

Maryam (Mary) [19:44]

يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ

عَصِيًّا ﴿٤٤﴾

"O my father! serve not Satan: for Satan is a rebel against
((Allah)) Most Gracious.

MUHAMMAD HUSAIN TABA TABAI (AR)

In this verse and the verses connected to it, God describes the incident in which Hazrat Ibrahim who was endowed with Prophet Hood and powers of enlightenment and certitude speaks to his foster father (his uncle) about the idols. He then kept himself aloof from his uncle and his people and for this was bestowed with two sons Ismail and Ishaq His progeny were given the Word of Truth and that they would be remembered for time in memorial.

God says, *"O father! Indeed it has come to me of the knowledge that which has not come to you; so follow me: I shall guide you on the straight path.*

O father! Do not worship the Satan; verily Satan was disobedient to the Beneficent (God).

The idolaters believe in idols (and Satan is one of them), and worship them, and the idols of the pious people and angels. The "Nahi" here is not to stop them from worshipping the idols but here it means to stop them from obeying the Satan. God says in verse 60 of Surah Yasin, "Did I not ordain for you O Children of Adam that you should not worship Satan?" Not worshipping Satan means not obeying the commands that he gives and the idols that he orders to worship other than God.

When he enjoined them to the Straight Path he informed him of the deeds that could harm his uncle. He said that idol worshipping was not a frivolous and impertinent deed that did not result in favor or loss but that it was a deed that could destroy or kill him. It makes Satan his benefactor and after this is done there is no hope for success. Neither well being nor benefit remains because of worshipping Satan (Only God deserves to be worshipped because all mercies revert to Him). Worshipping Satan leads to disobeying the Beneficent God.

He does not suggest anything that is acceptable to God but he creates temptations that lead to disobeying God and sins which lead them to punishment, or his desire to be worshipped distances them from the mercies of God. They then face the punishment of infamy, for he does not submit his worldly affairs to God by not recognizing Him. Satan becomes their benefactor and they become his friends and this leads to their destruction and death.

The verse seems to mean, *O father! Do not obey Satan by submitting to idolatry because he disobeys God who is the merciful and kind. Satan urges people to sins and aloofness from God's mercy. I ask you not to obey Satan and indulge in sin. O father! I fear your infamy and that you may not receive the mercies of God. If you do not stop then you will have no protector but Satan and you will be a friend of his. He will ultimately become your lord.*

What we understand from the explanation is that we should not worship Satan and we should not adopt his mischief as a way of life.

Secondly the name "Allah" has been replaced by the word "Rahman" in two places to denote the mercy of God. He is the one Who is full of mercy and grace, while the Satan urges people towards sin and it is correct to deny his commands. It is clear that we should restrain ourselves from deeds that deprive us of His mercy and are the cause of the fear and punishment.

Qur'an says, The father said, *Do you reject my gods O Ibrahim? I will stone you if you do not desist (doing so). So get away from me safely before I punish you.* As said in Majmaul Bayan inclination towards something is mirrored here.

"La Tamtah" means to negate something and stop doing it and "Arrajam" means to stone someone to death." Hajar" here means depart or leave or go away and "almali" means to a long period.

In the verse we find that Hazrat Ibrahim has been threatened within a death by stoning and this is the one and exile is killed. Azar wanted to force Hazrat Ibrahim away from himself in this way both physically and spiritually.

The Qura'n says, *Ibrahim said, "Peace be on you! I will ask forgiveness from my Lord for you. Verily! He is most gracious upon me."*

The word "Aljafi" means very kind and most gracious. He who picks up the fruits of his well intended deeds as Raghil has described it. Hazrat Ibrahim spoke about that which had pained him from his father and Azar had erased the peace between them. He spoke through peace which denotes mercy and grace of God and promised him that he would ask for forgiveness from his Lord for him. Azar should stay aloof from those idols he invoked besides God. Azar however, asked Ibrahim to leave him alone forever.

“Peace” is the weapon with which Ibrahim tried to dispel the ignorance of his father (Azar) even after the man had threatened to kill by stoning and forced him away for telling the truth.

God says in verse 72 of Surah Furqan, “And those who bear no witness to falsehood, when they pass by vanity they pass it with dignity.” And verse 63, God says, “And when the foolish address them (with bad words) they reply with mild words of gentleness.”

The Salam of Ibrahim was a farewell as expressed by the words “before I punish you”, Ibrahim was let off with the warning of being stoned by Azar and his people. Hazrat Ibrahim had promised to ask God for forgiveness even though Azar was an idolater. Qur’an records the words, “O father! Verily there has come to me of knowledge that which came not to you. So follow me. I will guide you to a straight path.”

He said this when he was not sure that Azar was a Satan worshipper and he did not think that in his heart the man was an enemy of God. Had he known this he would not have said, “I fear”. The idea he had was that Azar was ignorant and would accept the truth when it was revealed to him perchance he may deserve the mercy of God. In verse 99 of Surah Nisa God says, “For these there is hope that Allah will forgive them and Allah is ever oft-pardoning and oft-forgiving.”

Ibrahim gently promised to ask for forgiveness from God because he was not sure about it for Azar. He had a hope because, “He is unto me ever most gracious.”

In verse 41 of Surah Mumtahina God says, “Except the saying of Ibrahim to his father, “Verily I will ask for forgiveness for you but I have no more to do anything for you before Allah.”

God confirms this in the verse 113 of Surah Tauba by saying, “It is not for the Prophets and those who believe to ask for Allah’s forgiveness for the disbelieving pagans even though they are of kin, after it has become clear to them that they are the dwellers of fire.” 114 “And invoking for his father’s forgiveness was only because of a promise he made to him (his father). But when it became clear to him that the man is an enemy of Allah he dissociated himself from him. Verily Ibrahim was very tender hearted and patient.”

Once Hazrat Ibrahim knew that Azar was an enemy of God he expressed abhorrence and aloofness from him for till then he had hoped that he would not turn out to be an enemy of God though he was an idolater. This cannot be but due to obstinacy and ignorance and God in verse 10 of Surah Mumtahina says, “O you who believe! Do not take My foes and yours for friends, offering them your love while they deny what has come to you of the Truth, driving the Messenger and yourselves out for believing in God, your Lord.”

In verse 8, “God does not forbid you regarding those who have not fought you due to your religion, nor drove you out of your homes, if you show them kindness and be just to them; verily God loves the just ones.”

Now whatever has been said about Hazrat Ibrahim’s prayers for forgiveness for Azar was due to the promise he had made to him and he fulfilled his promise. He did so because religion did not ban this and he desisted from doing so when God ordered against it. Though it is not discerned from the verse, we have explained that this asking forgiveness was related to the fact that Azar was asked to repent from idolatry and believe the truth before it was done. *I will ask for forgiveness of my Lord for you.* Means that I will soon pray that He may not punish you in this world. The Term “I will ask” means I will soon ask God to give you the sense to repent and may He instill belief in you and then forgive you. It may be that this asking for forgiveness is related to belief and guidance.

Though this seems to be the best possible reason, but it too is far removed because of the words mentioned - the books says, “He is unto me the most gracious” and seeking enlightenment and guidance is better than seeking guidance. We should think about this point.

The prayer of Hazrat Ibrahim may also be taken to include the common idolaters as verse 36 of Surah Ibrahim says, “Ibrahim said, “Make this city secure and keep me and my sons away from worshipping idols. Lord they have led many people astray, then whosoever follows me is surely of me and whosoever disobeys me, then surely You are oft-forgiving, most merciful.”

In the verse Hazrat Ibrahim says, “I withdraw from you all and what you call upon other than God, and I call upon only my Lord, haply in my prayer to my Lord I shall not be unblest.” This promise to withdraw from Azar and the idols was to make him sincere in the eyes of god and to bring him closer to his Lord for he was sure that if he prayed with sincere intentions he would not be unblest.

“I shall not be unblest” is derived from his sincere intentions towards his lord. No one knows the unseen but God and so the believer remains in a state between fear and hope.

“So when he turned away from them and those whom they worshipped besides God, We gave him Ishaq and Yaqub and each of them we made a Prophet.”

Ishaq has been mentioned here as an argument against the Israelis who believed in the Shijara or the family lineage. It is in this line of, though of course Ishaq is mentioned before Yaqub, that God promised to send umpteen Prophets and this is confirmed by the words, “Each of them we made a Prophet.”

The words “And We gave them of our mercy” may be hinting towards the Imamah as has been said in verse 73 of Surah Anbiya that says, “And We bestowed upon them Ishaq and Yaqub. Each one We made righteous. And We made them leaders guiding (mankind) by Our command.” Or through Ruhul Quds as has been said, “And We inspired them in doing good deeds, performing Salat and giving Zakat” The meaning is that this will soon transpire.

God says, “And We granted them of Our mercy and assigned to them a lofty tongue of truthfulness.” The tongue is used to praise or criticize people and turning totally towards the truth guarantees the non existence of falsehood. “Al A’li” means God has blessed them with the best of honors.

MIR AHMED ALI (AR)

Refer to the commentary of Baqarah : 124 to 129; An-am: 74 to 87; Bara-at: 113 and 114 and Ibrahim : 35 to 41 to know about Ibrahim, particularly the fact that the parents of Ibrahim were believers, but Azar, the patriarch of his tribe and his uncle, was a disbeliever.

Aqa Mahdi Puya says:

In verse 84 of Shu-ara Ibrahim prays to Allah to appoint a truthful tongue for him in his latest generation. The earlier generation of Ibrahim, the Israelite branch, in which many prophets of Allah were appointed, had not been selected by Allah, after prophet Isa to be honoured with prophethood. The Ismaelite branch, his latest generation, began with the Holy Prophet and continued through Ali ibn abi Talib upto Imam Mahdi al Qa-im. See commentary of al Baqarah: 124. The mood and manner of this prayer is also present in his prayer mentioned in al Baqarah: 127 to 129 and in the prayers of Is-haq and Yaqub and other prophets of Allah- the appointment of a truthful tongue to represent them all.

Is aliyyan, in verse 50, an adjective qualifying the tongue, or the second object of the verb ja-alna? However, unless a particular person is implied by the truthful tongue, aliyyan does not belong here. Therefore it must be read as "the truthful tongue", the sublime and exalted Ali ibn abi Talib; or Ali be taken as a proper noun. There is no difference between these two alternatives because he was not only Ali by his name but also, in all aspects of his personality, he was ali in the real sense of the adjective. He was created ali by the aliyyul ala, the highest high, the Lord of the worlds. As the gate to the city of knowledge (the Holy prophet) he was the "truthful tongue" of all the previous prophets of Allah, because whoever represents the Holy Prophet represents all the prophets of Allah. Therefore he is rightly known as the kitabullah al natiq, the speaking book of Allah.

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

Verses 43-44

After that, Abraham (a.s.) invites 'Āzar, with a clear logic in order that he follows him (a.s.) in that matter. He (a.s.) says:

" O my father! There has come unto me of knowledge which has not come unto you, so follow me, I will guide you on a right path."

That is, I have got a lot of knowledge by means of revelation, and I can say with certainty that I will not go on a wrong way, so I will never invite you unto a wrong way. I desire your felicity and your happiness, then accept my invitation to become prosperous, and, by paving this straight path, to reach the ideal destination.

Then, in the next verse, Abraham combines this positive aspect with the negative aspect, and the consequences that the opposition with this invitation produces, and says:

" O' my father! Serve not Satan. Verily Satan is disobedient unto the Beneficent (Allah)."

The objective meaning of "Serve not Satan" is the same as obeying and following Satan which causes man to become its servant and slave.

Of course, it is evident that the purpose of service, here, is not a service in the sense of prostration, prayer, and fasting performed for Satan, but it is in the sense of obeying and following the command of Satan which itself is counted a kind of service.

The meaning of 'worship, or service' is so vast that it encompasses even the listening to the sayings of a person with the intention of acting accordingly, and also putting the rule of a person to order, is counted a kind of worshipping him.

It has been narrated from the Prophet of Islam (S) who said:

He who listens to a speaker (willingly), he has worshipped him. Then, if the speaker speaks from the side of Allah, the one has worshipped Allah, and if the speaker speaks from the side of Iblis, the one has worshipped Iblis.
(Safinat-ul-Bihar, vol. 2, p. 115)

However, Abraham wants to teach this fact to his father (uncle) that no one can live without having a path, a policy. It may be either the path of Allah and the straight way, or the path of Satan, the disobedient, the astray. In this course, man should think correctly, take a decision for himself, and, far from bigotries and blindly followings, choose his good and benefit.