slacken and become weak In My remembrance.”

The term "Taniyaa” means slacken (two people)\(^ {133}\)

The commands of Allah’s remembrance, and not slacken and become weak of glorifying him while approaching tyrant like pharaoh. This is an element which is remembered for the importance of wider dimension of glorification, and significant in the path of progressing towards Allah the almighty. Remembering Allah will grant element of power and bravely in practical approaching of greater challenges occurring when you deal with misguided ones

It is narrated from in Tafsir Dhilaalul Quran in presentation of this verse “indeed Allah the most high commanded Musaa and Haroon(as) saying that

\(^{132}\) Twaha:42  
\(^ {133}\) Tafsir al Muiin for Huwaidy page:314 end of discussed vers
remember me both of you, because my remembrance is your weapon, and trend for your success.\textsuperscript{134}

It is not concealed that the noble prophet (sawa) for his advancement in propagating the massage, and progressing in the path of obedience, and overcoming all powers of diverted rulers, he depended on power and will of glorifying Allah, and approaching him with his mind and soul.

\* \* \*

*But whosoever turns away from My Reminder (i.e. neither believes In This Qur'ân nor acts on its orders, etc.) Verily, for Him is a life of hardship, and we shall raise Him up blind on the Day of Resurrection.*\textsuperscript{135}

The verse discus the outcome of turning away from Allah’s glorification by people, their punishments in this worldly life, they live of hardship and difficult, and blind, losing of sight on the day on resurrection.

Adversity life it might be in diminishing of substance for whoever will turn away from remembrance of Allah the almighty\textsuperscript{136}

It might also occur by embedding stinginess in the heart of wealthy person and he deal with people with greediness, while he will not spend a penny in the way of Allah, neither helping out the needy ones even with a half of a date, then will be in evidence of the narration of Imam Ali (as) he said “He

\textsuperscript{134} Fi dhilalu Quran for Sayd Qutub  
\textsuperscript{135} Twaha:124  
\textsuperscript{136} Dhanka means adversity , tafisr al muin end of the discussed verse
lived in this world the life of neediness, and will be judged on hereafter with judgments of wealth ones.  

Most of wealthy, due to their extreme stinginess for the benefit of material, they live life of tension always, they don’t benefit from their own wealth comfortably, at the end with turn to lose in this world and hereafter. why they mighty be resurrected blindly?

Perhaps, the concurrencies in hereafter similar to those in this world, negligence of Allah’s remembrance in this world and turning away from His real of proofs and communications, with carelessness that originates truth and good internally, because is not seeing truth in this life, he will be resurrected as a blind and lose of sight.

O You who believe! Remember Allah with much remembrance. and glorify his praises morning and afternoon [the early morning (Fajr) and 'Asr prayers]. He it is who sends Salât (his blessings) on you, and his angels too (ask Allâh to bless and forgive you), that He may bring You out from darkness (of disbelief and polytheism) into light (of belief and Islâmic Monotheism). and He is ever Most Merciful to the believers.

Allah addressed all believers, by calling them to his remembrance as well as moving from dark to light.

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137 Bihharul Anwaar for Majlis part 69 page:119
138 Ahzab:41-43
Imam Ali(as) said “whoever glorifies Allah slightly, indeed he is remembers Allah excessively”

It is worthy of saying that the holy verse after commanding remembering and glorify him excessively, in the evening and morning the verse narrates to us that Allah the most high Him self and his noble angles prays for us, And He take us out of darkness to the light (guidance), is this not the goal of our lives, is this not what we wish to attain of stick on the straight path, thus glorification and Prayer of Allah the most high and his angles will implant approved obedience, and move on straight path, and prevent us from growing evil, transgression by substituting with all of those with virtues, good deeds, and praised morality?

139 Mizanul hikma for Raishahari part 3 page:342 madatu Dhikir
140 Bakurah and Aswi, beginning of the day and its end. Tafsir almuiin at the end of the mentioned verse.
It is narrated in *Tafsir almizzan* at the end of discussed holy Quranic verse saying, it is the form of explanation, it might be a command “remembers *Allah excessively*”. As we explained previously.  

Regarding of is mentioned of Darkness and Light in this verse, what is the meaning?

Commentators has differ in explaining this verse as well, thus moving out of darkness of disbelieve to light of faith and believe, same said, is coming out of material world to the light of spiritual world, others said: coming out of darkness of sinning to light of obedience, all explanation are not in contradiction.

In additional all comprised of moving from darkness of low and bad conduct to the light of virtues, among the is the grant of glorification o Allah the beneficent.

“*In houses (mosques), which Allâh has ordered to be raised (to be cleaned, and to be honoured), In them his Name is glorified In the mornings and In the afternoons or the evenings,37. men whom neither trade nor sale diverts them from the remembrance of Allâh (with heart and tongue), nor from performing As-Salât*”

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Read Almizan for Tabatabai part 16 page:329 end of the verse 152 of Surat Al baqara
(Iqâmat-as-Salât), nor from giving the Zakât. they fear a Day when hearts and eyes will be overturned (from the horror of the torment of the Day of Resurrection).”

These two verses narrates about some men Allah the most high surrounded by the light of his majesty in the houses which contains only remembrance, Glorification and invocation of Allah’s names.

Based on that, the first description of these men of Allah (believers), is continuation of their glorification of Allah in any time and place, thus nothing of worldly deceitful full affairs, all its enjoyments, and adornments can divert them.

This highest self-righteous they live.

Imam Ali (as) said “Whoever is engaged with Allah’s glorification Allah will beautify his glorification (action)”

After that, the verse mentions another description of those believers (mentioned men)their religious circle in establishing prayers and pay poor rates.

Conclusion

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142 Al noor:36-37
143 Mizanul hikma for Raishahari part 3 page:346 Babul Dhikir
We conclude from what we discussed previously from holy verses, and in other verses which are not yet mentioned, result of lengthening, thus Allah’s remembrance results calmness of human heart, and preventing from sinning and disbelieve, it empowers a heart with ability in facing all difficult challenges, as well as internal and external enemies, it demolishes bad conduct in human heart like greediness, stinginess and love of this worldly life which is the main source of evil\textsuperscript{144}

\textsuperscript{144} Read Alkhlaq inQuraan for Makarimu al shirazi part 1 page:297-305
Relaying on Allah

*Meaning in Arabic Language and in literally*

Wakala billah (yakilu) wakalla: means to surrender to him, Wakala means to refer issues to him wakala and Wakulu, surrendering and refer issues to him, with contentment.

In Hadith it appears “*Oh Allah do not let our issue to be upon us even for a blinking of an eye*”\(^{145}\)

\(^{145}\) Read Qamusul al muhetwi for fairuzi abaadi page:987 madatul al dhikir. Read al mujaum al wasitu page 1054 madatul Wakala.
Tawakul: is Relying on Allah the most high in all affairs, surrendering to him by turning away from other than Him, it is forced by power of heart and certainty. Its absence is by less certainty or weak heart by affected by frighten and illusions.\textsuperscript{146}

Also it is define as: disassociation of a subordinate to all possible hopes all created ones (and rely only on the creator)\textsuperscript{147}

Relaying on Allah is among the indication of Faith, signs of believers and their highest description which originates honor for them selves, and abstain form conciliation of created ones, they total relay on Allah for the achievement of benefits and averting from harm.\textsuperscript{148}

Whoever believes with absolute believe positively , that none is a doer except Allah, and no strength or power except from Allah, thus he possesses entire knowledge of sufficiency of his servants, after that he completes his kindness, favor, mercy all at once. Moreover, no any ability, knowledge and help beyond his own\textsuperscript{149}. Relaying on Allah is immediate fruit of monotheism of actions. Its contrary is none reliance on Allah and not trust him.  150

\textsuperscript{146} Read Akhlaq Ahlul bayt (as) for sadar page:168
\textsuperscript{147} Arbaun Haditha for Imam Khumain page:208
\textsuperscript{148} Read Akhlaq Ahlul bayt (as) for sadar page:168.
\textsuperscript{149} Read Haqaea fi mahasin al akhlaq by faidh Kashani page:169
\textsuperscript{150} Read Mia maudhua akhlaqiya by makrim al shiraz page:360
Relaying on Allah in Quran.

“and recite to them the news of Nûh (Noah), when He said to his people: "O My people, if My stay (with you), and My reminding (you) of the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah is hard on you, Then I put My trust In Allah. so devise Your plot, You and Your partners, and let not Your plot be In doubt for you. Then pass Your sentence on Me and give Me no respite.”\textsuperscript{151}

The verse contains research study it bring forth the life of Prophet Nuhu(as) with his arrogant and intolerant nation, he approached them with all bravery supported by his kindness, balanced logic words based of reliance on Allah.

The verse addressing heavenly prophet “and recite to them the news of Nûh (Noah). when He said to his people: "O My people, if My stay (with you), and My reminding (you) of the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah is hard on you, Then I put My trust In Allah. so devise your plot, You and Your partners, and let not Your plot be In doubt for you. Then pass your sentence on me and give me no respite”

What mechanism utilized by Nuhu(as) despite of having small number of believers, to eliminate all diversion powers of arrogant people of his nation, accompanied by mockery and they significance in their idol and statues?

On other side, he approached them with strong strike on the level of spirituality. That was his faith and relying on Allah. Extraordinarily, Nuhu (as)

\textsuperscript{151} Yunus:71
he did not only advance to them with care and attention, and not paying attention on what they were worshiping, but taking a look in the verse of chapter Yunus in research study was revealed in Mecca, Allah wanted Muslim of Mecca to surround Islamic prophet (as) like the way butterfly surrounds light, so that they gain power and ability to fight their enemies, thus they must not live under fear illusion which is the opposite of Allah’s power and wishes.

"I put my trust In Allah, My Lord and Your Lord!" 152

The verse narrates on the tongue of Prophet Hudu(as) he lived after Nuhu(as) the people of Thamood has threatened him of killing him, but the proceeded in power and relaying on Allah. He only told them as narrated by the verse “.He said: "I call Allâh to witness and bear You witness that I am free from that which You ascribe as partners In worship, . with Him (Allâh). so plot against Me, All of you, and give Me no respite."I put My trust In Allâh, My Lord and Your Lord!" 153

It is great that Huud(as) was not contented with their importance in negative powers of worshiping Idols, and their ability of plotting against him, but endured in move them and their sacrifices in closing him down, towards proofing to them that his heart and soul is connected to extra ordinary powers, and that is relaying on Allah the almighty. Thus he doest not live any frighten life of their plotting, regardless of its mighty and extreme ability. This

152 Huud:56
153 Huud:53-56
confirm that relaying on Allah lead a person to self bravery and being hero, and progressing on the path of resistance and truth.

Astonishingly, a single man, perhaps with his small group of followers stand to challenge a massive power of arrogant tyrants, and enemies, in this spectacular championship, and he approaching while they respond in form of mockery, threats, and plotting. Certainly, this is an achievement of faith and reliance on Allah in the life of a person.

Good to mention that the holy Quran after this verse about Huud(as) addressed stubborn group of people, with logic and evidential address He said "there is not a moving (living) creature but He has grasp of its forelock. Verily, My Lord is on the Straight Path (the truth)."¹⁵⁴

Then added: indeed the power of Allah is not the power that inspires whoever possesses it to cheat or divert from the straight path. “My “Lord is on the Straight Path (the truth)

For that we must relay on His absolute power, and deeds which is the true Justice

“"O Our Lord! I have made some of My offspring to Dwell In an uncultivable valley by Your sacred House (the Ka'bah at Makah); In order, O Our Lord, that they may

¹⁵⁴ Huud:56
perform As-Salât (Iqâmat-as-Salât), so fill some hearts among men with love towards them, and (O Allah) provide them with fruits so that they may give thanks.”

This verse indicates apportion in the life of Prophet Ibrahim (as) in terms of his total reliance to Allah in a very difficult state of situation which a person can face.

If it was not his strong faith which is was like a high mountain, and his heart which was like courteous sea, he would not live at the highest level of monotheism and reliance on Allah, an ordinary person would have not leave his wife and a child in the middle of the desert, and then return to his home land. All that was not but to implement Allah’s command. This amassing story reminds us another great incident in the life time of the history of Prophet Ibrahim (as)

Incited by his rivals opposed him stubbornly, when he destroyed their idols, he was on the brink of being killed , where by he did no retreated in mocking their idols and forged believe, he progressed by holding dialogues from logical point of view, followed by strong practical proofs in demolishing their fake illogical claims.

* * *

155 Ibrahim:37
He said: "O My people! tell Me, if I have a clear evidence from My Lord, and He has given Me a good sustenance from himself (shall I corrupt it by mixing it with the unlawfully earned money). I wish not, in contradiction to you, to do that which I forbid you. I only desire reform so far as I am able, to the best of my power. And my guidance cannot come except from Allah, In Him I trust and unto Him I repent."

The verse narrates the story of Shuaib(as) who lived a little while after prophet Ibrahim(as) not far from Mussa(as) when he raised and stood against polytheists from his nation, they confronted him with their faith, threats, plotting and mockery. He used to tell them during his conversation, and call to his message “I wish not, in contradiction to you, to do that which I forbid you. I only desire reform so far as I am able, to the best of my power. And my guidance cannot come except from Allah, In Him I trust and unto Him I repent”

However, am not frightened by anything as a result of my faith and relaying on Allah the almighty, I will continue in path of my massage and call towards Allah, I will relay on Allah, reform according to my ability.

Good to mention that Shuaib(as) and his intentions of implementing wider practical reformation that was propelling him towards his corrupt society he depended on three pillars.

"And my guidance" Allah’s approval then we proceeded with a firm wish and ability of initiating good deeds, that by his word “In Him I trust”

\[156\] Huud:88
\[157\] Huud:88
Furthermore, a person to perform good actions, based on practical reform, that was what he referred to by the word “unto Him I repent”

“67. and He said: "O My sons! do not enter by one gate, but enter by different gates, and I cannot avail You against Allâh at all. Verily! the decision rests Only with Allah. In him, I put My trust and let All those that trust, put their trust In him.". 158

The verse reviews the words of prophet Yaqub(as) and this sons, the his on top linage of family of Israel, he lived under strong financial strains during that time. On other side he lost his beloved son Yusuf (as) while he lived in huge hunger which affected lot of people in the place of Kanaan. This caused a challenging life for them. Furthermore, He faced a challenge of dispatching another beloved Biyaamin(as) in hands of his sons who lived a crooked and ruthless life, He send him for the purpose of receiving foodstuff and aid from nobility of Egyptian government. He advised all his sons who are going to Egypt by his words.

"O My sons! Do not enter by one gate, but enter by different gates"

Then he added on that advise that I can’t protect you from any calamity, or prevent of what Allah has decreed upon you “, and I cannot avail You against 

158 Yusuf:68
Allah at all. Verily! The decision rests Only with Allah. In him, I put my trust and let All those that trust, put their trust in him."

Based on this foundation, Yaqub (as) advised his sons with advises holding possibility of anything mighty happen to them, thus he got no ability of stopping any calamity or challenges might afflict them during their journey, but they should relay on Allah the almighty for the rest of their affairs and matters.

It reality, Yaqub (as) he advised them to relay oh Allah alone, he stated the reason and emphasis of the meaning, that all issues and affairs are in hands of Allah. “Verily! The decision rests Only with Allah”

Therefore, it is upon a person to live with total dependence on mighty power, which can no be overpowered by any other power in the entire existence, and that is the power of Allah on whom we supposed to relay on.

It is clear that the intended meaning of the word (Alhukum) here, is (Alhukum al Takwini) law of nature that governs all affairs, all must be referred to Him.

and Mûsa (Moses) said: "O My people! if You have believed In Allâh, Then put Your trust In Him if You are Muslims (those who submit to Allâh's Will).". They
said: "In Allâh we put Our trust. Our Lord! make us not a trial for the folk who are Zâlimûn (polytheists and wrong-doing) (i.e. do not make them overpower us)."

This verse tackles on what happened between Musa(as) and his nation of the family of Israelis, when he announced openly his call towards Allah with clear proofs and great miracles, but not all of them believed in Him, excepted a small group of them, thus all Israelites were oppressed by pharoe, they lived in fear, and painful punishments for Pharos’s regime. When we observes the situation of Pharoes’s wife, when Mussa(as) announced she was subjected to severe punishments by her Husband. It is sufficient to know how Pharoe dealt with Israelites, for this reasons Mussa (as) son Imran (as) initiated aim of bringing calm and tranquility situations in the hearts of his nation, and encourage them to relay on Allah "O My people! if You have believed In Allah, Then put Your trust In Him if You are Muslims (those who submit to Allah’s Will).". They said: "In Allah we put our trust"

This means that you can not overpower the likes of these dictatorship rulers, and approach to their power and danger, except with relay on Allah the most high.

It is obvious that Mussa (as) was on introductory level on the issue of materializing practical the meaning of Reliance of Allah the most high, if he was not be able enjoy Allah’s reliance, while he was just a shepherd who would not have ability of approaching powers that be of that time?

159 Yunus:84-85
Consequently, believers among the Israelites answered the call of Musa (as)

“They said: "In Allâh we put Our trust"

They turn towards Allah the almighty and said: "our lord does not make us a test of the group of unjust ones” the intended meaning of the word “Test” in the last verse is what of they might sustain from the retribution and torture from pharoe. This world appeared in Quranic Chapter 85 (alburuuj) about the people of pits, and verse 83 of the discussed chapter previously.

Another possible meaning of the word “test” is practical derivation from the path of faith, obedience and piety, thus if Phareo will take control of believers, they will regard it as legitimate; they will then progress firmly in a wrong path than before.

“But if They turn away, say: "(Allah) sufficeth Me: there is no god but He: on Him is My trust,- He the Lord of the Throne (of Glory) Supreme!"160

The study in the verse narrates about Prophet of Islam and his state of relaying on Allah the most high. When he used to face challenges and strong oppression during propagation of his massage, Allah taught him how to overcome those great challenges by relaying on Allah alone without depending on other than him.

160 Taubah:129
This verse explains explicitly that whenever a person is alone, facing challenges of hardships, but living the life of relaying on Allah, he will not be affected by those challenges in this regard. Because Allah is the greatest lord, most powerful above all strength (omnipotent), no one can overcome his will and wish, if absolute control over every thing is with him, and the whole universe in his possession, how can He allow his servant who relay totally on him, to swim in waves of challenges by them selves in hand of their combative enemies?

It is worthy of mentioning that some people regard this verse and the one at the end of chapter 9 of the holy Quran (Repentance)

And that before it, are among the verses revealed last to the prophet of Islam, it is great that even the first verses to be revealed to him at the beginning of the massage bears the same content of information. It indicates the elementary resourcefulness, and factual establishment of the prophet (sawa) during that time, that is reliance on Allah. We also read in the verse 38 of chapter 39 al zumara(companies) it was revealed at the beginning of the massage "(Allah) sufficeth Me: there is no god but He: on Him is My trust.- He the Lord of the Throne (of Glory) Supreme!"
Based on that, the noble prophet (sawa) he lived total reliance on Allah at the beginning of the massage till the end of revelation and all of his life. This is his first achievement in progress in the path of resistance, firmness and success.

"No reason have we why we should not put Our trust on Allah. indeed He has guided us to the ways we (follow). we shall certainly bear with patience all the hurt you may cause us. for those who put their trust should put their trust on Allah."\(^{161}\)

**Moral Character.**

Meaning moral characters in Arabic language. Hasuna, Husinaa: Jamula meaning: good.\(^{162}\)

**Khulq:** means character of good moral conduct.

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\(^{161}\) Ibrahim:12  
\(^{162}\) Read Al ayin for Farahid part 1 page 384. Madatul husunul khulq. And Mujjamul al wasiit page:174  madatul Husul khulq
Moral Character: is a state of mind that influences a person to behave gently and cheerfully with people, with good wordings of tenderness dealing.\textsuperscript{163}

Moral character was also defined as collection of behaviors and attributes that represents tenderness, dealing with people devotion, excellent words in speech, maintenance of acceptable humanly behavior, cheery, endurance, and tolerance upsets from other people etc. If these qualities mingle with actions in human progress, and reflect outside, it will be called Moral characters.\textsuperscript{164}

The noble prophet (sawa) said “None of things will be weighty on the weighing scale (on the day of reselection) than moral Conducts.”\textsuperscript{165}

**Moral Character in Quran**

Allah said \textit{“and by the Mercy of Allah, You dealt with them gently. And had you been Severe and harsh hearted, they would have broken away from about you; so pass over (their faults), and ask (Allah’s) Forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust In Allah, Certainly, Allah loves those who put their trust (in Him)”}\textsuperscript{166}

\textsuperscript{163} Read Ahlaq Ahlubait (as) for sadir page:11
\textsuperscript{164} Read Al akhalaq fil Quran for makarimu Al shiraz part 3. Page 120.
\textsuperscript{165} Mizaan al Hikama for Rayishahary part 3 page 130. Babu al khulaq.
\textsuperscript{166} Al imran:159
The subject matter (moral Character) in the mentioned verse indicates that (morality) s one of qualities of the noble prophet (sawa), as well as one major important factor and completeness of propagation of Islam to the society of Arabs that time, based on that foundation, the moral Characters of the noble Prophet (sawa) is heavenly mercy to all human kind towards his nation. Thus it is evidently indeed that the moral characters and ability affection and dealing gently with others are regarded as heavenly blessings bestowed upon all people, His behavior and morals is commend.

In the term mentioned previously in the holy verse is contrary point of that good conduct, when a person turns into harsh heated and bad morals as well as unkind in dealing with others , thus the verse indicates it’s negative consequences which is abstaining and refraining of people from that rude person . In on another way, (moral Conduct) represents a foundation block in connecting and empowering the society by distributing affectionate among themselves. While bad behavior is an element of distraction of individuals and initiate gaps in social relationships that causes frightening.

The word Fadhu and Garidhul it is of the same meaning almost. Another one was mention as emphasis, though they might have a slice different meaning from each other. Master Tabris in Majma Bayyan in inclusive statement. “It is said that the word (Fadhadhatu) rudeness and (Ghaladha) Harshness even if they are closer in the meaning, thus Rudeness in words (speech) is prevention of offensiveness on the tongue and harshness of the heart. On this point both
of these words means rudeness and harshness, the first is in words and the other is actions and behavior.

Indeed Allah the most high granted His noble prophet (sawa) morality conducts of cheerfulness affectionateness, gentleness in dealing with others, thus he progressed in his moral conduct in dealing with most arrogant, rude and harnesses people at heart and in actions, in this same way he managed to attract those rude ones towards Islam, they embraced with passion and affectionate, as well as attraction by the elevated morality.

Furthermore, the mentioned verse narrates the sequence of practical guidelines and recommendations that bring forth moral conduct and cheerfulness in its real manifestation form, and then it takes a profile on the level of practical and implementation.

So pass over (their faults), and ask (Allah’s) Forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust In Allah, Certainly, Allah loves those who put their trust (in Him)

Based on this foundation, the prophet (sawa) gathered furthest people away from Allah the almighty, religion and moral conduct, he attracted them towards (his teachings) until all focused on the trend of morality.
Allah said “and Verily, You (O Muhammad) are on an exalted standard of character.”

The verse indicates the pinnacle of moral conduct for the noble prophet (sawa) when is described his morality by most exalted. Morality is ascribing the internal quality of morality.

Some Arabic language masters regard the words (Khulq and Khuluq) as meaning of conduct and moral, which is specifically for internal of human conduct. As it was stated early on.

Moreover, attributing of the prophet (sawa) of exalted morality it indicates that this excellence of moral character is the quality of heavenly prophets. Thus some Quranic commentators regard exalted morality of the noble prophet (sawa) as representation of His patient and endurance in the path of truth, as well as his vast contribution of generosity and implementation of the massage of propagation, by gentle handling people, and patience of facing all great challenges occurred during the call towards Allah, and fighting in His path by preventing stinginess, envy and gentle dealing with friends and enemies with devotion and affection. All of those elements indicates that exalted moral conduct is not only limited on cheerfulness, devotion and affectionate towards others, but is a combination of excellent human conducts and morality, on other side, can be said that moral conduct is a

167 Al qalam:04
168 Lisanul arab for Ibin Mandhur. Madatul Khulq
169 Majmaul Bayan for Tabrasii part 10 page 331 end of the discussed verse.
collection of exalted morality accomplished in a single stamen “excellent morality”.

Among confirmation of the mentioned meaning, is the tradition narration quoted from Imam al Swadiq (as) that He said “

\textit{Verily Allah the most high trained His Prophet excellently; when He accomplished training him, He said verily you are exalted in morality}^{170}

When we read in some of narrations we find that exalted morality intend is Islam or Quranic teachings. Indeed Quran and Islam contain all great moral conducts. Thus some narrations mentioned in respect of commentary of the verse “Exalted standard of behavior) is interpreted as cheerfulness and gentle dealing with others, in that narration with is stated in Noor al Thaqalain the end of the mentioned verse. Imam Swadqi (as) when He was asked about Moral conduct he replied \textit{“Humble your self, speech with good words, and meet your brother with fine cheerful face”}^{171}

However, there is no contradiction between these two meanings.

Another one is also mentioned in this regard, and it is good also to study more the discussed verse, that some Quranic commentators understood (or used) the term (Ala) means on, in the word \textit{“are on an exalted standard of character”}

\begin{footnotesize}
\footnote{Noor al Thaqalain for Hauzi part 5 page 389. Usul kaafi for Kulayin part 1 page 6 H 4}
\footnote{Noor al Thaqalain for Hauzi part 5 page 389.}
\end{footnotesize}
that provide the meaning of ability of conquer. Thus the noble prophet (sawa) posses the ability of absolute conquering quality of morality as if excellence in moral conduct is noble essence, it reflects from Him without force or made.

Allah said "And turns not your face away from men with neither pride, nor walk in insolence through the earth. Verily, Allah likes not each arrogant boaster." And be moderate (or show no insolence) in your walking, and lower your voice. Verily, the harshest of all voices is the voice (braying) of the ass."172

The verse explores the advises of Luqman the judicious to his son, when he mentioned for him four issues emphasis upon them.

First the word "And turn not your face away from people with pride

Then added do not walk in insolence in the world Verily, Allah likes not each arrogant boaster

The third and the forth in these great advises for judicious Luqman to his son is to be moderate in walking, and refraining from being noisy. He said “and lowers your voice. Verily, the harshest of all voices is the voice (braying) of the ass.”

These moral conducts points represent a very important portion of morality in dealing with others as a trend social progress towards people accompanied by cheerfulness, humbleness and to have composure in words and conduct.

172 Luqman:18-19
We derive in that all mentioned, that Allah the almighty He gave significance to the words of Luqman the judicious when Included them in His Holy Book.

The word (Taswa’ala) from (Swa’ala) based on Arabic morphological scale (khatwara) it is origin is a kind of sickness that affects camel’s necks that causes their necks to be twisted. Thus, the term then used to any thing that twists the neck. This term indicates bad conduct which is similar to sickness of animals. Moreover, when you pay attention, this precaution is not only upon believes, but encompasses all individuals among people.  Allah is saying “And not turn your face away from people with pride” in any case, including this bad quality of behavior in arrogance and extreme working in impudence and being noisy explains all bad attributes of immorality which can bring forth kind of frightening and resentment to people.

* * *

Allah said “and (remember) when we took a Covenant from the Children of Israel, (saying): Worship none but Allâh (Alone) and be dutiful and good to parents, and to kindred, and to orphans and Al-Masâkîn (the poor), and speak good to people, and Say the Truth and perform As-Salât (Iqâmat-as-Salât), and give Zakât.

In the verse has a research study, we read heavenly address to the family of Islaeir based on what appeared in convent of Allah with the addressed, after
emphasizing on pure monotheism, kindness towards parents and next of kin, orphans and destitute ones he said

"And speak well to people, and Say the Truth and perform As-Salât (Iqâmat-as-Salât), and give Zakât.

This address explicitly explains performing Salat on other side, and paying Zakat on other side, as explains the importance of good dealing with people, and behave towards them with moral conduct. By that, moral conducts will be in social practical interaction based on the level of moral connection to others in preparation of significance of Islamic laws and religious recommendations.

As person’s wealth is limited, and can extend his material benefaction to all needy ones, among his friends, family and the rest of needy ones, it is narrated that he can reach out to all by cheerfulness, moral conduct when dealing with people. Thus it represents a none perusable treasure it is stated in prominent Narration from the noble Prophet (sawa) He said “indeed you will not be able to share with all people with your wealth, but share with all of them with cheerful face and moral conduct”\textsuperscript{173}

In another narration from Imam Baaqir (as) in commentary in the verse. He said “say all of you the best what you would like to be told”\textsuperscript{174}

It is true that the addressed in this verse are the family of Israel, but the explicitly in this regard, does not only concerning the addressed ones, thus the

\textsuperscript{173} Kanzul ul Ummal for Hind part 3, h6, te similar Hadith narrated in shia references.  
\textsuperscript{174} Tafsir Al burhaan for Bahraani, end of the portion of discussed verse.
trend of the Quran is to explain the general rule for all individual among people.

It is narrated from Prophet (sawa) that “Islamic is moral conduct (morality)”\textsuperscript{175}

\textbf{** ** **}

Allah said “Go, both of you, to Fir'aun (Pharaoh), Verily, He has transgressed (all bounds in disbelief and disobedience and behaved as an arrogant and as a tyrant).” And speak to Him mildly, Perhaps He may Accept admonition or fear Allah”\textsuperscript{176}

The verse explains the issue of cheerfulness, dealing with other (handling) even if they are enemies, especially when are being invited towards the path of truth and straight path. Among them, we find the enjoining and forbidding trends of Mussa (as) in conveying the heavenly massage to pharaoh the tyrant who enslaved the Israelites. The verse narrates the address of Allah the almighty to Mussa and Harruna(as). “Go, both of you, to Fir'aun (Pharaoh), Verily, He has transgressed (all bounds in disbelief and disobedience and behaved as an arrogant and as a tyrant).” And speak to Him mildly, Perhaps He may Accept admonition or fear Allah”

\textsuperscript{175} Mizzanul Hikma for rayshari part 3 page 133 babul alhkulq.
\textsuperscript{176} Twaha:43-44
This expression explains that enjoining good, forbidding evil and propagation to the path of truth it must be accompanied with softness, kindness, mercy and gentle treatment of people, especially with those who are not yet guided with hope of attraction which may be derived from (believer’s) moral conducts to their hearts.

Here the quest rises, what is the difference between Allah’s words “Perhaps He may Accept admonition or fear Allah”? It may be said that the intended (meaning) is that both of you can talk to him with soft words, at the same time, you both mention openly and clearly to him the content of the heavenly massage with logical proofs, it is upon him to accept and believe in them from the profound of his heart, even if he is not accept and believe, he will at least have some fear of Godly punishments due to his stubbornness and his insistence on disbelieve and being far from the path of truth.

Faghrurazi said: “we don’t know why Allah the most high has sent Mussa to pharaoh while knowing that he will never believe. He continued in this regard by saying “we have other that surrendering in favor of the holy verse and there is no room of disputes and rejection of the out comes.”

Though the answer for this question is very clear, it must not be unclear for people like Fakhurazi, because Allah wants to complete the evidence, even upon people who will never believe. Indeed Allah completes all evidence so

177 Tafsir al Kabiir for Fakhurazi part 22 pages 59, end of the position of discussed verse.
that none would rise on the day of resurrection claiming not to face punishments, thus they did not receive the massage from Allah, and that they did not received any prophet among the massagers of Allah telling them the massage, as it narrated in the same regard in Allah’s words “Messengers as bearers of good news as well as of warning In order that mankind should have no plea against Allah after the Messengers. And Allah is ever All-powerful, All Wise."

The word of Allah “Perhaps He may Accept admonition or fear Allah” means that the nature of propagation ought to be accompanied with softness and kindness so that a person the reach the aim brotherly hood. Hence the heavenly prophet might face challenges that prevent Him from individuals, in another way, that the propagation accompanied by softness and devotion it is entitled to be accepted without Common Era.

It is evident that the addressed in this verse is Mussa and Haroon (as) particularly, but the meaning of the verse encompasses all propagators of the massage of Allah, as well as those who enjoining good and forbids evil. However it is clear that a person who can guide people utilizing softness, kindness and gentleness will attain great successes, while when utilized another trend accompanied by harshness, and rudeness of heart and soul will not attain success. Good results in this regard can be achieved by extreme practice.

\[178\] Al Nisaa:165
6. Allah said "The good deed and the evil deed cannot be equal. repel (the evil) with one which is better (i.e. Allâh ordered the faithful believers to be patient at the time of anger, and to excuse those who treat them badly), Then Verily! he, between whom and You there was enmity, (will become) as though He was a close friend. but none is granted it (the above quality) except those who are patient, and none is granted it except the Owner of the great portion (of the happiness In the Hereafter i.e. Paradise and In This world of a High moral character).  

These two verse has a research study in regard to results from good treatment towards others, softness etc, even with tyrant enemies with a great effect in their hearts.

Truly, repel bad with good got different trends and outcomes; one of them is when a person treats others with gutlessness, morality and cheerfulness even with the dictator among enemy with extreme heartedness, moral conduct might turn him into a devotion friend completely.

Furthermore, the verse emphasizes the level patient ones who enjoy the greatest and complete fortune from faith, piety Allah’s approval. It says “and none is granted it except the Owner of the great portion

It is event that reaching this level of morality is great, when a person repel bad actions with their contrary of good actions, this is capable by any ordinary person, because it requires a complete entire control of human emotions,

179 Fuswilat:34-35
none among people can perform that except whoever was granted open chest, who can refrain from revenge.

All of these collection of verses has Quranic meaning regarding moral conduct of Islamic ethics, thus the holy Quran appeal to people to apply excellent conducts, and treat each other with kind, and devotion, for that the noble prophet (sawa) is the best example in good treatment to all people. Hence we can say that among his miracle of his massage was his morality.\(^{180}\)

\[\star \quad \star \quad \star\]

Sincerity.

**Meaning of sincerity in Arabic language.**

*Khalaswa, Khaluswa and Khila’swa means: cleansing and removing of fusion\(^{181}\)*

*Khallaswa of some thing means: cleaning and cleansing out of blending, it is said: Khallsawhu llahu : means being delivered (saved) by Allah from troubles and save him etc.\(^{182}\)*

Sincerity: means cleansing of deeds from fusion of showoff, with genuine intention for Allah the most high\(^{183}\). It is to purify the intention from all

\[^{180}\text{Read Ahkalq fil Quran by Makrim al shiraz part 3 page 110-117}\]

\[^{181}\text{Read Mufradaat alfadhul al quran for Raghibul asfahani page 292 madatul Khalaswa.}\]

\[^{182}\text{Read al mujamul wasit page 249 madatul khalaswa.}\]
blending. A sincere deed is an action where by you don’t intend any praise from any body except Allah the almighty\textsuperscript{184}.

It is also said: it is the purification of from all fusion. Also said; it is to clean deeds from being indented for other than Allah to have a share in it. It is also said: is to not desire the doer of the deeds other than reward of world, worldly life and hereafter.\textsuperscript{185}

Sincerity is the opposite of polytheism, thus however not a sincere is a polytheist, though polytheism posses different levels, and sincerity in monotheism is contrary to polytheism.\textsuperscript{186}

**Sincerity in the holy Quran**

*Allah said “and they were commanded not, but that they should Worship Allah, and Worship none but Him alone (abstaining from ascribing partners to him), and perform As-Salât (Iqâmat-as-Salât) and give Zakât: and that is the Right religion.**\textsuperscript{187}

The verses explained the significance of sincerity, regarding religion, and have possessed comprehensive vast meanings in its regard in handling of deeds of

\textsuperscript{183} Akhlaq Ahlu bayt (as) for Sadar page:126  
\textsuperscript{184} Alkhlaq wa Adabul Islamiyah page:1092  
\textsuperscript{185} Arbauun Haditha for Imam Khumain page:305  
\textsuperscript{186} Al mahajatul Bayidha for Faidhul Al Khashanii  
\textsuperscript{187} Bayyina:5
faith internally and externally. The pronoun in the phrase “and they were” it refers to all followers of heavenly religions. However, sincerity, prayers and zakat, represents common element among all of them, this term in this verse explains a single reality that all heavenly religious laws is derived from ones of Allah and sincerity in the path of obedience and sub ordinance.

Prophet of Allah said "by sincerity, levels of believers are contended for precedence"188

* * *

Allah said: so, call you (O Muhammad) upon (or invoke) Allah making (your) Worship pure for Him (Alone) (by worshipping none but Him and by doing religious deeds sincerely for Allah’s sake only and not to show-off and not to set up rivals with Him In worship). However much the disbelievers (in the Oneness of Allah) may hate (it).189

Allah said: 11. Say (O Muhammad): "Verily, I am commanded to Worship Allah (Alone) by obeying Him and doing religious deeds sincerely for Allah’s sake Only and not to show off, and not to set up rivals with Him In worship;190

We find that the holy Quran advance its address to all people argues them to have sincerity in their religion

188 Mizzanul Hikma for rayshari part 3 page 69 babul alikhlas.
189 Ghafir:14
190 Zumaraha:11
Allah said: [Iblîs (Satan)] said: "O My Lord! Because You misled Me, I shall indeed adorn the Path of error for them (mankind) on the earth, and I shall mislead them all.

These address if for the noble prophet (sawa), he was commanded to say like that.

Is this verse discovered other verses, that sincerity is the foundation of the religion, and its main pillar that centralizes firmness of Human being in the pathway of faith and relaying on Allah the almighty.

40. "Except Your chosen, (guided) slaves among them."^{191}

The verse explains the state sincere believers among savants of Allah, thus they’re o the level equipped with power and control of them selves, in such away that Satan has lost hope in diverting them from the right path.

^{191} Hijir:39-40
“and You will be requited nothing except for what You used to do (evil deeds, sins, and Allah’s disobedience which You used to do In This world) save the chosen slaves of Allah (faithful, obedient, true believers of Islamic Monotheism)”.

The verse discus about the promise of Allah the most high to His sincere servants the greatest reward no one knows it except only Allah the originator, it is lopped exception in preposition (You will be requited) meaning: except the sincere servants of Allah, they have known sustenance

Glorified is Allah! (He is Free) from what they attribute unto him! Except the slaves of Allah, whom He chooses (for his Mercy i.e. true believers of Islamic Monotheism who do not attribute false things unto Allah).

Allah attributed the sincere ones among his servants, that are the only who qualify to be attributed by his majesty, that shows their profound knowledge of the reality of Godly truth, when Allah attributes them is appropriate.

And indeed she did desire Him and He would have inclined to her desire, had He not seen the evidence of his Lord. Thus it was that we might turn away from Him evil and illegal sexual intercourse. Surely, He was one of our chosen, guided slaves.

192
193 Yusuf:24
Difference between Mukhliswin and Mukhlaswin

What is the difference between Mukhliswin and Mukhlaswin? We find a lot of explanation; we may say that the best of all explanations is what said that (al-mukhisin) is he who is sincerer to Allah the almighty, and be far from fusions, intention of other than Allah where his intention and mind are concerned, with refraining redundant and diminish in circle of actions and practice. While a (al-Mukhlas) is he surpassed by divine assistance and support in removing last mingling of any thing in his heart.

He represented by heavenly compassionate in eradicating all what He doesn’t want and approve. This level is higher than the previous one.

When a person reaches this highest level, he is free from being overtaken by own low desires, and whispering of Satan, as well as other great challenges in the path of completeness. In other way Satan eliminate his desire from him, after that he manifests his defeat of diversion formally.

In this regard, the al-mukhlasin remains in favors of Allah permanently and enjoy. The best quality of their praise and attributes by almighty is His grace. In this state they are being immersed in sincere monotheism, due to the purification of their accounts in the worldly life, their reward will be entering Paradise without giving accounts of their deeds.
Imam Ali (as) has attributed their quality in one of his lecture narrated in Nahul Balagha. those sincere ones and he Said “indeed they have became sincere to Allah and He choose them”\textsuperscript{194}

To summaries, sincerity in intention, mind and action in the main stream in practical development and training in progress towards Allah the almighty.\textsuperscript{195}

It is narrated from the noble prophet (as) that he said “all scholars are perished, except the active ones, all active ones are all perished, except the sincere ones, and the sincere ones are most considerable”\textsuperscript{196}

\textsuperscript{194} Nahajul Balagha. Lecture 87
\textsuperscript{195} Read Akhlaq Fil Quran for makarimu al shirazi part 1 page:232-234
\textsuperscript{196} Mizan al hikma for Rayshahary part 3 page: 71 babu al Ikhlas
Glorification of Allah.

Meaning of Dhikir in Arabic and in literary

Dhakara of something Dhikraa , Dhukraa , Dhikrii and Tadhaka’ara’a : means to memories it and bring it to mind, as well as passing on the tongue after being forgotten.¹⁹⁷

Some times it means a form of the mind which a person can use to memories what he can acquire of knowledge, it is like memorizing. Some time it is used on occurrence of some thing in the mind and words.¹⁹⁸

¹⁹⁷ Read Qaamusl al muhetwi for fairuzi abaadi page:370 madatul al dhikir. Read al mujaum al wasitu page 313 madatul Al dhikir.
It might also be used in contrary to negligence. This is absence of knowledge after existence of the original knowledge, but Dhikir is the opposite, which knows by knowledge.

Some times it appears on contrary of Forgetfulness, which is the absence of the element of knowledge from the storage of the brain.

Evidently, it was used based on utterance in this regard. Because whoever talk about some thing, is a result of it appearing in the mind.\(^{199}\)

However, glorification in the science of moral conduct is regarded as quality of morality.

Glorification of Allah is the absolute orientation towards Allah, and total submissive to his will, by sentiment of His presence wherever you are\(^{200}\) negligence and diverting is the opposites.

\(^{198}\) Read Mufradaat for Raghibul al Asfahani page 328 madatul Dhikir.
\(^{199}\) Read Almizan for Tabatabai part 1 page:343 end of the verse 152 of Surat Al baqara.
\(^{200}\) Read Alkhlaq inQuraan for Makarimu al shirazi part 1 page:308
Allah’s Glorification in Quran

Allah said “those who believe (in the Oneness of Allah - Islamic Monotheism), and whose hearts find rest In the remembrance of Allah, Verily, In the remembrance of Allah do hearts find rest.”

The verse present declaration regarding significance of Allah’s glorification by his subordinates as state of providing calmness in the hearts, so that a person can be delivered from state of tension and slippery, in progressing towards attaining morality merits in his soul.

201 Al Raad:28
Allah says “who believe and whose hearts find rest in the remembrance of Allah,” then He explained a general creed and says “Verily, In the remembrance of Allah do hearts find rest”

elements of rotation occurs in human mind about his existence, distress about uncertain future, cogitation about substance, death life, sickness etc among the worldly life, all pursues a person to think hard, which carry away his peace of mind, it results palpitation towards his uncertain future. Also elements of stinginess, greediness etc causes slippery and tension in human mind. However, when remembrance Allah the benevolence, the all bountiful, the sustainer, materializes firmly in human mind, he will live knowingly that Allah is the real provider and diminishes, when this understanding sink in the mind, self reaction will surpass in progress of human life, the he will live with calmness and tranquility in all worldly challenges in all what he observes, surrendering to the will of Allah the almighty, whatever He wished came to pass and whatever t did not will not.

With this a person with live comfortably, surrendering to the will of Allah his lord, then the state of piety will implant in his heart, and love of virtues. This is what we read in this verse.

(It will be said to the pious): "O (you) the one in (complete) rest and satisfaction! Come back to Your Lord, well-pleased (yourself) and
well-pleasing unto him! Enter you, then, among my honored slaves, and enter you My Paradise!"
2. “recite (O Muhammad) what has been revealed to You of the Book (the Qur’ân), and perform As-Salât (Iqamât-as-Salât). Verily, As-Salât (the prayer) prevents from Al-Fahshâ’ (i.e. great sins of Every kind, unlawful sexual intercourse, etc.) and Al-Munkar (i.e. disbelief, polytheism, and Every kind of evil wicked deed, etc.) and the remembering (praising, etc.) of (you by) Allâh (in front of the angels) is greater indeed [than Your remembering (praising, etc.) Allâh In prayers, etc.]. and Allâh knows what You do.\textsuperscript{203}

The verse explaining the grant of prayers is preventing great sins and disbelieve till come to the most significant and that is “and glorifying Allah is greater indeed”

Indeed, Allah’s remembrance is the soul of prayer, if prayers prevents from sins and disbelieve is because it comprised of Allah’s glorification, due to the fact that Allah’s remembrance s what reminds a person about His favors that is desired in this world and life. By glorifying Allah a person will prevent from all sorts of sins, disbelieve, then he will be ashamed of sinning, that from one side.

On other side, payers will force a person to pounder about the day of resurrection, when wealth and children will be of no benefit. The day when all books will be brought forth, flutter and scattered. Success will be written and granted to good doers, the will be received by merciful angles those who will approach them with words of peace and salutation. Remembering of all these

\textsuperscript{203} Ankabuut:45
achievements which be materialized in the mind of a man, will force him towards the course virtues, then will prevent him from practicing unlawful deeds as well as sinning.

Some Quranic commentators said in respect of this verse, the phrase “and glorifying Allah is greater indeed” is an indication that glorifying Allah is highest pinnacle of worships regarding meaning full personality. Moreover, prophet (sawa) said “do not give significance to other than glorifying Allah, verily (Allah ) is saying "and glorifying Allah is greater indeed”²⁰⁴

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3. "Verily! I am Allâh! Lâ ilâha illa Ana (none has the Right to be worshipped but I), so Worship Me, and perform As-Salât (Iqâmat-as-Salât) for My remembrance²⁰⁵.

The verse narrates the first word of Allah the most high in Conversation with his prophet Mussa (as) in the very of mountain Sinnae, the holy and blessed place at the tree. While Mussa had a call saying “"Verily! I am Allah! 

²⁰⁴ Mizanul hikma for Raishahari part 3 page:342 madatu Dhikir 
²⁰⁵ Twahaa:14
(None has the Right to be worshipped but I), so Worship Me, and perform As-Salât (Iqâmat-as-Salât) for my remembrance

4. "Go You and Your brother with My Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), and do not, You both, slacken and become weak In My remembrance."  

Allah Addresses both brothers Mussa and Harron(as) after appointing them as prophets and divine ambassadors, he commanded them to fight tyranny powers of rulers, and challenging Pharos and his cabinet ministers "Go You and Your brother with proofs, evidences of communications, and do not, You both, slacken and become weak In My remembrance."

The term "taniyaa" means slacken  

206 Twaha:42  
207 Tafsir al Muiin for Huwaidy page:314 end of discussed vers
The commands of Allah’s remembrance, and not slacken and become weak of glorifying him while approaching tyrant like pharaoh is element which is remembered for the importance of wider dimension of glorification, and significant in the path of progressing towards Allah the almighty. Remembering Allah will grant element of power and bravely in practical approaching of greater challenges occurring when you deal with misguided ones.

It is narrated from in Tafsir Dhilaalul Quran in presentation of this verse “indeed Allah the most high commanded Musaa and Haroon(as) saying that remember me both of you, because my remembrance is your weapon, and trend for your success.”

It is not concealed that the noble prophet (sawa) for his advancement in propagating the massage, and progressing in the path of obedience, and overcoming all powers of diverted rulers, he depended on power and will of glorifying Allah, and approaching him with his mind and soul.

But whosoever turns away from My Reminder (i.e. neither believes In This Qur’ân nor acts on its orders, etc.) Verily, for Him is a life of

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208 Fi dhilal Quran for Sayd Qutub
hardship, and we shall raise Him up blind on the Day of Resurrection.²⁰⁹

The verse discus the outcome of turning away from Allah’s glorification by people, their punishments in this worldly life, they live of hardship and difficult, and blind, losing of sight on the day on resurrection.

Adversity life it might be in diminishing of substance for whoever will turn away from remembrance of Allah the almighty²¹⁰

It might also occur by embedding stinginess in the heart of wealthy person and he deal with people with greediness, while he will not spend a penny in

²⁰⁹ Twaha:124
²¹⁰ Dhanka means adversity, tafsr al muin end of the discussed verse
the way of Allah, neither helping out the needy ones even with a half of a
date, then will be in evidence of the narration of Imam Ali (as) he said “He
lived in this world the life of neediness, and will be judged on hereafter with
judgments of wealth ones.  

Most of wealth due to their extreme stinginess for the benefit of material, they
live life of tension always, they don’t benefit from their own wealth
comfortably, at the end with turn to lose in this world and hereafter. But why
they might be resurrected blindly?

Perhaps, the concurrences in hereafter similar to those in this world,
egregiousness of Allah’s remembrance in this world and turning away from His
real of proofs and communications, and carelessness that originates truth and
good internally, because is not seeing truth in this life, he will be resurrected
as a blind and lose of sight.

O You who believe! Remember Allâh with much remembrance. and
glorify his praises morning and afternoon [the early morning (Fajr)
and 'Asr prayers].He it is who sends Salât (his blessings) on you, and
his angels too (ask Allâh to bless and forgive you), that He may bring
You out from darkness (of disbelief and polytheism) into light (of

211 Bihharul Anwaar for Majlis part 69 page:119
belief and Islâmic Monotheism). and He is ever Most Merciful to the believers.\textsuperscript{212}

Allah addressed all believers, by calling them to his remembrance as well as moving from dark to light.

Imam Ali(as) said "whenever glorifies Allah slightly, indeed he is remembers Allah excessively"\textsuperscript{213}

It is worthy of saying that the holy verse after commanding to remembering and glorify him excessively , in the evening and morning\textsuperscript{214} the verse narrates to us that Allah the most high Him self and his noble angles prays for us, And He take us out of darkness to the light (guidance), is this not the goal of our lives, is this not what we wish to attain of stick on the straight path, thus glorification and Prayer of Allah the most high and his angles will implant approved obedience , and move on straight path, and prevent us from growing evil, transgression by substituting with all of those with virtues, good deeds, and praised morality?

\textsuperscript{212} Ahzab:41-43  
\textsuperscript{213} Mizanul hikma for Raisahari part 3 page:342 madatu Dhikir  
\textsuperscript{214} Bakurah and Aswir, beginning of the day and its end. Tafsir almuiin at the end of the mentioned verse.
It is narrated in Tafsir almizzan on at the end of discussed holy Quranic verse it is the form of explanation, it might be a command “remembers Allah excessively”. As we explained previously.  

Regarding of is mentioned of Darkness and Light in this verse, what is the meaning?

Commentators has differ in explaining this verse as well, thus moving out of darkness of disbelieve to light of faith and believe, same said, is coming out of material world to the light of spiritual world, others said: coming out of darkness of sinning to light of obedience, all explanation are not in contradiction.

In additional all comprised of moving from darkness of low and bad conduct to the light of virtues, among the is the grant of glorification o Allah the beneficent.

” In houses (mosques), which Allâh has ordered to be raised (to be cleaned, and to be honored), In them his Name is glorified In the mornings and In the afternoons or the evenings,37. men whom neither trade nor sale diverts them from the remembrance of Allâh (with heart and tongue), nor from performing As-Salât (Iqâmat-as-Salât), nor from giving the Zakât. they fear a Day when hearts and

215 Read Almizan for Tabatabai part 16 page:329 end of the verse 152 of Surat Al baqara
eyes will be overturned (from the horror of the torment of the Day of Resurrection).”  

These two verses narrates about some men Allah the most high surrounded by the light of his majesty in the houses which contains only remembrance, Glorification and invocation of Allah’s names.

Based on that, the first description of these men of Allah (believers), is continuation of their glorification of Allah in any time and place, thus nothing of worldly deceitful full affairs, all its enjoyments, and adornments can divert them.

This highest self-righteous they live.

Imam Ali (as) said "Whoever is engaged with Allah’s glorification Allah will beautify his glorification (action)"  

After that, the verse mentions another description of those believers (mentioned men)their religious circle in establishing prayers and pay poor rates.

Conclusion

\[^{216}\text{Al noor:36-37}\]
\[^{217}\text{Mizanul hikma for Raishahari part 3 page:346 Babul Dhirik}\]
We conclude from what we discussed previously from holy verses, and in other verses which are not yet mentioned, result of lengthening, thus Allah’s remembrance results calmness of human heart, and preventing from sinning and disbelieve, it empowers a heart with ability in facing all difficult challenges, as well as internal and external enemies, it **demolishes bad conduct in human** heart like greediness, stinginess and love of this worldly life which is the main source of evil

Relaying on Allah

**Meaning in Arabic Language and in literally**

**Wakala billah (yaklu) wakalla**: means to surrender to him, **Wakala** means to refer issues to him wakala and Wakulu, surrendering and refer issues to him, with contentment.

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218 Read Alkhlaq inQuraan for Makarimu al shirazi part 1 page:297-305
In Hadith it appears "**Oh Allah do not let our issue to be upon us even for a blinking of an eye**"\(^{219}\)

Tawakul: is Relying on Allah the most high in all affaires, surrendering to him by turning away from other than Him, it is forced by power of heart and certainty. Its absence is by less certainty or weak heart by affected by frighten and illusions.\(^ {220}\)

Also it is define as: disassociation of a subordinate to all possible hopes all created ones (and rely only on the creator)\(^ {221}\)

Relaying on Allah is among the indication of Faith, signs of believers and their highest description which originates honor for them selves, and abstain form conciliation of created ones, they total relay on Allah for the achievement of benefits and averting from harm.\(^ {222}\)

Whoever believes with absolute believe positively , that none is a doer except Allah, and no strength or power except from Allah, thus he possesses entire knowledge of sufficiency of his servants, after that he completes his kindness, favor, mercy all at once. Moreover, no any ability, knowledge and help beyond

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\(^{219}\) Read Qaamusl al muhetwi for fairuzi abaadi page:987 madatul al dhikir. Read al mujaum al wasitu page 1054 madatul Wakala.

\(^{220}\) Read Akhlaq Ahlul bayt (as) for sadar page:168

\(^{221}\) Arbaun Haditha for Imam Khumain page:208

\(^{222}\) Read Akhlaq Ahlul bayt (as) for sadar page:168.
his own. Relaying on Allah is immediate fruit of monotheism of actions. Its contrary is none reliance on Allah and not trust him. 224

Relaying on Allah in Quran.

"and recite to them the news of Nûh (Noah). when He said to his people: "O My people, if My stay (with you), and My reminding (you) of the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah is hard on you, Then I put My trust In Allah. so devise Your plot, You and Your partners, and let not Your plot be In doubt for you. Then pass Your sentence on Me and give Me no respite."

The verse contains research study it bring forth the life of Prophet Nuhu(as) with his arrogant and intolerant nation, he approached them with all bravery supported by his kindness, balanced logic words based of reliance on Allah.

The verse addressing heavenly prophet “and recite to them the news of Nûh (Noah). when He said to his people: "O My people, if My stay (with you), and My reminding (you) of the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah is hard on you, Then I put My trust In Allah. so devise your plot, You and Your partners,

223 Read Haqaea fi mahasin al akhlaq by faidh Kashani page:169
224 Read Mia maudhua akhlaqiya by makrim al shiraz page:360
225 Yunus:71
and let not Your plot be In doubt for you. Then pass your sentence on me and give me no respite”

What mechanism utilized by Nuhu(as) despite of having small number of believers, to eliminate all diversion powers of arrogant people of his nation, accompanied by mockery and they significance in their idol and statues?

On other side, he approached them with strong strike on the level of spirituality. That was his faith and relying on Allah. Extraordinarily, Nuhu (as) he did not only advance to them with care and attention, and not paying attention on what they were worshiping., but

Taking a look in the verse of chapter Yunus in research study was revealed in Mecca, Allah wanted Muslim of Mecca to surround Islamic prophet (as) like the way butterfly surrounds light, so that they gain power and ability to fight their enemies, thus they must not live under fear illusion which is the opposite of Allah’s power and wishes.
"I put my trust In Allah, My Lord and Your Lord!"\textsuperscript{226}

The verse narrates on the tongue of Prophet Hudu(as) he lived after Nuhu(as) the people of Thamood has threatened him of killing him, but the proceeded in power and relaying on Allah. He only told them as narrated by the verse "\textit{He said: "I call Allâh to witness and bear You witness that I am free from that which You ascribe as partners In worship, . with Him (Allâh). so plot against Me, All of you, and give Me no respite."I put My trust In Allâh, My Lord and Your Lord!"}\textsuperscript{227}

It is great that Huud(as) was not contented with their importance in negative powers of worshiping Idols, and their ability of plotting against him, but endured in move them and their sacrifices in closing him down, towards proofing to them that his heart and soul is connected to extra ordinary powers, and that is relaying on Allah the almighty. Thus he doest not live any frighten life of their plotting, regardless of its mighty and extreme ability. This confirm that relaying on Allah lead a person to self bravery and being hero, and progressing on the path of resistance and truth.

\textsuperscript{226} Huud:56
\textsuperscript{227} Huud:53-56
Astonishingly, a single man, perhaps with his small group of followers stand to challenge a massive power of arrogant tyrants, and enemies, in this spectacular championship, and he approaching while they respond in form of mockery, threats, and plotting. Certainly, this is an achievement of faith and reliance on Allah in the life of a person.

Good to mention that the holy Quran after this verse about Huud(as) addressed stubborn group of people, with logic and evidential address He said “there is not a moving (living) creature but He has grasp of its forelock. Verily, My Lord is on the Straight Path (the truth).”

Then added: indeed the power of Allah is not the power that inspires whoever possesses it to cheat or divert from the straight path. “My "Lord is on the Straight Path (the truth)"

For that we must relay on His absolute power, and deeds which is the true Justice

228 Huud:56
"O Our Lord! I have made some of My offspring to Dwell In an uncultivable valley by Your sacred House (the Ka’bah at Makah); In order, O Our Lord, that they may perform As-Salât (Iqâmat-as-Salât), so fill some hearts among men with love towards them, and (O Allah) provide them with fruits so that they may give thanks."^{229}

This verse indicates apportion in the life of Prophet Ibrahim (as) in terms of his total reliance to Allah in a very difficult state of situation which a person can face.

If it was not his strong faith which is was like a high mountain, and his heart which was like courteous sea, he would not live at the highest level of monotheism and reliance on Allah, an ordinary person would have not leave his wife and a child in the middle of the desert, and then return to his home land. All that was not but to implement Allah’s command.

This amassing story reminds as another great incident in the life time of the history of Prophet Ibrahim (as)

Incited by his rivals opposed him stubbornly, when he destroyed their idols, he was on the blench of being killed , where by he did no retreated in mocking their idols and forged believe, he progressed by holding dialogues from logical point of view, followed by strong practical proofs in demolishing their fake illogical claims.

^{229} Ibrahim:37
He said: "O My people! tell Me, if I have a clear evidence from My Lord, and He has given Me a good sustenance from himself (shall I corrupt it by mixing it with the unlawfully earned money). I wish not, in contradiction to you, to do that which I forbid you. I only desire reform so far as I am able, to the best of my power. And my guidance cannot come except from Allah, In Him I trust and unto Him I repent."\(^{230}\)

The verse narrates the story of Shuaib(as) who lived a little while after prophet Ibrahim(as) not far from Mussa(as) when he raised and stood against polytheists from his nation, they confronted him with their faith, threats, plotting and mockery. He used to tell them during his conversation, and call to his massage "I wish not, in contradiction to you, to do that which I forbid you. I only desire reform so far as I am able, to the best of my power. And my guidance cannot come except from Allah, In Him I trust and unto Him I repent."\(^{231}\)

However, am not frightened by anything as a result of my faith and relaying on Allah the almighty, I will continue in path of my massage and call towards Allah, I will relay on Allah, reform according to my ability.

\(^{230}\) Huud:88  
\(^{231}\) Huud:88
Good to mention that Shuaib(as) and his intentions of implementing wider practical reformation that was propelling him towards his corrupt society he depended on three pillars.

"And my guidance" Allah’s approval then we proceeded with a firm wish and ability of initiating good deeds, that by his word “In Him I trust” furthermore, a person to perform good actions, based on practical reform, that was what he referred to by the word “unto Him I repent”

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"67. and He said: "O My sons! do not enter by one gate, but enter by different gates, and I cannot avail You against Allâh at all. Verily! the decision rests Only with Allah. In him, I put My trust and let All those that trust, put their trust In him.".232

The verse reviews the words of prophet Yaqub(as) and this sons, the his on top linage of family of Israel, he lived under strong financial strains during that time. On other side he lost his beloved son Yusuf (as) while he lived in huge hunger which affected lot of people in the place of Kanaan. This caused a challenging life for them. Furthermore, He faced a challenge of dispatching another beloved Biyaamin(as) in hands of his sons who lived a crooked and ruthless life, He send him for the purpose of receiving foodstuff and aid from

232 Yusuf:68
nobility of Egyptian government. He advised all his sons who are going to Egypt by his words.

"O My sons! Do not enter by one gate, but enter by different gates"

Then he added on that advise that I can’t protect you from any calamity, or prevent of what Allah has decreed upon you "and I cannot avail You against Allah at all. Verily! The decision rests Only with Allah. In him, I put my trust and let All those that trust, put their trust in him."

Based on this foundation, Yaqub (as) advised his sons with advises holding possibility of anything mighty happen to them, thus he got no ability of stopping any calamity or challenges might afflict them during their journey, but they should relay on Allah the almighty for the rest of their affairs and matters.

It reality, Yaqub (as) he advised them to relay oh Allah alone, he stated the reason and emphasis of the meaning, that all issues and affairs are in hands of Allah. "Verily! The decision rests Only with Allah"

Therefore, it is upon a person to live with total dependence on mighty power, which can no be overpowered by any other power in the entire existence, and that is the power of Allah on whom we supposed to relay on.
It is clear that the intended meaning of the word (Alhukum) here, is (Alhukum al Takwini) law of nature that governs all affairs, all must be referred to Him.

and Mûsa (Moses) said: "O My people! if You have believed In Allâh, Then put Your trust In Him if You are Muslims (those who submit to Allâh’s Will).". They said: "In Allâh we put Our trust. Our Lord! make us not a trial for the folk who are Zâlimûn (polytheists and wrong-doing) (i.e. do not make them overpower us)."

This verse tackles on what happened between Musa(as) and his nation of the family of Israelis, when he announced openly his call towards Allah with clear proofs and great miracles, but not all of them believed in Him, excepted a small group of them, thus all Israelis were oppressed by pharoe, they lived in fear, and painful punishments for Pharoes’s regime. When we observe the situation of Pharoes’s wife, when Mussa(as) announced she was subjected to severe punishments by her Husband. It is sufficient to know how Pharoe dealt with Israelis, for this reasons Mussa (as) son Imran (as) initiated aim of bringing calm and tranquility situations in the hearts of his nation, and encourage them to relay on Allah “O My people! if You have believed In Allah, Then put Your trust In Him if You are Muslims (those who submit to Allâh’s Will)". They said: "In Allah we put our trust"

This means that you can not overpower the likes of these dictatorship rulers, and approach to their power and danger, except with relay on Allah the most high.

233 Yunus:84-85
It is obvious that Mussa (as) was on introductory level on the issue of materializing practical the meaning of Reliance of Allah the most high, if he was not be able enjoy Allah’s reliance, while he was just a shepherd who would not have ability of approaching powers that be of that time?

Consequently, believers among the Israelites answered the call of Musa (as) “They said: "In Allâh we put Our trust”

They turn towards Allah the almighty and said: “our lord does not make us a test of the group of unjust ones” the intended meaning of the word “Test” in the last verse is what of they might sustain from the retribution and torture from pharoe. This world appeared in Quranic Chapter 85 (alburuuj) about the people of pits, and verse 83 of the discussed chapter previously.

Another possible meaning of the word “test” is practical derivation from the path of faith, obedience and piety, thus if Phareo will take control of believers, they will regard it as legitimate; they will then progress firmly in a wrong path than before.

“but if They turn away, say: "(Allah) sufficeth Me: there is no god but He: on Him is My trust,- He the Lord of the Throne (of Glory) Supreme!”

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234 Taubah:129
The study in the verse narrates about Prophet of Islam and his state of relaying on Allah the most high. When he used to face challenges and strong oppression during propagation of his massage, Allah taught him how to overcome those great challenges by relaying on Allah alone without depending on other than him.

This verse explains explicitly that whenever a person is alone, facing challenges of hardships, but living the life of relaying on Allah, he will not be affected by those challenges in this regard. Because Allah is the greatest lord, most powerful above all strength (omnipotent), no one can overcome his will and wish, if absolute control over every thing is with him, and the whole universe in his possession, how can He allow his servant who relay totally on him, to swim in waves of challenges by them selves in hand of their combative enemies?

It is worthy of mentioning that some people regard this verse and the one at the end of chapter 9 of the holy Quran (Repentance)

And that before it, are among the verses revealed last to the prophet of Islam, it is great that even the first verses to be revealed to him at the beginning of the massage bears the same content of information. It indicates the elementary resourcefulness, and factual establishment of the prophet (sawa) during that time, that is reliance on Allah. We also read in the verse 38 of chapter 39 al zumara(companies) it was revealed at the beginning of the
massage "(Allah) sufficeth Me: there is no god but He: on Him is My trust,- He the Lord of the Throne (of Glory) Supreme!"

Based on that, the noble prophet (sawa) he lived total reliance on Allah at the beginning of the massage till the end of revelation and all of his life. This is his first achievement in progress in the path of resistance, firmness and success.

"No reason have we why we should not put Our trust on Allah. indeed He has guided us to the ways we (follow). we shall certainly bear with patience all the hurt you may cause us. for those who put their trust should put their trust on Allah."

The verse commenced narrations about all previous prophet (as) from the time of Nuhu(as) to all of those after him, it confirms that when they confronted strong oppositions from their nation, they were isolated they said "No reason have we why we should not put Our trust on Allah. indeed He has guided us to the ways we (follow). we shall certainly bear with patience all the hurt you may cause us. for those who put their trust should put their trust on Allah"

We derive from this verse that fastening on reliance on Allah in encountering all challenges, hardships which is enforced by difficult situations; it was the practice of all prophets in history.

In reality they standing in front of groups of enemies, facing great challenges by utilizing the element of relaying on Allah, they always victories in their

235 Ibrahim:12
endeavors. In this juncture reliance on Allah manifests positively in the life of a man, especially on the level of leadership and reformist among people.

Certainly, prophets obtained power, strengths and ability despite of them not to be equipped to fight different mighty corrupt regimes, but they did not retreat or being weakened.

* * *

Fear is state of relaying on Allah, which make other than Allah in their view miniature and none regarded.

Remarkably, the verse appeared before this particular, one (Ibrahim: 11) “On Allah let all men of Faith put their trust.”

In this noble verse posse research study On Allah let all men of Faith put their trust.”

When you amalgamate both verses, you will archive genuine result that a true believer is who relay on Allah, Also relaying on Allah will produce divine guidance. Furthermore, patience and resistance against attack and provoking of enemies is a product of reliance on Allah, derived from the verse as well.

The last verse mentioning apparent consequence for the element of relaying on Allah, thus it emphasis to all to adopt it and it prepare them for visctory and help.
“And He will provide Him from (sources) He never could imagine. and Whosoever puts his trust In Allah, Then He will suffice Him. Verily, Allah will accomplish his purpose. Indeed Allah has set a measure for all things.”

In reality, Allah the most promised all who relay on him to solve their problems. The verse indicated saying “...Indeed Allah has set a measure for all things.

It is obvious that this kind of absolute promised strength, can solve all heavy challenges all undet the burner of will and wish.

The statement "Indeed Allah has set a measure for all things" it can be an answer to pre-assumed question: Why do we live the live of lialnce on Allah the most high, while solving the proplem, visvoty etc appear late?

The holy quran answers that question by explaining that he not know the absolute benefits of our affires., every thing is based on account requires a good time and place. However, every is a sought in a particular eviroment. In this content “ indeed affairs are subjected to their time of occurrence”

\[236\] Twalaq:3
sometimes, depending on individual benefit to occur or to see the result, so being in hurry about affairs is not correct.

**Conclusion.**

We derive from previous mentioned verses, presented history of previous divine prophets (as) in the (last) prophet of Islam, that the issue of relaying on Allah is the perfect life of human being, striving of prophets and their victory over all challenges and hardships which forced by fundamental situations against this positive endeavors and fruitful, that can promote a person on the level of material and spiritual. This noble virtue can raise a person on the lofty degree in peace and perfection, its contrary point is none reliance on Allah the most high. Moreover, it causes unsuccessful and uncivilized for an individual and the society. 237

**Humbleness.**

**Meaning Of Tawa’adhu’u in Arabic Language and in literary.**

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237 Read Ahlaq fil Quran by Makharimul Alshiaraz part 2 page:232-243
Wadha’a of something: means to place down something from the hand. (opposite of raise, Lift) Wadu’a of a person: means to be Wadhi’a being low, near the ground. 238

Wadha’a originally means to put (place, lay) something on the ground or near the ground.

Same term is used on a pregnant woman who gave bath to her baby. It said “Wudhiaat hamliha” 239

Humbleness means to respect people according to their levels (ability) and refrain from pride over them 240. It was also defined as: a person to regard low to him self for the sake of his morality, with good treatment to people, without self-importance pride practice to anybody, as well as disregarding himself as superior. Humbleness is to act in servile manner, and humility. 241

Humbleness is contrary point of arrogance and vanity.

HUMBLENESS IN QURAN

238 Read al mujamul wasit page:1039 madatul wadha.
239 Read Al akhalaq fil Quran, for Makarimul Alshirazi part 2 page:64
240 Akhlaq ahlul Bayt for Sadir page:49
241 Read Al Akhlaq Wal Adab page:1093

141
O You who believe! whoever from among You turns back from his Religion (Islâm), Allâh will bring a people whom He will love and they will love him; humble towards the believers, stern towards the disbelievers, fighting In the Way of Allâh, and never afraid of the blame of the blamers. that is the Grace of Allâh which He bestows on whom He wills. and Allâh is All Sufficient for his creatures' needs, All Knower.

The verse discusses about collection of believers who where favored by protection and assistance of Allah, they are affectionately loyal to Him and He compassionately adore them. Among their prominent quality, is that they treat their fellow believers with honest humility and devotion. “; humble towards the believers” then divergent “stern towards the disbelievers”

Adhilar plural of Dhaluulu , is of (Dhur) clause based on Arabic morphology scale of (Hur) originally it means: suitable, tenderness, harmony .additionally , the word Aezat is plural of Aziiz (honorable) from cluse of  Izzat. It means intensity and hardness. It is said for the meek animals  (Dhaluul) because of
peacefulness and tenderness (harmless) to a human. Humility in another gracious verse of Quran “and the bunches of fruit thereof will hang low within their reach” indicating of the meaning of easiness culling of fruits of paradise from their bunches. Frequently, the word Adhilat is used in negative instances, when a person encounters a situation when he will be forced out of his own will, otherwise, there will be no negative meaning of this world originally.

Those dignified people, they draw attention, thus their first characteristic quoted by the holy verse is quality of humbleness, it shows that arrogance represents meanness of conduct, while humility represents morality in human life, and social progress in its full meaning. The verse says “and the slaves of the Most Beneficent (Allah) are those who walk on the earth in humility” (Hauna) means Humility, tranquility and tenderness. They very humble way life, the use of the noun of active participial to emphasize the level calmness, softness and humility in their practical lives. Therefore, the verse continues in attributing them with words “and when the foolish address them (with bad words) they reply back with mild Words of gentleness.” Means when silly and mean people address them by insults and vulgar words, their response it not overburden by them, as well as not neglecting their praised personalities.

The verse that follows, after completing discussion about humbleness in dealing with others, the holy Quran discusses humility in sight of Allah “and
*those who spend the night before their Lord, prostrate and standing.*

Cautioly, the meaning of “are those who walk on the earth in humility” is not only practicing humbleness, but rejecting any kind of arrogance, selfishness and all other negativity rejected elements produced from arrogance, that appears in human activities. The word walking on the earth mentioned in regard of practical example to indicate the existence of humbleness in a physical meaning to them. The term morality is manifested always in words and external progressive of a human. In many instances working is used to determine moral qualities and caliber of a person.

For that, the first quality of attribute of the slave of the Most Beneficent Allah is humbleness, which is comprised in their existence till the profound of their hearts; it is manifested externally in their movements with humility and calmness accompanied by their speech. When we observe Allah the most high commanding his noble prophet with words “. And walk not on the earth with conceit and arrogance” the meaning is not a prohibition

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242 Fulqan:64
243 Isra:37
Is not for a particular fashion of movement, but aiming implanting humbleness in all moral conducts that represents total subordinate to Allah the most high.

"And be kind and humble to the believers who follow you."^{244}

Ghafdu is one the scale of Karb. Origin meaning: pull from top to bottom. By it the sentence “lower you wings” metonym! Meaning humility accompanied by affection and kindness, it is on the bird opens wings to cover the young nestling bird, with love, care and protection from all possible attacks and scattering. On this basis, the noble prophet (sawa) was instructed to advance in protection of believers under his care (wings).

This expression is very tremendous, comprises complete meaning of metonym which appears in a single statement.

When prophet of Islam was instructed to show devotion to believers, the duty of believers them self is to practice morality towards each other, clearly the

\footnote{Alshuara:215}
noble prophet (as) expected to be example to all individual of the Islamic nation.

It is narrated with the same content in a different Quranic verse when he said “. And lower your wings for the believers (be Courteous to the fellow-believers).” We observe that the addressed in this verse is the noble prophet (as) when he is instructed by Allah to be courteous to believers with love, good treatment to all believers.

All of what mentioned among the verse, we derive out of them facts that the holy Quran did not criticized arrogance and haughty ones in the situation moral conduct, but emphasized the point of humility, kindness and tenderness, with prominent praise.

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245 Hijjiri:88
246 Read Al akhlaq Fil Quran for Makarim Al shiraz part 2 page:57-61
Patience

Meaning of Swabru in Arabic Language and in literary

Swabara, swabaraa: means to endure, tolerate without impatience, and waiting with calmness and tranquility. Swabara upon some the issue means to endure without impatient.\(^{247}\)

The patience: is to endure detests without impatient, or is to enforce one’s self upon compulsions of Laws, intellects. Commands and prohibitions.\(^{248}\)

It is also defined as: refraining of one’s self from impatient during detest.. it is also means restrain one’s self from complaints of hidden impatient.

It means calmness, without fear when afflicted with tragedy and tribulation.\(^{249}\)

*  *  *

Last imam Khumain (ra) defined patient , that is restraining from complaints upon concealed impatient.\(^{250}\)

Patience have another categories, patience in battles and wars, it is regarded as braverly. Patience upon compulsion of desies, it is reagrded as modesty etc.\(^{251}\) patience upon hidden affairs is regarded as concealation.\(^{252}\)

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\(^{247}\) Almujamul wasitul page 505. Madaul Swabur.

\(^{248}\) Akhlaq Ahlul Bayt (as) for sadr page 150

\(^{249}\) Read Khamsuna Darsaa fi al Akhlaq for Qumi page 106

\(^{250}\) Albaeena Haditha page:247
Patience is contrary to impatient and despondent. Allah has indicated it in several places in holy quran, we will mention a few.

* * *

**Patient in Quran**

_O You who believe! seek help In patience and As-Salât (the prayer). Truly! Allâh is with As-Sâbirin (the patient ones, etc.). and Certainly, we shall test You with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Sâbirin (the patient ones, etc.). they are those on whom are the Salawât (i.e. blessings, etc.) (i.e. who are blessed and will be forgiven) from their Lord, and (They are those who) receive his Mercy, and it is they who are the guided-ones._

253

These collections fo noble verses discussing the virtues of patience by saying: encounter difficulties and hardship with these two nourishment (prayer and patience) success and victory is being you. Patience is the greatest word used by Quran prasing, while prayer is the greatest worship mentioned by Quran.

253 Read Khamsuna Darsaa fi al Akhlaq for Qumi page 106

252 Haqaiq fi mahhasin al akhlaq for faidhul Al khashani page 132

253 Al baqarah:153, 155,and 157
The Allah attributed patience, saying: indeed the patient ones are with Allah. he did not attributed prayer, because the status of these verses is connected with circumstances in prasing the heroes. For that their payed attention to patience. This compantiment is the help and patience is the key to sucsses.²⁵⁴

Here the intended patience is not the endurance of hardship, surrendering to externaly elemnts, but resistance and frimness in al aspects of hardships, occurences. For that Scholars of moral siecnce categorised patience into three.

1patience of obideince.

patience of disobidience .

patience of affliction. ²⁵⁵

Among the particurality of payeinec is that al virtues can not be except with it, because it is the foundation of all. For that Imam Ali (as) said " you all should abserve patienec,

²⁵⁴ Read Al Mizan for Tabatabei part 1 page 348-349 the end of the discussed portion of the verse.
²⁵⁵ Read Al amthal for makarim alshiraz part 1 page 282 281 end of the discussed portion of the verse.
“Because it is faith, as aposison of the head to the entire body, wheile they will no be a complete body without a head, thus no faith for anyone without patience”

The the verses mentions the general divine test, Allah regardeded it as law of nature, which is not entitled to changes “155. and Certainly, we shall test You with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Sâbirin (the patient ones, etc.)” visctory and success of this test can not be archieved except in the shade of resistance, firmness and patience Allah said “but give glad tidings to As-Sâbirin (the patient ones, etc.)

Only patient ones who are able to come out of that test sucsesfully “. Who, when afflicted with calamity, say: "Truly! to Allâh we belong and Truly, to Him we shall return."they are those on whom are the Salawât (i.e. blessings, etc.) (i.e. who are blessed and will be forgiven) from their Lord, and (They are those who) receive his Mercy, and it is they who are the guided-ones.

The verse define the patient ones that are only one who say durring afflication "Truly! to Allâh we belong and Truly, to Him we shall return.

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256 Read al Mizana for Tabatabai part1 page:358, the discussed verse
257 Mizan Alhikama for Raishari part 5 page:18 babu al swabur
258 Surat al Luqman:17
Commander of faithfull ones said “ verily the word Truly to Allah..is an emphasis to ourselves of Allah’s kingship, our word trult to him we shall return is an emphisis of reprishing uponour selves”

Allah’s reputation of patients ones is the verse, si to give them good tidings in the first place, then he explained the way of learning and practicing of excellence of patience secondly. Thirdly explicity manifested it the reality of compulsion of patience, which is his kindship upon a human. Forthly, he explained the general reword, which is His paryer and gudence to man.

It is know that intended is not reduption by the phrase “and Truly, to Him we shall return” utteringly it without coprehending the meaning in our mind. Or just bring it to our min with certenity and beliving in the meaning,which is testmony of a man about total mastership of Allah, by refer all afaires to Allah the almighty, by Him the real patience take place which erradicates impatiant, and worry bu wshipng away the effect of negligance.

The existance of a person and all what make his life, from power and actions depends on Allah, He is needy and dependednt to Him in all his affairs of existance and remaining in this word. His lord deals him acording to His will, he does not have any objection except of Alla’s will

259 Read amthar for makarimul al shiaraz part 13. Page:30-31 end of the discussed verse.
Allah by his power posseses a mans life, strengths, actions , this is why it said to a man that he existing. He possess power by Allah’s permisiom, example sight, hearing. He posses ability of movment, utterence, eating and drinking., if it was not by his mercy, a man would not exist.²⁶⁰

Prophet muhammad (sawa) “ patience is a protection from destress, and help upon engaments”²⁶¹

"O My son! Aqim-is-Salât (perform As-Salât), Enjoin (people) for Al-Ma'rûf (Islâmic Monotheism and All that is good), and forbid (people) from Al-Munkar (i.e. disbelief In the Oneness of Allâh, polytheism of All kinds and All that is evil and bad), and bear with patience whatever befall you. Verily! These are some of the important Commandments ordered by Allâh with no exemption."²⁶²

The verse it portioned among the advice of Luqman the wise, to his son he advising him, a slave commanded to establish prayers, that is the significant connection with Allah, after enjoining to do good, and forbid evil, this is the most important social constitution. Further more, he emigrated to the issue of patience and resistance, which is in a position of head to the body he said “but if You persevere patiently, and become Al-Muttaqûn (the pious ) Then Verily, that will be a determining factor In All affairs, and that is from the great matters, [which You must hold on with All Your efforts”

²⁶⁰ Read Tasir Almizani part 1 page 358 end of discussed verse.  
²⁶¹ Mizanul hikma for Raishahari part5 page:17  
²⁶² Luqman :17
It is clear that facing social challenges especially enjoining good and forbid of evil, it is also clear that whoever restrain from enjoining good and forbidding evil among arrogant will not easily surrender, but will continue to accuse others, he will permanently face challenges trouble without patience and resistance.

The term Azim mens power of will. The phrase Azimil umur means affairs and actions that force a person to be in control of his will firmly and decisively.263

The commander of faithful (as) said “patience will not materialize except by distress in contrary to intimate”264

And the term Dhalik (indicative pronoun) illustrates patience, when is used to indicate of far distance, it means greatness and superiority.

The proof that indicates the illustration to patience other than some thing else, is the reputation and label patience by determining factor and great matters. In the holy Quran265

Existence of patience in determining factor, is from a perspective that patience very significant in agreements, and maintaining it is ability and nobility the of soul.266

263 Read amthar for Makrim alshiraz part 13 page 30-31 end of discussed verse.
264 Mizan al hikma for rayshahari part 5 page 27 swabur.
265 Read surat alshura : 43, and Al imran 186.
Say (O Muhammad Sal-Allaahu ‘alayhe Wa Sallam): "O My slaves who believe (in the Oneness of Allâh Islâmic Monotheism), be afraid of Your Lord (Allâh) and keep your duty to Him. good is (the reward) for those who do good In This world, and Allâh's earth is spacious (so if You cannot Worship Allâh at a place, Then Go to another)! Only those who are patient shall receive their rewards in full, without reckoning." 267

The word Ywafaa is from Wafa means giving some to the rightful person completely.

The phrase “ tawfihi al ajri” means give out some thing to a rightful person fully.

Bighair Hissab means: without giving account, this indicates that patient one posse a great reward from Allah; no any deed can have a reward equivalent to it; however the reward comprises patience and resistance. 268

Authentically, the meaning is: the patient ones they will no reward except to be granted not to have to present any account of their deeds, their books of recorded will no be opened for accounts. Their rewords will not be measured by their deed.

A proof of that is the narration of Imam Swadiq (as) from the prophet (as) “when books of deeds will be presented and the weight scale will be installed, but not for the patient ones, even their books of deeds will not be presented

266 Read Almizhani for tabatabaie part 16 page 229-230 end of the mention verse.
267 Zumara:10
268 Read Al amthar for makarim alshiraz part 15 page 28 end of discussed verse.
for accounts” then He recited the verse “Only those who are patient shall receive their rewards in full, without reckoning.”

The patient one who are mention in the verse, are not omission by their categories whether patience of obedience, disobedience or of affliction, Even though the mentioned one in the verse is patience of affliction of worldly life, especially from the side of people of disbelieve, transgressors towards whoever believed in Allah sincerely with piety.

Gratefulness

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269 Majmaul Bayyan for Tablis end of discussed verse.
270 Read Almizhani for tabatabaie part 8 page 259 end of the mention verse.
Shakara: Shukraa and Shukhranaa: means is to mention and praising the favor for whomever is favored. It is said also, gratitude belong to Allah, all praise for Allah and favors of Allah.

Gratefulness means: is recognition of benefaction and favor by exposing and praising. 271

Gratefulness also means recognition of favor from favor, and praises it, and used it in a satisfactory manner. It is upon human to acknowledgment that all favors are from Allah the almighty. He the almighty is causative of effects and all favor and sustenance 272. it is also defined as measuring favors and expose its bearings, this evaluation appears in the heart, on the tongue in a different form, as well as deeds and actions 273

Gratitude is a compulsory right of the benefactor among created ones, how is it with the creator benefactor!, who’s favors are uncountable. 274

Certainly, none can reach reality of thankfulness, except by reckoning that all favors belongs to Allah entirely, thus gratefulness its self is a favor from Allah, which requires another gratitude. 275 The contrary element for gratitude is disregarding favors.

271 Read al qamusi al muhitwi for failuzi Abaadi page 390. Madatul shukur, and Mujamul wasitupge page:490 madatul shukur
272 Al aklaq wad Aaadabul al islamiya page 1097
273 Arbaun hadith for Imam khumain page318
274 Akhlaq Ahlul bayt for sadar page 161
275 Al haqaiq Fi mahaasin al akhlaq, for faidul Al khashani page 156.
Gratefulness in Quran
“And Mûsa (Moses) said: "If You disbelieve, You and All on earth together, Then Verily! Allâh is rich (Free of All wants), Owner of All Praise." ٢٧٦

The verse point out words of Prophet Musa (as) with Israelites when he remained them about Allah’s commands. He reminds them about the story of gratefulness and its consequences, ungratefulness and its negative effects, it occurred after conquering pharo when the attain independence, by testing relish of great freedom and grind of ungratefulness.

Good to mention that reward of gratefulness’ is mentioned Cleary, while punishment reward of disbelieve favors mentioned in another form indirectly.  "and whoever disbelieve, verily my lord is very generous" the verse indicated with emphasis about Allah’s generosity, which is last degree of mercy and kindness in aspect of addressing a human.

Indeed, the divine book regarded human as beneficiaries of their own gratitude; it is I a position of training to them, the almighty is very generous in his essence, he is needless of obedient of his creations, while he can be affected by their disbelieve.

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“do You Then feel secure that He will not Cause a side of the land to swallow You up, or that He will not send against You a violent sand-storm? Then, you shall find no Wakîl (guardian one to Guard You from the torment). ٢٧٧

٢٧٦ Ibrahim:8
The verses proceeded by showing individuals who in need return Allah the most high, when afflicted with tribulations, they call upon him, they ask for his intersession to Him by all of their faith and unstaring of Him, when the deliver them out of affliction, they forget about him, they return to disbelieve again.

Frequently, we have experienced this situation in our personal daily lives, we have observed low faith people when afflicted with trails, like sickness, poverty, etc, they return to sincerely to Allah the most high, but when are driven away, and waters return to their origin flowing paths, you observe them progressing in the trend of disbelieve. While, even in this kind of situation a person should return by surrendering all his will to Allah the most high more that ever.

After the holy verse, the noble Quran expressed with excellent expression “69. or do You feel secure that He will not send You back a second time to sea and send against You a hurricane of wind and drown You because of Your disbelief, Then You will not find any avenger therein against us.”

Allah has reprimand interrogatingly that how possible for them of disbelieve and turning away from Almighty Allah, whereby all still under his dominion, it is very possible for Him to castigate them whenever they are, whether on land or in the sea?

277 Isra: 68
278 Isra: 69
4. “have You not seen those who have changed the Blessings of Allâh into disbelief (by denying Prophet Muhammad and his message of Islâm), and caused their people to Dwell In the House of destruction? Hell, In which they will burn, - and what an evil place to settle in!”

The verse proceed with address to the noble prophet (sawa) explaining explicitly about negative consequences of ungratefulness. Both of these expressions explains that ungratefulness of divine favors, it cause a nation or a group of people to be casted in hell fire entirely, also the possibility of

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279 Ibrahim:28-29
descending of calamity is not far fetched to them, when their world mighty turn into unsustainable conflagration.

Quranic commentators differed in the absolute meaning of favor in this holy verse. A group said it is blessing of the great prophets (sawa) idolatrous Arabs have disbelieved and became ungrateful of the favor of Islamic call, when they reject submission to the massage and caused their people to Dwell In the House of destruction. Another group’s commentary is; favor of Ahlul Bayt (as) when some people disbelieved in them, the likes of Ammayats, apparently the meaning is far wider than the circle and sphere of evidence in the verse. However, the meaning encompasses all divine favors, and what mentioned earlier is regarded as substantial meaning. Additionally, the verse that follows discuses about people left Islam and monotheism by choosing polytheism and idol worshiping; hence all of these represent clearly the fist group’s meaning.

The likes of Fakhulrazi, the late Tabrisi in Majmaul bayan and others, said; the reason of revelation of this verse is defying people of Mecca, whom Allah favored abundantly with sorts of favors, more especially sending to them the noble prophet (sawa) among them selves, but they did not sustained that favor, they become ungrateful, their end became painful, due to their disbelieve of the prophet (sawa).

Furthermore, we are aware that the reason of reveling the verse does not limit the entire meaning of the verse upon its self.
5. "Indeed there was for Saba' (Sheba) a sign in their dwelling place, - two Gardens on the Right Hand and on the left (and it was said to them) "Eat of the provision of Your Lord, and be grateful to him, a fair land and an Oft-Forgiving Lord. but they turned away (from the obedience of Allâh), so we sent against them sail Al-'Arim (flood released from the dam), and we converted their two Gardens into Gardens producing bitter bad fruit, and tamarisks, and some few lotus-trees. like This we requited them because they were ungrateful disbelievers. and never do we requit in such a Way except those who are ungrateful, (disbelievers).  

The verses tackles a group of disbelieving people of Saba, when Allah flourish them with sorts of his best favors, but they were enticed negligently, following their low desires, they went astray, they disbelieved, then Allah punish them and he eradicated his favors from them, he said “Indeed there was for Saba’ (Sheba) a sign in their dwelling place, - two Gardens on the Right Hand and on the left (and it was said to them) "Eat of the provision of Your Lord, and be grateful to him, a fair land and an Oft-Forgiving Lord” 

Commander of Faithful (as) said "Gratefulness of favor, is protection from Calamity"  

Commentators mentioned that despite of the fertile land not containing streams, most of cultivated will not be of great benefit, people thought of erecting barricades to protect them from Floods Mountains. The built several  

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280 Saba:15-17
281 Mizanul Hikma for Rahris shahari part 4: page 469
bridges. The most significant to the was the bridge of Ma’arib, when a lot of water were blocked between mountains, they were able to benefit from it in terms of irrigation and graze. A big township and a great city center initiated for purpose of trade and inhabitation, townships were merged, whereby leaves of trees were allied to each other on roads, that favor was associated with social safety and magnificence economy, they lived a lavish and comfortable life. They possessed all excellent necessities of life of that time. This model of life required in its essence, Allah’s obedience and spiritual perfection.

The holy Quran continues with explanation saying that, Allah’s favors were in extreme abundance, in such away that they entrenched elements arrogance in their lives, they forgotten Allah’s remembrance, they started to have pride among them selves, classifying people accordingly. On other side, they disbelieved aforetime, and so they tasted the evil result of their disbelief, Allah the most high sent them excessive floods. so we sent against them sail Al-‘Arim (flood released from the dam), and we converted their two Gardens into Gardens producing bitter bad fruit, and tamarisks, and some few lote-trees. like This we requited them because they were ungrateful disbelievers. and never do we requit In such a Way except those who are ungrateful, (disbelievers)

Amazingly, Quranic commentators mentioned spinning volcanic rocks on bridges of water, they were dismantle in side, with out observation of people, while they were deeply busy enjoying favors ungratefully, suddenly the heavy rain came, commenced excessive floods beyond bridges, till such a time that walls could not resist any longer, then collapsed the water overflowed
destroying all farms entirely, leaving nothing of value in crops and livestock, later the land turn out to be a barren dry desert, nothing could grown on it except wild desert plants, even beautiful birds immigrated from that place, then owls and crows inhabited the place, people were scattered to different places., they become beatitudes and grieved over their past fantastic lifestyle. Far fetched! Regretting time posses no benefit.

This is a consequential situation of neglecting Allah’s remembrance and ungratefulness.

Strange element in the entire scenario is, the wealthy among them intercepted waters closer distance to the selves, whereby they managed to move in that limited waterless distance using a batter potion of the road.

These verses contain visibility study; explain the importance of gratitude and dangers of ungratefulness. They explained its terrible effects toward individual and society,
especially the consequence of ungrateful previous nations. It is among distractive
element, with dreadful results in developing a human life.  

282 Read Akhlaq in the holy Quran for makharimul al shirrazi part 3. Page 44-51
Generosity, openhandedness and benevolence


Sakhaa Sakhaa’a: open handedness. It is said Sakha bihi: bounteousness. 
Sakhuwa Sakhaawataa: become generous, openhandedness and benevolence. 

Karuma Fulani Karama wa Karaamatu. Easley gave out benevolently, he is very generous.  

All of these words are used with same meaning, though possessing possibility of deference in their definitions. 

Al juud: means spending out of wealth without being request, regarding his spending as diminutive (with poison of give more than what have out)

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283 Al mujamul wasitw page 135 madatul Jaada.
284 mujamul wasitw page 422 madatul Jaada.
285 mujamul wasitw page 784 madatul Jaada.
Alskhaa’u: is more profound. It is defined as: spending out of wealth by reserving some for Him self.  

It is determination of spending out of wealth according to required, and retain some.  

Alkaramu: is to spend wealth or food or any thing of value out of good-heartedness, it is the loftiest character, most honorable grant, is very excellent virtue, thus every exceptional aspect is attributed with it. Allah said “. That (this) is indeed an honorable recital (the Noble Qur’an).  

26.

“When there came to them a Noble Messenger [Mussa (Moses)] “and corn-fields and noble buildings” “Verily, the Most honorable of You with Allah is that (believer) who has At-Taqwa  

The contrary lowness conduct of this noble character is Stinginess and laum which is between stinginess and extravagance.  

286 Read al Akhlaq fil Quran for makarimul Alshiraz part 2 page:360  
287 Akhlaq Ahul bayt (as) for Sadar page:1094  
288 Al waqea:77  
289 Dukhaan:17  
290 Dukhaan:26  
291 Hujiraat:13  
292 Al Akhlaq wa Adabul Islamiyah page:313
Generosity, openhandedness and benevolence

“...love those who emigrate to them, and have no jealousy In their breasts for that which they have been given (from the booty of Banî An-Nadîr), and give them (emigrants) preference over themselves, even though they were In need of that. and Whosoever is saved from his own covetousness, such are they who will be the successful.”

The vases contain research study, it discusses about a group among generous ones of Ansar (the helpers) in Medina those who graciously received immigrants from Mecca by well coming hearts, hospitality and hosted them in their homes, with preference over themselves, until reaching a level of saying “we are prepared to give out our wealth, Homes to Muhajirins, we do not desire any thing among spoils of war”.

The holy Quran present the situation of believers in the verse when he said “...Love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banî An-Nadîr), and give them (emigrants) preference over themselves, even though they were In need of that.”

Commander of faithful ones said “the best benevolence is the one out of constrain financially”

Group prominent Quranic commentators said that human history previously did not record any incident of gracious welcoming and entertaining hospitality.

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293 Al Hashir:9
294 Mizanul Hikma for Rahris shahari part 2: page 13
rendered to any group of strangers when entered in the city, when a group of believers assembled for mass their reception. Until they preferred them over themselves, they strived in sharing of what they possessed among their belongings.

Equally, it is narrated in some traditions the number of Immigrants was small compare t those who affectionately willing to host them, this is reason why they had difference among them self, every one desired to attain honor of hosting. They had to draw lots or castle ballots among them selves to attain hosting.  

Nevertheless, Allah commended that noble conduct, and praised the preference over themselves generously, with these noble statement

“8. and they give food, inspite of their love for it (or for the love of him), to Miskin (poor), the orphan, and the captive,. (saying): "We feed You seeking Allâh's Countenance only. We wish for no Reward, nor thanks from you.”

The verse discusses about generous family whom gave out their meals to a poor, orphan and a prisoner, while they are in most need of it, they generously give the food out without extensive interest in reward of praise from the recipients.

295 Fidhilal Alquran for sayyd Qutub
296 Al Dahar (insaan):8-9
A lot numerous narrations from Shia and Sunii sources in respect to these two verses. 8 and 9 from chapter Dahar was revealed to Ahlul bait (as) Allam al Amin in the book Aghadir quoted from 34 people among Sunii prominent scholars who mentioned the narration in their books. He mentioned book titles and page numbers.

Based on this foundation, the narration is prominent and authentic among Alul Sunna. For the shia scholar is of position of conformity, thus the entire chapter or a big portion of it was revealed to Ahlul bayt members (Ali, Fatima, Hassan and Hussein)

Pondering in the verses and the whole chapter at large, will provide a clear meaning that Allah the exalted, mentioned those generous from commended and praise perspective, he promised them great reward on hereafter. At time he attributed them from commended and praise perspective, he promised them great reward on hereafter. At time he attributed them as Abrar (pious, who fear Allah and avoid evil) in other place mentioned them under the banner of (servants of Allah)

The likeness of those who spend their wealth In the Way of Allah is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allah gives
manifold increase to whom He pleases and Allah is All-Sufficient for his creatures' needs, All-Knower.297

The verse commenced with profound motivating desirous towards issue of spending, it also praises generous ones with insightful of lofty and beauty, if we take the surface meaning, without construe interpretation, and prospective meaning. The verse indicates that the mind and heart of a donor and a benevolent develops strongly due to the effect of generosity, Wealth also grows abundantly. After that he elevates to degrees of wholeness quickly. Hence his small contribute he can nurture a lot of successes.

Verity, it saw narrated virtuously from Imam Zaiynul Abedden(as) when a bagger used to come to him and gave him out of wealth generously, he used to kiss in honor the hand of a beggar, he responded when was asked about that practice. "what he offer descend in hand of Allah before the hand of a baggar"298

Imam Husain (as) said:

When the world land (become wealth) be generous to you be generous to all people before you disappears (death).

297 Al baqara:261
298 Biharul anwaar for Majlis part 93 page 129
None of generosity will prevent it when it appears, and none of stinginess will make it remain when time to disappears.299

Those who spend their wealth (in Allâh's Cause) by night and day, In secret and In public, they shall have their reward with their Lord. on them shall be no fear, nor shall they grieve.300

The verse explained generosity and spending in Allah’s way in any possible ways that is commended and devoted; on other side spending out of wealth provides safety and prevents punishment, grief, and worries of the heart. Generous people they have no fear or grief, Allah has guaranteed them their sustenance and provision, and well being. They don’t grief over what they have spent in Allah’s way, because they now of what is waiting for them of Allah’s favors, far better than what they have spent in this worldly life.

“say by no means shall You attain Al-BIRR (piety, righteousness, etc., it means here Allah’s Reward, i.e. Paradise), unless You spend (in Allah’s Cause) of that which You love; and whatever of good You spend, Allah knows it well.”301

The word Birr means righteousness associated with motive and free of will, this are the symbols of a meaningful human personality, greatly the word

299 Mizanul Hikma for Rahris shahari part 2: page 175
300 Al baqara:274
301 Al-Imran:95
Birr (righteousness) appeared in absolute form (Mutlaq) means, if a person is not generous or benevolent will never attain total virtue of morality. Therefore, some of Quranic commentators regard the word Birr as bearing of meaning of paradise, some regards is as piety and great reward. Evidently the meaning of that is wide, encompasses all mentioned meanings and beyond.

who believe In the Ghaib and perform As-Salât (Iqâmat-as-Salât), and spend out of what we have provided for them [i.e. give Zakât, spend on themselves, their parents, their children, their wives, etc., and also give charity to the poor and also In Allâh’s Cause - Jihâd, etc.]

The verse again mentioned spending out of what Allah’s has provided as one fundamentals of piety. With observations, the term (Yunfiquun: Spending out) is present test form, means they spend out of Allah’s continuously provision to them; this indicates that their virtues of benevolence and generosity in rooted in their hearts until became their personality and attributes.

The phrase (Minmaa razaq Naa hum: of what we have provided to them) points out a great point in this regard, that they regard all what they posses out of their wealth and favors is all from Allah and belong to Him. There is point of being stingy in spending out of them to needy, destitute and deprived ones. It also clear that spending out of wealth sin not limited on paying poor

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rate, but it posses greater meaning in this sphere, when it combines compulsory and one obligatory charity.

* * *

And let not Your Hand be tied (like a miser) to your neither neck, nor stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy and In Severe poverty.\(^{303}\)
The verse contained research study, as well as an incredible necessity point regarding spending, that is modesty and prevention of immoderate and misuse. The commended in benevolence and generosity is the middle path between stinginess and extravagance.

It is narrated in tradition about Imam Swadiq (as) in beautiful mode that “He picked an amount of soil in his palm, folded and squeezed firmly, then said this is (example of) stinginess, and then picked another amount of soil by his noble palm in such away that heap poured to the ground, then said This (example) of extravagance, then on third time, he picked amount in his palm he turn it up to heaven he then unfolded his palm, some soil poured down some remained on the side of hisingers then said: subsistence is what pour between fingers, remaining in a palm should remain in it”

Another content of research study in the verse is when stinginess was referred to it in the statement (Al yadul al Magloolatu Ilal Unqi) Hand be folded and tied to the neck like the one of squirrel and extravagance as (Tabsituha kulal Basti) over stretching, both of this meaning is in form of criticism and reprimand, then mentioned in this form due the unwelcoming results of this path blameworthy and In Severe poverty.

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Among collections of mentioned verses previously, and those discuses about openhandedness and spending, and their commentaries, it provides a clear

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304 Tafsiru noor al thqalyin, for Hauzi part 3 page 158
picture the magnitude of significance of these lofty human commendations, morally and qualitative, thus benevolence, generosity and openhandedness do not generate wellbeing of human societies, as well as fighting poverty and all kind of deprivation which mostly caused by extreme sinning and other meanness elements. However, those virtues play a vital functionality in human perfection, morally and spiritually on the path of piety.  

* * *

Forgiveness

Forgiveness in Arabic language and in literally


Al afwu: (forgiveness) means relinquishment the rights of revenge or penalty. it is deletion and removal of something. It is said: Afaa An dhanbi: not punishing for the sin.  

Frequently the word Afwu (forgiveness) is used with Swafhu (pardon) or Swafhul jamiil (excellent pardon)

305 Read Al ahklaq fil Quran for Makalim Shirazi part 2 page:366-31  
306 Read Al mujjamul Wasiit page:612 madat Iffa.  
307 Read Al akhalq wal Addab al Islamiya page:
Excellent pardon: is forgiving people their mistakes and forgetting about them by opening a new page.

However, the intended meaning is forgiving and pardon whoever is supposed to be forgiven, not arrogant enemies who add mistakes upon forgiveness and pardon, pushing them to extreme sinning. Whatever contradicts forgiveness and pardon results revenge.

Among commendations of integrity is forgiving an offender, and pardon a wrongdoer, while for the cruelty is revenge, honorific and reprimand as a result releasing anger.

Forgiveness in The holy Quran

Allah said

The verse tackles the narration of matter of rewarding what is equivalent of bad to bad this is a right of a believers( so that an offender and so that a

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308 Miat Maudhu al Akhlaqi for Makaarim alshiraz.
309 Sharhe Ussul Al Kaafi for Mazandarani part 8 page 319
310 Al shuara:40
corrupt one should not feel free from punishment.) Then it point out the issue of forgiveness, pardon and refrain from revenge.

In observation of chapter al shuura among collection of chapters revealed in holy mecca, indeed Muslims of that time they were in scope of massive amenity confronted them from polytheist enemies, where by in previous Quranic verse " The Recompense for an evil is an evil like thereof, but whoever forges and makes reconciliation, his reward is due from Allah. Verily, He likes not the Zâlimûn (oppressors, polytheists, and wrong-doers, etc.)."  

"And those who, when an oppressive wrong is done to them, they take revenge."  

Commanding believers to resist injustice and amenity without retreating or surrender, when being confronted by any of that injustice, they should resist and seek support from other fellow believers to corroborate among them selves to resist and kind of amenity, the research study in this verse is " The Recompense for an evil is an evil like thereof but whoever forges and makes reconciliation, his reward is due from Allah. Verily, He likes not the Zâlimûn (oppressors, polytheists, and wrong-doers, etc.)" The reality is revenge and avenge due to what kind they have observed confronted to their friend. They might over react in revenging, tat will be injustice too from their side, thus they should adopt the trend of forgiveness and pardon as humanity moral, in all what is regarded as awful.

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312 Alshuara: 39
The meaning of the word (Islaha) reconcile in the verse and what is mentioned after the word forgiveness, Quranic commenter have several commentary regarding the holy verse. A number of them said that the meaning is a person to reconcile with is lord, some said, reconciliation between oppressor and the oppressed one so that the quell must not appear among them selves.. The third group said that the meaning is mending of the heart out of messiness of revenge, defect of anger and frequent situations that results conflicts with opposite side. Other group said the meaning is prevention of Revenge.

Hence, it is likely that all of this meaning mentioned is comprise in the word. Nevertheless, the verse explains clearly that forgiveness and reconciliation which comes with the ability of eradicate roots of hatred out of people's heart. So the statement (Fa ajruu Alallah) *his reward is due from Allah* the mentioned reward it is unspecified, that indicates the greatest and extensiveness of level, thus only Allah knows it.

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"and let not those among You who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, Al-Masâkîn (the poor), and those who left
their homes for Allah's cause. let them Pardon and forgive. do You not love that Allâh should forgive you? and Allâh is Oft-Forgiving, Most Merciful."\(^{313}\)

Regarding false information narration that occurred at the beginning of Islam, that was perpetuated by hypocrites, accusing of the wife of the noble prophet (Sawa) what contradicts with modesty, intended to disgrace the prophet (sawa) and position of Islam, it indicates tat the issue of pardon and forgiveness is highly required all time. Even towards a offenders, because this particular verse was revealed when a group of companions of the prophet (sawa) after the incident of False information narration vowed not to assist people who evolved instigated that occurrence. Some utilized means of punishments, they were commanded to forgive and pardon those committed sin. Allah said " and let not those among You who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, Al-Masâkîn (the poor), and those who left their homes for Allah's cause."

Then the verse proceeding by mentioning about believers who embarked on the path of forgiveness and pardon. \(\text{let them Pardon and forgive. do You not love that Allah should forgive you?}^{313}\) Thus they are hopping for Allah's mercy and forgiveness ". \(\text{Allah is Oft-Forgiving, Most Merciful}\) Allah will forgive you and have mercy upon you.

Considerate caution, the narration of falsehood information was a collective dangerous campaign intended to dishonor Islam and the personality of the holy prophet (sawa), this campaign was initiated by hypocrites. Some

\(^{313}\) Alnoor:22
negligent Muslims were deceived and fell into the trap of the sin, additionally, the holy Quran counsel believers to forgive and pardon, those who were victimized in the catch by their ignorance, not out of hatred, hypocrisy and wickedness. For that forgiveness and pardon are among personality issue and ought to be the first priority.

The absolute difference between (afwu and Swafhu) forgiveness and pardon. Al Raagib mentioned in the book Almufradat, that the meaning of (Afwu is forgiveness and Swafu is to prevent blame and reprimand which is the lofty position than forgiveness. Because a person can forgive a person, but counties with blame, reprimand and rebuke. Swafhu in Arabic language means avert the face from a sinner; it will be an indication of forgetting about that sin and a sinner, by ignoring, stopping of blame only will not be enough. Hence, negative relationship should not occur from both sides.

"Show Forgiveness, Enjoin what is good, and turn away from the foolish (i.e. don't Punish them)."

In the holy verse, Prophet (sawa) is instructed by three morality instructions, as well as obligatory. These three are of commands from Allah exalted to him as a leader of the nation, and a excellent example to all people (Muslim) clearly, they contain importance of forgiveness and pardon in the scope of responsibility hanged on the shoulder of divine readership, the first command is to implement for forgiveness and pardon. The second, explaining that a leader should not hold follower above their strengths and ability, he must not demand from them except possible kindness. Third one is to ignore dangerous
words from ignorant ones, and opponent, he should not prepare any oppress tactics to them based on what they have committed towards truth, by practicing negativity actions and disgrace words.

Indeed true leaders and those who embark on the path of truth they confront in their way to Allah, a lot of ignorant people, arrogant and prejudice individuals, who don’t have any chance of engaging with people of truth, by initiating annoyance and trouble to them. The previous verse and a collection of other Quranic verses emphasizes, believers and those who advancing in the practical path to Allah, to refrain from encountering with those individuals, the best way to deal with that kind of situation is by ignoring and disregarding them. however they, should imply means of rescue them out of ignorance, by eliminating fire of anger in their hearts and intolerance, this way of dealing with them is a great indication of humanity strength and power of heart (mind).

It is narrated from Prophet (sawa) in a prophetic tradition, that when this verse was revealed the messenger of Allah asked Angle Gabriel about it, He replayed that he got no knowledge about it, but he will ask the all wise, he later received the answer, then conveyed to prophet (sawa) said "Oh Muhammad, verily Allah is commanding you to forgive whoever is doing injustice to you, and give (in alms) whoever is niggardly to you, and bond with whoever splits with you"314

314 Majmaul Bayyan for Tablisi part 2 page:512
"and if You Punish (your enemy, O You believers In the Oneness of Allâh), Then Punish them with the like of that with which You were afflicted. but if You endure patiently, Verily, it is better for As-Sâbirin (the patient ones, etc.) .

The discussion proceeded in the verse instructing all Muslims, that when dealing with revenge towards offenders among the enemies they should not exceed the lawful limit of equivalence, but when consider integrity, forgiveness, and pardon that will be the best compare to revenge and avenge. For that the verse says" and if You Punish (your enemy, O You believers In the Oneness of Allâh), Then Punish them with the like of that with which You were afflicted. but if You endure patiently, Verily, it is better for the patient ones."

It is narrated that this holy verse was revealed after the battle of Uhud, when Prophet Muhammad (sawa) looked at the corpse of his beloved uncle Hamza(as) after being martyred brutally by enemies, shredded his stomach, removed his liver, cutoff his eyes and Norse. Prophet (sawa) was disturbed severely by the scene, he praised and glorified Allah the exalted, He complained to Him his conditions, he said " I will be very patient, I will be very patient".

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315 Al nahli: 126
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Furthermore, the verse that follows says ". and endure You patiently (O Muhammad ), Your patience is not but from Allâh. and grieve not over them (polytheists and pagans, etc.), and be not distressed because of what they plot."

This indicates that a person experiencing this kind of sorrow and grieves, overwhelmed by grief through, due to enmity, criminality and murder he experiencing, in this state he should turn towards (Allah) patiently, though it is a very difficult exercise and practice. Not every one can bear it, except with Allah's assistance. In reality, permission to revenge in the first verse is referred to the origin of killing intentionally, regarding cruelty which is inhuman characteristic originates from filthy heart and mind, in this regard equivalence is not permissible, this meaning was stated explicitly in Islam narrations and traditions, its prohibition covers even mordacious and rapacious Dog.

\[317\] Al Nahal:127
**THE FEARING AND HOPE OF GOD**

Linguistically the word Fear means the Dread and frightens or trepidation and panic which become apprehensive and afraid of a misfortune or to miss the loved one. Trepidation is the feelings which come out of scare for anything to happen or fearing to lose any beloved (1)

Hope linguistically means expecting and looking forward for anything to be inspired.

However the Convectional meaning for the fear of God this referred to the state of scrutiny cogitation of the soul and ponder over the punishment which may happen as results from disobeying and revolt against God’s command. Sacredness, dread, veneration and reverence are all types and categories of fear.

Hope simply means anticipating, waiting and looking forward for the desired person or thing which you have paved strategies upon its occurrence. Like the farmer who plant the seed of plant into fertile soil then take of its flattery expecting good product. This is also another meaning of Hope and expectation where some is satisfied of not getting any misfortune or reprehensible with many chances of getting the desirable things. Never the less there is no meaning for Hope without good deeds, anyone who desire and dream of anything has to work for it.
Fear and Hope are both opposite to each other whenever the dread increases the Hope has to be decreased and also when hopeful and expectation go high definitely the fear decreases, furthermore both are among credible morals when it’s of good and reasonable quantity with no excessiveness (immoderation) or negligence.

Hope should be raised and kept at good level because if it goes beyond the reasonable limits reach the extent of not expecting any punishment what so ever, this becomes a loss and misfortune. Allah said says: “7:99”

The same applies to Fear it has also be commended to the reasonable limits, if goes to the level of despair it means straying from the right path. He the most High said: “49:56” or aberration which is infidel and atheist “12:78” certainly the virtuous is to moderate them.

The commander of Faithfull Ali bin Abi-Twalib said: “The most righteous deed is the moderation between Fear and Hope of God”

**HOPE AND FEAR OF GOD REGARDING HOLY QUR’AN**

1 – Allah the Most High. “7:56”
The above mentioned verse explains that among the conditions of supplication and prayers is that a person who engages in this has to fear God with great hope from Him. This means that you should not be proud of your good deeds to extent you think there is no black spot of sin in your deeds file for life, this thought is among the factors of revert and downfall. However you should not despair to the extent you think that you’re not qualified to receive God’s mercy and respond to your supplication, because the deprive of hope is another factor which extinguishes all endeavor and strive to do good deeds. It’s necessary for you to raise your position towards the Almighty Allah by the wings of God and Hope from Him to fear Allah’s chastisements and form for His mercy and favor.

The assurance for factors hopping to achieve Allah’s mercy and favor He said: chapter7:56

Mankind has been use these two ways (Fear and Hope) to the Almighty ever since the history mankind, these two ways Hope and fear people used to worship the Lord fear His evil and punishment, people also used to hope good things from God to worship Him to achieve their blessing and bounties. However worshiping Allah without any fear could lead people to the despair and desperate, which might stop him from worshiping Allah this has been witnessed in so many incidents in history of man, the same applies worshiping Allah without expecting good thing to get from Him, and this might also lead to uninhibited impudence which will destroy mode servile eventually will stop him from God. Allah the most High had put these two things (Fear and Hope) together and called the man to work upon both of them He said: “And call Him
fearing wrath and Hoping for His mercy” to make right these two qualities which have destroyed by the other (1) it was narrated from Imam Swadiq(a.s) He said: “ You should be with the Hope to get mercy from Allah to the extent which does not attract you commit evil, and should Fear Allah the extent that will make you despair from His Mercy” (2)

2 – Allah Said: “And for him who fear the time of standing before his Lord has two gardens.”

Fearing to stand before God means fearing the tuff positions of the Day of Judgment appearing before God for deeds accountability, this fearing His punishment upon disobeying Him and commit sins. This implies that the worship should be the worship that who fears Him, for this form of worship intends the worship which safe from Allah punishment not for the seek of Allah sincerely this kind of worship is the worship of the slaves, as the worship of those who worship Him hoping to get rewards its major purpose is to get what contort his soul without intention f God, this kind of worship is commercial the worship as it was narrated from prophetic traditions. To fear Allah this means to fear His stand knowledge and continuous Supervision upon mankind. This means that Allah’s omnipotent knowledge is over all human being deeds and practices and protects him then reward him accordingly as it mentioned in the following verse (ra’ad 32) or does it mean to fear Allah His stand and grand majesty only.

The fear which stated in the: “And for him who fear the time of standing before his Lord has two gardens.” Not fearing punishment and chastisement
and the fear from His overall knowledge but just self especial degrade before the Allah the most High.... And show the effect of degrade and indiraak wal ha waani before the Sublime Lord.

This kind of worship leads someone to know and love Allah the most High because the person does not worship Him fearing for His punishment or requesting for reward but every deed is done sincerely seeking His pleasure.

Here we come to know what is intended in this verse “And for him who fear the time of standing before his Lord has two gardens.” This refer to obedient people who do every deed sincerely for His majesty, they worship Allah due to His Highness above everything.

The mentioned two gardens here the first one can be referred to material body and the second to the spiritual meaning. Or the first meaning of Janna paradise may for refer to the reward of their deeds (nor:38) and (Qa’af: 35),

By all means this verse is under discussion (Waliman khaafa maqaama rabbihi Jannatan) in state of attribute and successful faithful people stand in front of their Lord the mighty.

The Holy prophet Muhammad (S.a.a.w) said: “If you had feared Allah(S.w.t) in the rightfull fearness you have known everything and you have got knowledge which cannot mixed with ignorance.
Allah said (fa’atir:29) this verse shows the stages of Hope and expectation from God after we mentioned previous verse which mentioned the dread and fear of God, because of these two wings only – Fear and Hope from the Lord human being can be encircled in high position of happiness through the way of perfection. Such a person has released out from his/her heart the love of this material temporary world, hoping from get full and continues profits from his tremendous full stocked business with the Al-mighty Allah because He will never disappoint or frustrate hands raised to Him sincerely.

The used word Tabor means the business and trade without any loss this shall never become bankrupt, Business which is free from any recession and corruption.

Allah said: Indeed those who recites the book of Allah and maintain the prayer, and spend out of what we have given secretly and openly expect a commerce that will never go bankrupt. (35:29)

This means this will not be destroyed by losses.
EXPANSION OF THE CHEST

The meaning of expanding the chest linguistically and terminology.

If some say Expansion of the flesh description, this means someone has cut the flesh into small chips pieces.

Explanation of anything means the express and expand, it has been said that someone has expand his chaste upon something means that he has liked that thing, when one say: he had expanded his words means that he has expressed and explained the word properly, if some say that has cheer up the about anything, this means that he has liked it and happy with it and accepted it.

Expansion for chest this means: the Diastole of the human spirit and willingness to accept the truth stand all misfortunes and pain for its cause.

Keeping in the way of seeking knowledge, communicate to the clergymen, wise and righteous people. The continuation of remembering of Allah all time, self discipline, forbidding commit sins especially to unlawful stuff all these elements of expanding the chaste. In contrary to ignorance, committing sins and evils, stubbornness, controversy and sit with Ungodly and desirous people all these leads to the confine and tightens the chaste and hardness of the heart.
The opposite of the virtues for the expansion of chaste is the depravity and straitened of the chaste the restrictness and severity of heart and coarsen.

**THE EXPANSION OF CHESTE IN THE HOLY QURAN**

Allah the Most High Said: 1) -

*“Did We not open your breast for you”*

The verse shows the importance of the golden gift which Allah the Most High has granted to His noble prophet Muhammad (S.a.a.w) within the context mixed with love, compassion and kindness of the Lords of Universe.
The linguistic called Ra’aghib said: originally Expansion of flesh means chop it into thinner slices.

Expansion of the breast means to open it with the light of God rest piece and comfortable with whatever comes from Allah(s.w.t), the intended meaning expansion of chest in above verse is the euphemism of the open mind of the Noble prophet (S.a.a.w) and his spirit, for the open mind of the prophet it has wide meaning and intentions which contain the great knowledge through the revelation and messengership whereas it contain also the ability of the Noble prophet, his alignment to stand in front of the enemies and opponents.

What is intended by expanding his chest(s.a.a.w) is that open it to the extent of receiving what was revealed to him from Allah and then commanded to deliver it to people, and what he was suffered from hardship and harm for seek Allah the Mighty. In otherwise he was fully prepared to receive accept all what flooded from the side of Al-mighty Lord.

2) – Allah Said:

“Is someone whose breast Allah has opened to Islam so that he follows a light from His Lord, so woe to those whose hearts have been hardened to the remembrance of Allah they are manifest error.” 39:22

The verse compares between a believer and infidel, the holy Quran and heaven revelation are like the drops of rain water falling to the earth, and the earth has the ability to benefit from the rain drops similar to hearts that are
ready to build up his soul properly with the mercy of God which benefited from the signs of Lord.

Expansion of the chest, enlargement and spaciousness of to spirit are the euphemism for the readiness to receive from God. Specious house can accommodate number of people, similar to the open expanded chest with cheerful spirit certainly it ready facts more. In the opposite are the people with hardened hearts which cannot be by the warnings, preaching and influential verses of Qur’an, the revelation that gives life which fel to them does not grown the fruit of piousness and virtues. (Al-qa’asiya) the Cruel it is derived from the word (Qaswat) cruelty which means the roughness, hardness and antistatic, this is why the Hard stones are called Cruel, they say to the hearts which does respond positively to the light of truth and guidance, which also does not yield and accept it (Qulu’ub Qasiya) the hardened hearts.

In this verse Allah (S.a.a.w) stated that the pious people are not like those who went astray the reason is that the pious people are see the truth with light of their Lord, they have mellow hearts, accepts whatever good word is delivered to them. The verse is in question of repudiation that means that they are not equal.

Expansion of chest is to open heart receive what is cast and delivers to it. Islam is the total submission to the will of Allah with insightful right conventional and rationalize. Thus why He said they are on light from their Lord. He made them as an example the light which he moves on he sees with light which passes his expanded cheerful chest, in contrary to prodigal who
has no any light of the Lord in his chest to accept the truth. Perseverance of heart overdoses tightness chest with no light. In this verse the definition of guidance overdoses expansion of the open minded chest which makes it be on light of the Lord, whereas defines misguidance tightened heart for from remembrance of God aright, H.

3) - Allah the most High said: “Whomsoever Allah wills to guide, He expand his chest for Islam and whomsoever He wills to leave going astray, He makes his straitened, restricted, as if he laboriously climbing up in the heaven. Thus Allah set abomination upon (the one) who do not believe”. (6:125)

This verse the explains the great benefaction of which is poured upon true believers and the misery which the infidels and ungodly people will face, it states that Allah is the one who bestow the blessing of guidance to that one whom he wished, thus by opening and expand his heart to accept Islam, that one whom has not received guidance –due to his bad deeds- Allah tightened his chest so that cannot accept the truth; what is intended chest here is the spirit and mind it is used as euphemism for frequent use.

Expansion of chest means to open the spirit widen minds and brain to accept the truth leaving away aspects of individual benefits which cannot be done except by the chosen few with high spirit and good thoughts.
Strained chest means a very difficult restricted state this will be situation of the criminals who have faith they have small range of thinking, and they do not release any thing in their life for faith.

Expanded chest counted to be the bowel of knowledge and extensibility of learning that cast whatever true information poured in it, does not refuse any true word revealed to it as it was stated in attribution of tightened heart which misguide and lead astray. Whomsoever Allah has opened his heart for Islam; submit the will of Allah the sublime, He had expanded his chest ease the heart to accept whatever come from Allah through the right creed and righteous deeds. This receives any word of truth revealed to it and performs good deeds taught, all these soften the lightening of Allah in conjunction with the true faith irradiated by righteous deed. In contrary to that whose heart is riddle cannot differentiate between the right and wrong, truth and false. Allah Said: “...Indeed it is not the eyes that turn blind, but the hearts blind those that are in chest.” 22:46

4) - Allah Said: "He said, My Lord Open my chest for me." 20:25

This verse explain the first request of prophet Musa from God immediately after was chosen and sent with the divine revelation he asked Allah to expand
and open his chest, this indicates that most important factor for any revolutionary leader is the leniency, long patience durability magnanimity withstand problems and troubles. This why the commander of faithful Ali bin Abi Twalib (a.s) said: “Instrument of governing is the stretchiness of the chest”.

We had explained earlier on opening the chest is stretch and simplify as if the person has rest at heart like vessel aware that has come from what he see and realize and memorize it secretly. If the case is big make him unhappy or it is beyond his control his chest tightened cannot solve it, he needs to widen his chest to stand it and solve it.

This verse in form of metaphor and euphemism of Arabic grammar. Prophet Musa (a.s) realize how big was the task to deliver the divine message he asked Him the Mighty first to solve these problems by requesting first to expand his chest as to stand for many prophecy problems.
CLEMENCY AND SUPPRESSION THE ANGER

Linguistic and terminology meaning of Clemency and suppress anger.

Clemency; means to stay calm, polite and self possession in situation that arouse anger or any other reprehensible thing with the ability of revenge and full conscience. If it said that the man has suppressed the anger it means that he had controlled and kept what is his heart amicably.

Forbearing and suppress the anger both of them control heart upon any aspect which can arouse anger. Other words it is self possession towards anything that rouse anger it breaks the pillar of anger without any degrade. This is very good attribute that lead someone not revenge to that one has who has annoyed with ability to do that.
Clemency is defined as forbearing and self control of the heart not to allow the powers of personal anger to overtake to commit mistake.

However suppression of anger refers to self control and keeps the soul during time of annoyance.

Furthermore, it should be noted that toleration is better than anger repression because refer to the indulgence which is patience, It is not necessary to suppress irritation except that who awaken his fury, this requires very strong strive, but that who is used to this cannot rouse the anger, but if he can stirs the irritation this ease the prudence and this is the true leniency which indicate the perfection of brain and full control of heart, it also refers to the breakage of powers of anger and its comply to the brain, the beginning of toleration is the discretion.

The holy prophet Muhammad (s.a.aw) said: “Education is acquired by seeking Knowledge and clemency by leniency” the toleration and suppress the anger refer to the combat fury and self over take the exasperation.

THE CLEMENCY AND REPRESSION OF ANGER IN THE NOBLE QUR’AN.
- Allah the most high said:

(Shuura: 37)

This verse is the point of discussion about the attributes and quality of true believers those who are blessed by God’s mercy and special care.

Those people whenever fury arouse in their heart they strive they exhaust and control it they cannot allow their heart to driven by any type of sin and evil.

Mentioning this quality after the issue of preventing evils and great sins it could be that the irritation leads the soul to abandon from all aspect of brain it releases all standards of morals and Islamic laws to free to take any direction. This verse brings our attention to know that mentioned people in this verse they do not get annoyed because the wrath in combat difficulties which unbearable, and defiance among human being is natural, it also resolves that those people controls the state of fury, they do not yield to the rage inspiration because specifically the wrath is always beside evils in human being, this does not represent negative root among the destroyed behavior, some time it could be of positive results and developmental.
The commander of faithful (a.s) said: “The brain is the intimate of human being and the leniency is the minister”

– Allah the Most High said: 3:134

After the verse has mentioned that Allah has promised the pious people to grant them paradise its width is like the earth and heaven, then to state of their attributes, the first quality for these people is that they spend in the way of Allah; it says “Those who spend in easiness and tribulation” and then later the verse states “The repressor of rage” as results “And the clement to mankind” whoever live with this positive manners and righteous morals indeed he is the virtuous people, which is mentioned towards the end of this verse; “Allah loves the virtuous”

Should be noted that the following verse pledge them to grant them Allah’s plead and forgiveness if they commit sin by mistake, or seem to go astray they remember Allah and request for forgiveness and Allah covers them with His indulgent and favors.
This shows these people as they do forgive others in their cooperation and dealings from the point of virtuous and excuse the faults of other people, certainly Allah (S.w.t) forgives them and erase their sins. However suppression of anger is among positive righteous qualities intended for pious ones.

– Allah the sublime said: “Indeed Ibrahim was most plaintive and forbearing” 9:114

And He said: “Ibrahim was indeed most forbearing” (11:75) the first verse refer to the refusal of Abraham’s uncle A’azar the call and invitation of prophet Ibrahim to unity and oneness of God, the refusal of idol and the pleading forgiveness of prophet Ibrahim(a.s) for him. The second verse is in narration of the event when Angels told prophet Ibrahim (a.s) about God’s punishment to be sent to the people of (prophet) Lot (a.s) and request of prophet Ibrahim the intimate the Al-mighty Allah to lighten their punishment and extend its period more thereafter.

The word plaintive means the beneficent, Equality and sympathetic which lead the heart guide his people and nation. However what has been in the noble Qur’an among the qualities of Abraham that was meek and patient explains the strong relation between these two attributes. This indicates that suppression of anger and controls the rage and strives to create friendship and clemencies to other people even if are in bad group, they work hard to save them from committing evils and crimes all these are counted to be among distinguished positive attributes of divine prophets. Certainly Abraham
was not lenient to his uncle Azar only, but he was so even to the people of Prophet Lot (a.s) who sent far in committing sins, Prophet Abraham (a.s) he stood heartfelt requesting punishment from them or to remove.
Envy

Envy (Al Hasad) means to wish to have another person’s virtue and grace, or to grab it.

And technically envy is to wish to see the obliteration of another person’s grace and have it shifted to the envier, or simply to have it destroyed. If he didn’t wish to see it vanish but rather just wanted to have a similar one, then it is “Gigtah”, an admiration. - (Al Muhiit dictionary p.265).

Envy is one of the filthiest meanness, the vilest attribute and the misconduct with the worst impact. An envier is always worried and sad, being exasperated by Allah’s decree to sustain his servants. (Morals of Ahlul-bait p.215).

Envy in the Qur’an,

(.........................) Ma’eda: 27—30.

The verse in focus tells about the sons of Adam when one of them was overwhelmed by envy leading him to kill his brother, and with it the first
murder happened on the earth, and, indeed, it was the genesis of all other man’s crimes.

The verse says (.............)

I didn’t annoy you to draw your reaction to murder me, for your problem is in your interior because your work is not accompanied with sincerity and piety, and that is why Allah didn’t accept it since he doesn’t accept the impurities.

But Qabiil (Cain) due to the blazing fire of envy in his heart, he decided to kill Abel his brother, and torn the fabric of brotherhood when envy covered his eyes and he defied all human idealism and committed that abhorrent crime, as in the verse, (..............................).

Yes, he became a loser in the earthly life and hereafter, for he lost his brother, and lost the grace, peace, tranquility and spiritual comfort, because if a killer retains an atom of conscience, he lives in pain and will never taste the luxury of the earthly life, and in the hereafter he is to be thrown into hell.

Some sources reveal that he killed his brother while asleep, and this is an additional crime indicating that when envy flares in the human heart, he will turn every felicity into scattered ashes.
But no sooner than Qabiil regretted his action and was in deep fear and sorrow, he found himself carrying the body of his brother, not knowing where to go in order to cover the traces of his crimes, and this coupled with the fact that he was horrified by the wild scene and lacked knowledge of any idea on what to do. In-spite of the severity of his crime, Allah’s mercy covered him and He sent him a crow, as in the verse (..........................).

Sources say that Qabiil saw before him two crows fighting and one killed the other. The killer crow then dug a hole in the ground and buried the dead crow.

And others say that a crow came in view with another dead crow and buried it. Or that it came with some food and wanted to preserve it by burying it in the ground- so, either way, Qabiil learnt from the demonstration how to bury his brother. (Nuur al Thaqalyn vol.1, p.616).

In any case, Qabiil greatly regretted, but his regret didn’t emanate from the position of repentance that leads to purification from sins.

And a source says that Allah ordered Adam to surrender the Will and Allah’s greatest name to Abel. Qabiil was older than him. Information reached him, and he objected saying that he was older than his brother. Allah instructed
them to present offertories; which they did. But Allah accepted the offer of Abel and rejected that of Qabiil. Thus, he envied him and killed him.

Therefore, whereas arrogance caused Iblis the curse and was chased away from the mercy of Allah, envy caused Qabiil to suffer Allah’s curse, because he murdered his brother. And, whenever killing occurs on the earth, Qabiil’s has share, ostensibly under the title of the first person to kill.

The human history is full of crimes and atrocities that were committed on the basis of envy. The prince of the faithful (Amiir al Mu’miniin) said, (Envy is the largest trap of Shaitan). (Mizan al Hikma Vol.2, p. 375).


The two verses open another destructive dimension of the vice, and discuss the story of prophet Yusuf and his brothers. Yusuf didn’t enjoy having the outward handsomeness only, but he had extreme beauty of the soul; and the latter said a lot about his great future as anticipated by his father.
Prophet Ya’qub knew that this wasn’t an ordinary dream that come to pass as one of the excretions of the imagination of children, but a sign of his son’s bright future., as the Qur’an says (……………………………………………).

But did Yusuf’s brothers know about the substance of Yusuf’s dream that foretold about his great future or not?

We are not precisely aware of that, and had they known, then this would have sowed a second seed of envy. Having said that, the father knew that, if it was reveled to them, they would react by enmity and quarrel with Yusuf. So he insisted on concealing it.

Sources say that prophet Ya’qub, in the course of his happiness bouts, told a little about it to his wife and urged her to keep it, but since a secret beyond two people is unmanageable, it reached his brothers, or, in another source, Yusuf didn’t manage it well (and assumed that his father’s prevention was a form of guidance, not prohibition), and his brothers knew it and thought that he was yearning to become king. (Tafsiir al Burhan vol.2 p.243).

But even if the incident of the dream had been kept away from their experience, they saw the way their father loved Yusuf coupled with his moral high ground that indicate a bright future, and especially after the death of his mother in his childhood.
In that direction the Qur’an says (………………………………………………) Yusuf: 8

And, in that manner, they resolved that their father was confused, and recommended that a big obstacle (Yusuf) be removed, so that they can recover the lost love of their father. (In the devil convention) they decided that (………………………………. ) Yusuf: 9

As we know that they didn’t actually kill Yusuf, for the plea on his behalf by one of them and they took the option of banishing him to distant place, and whereas caused a lot of sorrow to his father to the extent of blinding his eyes, it turned into a blessing in disguise, against their expectations, when he assumed the position of power in Egypt; an ancient powerful country, and the loss of the unsuccessful bid to recover their father’s love.

It is true that the envy waves are quite powerful to such a degree that it caused the brothers to banish their brother, and the committing of other sins like lying, miss-prison, defaming their father, etc.

Amiir al Mu’miniin said, (The head of meanness is Envy) Mizan al Hikma vol.2, 375.
3- (…………………………………………..) Surat Nnisa’: 54.

The verse alludes to the vilified story of the Jews and their misconduct, and we know that a big group of the Jews had read and knew about the signs of the immanent sending of a prophet, vacated the Levant and headed to Medina to believe in him and be blessed with his (fellowship) companionship.

But when he came, they rejected him and rescinded their prior commitment to protect him, instead they shifted positions and joined hands with his enemies, and the main reason was the element of envy, while the other was what they supposed to be a threat to their benefits and interests.

The Qur’an tells us about this state of the Jews and says (……………………………………). 

Allah had decreed that the lineage of the prophets would be kept in the family of Ibrahim, and Jews fell in the same line. They monopolized prophet-hood and knowledge. He also decreed that in the interest better known to him, the last divine mission be allocated to Muhammad (SAWW), but would the Jews have been comfortable with any envy against them during the ancient times.

Therefore why their hearts got burnt with envy when they knew that the grace of Allah was given to other people and they decided to stand in the wrong.
Time will show that the punishment of Allah will befall those deviants and oppressors whether in the earthly life on the hands of the servants of God for their conspiracies and ungodly acts or in the hereafter. In any case, this verse directs new Muslim reverts not to get confused by the designs of the Jews and other deviant powers who chose to drift off the right path in as far as their relationship with Muslims is concerned. Their treatment of Muslims is guided by the envy, they don’t like the Muslim prosperity, but instead they feel the pain whenever success in achieved.

4- (………………………………………). Surat al Falaq: 5.

The verse shows the evil of the enviers and addresses the prophet to drive away their designs.

In the beginning of the verse, it addresses the prophet as (…………………………………). Sura Falaq: 1,2.

Then it categorizes the evil creatures into three.
Here, it becomes clear that one of the factors of destruction and corruption in the world is envy. The verse therefore talks about the sources of corruption and destruction like (the attackers at night, and the propagandists who go around spreading harmful information stuff to cause dissension amidst the people, and the enviers who cause conflicts between the people so as to cause sabotage).

These verses are the elaborative witness on the subject; meaning the outcomes of envy.

And what we read in the first verse as (Rabbil Falaq) lord of darkness, it might be an indication to the three evil groups that always utilizes the darkness, ignorance, differences and deviation, and if the darkness turned into light of knowledge, unity and belief, then the evildoers wouldn’t gain the ground.

**The outcome**

From the previously said verses, it clearly shows the negative traces of envy on the motion of social life, and the attitude of the Quran against this destructive attribute of envy, which was the cause for man to kill his brother, blinded his eyes to truth, and the thick veil against realizing the facts, spreads
darkness, and cuts the connectivity of love and affection in society and turns it into hell, that makes its polluted people useless.


**CYNICISM**

Its lingual meaning is to be skeptical, **pessimistic** and scornful of somebody. (1)

And technically; it is to have a bi-dimensional other person’s action, with a positive and negative meaning, but prefer giving it a bad one. (2)

When the vice of cynicism spreads in the society, it causes differences and destroys the social fabric.

The first negative outcome of cynicism is the luck of dependability and loss of trust. And when trust is lost, then collaboration, co-operation in the framework of social- interaction would be extremely hard, and when co-operation in the framework of social- interaction is lost, then that society would be hard to
manage, living in a state of individualism, full of doubt to each other and plotting against others. (3)

Its opposite is pessimism.

It can be classified into two forms:

1 – Be cynical with humans

2- Be cynical with god

Almu’jamu al wasiit-  p.459

Al-Akhlaq fil-Qur’an, of Makarim Sshiiraz vol. 3, 295

Ibid, p. 283

1 Almu’jamu al wasiit-  p.459

2 Al-Akhlaq fil-Qur’an, of Makarim Sshiiraz vol. 3, 295

3 Ibid, p. 283

CYNICISM IN THE QUR’AN

(1) Allah says: “………………………………………” Surat Hujuraat: 12.
The previous verses examines the case of cynicism and strongly and quite frankly calls to its prohibition, and to desist from using it in their social relationships, affirming that it presupposes backbiting and espionage.

But why did Allah use the term (Kathiir mina Ddhanni- most of cynicism?). It is because most of its forms occur in the realm of evil, which is why the superlative was used.

It is interesting to note that the verse prohibited cynicism and also immediately gave reasons for the stand as being a form of evil and sin; and this is an allusion that cynicism is of two types:-

One that is logical and another that is illogical. The illogical is evil and sin, and since man cannot be sure of which one is logical from the other, then it becomes appropriate for him to forego it altogether to avoid falling into the abyss of evil.

And, whereas cynicism regarding actions of other men is one of the reasons of spying on their brothers; which in turn leads to exposing the secrets of others, which again leads to backbiting. That is why the verse mentioned cynicism first, and then mentioned the element of spying and after that it prohibited backbiting.

(2) Allah says in the Qur’an: - “…………………………………………..” 1
The verse directs sharp criticism to the hypocrites who refused to march with the prophet (SAWW) to Hudaibiyah thinking that the prophet and the believers will never come back from Mecca, hoping that they would be killed to the last man by the Quraish. But it turned out diametrically the opposite, for they came back with the victory of the truce without harm, hence the verse “…………………………………………………………”

The vocabulary (Buur) in Arabic; is great loss, and whereas great loss is entailed in decadence, as goes the Arabic proverb “It decayed until got lost”; it is then used to refer to extinction, it is also used to refer to bare land without plants, because it is basically dead.

We find that the hypocrites who entertained such pessimism were not few in number; it is also true that they were not doomed by physical death. Hence “buur” in this case means the deprivation of divine rewards and the lucking of spiritual virtues, or it might mean to be doomed in the hereafter due to Allah’s punishment, and the earthly ruining as of the scandal. In any case the verse indicates the prohibition of pessimism to people, and especially to the holy prophet (SAWW).

(3) (……………………………………………………………………….) 2
The verse under study deals with another type of pessimism that touches the greatness and essence of Allah, while the previous study was about pessimism with regard to Human actions, this verse revealed that the event of Hudaybiya was meant to be a victory that would punish the hypocrites and idolaters (……………………………………..).

The ground for the pessimism was that they suspected that Allah’s promises to the prophet would never be materialised. And that Muslims were to lose the battle and on top of that none would ever come back alive, basing their assumption on the fact of lack of weaponry in their hands, and consequently the star of Islam would be no more.

But Allah made his promises true and the Quraish never dared to attack the Muslim camp (in-spite of Hudaybiya under their control, was near Mecca when they carried no enough weapons, since they were heading to pilgrimage to the Ka’ba), and Allah demoralized them with fear to the extent that they were
forced to write an agreement, known as the agreement of Hudaybiya, that agreement which drew the roadmap to all Muslim victories in its aftermath.

In any case, the Qur’an seriously criticized the vice of pessimism, and warned of punishment as result, both on earth and hereafter.

It is of great interest that the players in this vice were the hypocrites and the idolaters, men and women, and on equal footing. The two groups had equal shares in it, as opposed to the believers who didn’t entertain such suspicions, and who believed that promises would be fulfilled, in-spite of the time-lag due to reasons known to Allah. They Knew Allah would fulfill the promise since He had all the might and far reaching power, hence the verse (............................) 1.

The reason why the Hypocrites and idolaters fell in the abyss of pessimism was that they took the overt view of the issues, and thus failed to digest their hidden meanings and long-term effects, as opposed to the believers who were always optimistic about Allah, and dug deep into the contents and logic behind events.

(.................................................................). 2

The verse examines the pessimism held against Allah’s promises that coincided with the event of the allied forces, which is considered to be the
most dangerous encounter that the prophet had to face, when the idolaters and all anti-Muslim parties came together and formed the then a formidable force to annihilate Islam and Muslims. The weak in faith and the irresolute were became doubtful of Allah’s promise to save the prophet (s.a.w.w), hence the verse (…………………………………………………….).

It is without doubt that pessimism to Allah and to people’s actions are quite different, because pessimism to the people begets committing sins or making policy errors in dealing with fellow humans, while pessimism to Allah will cause the eroding of the foundation and pillars of faith in the heart of a Muslim. For the belief that Allah can go against his promise occurs in the circle of Disbelief (\textit{Kufri}), and the act of breaching an agreement can only be explained on grounds of ignorance, failure or lying, and these cannot be attributed to Allah (SWT); for his sacred essence is devoid of such negative attributes, that is why Allah strongly reprimanded the people with those views.

<table>
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<th>Suurat al- Fat’h : 7</th>
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5 (………………………………………………………….).
The verse narrates about pessimism to Allah. It looks at the battle of Uhud; in which a group of routed Muslims were subjected under the temptation of hopelessness with regard to Allah’s promises; for which Allah castigated them. The preceding verses actually tells about the victory that was achieved earlier in the battle, the tide of which turned against them when the greed for the earthly benefits overcame some of them and they ran to the business of collecting personal war spoils. They failed to behave like believers do, and later they became cynical of Allah.

The verse ends with the ruling that it was a test from Allah to enable people to measure their faith and steadfastness to Him and Islam.

It is indicative of the state of the people with little faith that is revealed in time of catastrophes, as seen in Uhud, Ahzaab, Hudaybiya, etc. These incidents, in actual sense, served as the litmus paper for their faith and sincerity.

(Surat Ale-Imran: 154)

The verse examines the cynicism generally held, but on the other hand it calls to optimism and exercising the benefit of doubt, in as far as the incident of the Libel (Ifqi) that occurred during the revelation era. We know that a group of hypocrites accused one of the prophet’s wives of the negation of aspects of
chastity, and in a short time it spread in the whole of Madina, and much as the slander was apparently focused on one of the wives, it intended to target the prophet himself, Islam and the Qur’an. In such an evil atmosphere, the verses came to reveal their treachery and mischievous misconduct. When we look at the narrative of the verse, its form of style and eloquence, precision and strength, we see how it causes the excitement and the admiration of everybody. It is one of the fifteen verses revealed in connection to the libel, and it says, (............................).

The use of the words ‘male and female believers’ indicates that being pessimistic and of clear mind to others is a sign of belief “imārī”, and it indicates that suspicion contradicts with the essence of belief.

And practically, this verse and the one preceding it categorized people into three, namely, a group of simple hypocrites that is bent on spreading the news of the libel, and another “hard” one which initiated and fabricated it, whom the Quran referred to, “.........................” 2

And a third group- who were believers, but were duped into suspecting its truthfulness due to docility of minds and shallowness in thinking.

We therefore find this verse badly criticizing the position of the simple-minded believers for becoming a tool for the propaganda of the hypocrites whose aim is to spread dissension among the people?
Conclusion

In the previous six verses that touched the cynicism to Allah and others towards the people, we find how Allah criticized it, and how in some of them the negative consequences of the vice were discussed. For its severity, what is clearly shown in the verses of the Qur’an would have been enough, what about what is contained in other verses, and the sources of other religions? 1

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1 Al Akhlaq in the Quran vol.3 p. 284-290
BACKBITING

Backbiting (Al Ghaibah) is to talk about one’s defects in his absence that would annoy him if said in presence. (Wasiit encyclopedia p. 667)

And technically, it is to say about a believer what he dislikes, be it in reference to his form of creation, morals or attributes.

Backbiting is not confined to tongue. It involves all what communicates the deficiency in somebody else, be it word or action, written or a declaration (Morals of Ahlulbait p. 224.). Therefore some others defined it as a remark on one with what he hates. (Revelation of doubt on rules of Backbiting: 5).

It was also defined as telling about somebody with what he wouldn’t like in his absence concerning his words, actions, or his wear and residence or the means of transport he uses.

Or it was said that; it means the revelation of other peoples’ hidden defects that, as a consequence, cause them pain.
Backbiting is one of the tongue excretions; it is one of the most dangerous types of moral decadence and is the most spread. Its result is the character assassination of others that leads to the breakdown of confidence and trust. It is without doubt that most of the people have hidden defects, but once they are revealed, confidence and trust will die, and then it will open up to many anti-social phenomena. *(Morals in the Qur’an of Ahlulbait p. 73-74)*

The opposite of backbiting is to cover-up peoples’ defects and preserve their esteem and integrity.

**BACKBITING IN THE QUR’AN**

(......................................................) Surat Hujuraat :12.

The Qur’an talks frankly about three things that it prohibited.
The first is Cynicism then spying on others and lastly backbiting. Obviously it is cynicism that leads to spying on affairs of others so as to reveal their hidden secrets.

And since every person has a defect, then it will be known through spying, so it becomes a subject of backbiting.

That said, we find that the Qur’an put more emphasis on the matter of backbiting than it put on cynicism and spying, as the Qur’an emphasized in context that (……………………………..).

That resemblance constitutes empirical evidence that highlights the dimensions of the matter. The absent person was likened to a dead one, whose relationship with the present is that of brotherhood, and his personality and integrity takes the form of his body, and backbiting him is like eating his flesh; an act that is detestable to all people’s conscience, even the weak ones. No one has the preparedness to commit it even in the most difficult circumstances.

That resemblance can also be an allusion to other wise-cracks and conclusions in such away that an absent person, like the dead person, is unable to defend himself, while an attack on one who cannot defend himself is regarded as morally unacceptable.
There is no doubt that preying on the dead doesn’t only endanger the body and soul, but it may cause various infections to the consumer’s body. Therefore, and, in a short time, if somebody fails to extinguish the flames of envy and malice acquired through backbiting, then, and so soon, he will find the seeds of immorality he planted flowering intensifying his anxiety and psychological instability.

And just as somebody who consumed the dead flesh could become an agent of spreading diseases and microbes in society, likewise the backbiter spreads the evils between Muslims by revealing their hidden defects.

When the Quran mentions this example in its minute details, it intends to excite human conscience towards that great sin, and apparently this is the reason why the verse presented the example in the interrogative phrase, so that somebody is challenged to find the answer by himself, deep in his conscience, and with this the impact on the entirety of the person becomes stronger. So the verse goes as (Would anyone of you eat the flesh of his brother when is dead?).

And tacitly, the verse might have been a suggestion to this fact, that there are exceptional circumstances for the permissibility of backbiting (in terms of complaint reporting, consultation and conflict resolution), that they are practically a semblance of the compulsion situation where someone is allowed
to take a little amount of the dead meat with the observation of the least limitation.

A question might also be raised that we no longer see any instances of human flesh consumption (then how comes when he is his brother?); because the severity of such action is clear to everybody, whereas –conversely- backbiting has become so ordinary and turned into a normal practice in meetings; making the flavor of the deliberations or sideline talks. Then how do we explain the difference between the two situations?

That case, most probably, has no cited Islamic legal evidence except that the wide-spreading of backbiting and its circulation among the people, made them get accustomed to it and reduced its severity, while the prophet said (Whoever backbites a Muslim man or lady will have his prayers (Salah) and fasting cancelled for forty days, unless he is forgiven by his victim). Mizan al Hikma vol. 6, p.506.

2- (……………………………………..) Surat al Humaza’: 1.

The verse started with criticizing anyone practicing backbiting (sarcasm and mockery) in other people’s rights, and warned those who practice it that they would finally dwell in hell, those who are bent on faultfinding using the
gestures of their tongues, hands’ or the eyes so as to make suspicion or cause a quarrel (…………………..).

The words Lumaza and Humaza are both measured on the same scale of superlative. Exegeses differ on their meanings. Some thought that they have the same meaning, but others thought they were different; that the former (Lumaza) means to shame and Humaza to mean backbiting. The third group took the opposite meaning from the previous one. And the forth asserted that humaza is used on those who defame others using gestures and with Lumaza one uses the tongue. The fifth observed that Lumaza is to defame one publicly, and Humaza is to defame one secretly. Others see Humaza as one who defames others in their presence, while Lumaza is one who defames one in his absence.

Some exegeses say that the wording of “humaza and lumaza’ is reference to two mean descriptions composed of the state of Anger, Ignorance and Arrogance. Because it results into hurting other peoples’ feelings and personality. It also involves elements of superiority complex and supremacy, and since that person sees himself unworthy, he strives to make up for that deficiency by talking against others so that they don’t catch up with him. (Morals in the Qur’an for Makarim Sshiraz vol.3 p.77/…)

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Some exegeses and in conformity with a noble hadith said that the two attributes belong to the hypocrites. (ibid).

The expression *(Wail)* in the first verse of the Surah was mentioned 27 times in the Qur’an, and has the meaning of cursing, doom and other forms of punishment, to whoever commits the offences. And what is said that this verse refers to a valley or a hall blazing with the fire is just the interpretation generalization of one proof.

When we turn attention to the usage of the word *(wail)* we find that it was used in the worst deeds settings. And basing on that it becomes clear that name-calling and backbiting are among the worst forms of deeds in Qur’anic conceptions.

3 (..........................................................) *Tawbah: 19*

The verse speaks about those who go around spreading harmful rumors among the people. It castigated them and warned of their imminent punishment. It also includes the criticism of backbiting, since spreading of indecency is in most cases done through backbiting and suspicion.
Of course the occasion for the revelation of this verse was about the suspicion the hypocrites attributed to one of the prophet’s wives, but the question of spreading indecency among the people has general meaning that accommodates several subjects including backbiting.

In fact the first of the verses mentioned earlier talks about the individual dimension of backbiting, and from the same verse we derive the negative social dimension of the backbiting phenomenon, because in every instance where an offence someone committed in secrecy is revealed, many people with faith weakness and shaky moral values will find themselves inclined to doing the same.

The word (*Fahishat*) originally means every action that has gone beyond the level of moderation. It therefore means every objectionable act and the abominable characters in the realm of morals despite the using of the word in a number of subjects and in the common terminology in peoples hands in the meaning of sexual deviation and the pollution by a number of prohibited sexual acts. But there is no objection in using the word in other areas, and its use in matters related to sexual affairs is in aspects of using the general term on its most prevalent subject. Therefore the spreading of indecency in the verse is not confined to sexual affairs only, but it covers other subjects that come as a result of backbiting.
As the verse said (Indeed Salat ..................................................). *Surat al Ankabuut: 45*.

It is important to remember that the previous verse emphasized the fate of those who spread indecency as punishment in the earthly life and hereafter. This confirms that spreading indecency and backbiting have drastic and destructive effects on individual and social human life.

The last to be said in the interpretation of the verse under study, and for the purpose of emphasizing this important matter, the Qur’an didn’t say that those who are spreading indecency are to be punished here and hereafter, but he instead said (*Those who want to ........*).

The prince of the faithful said, (People with defects want to spread the defects of others, so that they create more space for their excuses). *Mizan al Hikmah vol.6, p. 506*

4- (..............................) *Surat Nnisa*:148

The last verse, among others, under study, we read an exception in the prohibition of backbiting, if it originates from an oppressed who is striving to
reclaim his right. Therefore we understand that backbiting isn’t allowed without an excuse.

What is intended in pronouncing the bad words is to make a verbal utterance in form of raising a complaint, or a curse, an insult or backbiting, etc.

Therefore, whoever is aggrieved is allowed to raise a complaint, and also defend himself by exposing their oppressors.

And for the reason of avoidance of abuse of the exception and attempting to hurt others, ostensibly to amend for the oppression incurred, the verse concluded that (*And Allah is ever-hearing and ever-seeing*). He is watchful and discerning of people intentions, their ideas and motives.
ARROGANCE

It means to feel proud of one’s self and reject the truth. It also means the state of greatness, egoism and invincibility.¹

Technically, it is the state that makes one proud of self and feels superior to others, by word or action.²

In another definition, it is to have a superiority complex; by looking down on others.³

Arrogance is classified into the internal and external. The internal is moral and spiritual in nature, but the external takes the form of actions done physically.

The term arrogance (Kibru) is more of the internal than the actions, which are the fruits of the morals.

Arrogance necessitates actions, so that when it is seen; they say ‘he is arrogant, and when it is not practiced or expressed, they say ‘he is proud of himself.
Arrogance is the first of the entire misconduct characteristics, the first human vice since the start of creation. It is the mother of immorality and the genesis of human transgression, basing on the story of Lucifer (Lbliis) when he disobeyed the orders to serve (bow down) Adam. The opposite of the arrogance vice is humility.

**Arrogance in the Qur’an**

Allah said,

1- ........................1

2 - ---------------------- 2.

The two verses tell about *Iblis* and the famous story of the angel prostration on Allah’s orders to Adam as a sign of respect to him. During that time ibliis had risen to the position of angels, because of his high status. All the angels prostrated except him, for he preferred to disobey the divine orders and felt proud over the truth and God. As a consequence, he was disqualified from that high position to occupy the lowest of the bottom, the verse says “...............” “..............”.

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In fact this is the first act of disobedience in the world of existence. And it is the disobedience that caused the expulsion of Ibliis who had worshipped Allah for six thousands years. On the basis of one hour arrogance; his longtime worship actions and devotion were rendered useless.

The prince of the faithful, Imam Ali (AS) said (when he “Ibliis” turned all his longtime deeds and utmost effort null and void. He had worshiped Allah for six thousand years, but lost... for the pride of one hour). 3

In this fascinating story, we read the minute details about the consequence of this vice that can cause disbelief and kufr, in light of the verse (.... He refused and was arrogant and became one among the disbelievers'. It is due to the veil of arrogance, that Ibliis handled himself with ignorance, when he objected to Allah’s orders -- (You created him from clay). 1

It is important to mention that Adam’s grandeur was not based on his creation from the earth, but on the divine breathing or blowing in, and the very soul he breathed in him. (.................) 2

Even Ibliis was unable to comprehend the superiority of the earth to the fire; the earth that became the source of blessings in creation, and the emergence
of life, materials that generated fire. So with utmost arrogance, he said (.................)

In addition to that, many people who fall into sins come back to the right natural path upon realizing their mistakes and try to make up for the loss by repenting but the element of arrogance is one of the issues that make treading the path of reflection, comprehension and repentance difficult.

And for this reason when Satan looked back at his mistakes, he didn’t repent because he was deeply obsessed by his pride, and failed to get moved and resign to the greatness of creation (man), but instead he vowed to make them go astray save for a few. He asked for a prolonged life to continue with his designs, ambushes and traps against man to take them away from truth.

For these reasons, arrogance, selfishness and self importance, egocentrism, etc are considered to be among the sources of other immoral characteristics, e.g. Envy, Deviation, Indecency, Corruption, etc.

With that the devil, as the prince of believers said in al-Qasi’ah sermon, laid the basis for arrogance and vehemently opposed Allah (.............)
And because of this nasty attribute, Allah (swt) made the devil filthy and dressed him with the attire of humiliation and contempt, as Amiirul Muminiina indicated “_____________”.

In brief, the reflection on the story of Iblis and excretions of his arrogance will reveal to us its dangers.

3- (…………………………………………) Surat Fussilat: 15

The verse talks about the people of A’d and their prophet known as Hud (AS), outlining the reason for their misfortune and going astray as being arrogance that was entrenched in their hearts. It led them to believe that they were the most powerful creatures and forgot the power and ability of Allah, rejected the signs of Allah and insulated themselves against the truth.

It is of interest to observe that in the verses next to this, and as a contemptuous measure, Allah subjected them under a very awesome strong storm that torn their bodies and scattered them like feathers and blew them like burnt-up ashes.

Indeed arrogance becomes the veil that prevents a person from seeing any power over his own, and fails to recognize Allah’s control over him.
The phrase “without truth” is an explanatory qualification because man’s arrogance and sense of pride are always related to untruth under any circumstances. It is not permissible for man to take on that veil which is incompatible to him, and which is divinely reserved for Allah.

4- ( …………………..) Surat A’raaf: 88.

This doesn’t mean that Shua’ibu and his followers were adherents of the same belief with the arrogant clique, but because they were citizens of the same city forming the same community; for we know that the mindset of the arrogant and the selfish makes them view everything around as their own and about them.

(……………………………………..)1

The verses in context narrate the ordeal of the believers among the pharaoh’s people. And probably this verse might be a parenthetical clause.

In the verse, the word Yatba’ou means to seal, it means a piece of work that had been done in the past, and be preserved without any use, so, it is completely closed and well marked to avoid any misuse; so that in case it was tempered with, then it can be recognized and the culprit prosecuted.
Therefore, on that basis, we can conclude that the sealing procedure alludes to the adamancy of the arrogant and their enmity to the truth that has cast on their hearts a gloom veil of oppression and tyranny that cannot allow them to comprehend the realities of existence, leaving them only with a narrow viewing of their interests and selfishness tendencies, turning their minds into closed environ where it is impossible to empty it of the dirty linen and make a refill with the clean contents, and all that is as a result of arrogance and despotic tendency. The latter attribute is generated from the first one, and it means a person who punishes and takes revenge on opponents from a state of anger, as opposed to sense and logic. In other words, a despot is somebody who is egocentric who only follows his lust and takes others to be his subordinates.

In fact the term Jabbaar is used to refer to Allah with the special meaning; and that is to say that he bridges the deficiencies of others to reform them.

(..........................................................) 1

The verse makes a general case to all Kafirs that, on the gates of hell, or Jannam, it will be said to them that they are facing punishment for their arrogance.

Other verses in the same meaning go as (..........................................................). 2,
The verse draws the attention to the fact that, of all the anti-social behaviors that will cause people to suffer the punishment of hell, arrogance is specifically singled out here.

And one can observe, in the verse, that the word “math’wa” means a permanent place and a final sanctuary for one’s comfort, it alludes to the fact that those people will have no escape from the punishment.

Imam Sadiq (AS), “In Jahannam there is a valley for the arrogant called Saqar, it once complained to Allah (swt) of its severest heat and prayed to be allowed to breath, it breathed and burnt out the rest of Jahannam). 3

(.................................). Surat A’raaf: 146.

This awesome verse tells about the in-depth of the calamity that will befall the arrogant who incessantly had refused to accept the truth in-spite of all the signs and various miracles of Allah; and preferred to tread the path of sin and deviation.

And the phrase “not the right/untruth- Bighair Haqq” is an explanatory qualification because the absolute greatness and height belong to Allah, but as
of man who is only a tiny atom of the universe; the veil of greatness and height isn’t one his privileges.

Some of the exegeses regarded it as reservation qualification, and went to elaborate that arrogance can be categorised into two: That which contends with the friends “Awliya’e” of Allah (is the one meant in the phrase- not the right), and on the contrary, another one which is directed against the enemies of Allah (is the right one). But to focus on the sentence of the verse “they live arrogantly in the earth”, it becomes clear that the interpretation is incorrect and it contradicts the context of the verse, because arrogance directed against all humans is absolutely wrong.

In any case, the context of verse points at the grave consequences of arrogance, because such a person doesn’t obey the commands of Allah and will not believe in them, but will just go astray by taking the wrong path.

It is true that the description of arrogance and illusion becomes a curtain that will impede the heart of man and his soul, which will lead to looking at the wrong as right and vise-versa. By this, he will never recognize the path of happiness and salvation, but will mistake the wrong for the right. The most awkward position of man is when he gets confused and takes the wrong path and defends it thinking it is the right one.

(...........................................) Suart Nnahl: 23

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And the Qur’an has several verses in that meaning, as in the following:-

(..........................) 1, 2, 3, 4, 5, 6, ...p.178.

And in the verse under discussion (Allah doesn’t like the arrogant),

The scrutiny of the verse shows the presence of the special relationship between the elements motioned in the previous verse, where it can confidently be said that the common ground between the seven verses is seen as selfishness, illusion, self-importance and arrogance which is the source of oppression, extravagance and superiority.

Hence the verse says: That Allah doesn’t like any of the said attributes, and by implication any one who takes up any of the same is an outcast of the divine benevolence and mercy because he is described as arrogant; which is repugnant to Allah’s closeness.

(..........................) Surat Nnisa’, p.172

And the verse following it emphasizes a very important fundamental in human life and society as (..............................) Surat Nnisa’: p.173.

These verses look at the Najran Christian weak claim that Isa (AS) was God, and thought that if they put him in his real position of servant of Allah (SWT), then that would be taken as holding him in contempt and downgrading him.
But the Qur’an says that neither Isa (AS) nor the Engels or those closest to him enjoys any of such a position, for they are content with being servants of Allah, and offer rituals of worship to him. The Qur’an then mentions a general principal that; if any one among his creatures deviated, even if it was one of his prophets, or the closest of the Engels from the right path by feeling proud before Allah, then he would be made accountable for that and would undergo the punishment without getting a helping hand from anybody.

Interestingly, the second verse dictates that faith and good deeds are squarely the opposite of arrogance and selfishness, we can therefore conclude that whoever behaves under the delusion of the two vices, then he is devoid of faith and right deeds.

The word *Istinkaaf* in the verse means to wipe tears off the face using the hand. And hence it implies distancing oneself from Allah by reasons as ignorance, laziness, luxury, etc. But when the sentence “arrogance” was cited, then it alluded to pride and deceit making both its probable result, and for that, mentioning this phrase after the other indicates this precise flavor.

Therefore the phrases in this exciting verse show how important the matter is, and that there will be dangerous repercussions to any person with these attributes.
Conclusion

We derive an understanding from the previous verses, that the Qur’an regards arrogance and conceit as the worst attributes and actions on the level of human behavior, and that it can be the source of many sins up the extent of lead to *Kufr*. People with this attribute will never comprehend the real meaning of happiness, and the path to the love of Allah is closed against them. For that any one who intends to follow the straight path must clean his heart from the pollution of the vice, by desisting from looking down on people and not to be selfish and arrogant, because both are obstacles to the absolute perfection.1
Miserly

Miserly (*Al Bukhl*); is to refrain from giving out to one who deserves to be given. Technically it means to retain when it qualifies to give out. Miserly is a bad trait which could make people with it lonely and isolated. The criticism of miserly differs in accordance to its form and degree. The worst of its forms is that connected with the execution of religious obligatory financial dues, that which Allah made obligatory on Muslims, to organize their economic life and revive the needy. And likewise, its disgrace differs in accordance to the people involved and their status.

The miserly of the rich is worse than that of the poor, avarice to the family, relatives, visitors etc is worse than that of to the others. And penny-pinching
on life necessities like food and clothes are worse than that of the luxuries and lavishness. Miserliness is the opposite of generosity and bountifulness.

**Miserliness in the Qur’an**

Allah said, (………………………………………………..) 1

The verse tells about the fate of a miser-man during the time of the prophet (s.a.w.w). According to many exegeses, the man was an Ansary called Tha’labah bin Hatib who had been extremely poor, but always wanted to become wealthy, so he asked the prophet incessantly to pray for him to become rich.

The prophet (s.a.w.w) said: “O Tha’labah, the little you can be thankful for is better than the abundant you may not manage”, but he insisted and said, “O the messenger, If Allah provides me with means, I will effect all rights to their owners. (And among them, are those who promised Allah that if he granted us his grace, we shall pay the dues and be among the righteous).

The prophet prayed for him after his passionate insistence so that he becomes an example to others. In a very short time, doors of wealth widely opened to him because of the blessings of the prophet’s prayer. He never expected such
huge herds of livestock like the sheep, goats and camels. But when the verse of some little religious dues “Zakat”, that offsets the needy requirements, was revealed and he got informed about it, he negated on the promise to Allah and his apostle to help the poor.

And here the Qur’an talks about it as follows, *(So when he gave them some of his grace, they became miserly and objectionably turned away).*

And despite that Tha’labah was a single person, but when his money and wealth increased, he hired some people for his service to help take care of them. Therefore, it was probably for that reason why the plural phrase “jam‘ou’” was used.

There is another possibility that this scenario is not exclusive for Tha’labah and his quest from the prophet, but it is generally wide-spread across the human societies, where people pray in such a form but they fail Allah’s test and annul the agreement they pronounced on themselves, take the selfish and miserly line, which finally begets hypocrisy that gets entrenched in their hearts up to the day of judgment. (..............................)---translate text p.183

Truly, the man was previously one of the devoted worshippers, nicknamed the mosque dove. His fore-head had a darkened mark as a sign of prostration, but for reasons of miserly and selfishness; he resisted and confronted the prophet
because he reminded him of Zakah, and he likened it to tributes “Jiz’yah” paid by Judeo-Christians. He crossed to the clique of hypocrites, and consequently the prophet outlawed him. Therefore the prince of the believers “Amiir al Mu’miniin” said, “Miserly is the inclusive framework of all disgrace, and it is the rope pulling every evil” Miizan al Hikmah......

(........................................) Suurat Muhammad: 38

In the verse, we find a reprimanding address to the prophet’s companions as seen (........................................).

And to clear the air that Allah is not in need of these payments and financial support, the context of the verse says (Allah is the rich and your are the poor). And on that basis, what man is requested to pay is a return of the trust that Allah had deposited with him so that he can test him and nurture him further. So he ordered that the collections be spent on the poor needs and on the struggle in the service of Allah.

In the last part of the verse, the Qur’an warns the people living with the vice of miserly (And if you turn away, he will replace you with people different from you, and they won’t be similar to you).
On that basis, the verse threatened the misers with destruction and extinction, which is the most dangerous threat.

And in-spite of the fact that the verse apparently focuses on the struggle “Jihad” as the area of funds allocation, it is a comprehensive concept that includes all social financial support incumbent on the believer.

Many Sunni and Shia exegeses wrote in reference to the concluding part of the verse that the prophet was asked about the people to replace the misers, and wouldn’t be similar to them.

So the prophet laid his hand on Salman; sitting by his side and said, “This one and his natives- By Allah, on my soul, if iman had been hanging in heaven, it would have been reached by men from Persia”.

...............(Surat Tagaabun: 16/ Surat Hashr: 9.)

The verse instructed spending, and stresses that spending brings every benefit and blessing.

Al-falaah means to crack and cut. It is used in all forms of happiness, victory and achievement of intentions and objectives in the life motion. It is also classified into material and spiritual salvation.

In the preceding verses to this one, a warning was issued to Muslims, cautioning them against the temptation of wealth and children1 (as in Surat Taghabun: 15).

Apparently, the verse intends to mention the obstacles of spending; the fear entertained by the parents for their children’s welfare should he spend money in other areas or that they live without inheritance. Hence, that person gets overtaken by psychological instability; anxiety and worries for the future of his children lest they live in poverty in the event of his death. Such fears prevent him from spending. It is known that all these delusions are considered to be baits of the devil and are obstacles to salvation in the way of ascension to human perfection, and result into greed and extreme miserliness.

It was narrated in a hadith from Imam Sadiq (AS) that he used to circumambulate the Ka’ba from night to until morning saying “O Allah guard me against my miserliness”. The narrator asked him “May my father and mother be ransomed for you, I have heard nothing from you the whole night except that prayer. He answered, “Is there anything worse than the
miserliness of the heart, indeed Allah says whoever is guarded against the stinginess of self, those are the salvaged”.

Basing on that, we see that the attribute of stinginess is among the major obstacles against salvation to the extent that the Imam prays to be guarded against it the whole night, and regards it his utmost need in the path of Iman, obedience and spiritual training.

And the phrase (Good for you) –Surat Taghabun: 16, this came after the instruction to spend. It is an allusion to the fine sense of humor that generosity and spending in the way of Allah benefits the very person who spent, as he trains self on humanitarianism and detaches his soul from the darkness of greed and the shackles of miserliness, this becomes the source of spiritual and material blessings, in man’s individual and social life.

We conclude the research by mentioning the hadith in the interpretation of the term Shuhh, from Imam Sadiq, when he asked Fudhail bin Abbas, Do you know the meaning of Shahiih?. And he said, he is the miser. The Imam said, “Al-shuhh or stinginess is worse that miserliness. The miser wants to keep what he has, but the one with shuhh becomes greedy over what other people
hold, together with what he has. He goes for them by hook or crook, he will never be contented with Allah’s providence”.

(......................................), *Surat al- Furqan* : 67.

In the verse attributes of Allah’s devoted servants were mentioned. The two terms *Israaf* and *Iqtaar* are two opposites. The former means to overspend, and the latter is to spend sparingly.

Indeed, latter (iqlaar) is regarded as the weak stage of miserliness because it is the lowest level of spending, while the greater level of miserliness lacks any form of spending. Inspite of that, Allah distances his servants from the attribute although it is in the initial stages of miserliness.

We read in some of the books of Tafsiir that one of the Khalifs wanted to marry his daughter off to one of the governors. And when he asked the suitor about the amount of dowry, he calmly answered “the better of the two bad situations”, and then recited this verse.- "Morals in the Qur’an” vol. 2 p. 353, by Shirazy

(..................................................) surat Isra’: 100.
The word *Insan* or man was used (here) to mean a person who has forsaken Allah and abandoned the path of spiritual training, purity of soul and moral refinement, who has chosen to walk in the path of stinginess. While if somebody was under the care, guidance and direction of his friends, he would keep his healthy inherent status, so as to avoid miserliness. We understand from the previous verse that miserliness does not necessarily correspond with man’s state of need, but this vice might get deeply-rooted to the extent that if he was given the treasures of Allah, he would still become tightfisted in expenditure, despite their lack of want for it.

And the phrase (And man is stingy) is presented in general terms; just as in other verses like (..................) Surat al Adiyat: 6, and (...........................) Surat al-Hajj:66, and (............................) Surat Zzukhruf: 15, and (.............................) Surat Ibrahim: 34.

Phrases like these ones, and all of them point at the fact that a person with these attributes is the one who has lost his healthy inherent nature, turned away from the teachings of prophets and other men of God. Otherwise there is nobody who was created as deviated, polluted, miser or unclean, because the order of nature had been framed to make man naturally inherently healthy and essentially clean—*morals in the Qur’an*, vol. 2, p.339-354.
The prophet (s.a.w.w) said, “I wonder about the miser, he precipitates poverty from which he is running, and misses the luxury for which he is looking. Thus, he lives in the world like the poor, and in the hereafter, is accountable like the rich”.
LYING

Lying (Al Kidh’bah); is to say about something what is contrary to it in reality.

And technically; it is for the word to be contrary to the reality.

Or, it is to say what is contrary to the reality.

Lying is one of the attributes of a hypocrite; the reason can be to acquire benefits, or to word off danger. And one lies as a result of low esteem or internal crookedness and defeat of the inner person. Otherwise somebody who is frank will never need to tell a lie.

The real reason for lying is unbelief because lying serves to having a particular benefit, or to avert danger or crisis. If man’s belief is strong and enclosed in the heart, he will see that right and wrong are in the hands of Allah. That he him from dangers, and he is the one who keeps away from dangers and he bestows on him provider. If somebody knew and believed in monotheism of actions and clung on one of its branches and sincerely believed in it, he wouldn’t need to tell a lie. If one fabricates a lie on humans, the he commits a sin, but if he fabricates it on Allah then he commits a capital sin

The opposite of the vice of lying is truthfulness in words.
LYING IN THE QURAN

Allah said (..................) Surat Nahl; 105

The verse talks about the liar; that he is the person who doesn’t believe in Allah; the real liar is a nonbeliever.

This came at a time when some of the polytheists, the enemies of Islam, saw some of the verses of the Quran being abrogated due to the time-changing dynamics, where old laws were replaced with new ones. That was made an excuse to accuse him of lying, and their claim that this prophet has human teachers, i.e., YASAR, and JIBR’ both were Christians or Balam – the Roman. All the claimed teachers were non-natives, while the Quran was in clear eloquent Arabic.

The rebuttal of the Quran to the allegations was that the prophet receives the messages (revelation) by the medium of the holy spirit and that signs of truth and belief are clear in his utterances, and those who are opposed to him are unbelievers, implying that lying and belief don’t agree.
The sentence in the verse - ‘They concoct lies’ is an emphasis of their lies, and explains the double offence of suspicion and lie, committed at the same time.

AL-Tabrisi, in *Majma’ul bayan* interpreted “Yakhtariou al- kidh’bah” as crafting of baseless claim. It is used in negative works. The correlation between lies and slandering is that of the general and the particular. Lying means everything that contradicts the reality, while *Iftira* or fabrication is the word that, by inference, contains a vicious reference to a person.

Obviously, belief is of different levels and phases.

2- *(Allah doesn’t guide the one who is extravagant, a liar)* 2.

It is known that guidance and deviation are in the hands of Allah. No one, let it be the prophet, can guide one without the Will of God. As cited in the verse (You cannot guide whomever you wish, but Allah does guides whom he wishes, he is the knower of the rightly guided). 2 SURAT: ............

But this doesn’t mean that Allah had fixed the fate of some people on guidance, but also fixed the fate of others on deviation; and then reward the first group with paradise, and also send the second group to hell. This is the doctrine of *Jibr* that doesn’t conform to sense, logic and the divine justice.
Instead what is intended from that, is that whenever the ground is set for
guidance in the person, for his guidance or going astray, through his deeds
and actions, Allah supplies him with what is compatible with his preparedness;
and his benevolence helps him. He therefore helps the first party to reach its
spiritual perfection based on belief in Allah, worshipping and obedience, and
gives them more of his favour, but also lifts his hand off the second party to
continue in their confusion.

And one among the reasons of deviation and loss of direction was
extravagance and lying, as mentioned in the verse. The prophet said, “Indeed
lies lead to immorality and immorality leads to hell”.—1 (Mizan al- hikmah
vol.7, p.452). It is without any doubt that lying has become the yardstick for
peoples

The relationship between excessiveness and lying, as seen in the verse, is in
pharaoh and the group’s disobedience to the command of Allah, they went
quite far and called Musa (AS) a liar.

3- (Those who fabricate lies against Allah will not attain salvation).
The verse dwells on a special type of lies, and that is the lies against Allah.

Lies, success and salvation will not harmoniously combine in one entity, and especially if lies are attributed to Allah and his prophets.

What is intended by the lies on prophets of Allah (by inference of the previous verse) is that the polytheists believed that Engels were daughters of Allah. It was also said that it meant the claim that Jesus was the son of Allah, or the claim of the Jews that Uzair was son of God. Relating these matters to Allah is counted among the scandalous lies since Allah cannot be described in physical form; hence He cannot have a child.

The philosophy of child-bearing and parenthood is logical in the realm of human nature and his congenital needs, because man needs the offspring to have his line continue, and to get a helping hand in facing the life challenges and realities. Therefore attributing child-bearing to Allah who is absolutely free from any need, will carry no meaning in the sense of logic and understanding.

It is worthy contemplating about the verse mentioned above that takes the deeds of the polytheists as proof to the lies and fabrication, meaning that lying is broader in such away that it covers in context the meaning of fabrication
(just as it is technically said that the correlation between the two is that of the general and the particular).

Telling a lie is to say a word that is different from the reality, in relation to a person or another thing. But slandering is to attribute false accusation and illogical suspicion onto somebody.

The previous verses presented Qur’anic proofs regarding the ugliness of lies and its resultant bad effects pointing to the degree of its high severity in terms of human sins and Qur’anic considerations. So members of the Muslim community must work hard to see that they uproot the wrong behaviors from their communities.

**ANGER**

Anger (*Al Ghazhab*), is to exasperate. It is an emotional reaction characterized by the inclination to aggression.1 (Mu’jam al Wasiit...p. 654). Technically, it is a psychological state that arouses the person, in words or action that is characterized by the inclination to aggression causing physiological effect on the body’s internal temperature, speed of blood and facial complexion. It leads to envy and grudge with catastrophic consequences.

Its strength originates from the heart; it takes shape of boiling of blood in the heart and vengeance urge. Under its influence, somebody may initiate an
attack or make a reprisal, in return. People under the influence of anger, are of three categories: Neglect, Extremism and Moderation. Its opposite is wisdom and restraint.

**ANGER IN THE QUR’AN**

Allah said, (………………………………………) 1 Surat Anbiya’: 87.

The verse talks about a state of anger which overwhelmed prophet Yunus (AS) towards his people. It emanated from rushing and failure to comprehend the hidden aspects of affairs. So Allah caused him suffer difficult circumstances for abandoning the priority, and at last he repented. The verse says (……………………………………...)

The word *Nun* is the Whale, and the *Dha-Nun*; the companion of the whale is prophet Yunus who was sent to Niinowe community, preached to them but they refused to believe in him. He prayed to Allah for their punishment and on the verge of punishment they repented and Allah withheld it. But prophet Yunus chose to abandon them.
On the way, Allah tested him with the ordeal of getting swallowed by the whale. He prayed to Allah and was relieved and reinstated. (al-Miizan vol 14, p. 344).

So after strenuous difficulty, Allah accepted hid repentance, and the whale didn’t digest him, but instead trough him on to the shores while weak and haggard.

But what is to leave the more deserving that which Yunis did which made him liable for punishment, in-spite of the infallibility enjoyed by prophets?

Yunis (AS) became angry with his people for their adamancy and consistent refusal to accept the divine call, it was natural to be upset for that, but for a great prophet like Yunis it was considered inappropriate and/or plan-B, that it was more appropriate for him, after seeing the nearing of their hour of peril, to stay with them up to the last moment, and not to become hopeless of their reform. For if he had chosen to stay with them in their hour of need, they could then perhaps have listened to him in the last moments. Experience shows that such can happen, and it is what happened. When they saw the looming catastrophe, they repented and Allah forgave them.
If Allah didn’t overlook the action of his prophet and punished him for it, what about if it was a personal anger caused by hatred, rancor, envy and other nasty devilish considerations? It is clear that Yunus’s anger was based on his community’s deviation. And the phrase (...Lan Naqdira .....), means that he imagined that Allah was not going to inconvenience him, and this is what is meant by Yuniss confession of his wrong, means the unfairness to himself that led him to this difficult result. 1 (Morals in the Qur’an).

The previous verse shows the unenviable outcome of emotionally reactive anger. The prince of the faithful, Imam Ali (AS) said: “Beware of anger, because it begins with madness, and ends with regret”.

REFERENCES OF AKHLAQ MORALITY

On account of research, exploration and probe study in Morality topics, certainly we ought to be acquainted with references of Akhlaq books. The following are the names of books and the Authors.

Makarimul Akhlaq by Ali Bin Ahmad al Waffi leaved in 4th century.

Marimul Akhlaq by Ali Bin Ahmad Al Kufii . He is Scholar leaved in the 4th century.
Tahdhibul Akhlaq wa Tathirul A’araq for Ibn Makswayhi Died in 5th century.

Tanbihil Khawatir wal Nizihatul al Nadhir. For Na

Maswabihul Khulubu for Alsibzawari

Makharimul Akhlaq for Hassan Bin Amiinul diin.

Mahajjatul bayidha for faidhula Kashani (this among the most important Akhlaq book)

Jaamiul saadat for Mullah ahmed al naraqi (this is among the most important Quranic Akhlaq book)

Miiraj Alsaa’ada by Mulla Ahmad Al naraqi

Akhlaqa Fil Quran by Jawad Amuli

Akhalaq Dar Quran by Jawad Amuli

Mabadiu Al Akhlaq dar Quran by Jawad Amuli

Marahilu Akhalaq dar Quran by Jawad Amuli

Akhalaqul Islammiya minal Quran wa Sunna.

Ahkalqul Quran by abdul wahaab Aazim

Al Aklaqul Quraniya by Zahiir Al aa’raj

Akhlaqul Muslim Min Dhaui al Kitaab wa al Hadiyi alnabawiyah
Akhlaq Al Nabawiyah Al Muaatwala fil Ayaayt Al Quraniyat al mutwahar for Bin Ussama salim Ibin Abdul Al halali

Al Akhlaq Bayina al Falfasafat wal Qura’an (matabatul almubtadiu wal Khabar) Dashqi

Al Akhlaq fil Quran. Al Kareem for Muhammad Kaamil Hassan Al muhaami

Akhlaq Va Khud Sa’azi for Matkabatul Qura’an and Ahlul bayt (as) from Hassan al madhahir.

Dasituur al Akhlaq firCQur’ana for Muhammad Abdullah darrazi