

An-Nisa (The Women) [4:60]

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا نُزِّلَ إِلَيْكَ
وَمَا نُزِّلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا
أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا ﴿٦٠﴾

Hast thou not turned Thy vision to those who declare that they believe in the revelations that have come to thee and to those before thee? Their (real) wish is to resort together for judgment (in their disputes) to the Evil One, though they were ordered to reject him. But Satan's wish is to lead them astray far away (from the right).

MUHAMMAD HUSAIN TABA TABAI (AR)

QUR'AN: *Have you not observed those who think that they believe in what has been revealed to you...: "az-Za'm" means to think, to claim, no matter it conforms with reality or not. It is different from "al-'ilm" (to know) which is used for a knowledge that conforms with fact. As az-Za'm is generally used for thoughts and claims not conforming with facts, people often think that this non-conformity is part of its connotation; but it is not so. "at-Taghut" is a masdar in the meaning of "at-tughyan" (to exceed proper bounds) on the paradigm of "ar-rahbut", "al-jabarut" and "al-malakut"; but generally it is used for active participle in exaggerated sense. The Arabs say: Tagha'l-ma' (Water overflowed the banks). Its use for man began as an extended metaphor; then it became common until it is now taken as its real meaning; it indicates his exceeding the proper limits laid down by reason or shari'ah. At-Taghut therefore means oppressor and tyrant, who rebels against, and discards the demands of divine worship showing hauteur against Allah. That is why scholars say that at-taghut refers to every one who is worshipped – other than Allah.*

The words, *what has been revealed to you and what was revealed before you*, mean, what Allah has revealed to His messengers. This expression was preferred to the phrase, 'they believe in you and in those before you', because the talk is about obligation of referring disputed matters to the Book of Allah and its laws. It also indicates that the 'command' in the clause, *they were commanded to deny him*, refers to the order contained in divine books and revelations sent to the prophets, Muhammad and the preceding ones, may Allah bless him, his progeny and them all.

The opening words, "Have you not observed", clarify a possible query: Why has the order been given to obey Allah and obey the Messenger and those vested with authority [and to refer the disputes to them]? The reply: Have you not seen how they indulge in disobedience by resorting to the judgment of *taghut*? The question reflects pity; it is a matter of pity that they were doing so, while they claimed to believe in the Books revealed to you and the other prophets; these books were sent down to judge between the people in matters they disputed about. Allah has clearly said in the verse, *Mankind was but one nation; so Allah sent the prophets as bearers of good news and warners, and He sent down with them the book with truth, that it might judge between the people in that in which they differed ... (2:213)*. Yet they resorted to the judgment of *taghut* in their disputes, i.e., to the judgment of those who have exceeded the limit, rebelled against divine religion and crossed the boundary of truth. They do so in spite of their being clearly ordered in these books to deny *taghut*. Was it not enough reason for forbidding them to resort to *taghut* for judgment, that it was tantamount to discarding the books of Allah and abrogating His laws?

The sentence at the end, *and the Satan desires to lead them astray into a far-reaching error*, shows that they did so coming under the Satan's influence and his misguidance, as he wanted to lead them into a far-reaching error.

MIR AHMED ALI (AR)

"What has been revealed to you" is the Quran, and "what had been revealed before you" are the Tawrat and the Injil.

It is reported that Kab bin Ashraff, a Jew, is compared to the taghut.

Aqa Mahdi Puya says:

Taghut, in this verse, means a devil in human form. According to the Ahl ul Bayt, taghut invariably refers to any unauthorised claimant of power whom men may obey and follow.

Refer to the commentary of al-Baqarah: 256.

Taghut (the devil) means the inordinate, the rebel, the wrongdoer, the strayer, like Shaytan. The word taghut, in this verse, implies all the devilish tendencies and activities which mislead the people. The first step towards genuine belief in Allah is the rejection of the devil.

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

It happened that there arose a dispute between hypocritical Muslims and a Jew. They decided to refer to the arbitrator, the Jew elected the Prophet (S) as the arbitrator for trustworthiness and justice he (S) had, but the hypocrite agreed with Ka'b-ibn-'Ashraf (one of the distinguished Jews) as his arbitrator, because the hypocrite knew that he could tend the attitude of Ka'b towards his benefit by giving him some gifts. The reverse is for the blame of that manner.

" Have you not seen those who think they believe in what has been revealed to you and what was revealed before you? They intend to resort in the judgement of Taghut (false deities) while they have been ordered to reject him, and Satan intends to mislead them for astray.

As for the definition of 'the false deities', Imam Sadiq (a.s.) says:

A false deity is he who does not judge rightfully, decides against the command of Allah, and his order is obeyed."
(Al-Tafsir-ul-Burhan, vol. 1, p. 387)

In the previous verse, Allah and the Apostle were introduced as the place of resorts of discords, but in this verse, the blame is upon those who refer to false deities as the place of resorts of their own discords. Thus, in that verse the virtuous cite of resort has been introduced, while in this verse the impious one has been pointed out. So, the true believers do not even think of going to false deities since agreement with /taghut/ 'false deity' is prohibited.

"... they have been ordered to reject him..."

For removing the interior discords, going to non-Muslims is forbidden for Muslims.

"... They intend to resort to the judgement of Taghut (false deities) ..."

Through a verse in the current Sura, formerly the Qur'an pointed out that: for a family discord an arbitrator from the family of the wife and another one from the family of husband should judge.

"... Then appoint a judge from his people and a judge from her people, ..." (Sura An-Nisa', No. 4, Verse 35)