

## Prophet Ibrahim Sura An'am, verse 82

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ

Those who have faith and do not mix their faith with wrongdoing—for such there shall be safety, and they are the rightly guided.

### Commentary

At the end of verse 81 Prophet Ibrahim asked a question. Which of the two sides (the one that believes in One God and the one that believes in many gods) has a greater right to safety? In this verse he answers his own question. This strategy of asking a question and then answering it yourself is a sign to show that the answer is so obvious that it does not require the opposite side to even bother answering it.

The word 'dhulm' has been used here. What type of oppression or injustice is being referred to here? The word 'dhulm' can mean anything that is not correct or appropriate, not natural the way it should be. The oppression here prevents faith from reflecting its natural effects. Commentators of the Quran say it refers specifically to Shirk or polytheism. Polytheism is an oppression of the soul. It naturally wants to believe in one God but the mind and body take it in another direction.

Note the word 'yalbisu'. That refers to clothing, or something that covers and hides. The oppression mentioned here covers the faith and hides the light that would come from it. It does not allow what is natural for the soul to be manifested.

Safety and guidance are for those who believe and do not mix or taint their faith with any form of wrongdoing. Safety and guidance are two fruits of faith. But the condition is that there should be no trace of polytheism in the faith. The safety mentioned in this verse could be of different types:

- 1) The peace and safety of the soul that is a result of faith. There is safety from emotional upheaval and negative feelings of helplessness and despair. Belief in God gives a strength and protection to the soul.
- 2) Safety from the displeasure of the Allah and loss and punishment in the Hereafter.
- 3) When a society is based on faith there is justice in society, so it would result in safety for the people.

### Story

When this verse was revealed and the Prophet (s) told the Muslims about it, many people were worried. His companions came up to him and said; 'We have believed. But many of us have committed some form of injustice or other, sometime just injustice to our own souls. Are we then not part of the people God mentions in this verse? Will we not have safety and guidance?'

The Prophet reassured them. 'The injustice mentioned in this verse is not what you are thinking' he said. 'It is a specific form of wrongdoing - when a person associates a partner with Allah. Have you not heard what the righteous servant Luqman told his son, '*O my son! Do not ascribe any partners to Allah. Polytheism is indeed a great injustice.*'

### Cross reference verses

- 1) Shirk as Dhulm – Sura Luqman, no.31, verse 13.
- 2) Describing polytheism – Sura Hajj, no.22, verse 31 (a person who does shirk falls from the great status of the human being as a khalifa of Allah and is then vulnerable to others)
- 3) Sinning is a dhulm to the self – Sura Aale Imran, no.3, verse 117

### Hadith

*The greatest of the Greater Sins (Gunahane Kabira) is to attribute partners to Allah*

Imam Sadiq (a)

Wasilush Shia

### Polytheism

(Extracted from: [https://www.al-islam.org/qalbe-saleem-immaculate-conscience-ayatullah-sayyid-abdul-husayn-dastghaib-shirazi/third-disease#f\\_c5198a2f\\_19](https://www.al-islam.org/qalbe-saleem-immaculate-conscience-ayatullah-sayyid-abdul-husayn-dastghaib-shirazi/third-disease#f_c5198a2f_19))

One of the diseases of the heart that deviate man from the straight path is 'Shirk' or Polytheism. That is to consider someone or something a partner to Allah, the Creator of the Universe. It is an unpardonable sin. Man is the most superior creature. He has the loftiest position among the creations of Allah. However, this position is bestowed on him only if he remains attached to the Almighty.

People used to make idols of wood or stone. They used to embellish them with gold, silver and precious stones and make them in different shapes. In the same way they used to make statues of the stars and install them in their worship-houses. Then they would worship these idols their own hands had made. They would rely on them and invoke them . . . How can reason justify this action? That man bows down before something that he has himself made?

**Polytheism in actions** - Some people commit polytheism in actions of God. They say that all that is done has the hand of some others besides God. They consider these other factors worthy of obedience besides the Almighty. The obedience should be for Allah, alone. With regard to worship also they perform such acts for others that are worthy only for the Almighty

**Hidden polytheism** – Human beings sometimes say they worship God but they give preference to other than God when it comes to obedience to God. Human beings should not worship Satan. They should not give preference to selfish desires over the commands of Allah. Man can become a slave of carnal desires and satanic hopes. He is prepared to be humiliated for worldly wealth. That is, he even becomes a slave of money.

The Holy Quran says; *Allah sets forth an example: There is a slave in whom are (several) partners differing with one another, and there is another slave wholly owned by one man. Are the two alike in condition? (All) praise is due to Allah. Nay! Most of them do not know. (39:29)* Obviously when a person is a slave of numerous self desires, satanic instigations and submissive to so many people, he cannot expect to live in peace. While the slave of only Allah experiences utmost peace and comfort. Since you have got a single heart you must choose only one object of love.

Rumi says

*The mother of all idols is the idol of your self.  
Because all those idols are snakes and it is the python*

For more information on shirk, check: <http://en.wikishia.net/view/Shirk>