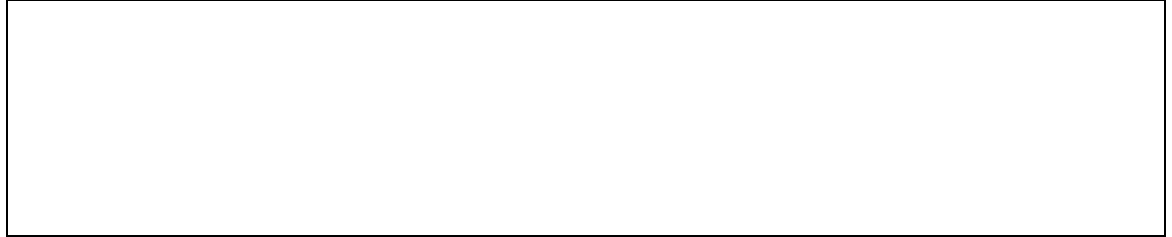


## **Al-An'am (6:1)**



Praise be Allah, Who created the heavens and the earth, and made the darkness and the light. Yet those who reject Faith hold (others) as equal, with their Guardian-Lord.

### **MUHAMMAD HUSAIN TABA TABAI (AR)**

*All praise belongs to God who created the heavens and the earth, and caused the darkness and the light; yet those who disbelieve hold (others) as His equals.*

The purpose of Surah Anam is to preach the unity of God. The common meaning is that He is the Lord of mankind and the universe because everything began from Him and will end with Him. He sent His emissaries, His Apostles to teach the people about Paradise, make them fear His punishments and to guide his creation towards Islam and the Truth. This ayah is an argument in favor of His unity and his omnipotence.

It contains all the religious directions and the orders for restrictions. We should take time and reflect upon them.

The commentators are unanimous in declaring that all but 6 verses in this Surah are Makkan, while verses Nos 91, 93, 151 and 154 are some of them. There is also the opinion that only two verses are Madini while the rest are Makkan. One such ayah (151) begins with the words, "Say: come I will recite to you what your Lord has prohibited you from" According to some others, only one Ayah is Makkan, "And if we had sent down to them angels----they would not have believed." (111). There is no proof about these assumptions but we will try to discuss them in details. Even the Ahlul-bait have given the same opinion. Abi, Akrama and Futada have said that the whole Surah was revealed in Makkah.

The ayah has begun with the Praise of God as a prelude and the purpose of the Surah is to praise God and we need to be fully attached to it to understand.

It is an admonishment of those who left Allah and began to worship some one else. They created polytheism and doubted His Oneness. They will be chastised in this Surah. In three of its verses there is an invitation to Islam and an invite to enlightenment. Three different systems have been dealt with, the system of the universe in the very first sentence, the system of human existence in the second ayah and the system of the deeds of mankind in the third ayah. The net result of the three ayahs is the praise of God who has created the great universe a station for mankind. The second is the smaller universe that is the existence of mankind.

Man has originally been created out of clay and his ultimate is death and through it the secrets of man is exposed.

The third sentence says that God exists in the heavens as well as the earth explaining the first two verses. This is the prelude to the discussion on mankind and his secrets. "He has created the heavens and the earth" points towards the system that is filled with all kinds of creatures who exist under a certain system, the system of this earth is canopied by a vast expanse of universe.

He then speaks about the darkness and light on which this manifest system is based. Some things in it are manifest while others are hidden. The freshly created ones replace the old ones in a system of cyclical reproduction. This is how the system of the greater universe is based and this is how it exists.

The word "Ja'al" in the verse means creation but this creation is not like the creation of cloth which requires threads. It is a proof that all these creations exist without any material cause purely from His will to create. All the creations have begun from the realm of darkness and light.

The word "Zulimat" is plural while "Nur" is singular. This may be because the darkness can be pierced through light and darkness means the total absence of light. The more a thing is subjected to light the brighter it will seem. Darkness is just the opposite of light. Darkness is an imaginary realm and its contents are unseen and countless.

In the words, *yet those who disbelieve hold (others) as His equals;* is the criticism of the idolaters. He is the creator of the heavens and the earth, darkness and light are the signs of His Power. They are incomparable. He has no partners in whatever He does. God expresses surprise on those who admit that it is He who has created everything yet they resort to polytheism and idolatry. They created idols against Him and worship them as gods. God is surprised at those who worship stone and wooden idols instead of Him.

Abu Abdullah is recorded in Kafi to have said,

The whole of Surah Anam was revealed together and seventy thousand angels brought it to the messenger. They paid respect to it because the God has been mentioned 70 times in it. People would never stop reciting it once they know the benefits that they can get from reciting it.

This tradition has been recorded in Ayyashi also.

Imam Ridha says in Tafsir Qummi,

Surah Anam was revealed all at once. Seventy thousand angels had brought it down chanting the praises of their Lord. The angels will seek forgiveness till the Day of Judgment for the person who recites it .

The same Hadith is recorded in Majmaul Bayan from Husain Ibn Khalid who has quoted Imam Ridha but with an addition in the end, *that the angels will chant praises till eternity for the person who recites it regularly.*

In Tafsir Ayyashi Abu Baseer says he heard Imam Sadiq say,

Surah Anam was revealed totally at one time and seventy thousand angels were present at that time.

They praised their Lord for He has been mentioned 70 times in the Surah. People will never stop reciting it once they know about its prominence and benefits.

The same tradition is found in Durre Manthur and a similar one from Imam Muhammad Baqir in Kafi. This has also been quoted through the Messenger in Jawamah Al Jama'.

Light was created before darkness and the latter is attached to it but this does not mean that it is only attached to disobedience and sin because they are more connected with inclination of the self and so it is incorrect to say that it has been created for them. God has the same control over darkness that He has over things that are manifest. How is this possible that something can be created or exist without being under His control? The creations depend on the creativity and every creation depends on him. It can be discerned with the example that God created man in justice or to be killed? He did create man in the best of form with complete justice but it is man who used his independence of action to kill another human being. We have discussed this issue in the first part of this book.

Obedience comes before sin just as well being comes before mischief and this is evident from the verse for He created the light before the darkness because the relation between them is His power over the unseen. The unseen depends on His authority and so we can say that Life comes before death or His mercy comes before His punishment for it is connected with obedience and well being.

His punishment is connected with sin and mischief but obedience and well being come before mischief.

The proof of the earth being created before the heavens can be found in verse 10 of Surah Ha Mim Sajda that says, “He created the earth in two days and you set up rivals with Him? He is the lord of the worlds.” and then says, “Then He applied himself to the firmament which was yet only a smoke; and so He said to it and the earth, “Come you twain willingly or reluctantly” The Twain said, “We come willingly.”

The creation of the sun before the moon can be read in Surah Shams that says, “And by the sun and its brightness; and by the moon as it follows it (sun), but the science of today says that the earth is attached to the sun and the moon is attached to the earth.

In Tafsir Ayyashi Jafar bin Ahmed has quoted Ali bin Jafar (AS) to have said,

*Every prayer has two timings and the time for juma prayers is immediately after the noon, and then he recited the verse, all praise and thank is for Allah who created the heavens and the earth. And created the darkness and the light.*

This is the meaning of the verse.

Kafi records that Imam Muhammad Baqir to have explained the words,

*And there is with Him another determined term (life), and said, there are two terms of life one with a fixed time for termination and the other where there is no death.*

Humran is recorded in Tafsir Ayyashi to have asked Imam Jafar Sadiq about the words, “And there is with Him another term” and the imam said, *there is a period in which God can do anything but the other term is where only those events that are determined in “Lailatul Qadr” take place. This is why god says, “There is no delay when the determined time comes.”*

Imam Jafar Sadiq is reported to have explained in this Tafsir to have said, the term “fixed time” is the time that is determined on that night (of Lailatul Qadr) for the angel of death to do his duty. It is the time for which god says, “there will be no delay or scope when the time of their death is upon them.” This time is fixed. The second is the time or the term is when the things may be altered if God so wishes.

There are many Hadiths from the Ahlul-bait on this issue through the Qur’an. Ali bin Ibrahim has recorded in his Tafsir that Imam Jafar Sadiq said,

*The fixed time of death “Ajala Muqalla” can not be changed but “Ajala Musamma” or the appointed time can be changed if God so wishes.*

The meaning of this verse is totally reversed through this explanation.

In Tafsir Ayyashi Imam Sadiq says,

The first is the death which is known to the angels and the second is one that God keeps secret from His creations.

I say that seemingly the meaning of this tradition is against the previous ones. It may be taken as God has bestowed them the knowledge through which they can determine the time that are not fixed but when the appointed hour comes no one has the power to change it. They can know about it only if God so permits and the 'Ajal Musamma" which is connected with the angel of death is decided by god and is like the unseen, which is known by God only. He sends death on which He pleases.

Muhammad bin Numan is recorded in Tafsir Burhan to have quoted Imam Sadiq explain the words "And He is Allah in the heavens and on the earth" when he said, "He is present everywhere" when asked "In His form?" The Imam said,

I am surprised at you? Don't you know that He encompasses everything through His knowledge? This is how He controls and manages the entire affair. His knowledge about the earth is no less than His knowledge about the heavens. His knowledge is unfathomable just like His entity.

### **MIR AHMED ALI (AR)**

Alhamdu lillah - refer to the commentary of al Fatihah : 2. See commentary of al Baqarah : 164 for the "creation of the heavens and the earth."

This verse repudiates the theory of duality of old Persian theology, preached by the Magians, that light and darkness are eternal. They are both creatures of the Lord of the worlds. Adala, here, means to hold something as equal to something else. As the ultimate cause of every created thing, in the universe, is Allah, no reasonable person, except a disbeliever, can set up any of His creatures as equal, particularly when He cherishes and loves His creatures. To confound the eternal being of the true God with false ideas and superstitions is shirk (polytheism), which must be punished. He has created light and darkness to help man to distinguish the true from the false. He alone should be praised and glorified.

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Having said that there is only one God, the creation and its duality is described. Nature's diversity is caused by one source and it will revert to the same source. There are heavens and earth, day and night, land and sea, dryness and wetness, life and death; and man, who is the highest form of creation, is given the consciousness to experience all of these, to explore the meaning behind them. Whoever contemplates on the nature of creation, will reach the conclusion that it is one divine power that activates and enlivens all the diverse manifestations.

Aqa Mahdi Puya says:

The harmony in the working of the universe is referred to in the Qur'an as a sign of the unity of the maker. Man is asked to reflect over this creation and realise the divine unity in the midst of diversity and amongst the various forces of nature that work in perfect harmony. (See quotation from Nahj al Balagha on page 20).

As has been pointed out by Imam Musa bin Jafar al Kadhim to his disciple, Hisham bin Hakam: *Verily Allah perfected His arguments with reasoning, assisted His messengers with miracles, and proved His rububiyat with His signs.*

Imam Ja'far bin Muhammad al-Sadiq has explained the part reasoning plays in determining the relationship between man and God and its limitations. Reasoning (the internal) and the prophet (the external) are the two proofs Allah puts forward to let the people, who understand, have unshakeable faith in Allah. There is no use of the external proof (the prophet) if the heart and mind are not convinced through the internal proof (the reasoning). There may be religious doctrines beyond the grasp of limited human intellect but there should be no religious assertion contradictory to rational thinking. This shows that the only medium for understanding the absolute and securing nearness to Allah is sound logical reasoning. After reaching the final stage of the realisation of His existence and unity, the medium between him and the absolute becomes the divine revelation.

To love, adore and worship a ghayrallah (other-than-Allah) is bound to bring about punishment .

The Arabic phrase ka-hubbillah means the love of idol-worshippers for their idols and their leaders which should have been for Allah. This also refers to the followers of the false and self-appointed leaders among the Muslims who usurped authority to keep them away from the true divinely commissioned rightly guided religious leaders. Those believers who are stronger in love for Allah not only love everything that Allah loves but also love the true leaders of the religion of Allah because they love to love that which Allah loves in order to please Allah. Therefore the followers of Muhammad and Ali Muhammad love or hate anything or anyone for the sake and in the cause of Allah.

### **AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS**

In the whole text of the Qur'an, the Arabic word /nur/ (light) has been mentioned in the singular form while its opposite term, /zulumat/ (darkness) , has occurred in its plural form. The concerning reason is that the 'Truth' is only one, but the false ways are many. 'Light' is the secret of unity but 'darkness' is the cause of dispersion.

Therefore, the first verse of this Sura points to the system of existence, the second verse hints to the creation of man; and the third verse refers to the deeds and behaviour of human beings.

*" (All) praise belongs to Allah, Who created the heavens and the earth and appointed darkness and light; yet those who disbelieve hold (others) as equal with their Lord."*

And, as Hadhrat Ali (a.s.) has said, this verse is an answer to three groups of the deluded people:

A) The materialists, who deny the creation and temporal contingency (phenomenality) .

*"... created the heavens ..."*

B) Dualists, who believe that 'light' and 'darkness' have two separate origins.(1)

*"... and appointed darkness and light; ..."*

C) Disbelievers, who associate others as partners and equal with Allah.(2)

*"... yet, those who disbelieve hold (others) as equal with their Lord."*

(1) Tafsir-ul-Kashit, Vol. 2, P. 158

(2) Nur-uth-Thaqalayn, Vol. 1, P. 701