

An-Nisa (The Women) [4:119]

وَلَا ضَلَّٰنَهُمْ وَلَا مَتِّبِيَهُمْ وَلَا مَرْنَهُمْ فَلْيُبْتِئَنَّ ءَاذَانَ الْأَنْعَامِ وَلَا مَرْنَهُمْ
فَلْيُغَيِّرَنَّ خَلْقَ اللَّهِ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِّنْ دُونِ اللَّهِ فَقَدْ خَسِرَ

خُسْرَانًا مُّبِينًا ﴿١١٩﴾

"I will mislead them, and I will create in them false desires; I will order them to slit the ears of cattle, and to deface the (fair) nature created by Allah." Whoever, forsaking Allah, takes satan for a friend, has surely suffered a loss that is manifest.

MUHAMMAD HUSAIN TABA TABAI (AR)

QUR'AN: And most certainly I will lead them astray and excite in them vain desires, and bid them so that they shall slit the ears of the cattle, and most certainly I will bid them so that they shall alter Allah's creation;" and whoever takes the Satan for a guardian rather than Allah he indeed shall suffer a manifest loss:

The phrase, "they shall slit the ears of the cattle", describes the custom of the Arabs in the Days of Ignorance when they used to slit the ears of a particular type of she-camel and bullocks to make their meat unlawful for eating. All the customs mentioned in the verse are errors and straying.

First, it is said that Satan will lead them astray; it is a general statement; then some examples of that straying are given for putting more emphasis on them.

The Satan says: "Most certainly I will lead them stray by making them worship other than Allah and encouraging them to commit sins. I will excite in them vain desires which will divert their attention from their obligations and duties. I will bid them to slit the ears of the cattle and exhort them to make unlawful what Allah has made lawful, and I will order them so that they shall alter Allah's creation."

This last phrase may denote castration and various types of mutilations as well as sodomy and lesbianism.

Possibly, alteration of Allah's creations may denote going against the natural law and discarding the upright religion. Allah says: *Then set your face upright for religion in the right state – the nature made by Allah in which He has made men; there is no altering of Allah's creation; that is the right religion (30:30).*

When one calls the Satan, that is, obeys his commands, Allah counts it as taking the Satan for a guardian, as He says: "And whoever takes the Satan for a guardian rather than Allah he indeed shall suffer a manifest loss." It should be noted that Allah has not said: Whosoever the Satan is his guardian; because the previous verses have clearly shown that the guardian is Allah alone and no one else has any guardianship on anything even if someone takes him as his guardian.

MIR AHMED ALI (AR)

(118)

The accursed Shaytan's share (determined in regard to time) implies his ability to lead man astray from the path of faith and truth.

"To alter Allah's creation" means using created things for a purpose other than what they have been created to fulfil.

If khalq is interpreted as the system planned by Allah to operate His creation and legislation, it should not be stretched out of proportion so as to jeopardise the omnipotence of the divine authority.

"To slit the ears of animals" refers to the slitting the ears of animals by invoking the names of their gods and goddesses by the pagan Arabs, so that those animals could not be slaughtered or used for gainful purposes.

Whatever the promises Shaytan makes, whatever the desires he enkindles, and whatever the hopes he rouses in men, are no more than delusions. The abode of those who follow him is hell from which they will find no escape.

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

Satan has sworn to persuade some programs:

1. He has said that he would take an appointed share from Allah's servants:

"... and he said, most certainly I will take of Your servants an appointed share..."

Satan knows that he has not the authority of leading all the servants of Allah astray. There are only the persons who indulge in their desires, and the people of weak faith and weak will, who submit to Satan.

2. Therefore, the second thing that he has promised to do upon human beings is that he says:

"And most certainly I will lead them astray ..."

3. Then, he says :

"... and certainly I will arouse desires in them,..."

4. Satan says that he will invite the servant of Allah to superstitious acts, including the following action :

"... and certainly I will bid them that they split the ears of the cattle,..."

This action refers to one of the disgraceful deeds of the Age of Ignorance. It was customary among the idol worshippers that they would split the ears of some certain cattles, or they cut their ears utterly. They believed that it was forbidden to ride on them and, thus, they took no benefit of them.

5. What Satan says in this stage is an irreparable damage that he causes against the basis of the prosperity of man. Satan says:

"...and I will certainly command them that they alter the creation of Allah..."

This sentence shows that Allah has settled monotheism and any other admirable attribute in the first nature of man, but some Satanic temptations and low desires deviate man from the straight path and lead him astray.

And, at the end of the verse, it refers to a general principle when it says:

"... and whoever takes Satan for a guardian rather than Allah, has indeed suffered a manifest loss."

(118)

The origin of all adversities and destructivenesses of Satan is his being cursed.

" Allah has cursed him (Satan) ..."

Satan is the early enemy of man, and it is for this reason that Satan does his utmost possible effort to mislead him. Then, we must be completely aware not to fall into his trap.

"... and he said, most certainly I will take of Your servants an appointed share."