



**International Journal of Biology, Pharmacy
and Allied Sciences (IJBPAS)**

'A Bridge Between Laboratory and Reader'

www.jibpas.com

THE INTRINSIC INGREDIENTS OF THE DIVINE MERCY IN QURAN

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ABSTRACT

one of the divine attributes is the mercy which credence and exact understanding plays a key role in the upbringing and development of the divine man; and, the man in possession of this thought is carried away from falling into despair and disappointment and sometimes from being captured by the trouble of committing suicide; also, it promotes the captured man into demeanor and quest for salvation.

The divine mercy is twofold: the absolute, pervasive, and unparalleled mercy which is called generic all-encompassing (Rahmaniyeh) mercy. In the descent of this mercy, the creatures, including the man have no role of mercy aptness; but rather, it originates from the emanatory and all-merciful Righteousness. On the other hand, the sacred mercy which is called clemently mercy (Rahimiyeh) is only gifted to some men who enjoy it proper to their good deeds. "God will subsume whoever he wants in his mercy" (Chapter of Dahr, Verse 31).

Since some of the good deeds, which the Holy Quran introduces as the channels of benefiting from the divine sacred mercy, are intrinsic rites, so this study will examine these rites through the men's lives; they include the Faith, the Servitude, the Fear of God, the Shrift, the Repentance and Retraction.

The Study Methods: this study is descriptive and analytic with respect to the Verses of Quran and the Narratives.

Key words: The intrinsic ingredients, the sacred mercy, love, the Quran, the Divine rage

INTRODUCTION

The Revelation of the Problem: the Holy Quran employs many epithets to introduce God to his servants; each one of these epithets refers to some ornaments of divine beauty and

glory. The epithet of mercy is one of these epithets which have been referred to in more than 500 verses of Quran. If it was not because of the divine mercy, it could not be possible to go through human gradation and advancement while there was not left on the layout of life but damages and harms.

“... and if it was not because of God’s wisdom and mercy on you, surely you would become evils”(Baghareh Chapter/2/verse64).

And the humans in their gradation towards accomplishment would be captured with the province of Satan and they would have become his followers.

“... and if it was not because of God’s wisdom and mercy on you, surely, you all, except for a few people, would have become the Satan’s followers” (Nesaa/4/83).

According to the phrases of Quran the worldly impressions convolve bitterness and easiness (Truly, every bitterness ends in easiness) (Ensherah/94/5)). In such a world, the credence and exact understanding of the divine mercy plays a key role in the upbringing and development of the divine human; and, the human armed with this thought will be free from falling into despair and disappointment and even from being captured with committing suicide; also, it promotes the afflicted human with chain of problems into the demeanor and quest for

salvation. By crooning this holy verse that “you! My servants! Who betrayed yourselves, do not become disappointment of God’s mercy” will keep hopeful through their lives. Since many people are not familiar with the ingredients of this curing prescription, they would not know the obstructers of the divine mercy. Then, it is necessary for this subject to be closely and deeply examined and studied such that while the people are benefitting from the divine mercy, they are able to abide committing some sins.

The Lexical Definition of Mercy

In lexicology, the word mercy means tenderness and tender-temperament and being beneficent to others which sometimes is used to refer to tenderness of heart and some other times with respect to benefaction is used to refer to being beneficent solely apart from sympathy.(Ragheb Esfahani, Hossein Ibn Ahmad, Mofradat, 1990, p.347; Ibn Manzoor, 1987, 5th copy, p.173).

Also, in Dekhoda’s Dictionary “the mercy means kindness, compassion, and grace”(Dekhoda, Ali Akbar, Dekhoda’s Dictionary, 7th copy, p.10520; Moeen, Mohammad, 2005, 2nd copy, p.1160).

The Idiomatic Meaning of the Divine Mercy

In addition to the lexical meanings, there are different idiomatic definitions of the mercy

epithet. In the Great Commentary, it has been mentioned that “the mercy includes being free from the different blights and giving charities to the lords of the wishes” (Fakhre Razi, 1999, 1st copy, p.159). Also, Allameh Tabatabaee mentions that “God’s mercy means not that kind of heart’s sympathy and greet that leads in the love of the pitiful by the compassionate because this is a physical epithet which God exceeds it; but, God’s mercy means the diffusion of goodness to the meritorious of goodness as much as s/he deserves it (Tabatabaee, Mohammad Hussein, 1996, 5th copy, p.187).

Also, in Tasnim Commentary the divine mercy is defined as “the mercy of endowment and diffusion in order to fulfill the wishes of the meritorious which is solely distinct from carnal sympathy and greet”(Javadi Amoli, Abdollah, 2010, 1st copy, p.280; Javadi Amoli, Abdollah, 2009, 1st copy, p.159).

With regard to the statements by the interpretation authorities it can be concluded that in the idiomatic meanings of the mercy these aspects are considered: 1) the mercy is the salvation factor, 2) the factor of divine mercy is the divine emanation not the spiritual greet of God, 3) the necessary condition for benefiting from divine mercy is the capability of the capable whether genetic or arbitrary.

The confirmatory Evidences of the Mercy in Quran:

In Quran, the mercy has many confirmatory evidences which include all the physical and spiritual endowments such as Islam, the rain, the paradise, the prophecy, the gifts, the Quran, the daily bread, to friend, the good health, the friendship, the faith, the success, Jesus (PBUH), and Mohammad (PBUH)(Aboo Abdullah, Al Hussein Ibn Al Mohammad Al Damghani, 1991, 1st copy, pp.357-363; Rashid al Din Meybodi, Ahmad Ibn Saad, 1992, 1st copy, pp.218,219).

The Different Kinds of the Divine Mercy:

The divine mercy has got generic and sacred evidences; the generic and the sacred evidences are referred to as All-encompassing (Rahmaniyeh) mercy, and clemently sacred (Rahimiyeh) mercy, respectively.

a) The all-encompassing mercy

The all-encompassing (generic) mercy is that kind of mercy which derives from the divine emanation and authority. As the necessary conditions of enjoying the diffusion in the creatures are provided, the creatures will be benefiting from the generic mercy; while, the arbitrary capability of the capable and the acts of the servants are not interfering with the descent of mercy. So, the pious and the impious, the beneficent and the dissolute, the reasonable and the unreasonable, all are

accordingly created and from the beginning of eternity and in the course of their existence while they exist, are nursed and are provided with different physical blisses. As Quran puts it “there are but creatures on the Earth whose provisions are provided by God” (Hood/11/6).

b) The clemently mercy

The clemently mercy is that kind of mercy whose necessary requirement is the capability of the capable through positive arbitrary acts such as faith, good deeds and etc. . . . The growth and the rate of benefiting the clemently mercy is in a direct relationship with the faith and good deeds. Then, those who are in possession of deeper faith and more significant good deeds will more enjoy from the divine clemently mercy. The controversy case, also, holds true.

Allameh Tabatabaee says:

“The High Divinity holds two kinds of mercy; one of them is the generic mercy by which the pious and the impious, the beneficent and the dissolute, the reasonable and the unreasonable are created; they, from the beginning of the eternity and in their lifetimes, are nursed. The other kind is the clemently mercy which itself is a gift from God only to those who are pious and devout, such as pure life, etc....(Tabatabaee, Mohammad Hussein, 1996, 8th copy, p.274) (Also see Makaremeh Shirazi, Nasser, 1995, 1st copy, p.22).

Also, Imam Khomeini in his “the Twilight Prayer Commentary” says:

“The essence of the creation has appeared with the generic mercy. And, every thing achieves its spiritual accomplishment and intrinsic conduction with the clemently mercy. Then, in our prayers we recite ‘You! The worldly All-Compassionate, the afterworld Clement! “(Khomeini, Roohollah, Bi Ta, p.75).

The Intrinsic Ingredients of the Divine Mercy

In the Quranic instructions, the causative acts of the divinity are an adopted principle, in such a way that emissions of acts other than their causative course from pure divinity is not probable “God does not operate his acts but through their causes; so, God has appointed for every thing a cause” (Horre Amelli , Mohammad Ibn Hassan, 1997, 2nd copy, p.21). The divine mercy as an act of God, its emission and realization from God, and the individuals’ enjoyment of the mercy are all restricted to the presence of specific causes; while, in the verses of Quran and some narratives, some of these causes have been mentioned to be specific acts of heart which include:

1-The Faith

The holy Quran has greatly emphasized on the Faith of God, Faith of the Prophets, and

the Faith of the Day of Judgment as one of the highest epithets of carnal navigator and considers it to be the cause of divine mercy descent on the servants. So, he bids that: “those who are believers and those who emigrated, and fought for God’s sake, they are anticipating God’s mercy and, God is forgiving and kind” (Baghareh/2/218).

In this verse, God has provided three pre-requisites for men anticipating divine mercy: the Faith of God, and emigration from the territories of the Dissolute to save their faith, and fighting for God’s sake to defend the realms of the Islamic thoughts and the Muslims,

In Rozatol Janan (the Gardens of the Paradises) it has been mentioned that “(those who) are believers and confirm, and emigrate, and leave behind their homes in seeking God’s satisfaction, and fight for the High God’s side, they anticipate God’s mercy” (Abolfotooheh Razi, Hussein Ibn Ali, 1989, 3rd copy, p.203; and see also Seyed Ibn Qoteb Ibn Ebrahim Shazli, 1991, In the Shadows of Quran, 1st copy, p.228; Maraghi, Ahmad Ibn Mostafa, Bi Ta, 2nd copy, p.137).

Also, God bids in another verse “and those who are believers in God and asked God to protect them, it is very soon that God will enter them into a clemently mercy of his mercies, and guides them towards himself;

that guidance which is the guidance of the Right Path” (Chapter of Nesaa/4/175).

In the chapters of Faat’h , Hadid , Nesaa , Kahf, and Toobeh verses 25,28,15,16 and 99, respectively , the symbols of the faith essence in the act of divine mercy descend on the group of believers are represented.

In this regard, the study of the faith alphabets and preliminaries such as knowledge, and certitude are greatly encouraged; and, the implements and principles such as good thoughts and revelations which can aid humanity to gain these carnal epithets hold a unique place in the Islamic ethical system. On the contrary, the opponent and snag carnal epithets of the faith creation in the humans such as “ignorance” whether simple or compound, and “doubt and bewilderment” are always criticized. The prophet told Aboozar that “for God, nothing is lovelier than God’s Faith and abiding whatever he interdicts” (Toosi, Mohammad Ibn Hassan, 1993, p.531, H 1162). This statement is a true symbol of the faith value.

2-The Servitude

To be set in the course of good servitude has been regarded as the middle target of the creation: “and I did not create the Deuces and Humans but to worship me [and develop and approach me by so doing] (Zaariyyat/51/56). So, the invitation to God’s servitude has been

the slogan of all the prophets and the major cause of their being prophets: “and, we provoked prophets among every nation in order to worship God and to avoid the Malignant...” (Nahl /16/ 36). The God’s servitude has many fruitful effects on the humans’ lives; among which is the interesting invitation of the divine mercy in as much as some have mentioned that the basement in servitude leads to the dejection of the divine mercy.

“In every regards, it is necessary for the man to equip himself with the tools to receive the divine mercy; while as, there is no basement in his mercy and his representation of excesses. It is the man who shows basement in the servitude, with his covering of the mercy and he excesses with the basement” (Ansariyan, Hussein, Bi Ta, 4th copy, p.380).

In verse 16 of Kahf chapter, the adventure of the 7 Youths of Ephesus is referred to; and, he bids that:

“And when you separated yourself from the dissolute and whatever they worship, and then take refuge in the cave, so, God will appoint you an inauguration of his mercy, and will provide you an inauguration of your deeds”.

Since the acts of God’s servitude and avoiding the worship of idols have been causes of the plaudit of these youth, so, it should be assumed that their causes of

enjoying the divine mercy can be attributed to these characteristics.

In the Maraghi Commentary it has been mentioned that “ the aim of mentioning ‘your God inaugurates for you’ is that God extends his mercy on you which means giving gifts in this world and the afterworld” (Maraghi, Ahmad Ibn Mostafa, Bi Ta, 15 copy, p.127)(also see Ghasemi, Mohammad Jamal Aldin, 1997,7th copy, p.11).

These verses also indicate the effects of servitude on the invitation of the divine mercy: (Kahf 8/65, Maryam 19/2, Momenoon 23/109 and Saa’d 28/41).

3- The Fear of God

The fear God is among the statures of the certitude Group and is one of the highest carnal accomplishments and is of the main ingredients of approaching God through controlling the pleasures and lusts. In fact, the fear of God not only creates the capability to invite the divine mercy; but, also it removes the obstacles of divine mercy descent.

So, in Quran in the chapter of Aa’raf, the influence of Torah in the guidance of the audience has been referred to as a symbol of divine mercy specific to those who have the fear of God. “And when Moses’ anger died down, he grasped the Tablets, in which there were the inscriptions of guidance and mercy for those who bear the fear of God ” (Aaraf

/7/154) (Toosi, hasan, Bi Ta, 4th copy, p.553; Qaraatti, Mohsen, 2004, 4th copy, p.189).

The verses 90 and 91 of Anbiya chapter, also, indicate that fear of God is a cause of the invitation of divine mercy.

4- The Shrift

Although in Islam the shrift before the other humans is an ugly and forbidden act and it is regarded as a damage to reputation in such a way that according to the narratives the human is in the control of all his acts except for his reputation, but shrift before God on the purpose of repentance is highly valuable and is considered to be of the ingredients of the divine mercy invitation and causes the man to develop his capability of the realization of divine mercy (Mesbah Yazdi, Mohammad Taghi, 2003, pp.181-182). This is because 1) on shrift before God not only the man does not damage his reputation, but he acquires value and reputation. This is a unique trait of God; while as, others may be confident and do not publicize the sins, but they are not capable of recovering the damaged value and reputation (which occurred on the shrift before them), let aside they can increase the reputation and value, 2) In the views of Islam, and according to the intuitions of the Unitarians the only effective and real cause in the world of creation is God; such that, others have no influences except at his will and

allowance. In the religious scriptures of Islam, no one has been granted the act of forgiving sins. According to the Interpreters, the verse 37 in the chapter of Baghareh and the verse 102 in the chapter of Tobeh are symbols of representing this fact.

“Then Adam acquired some words from his God (and expressed his repentance) and God admitted his repentance; and, truly God accepts repentances and he is merciful (Baghare/2/verse37)”.

In the Tebyan Commentary, one of the probable meanings of acquiring words from God has been considered to be the shrift of sins before God (Toosi, Mohammad Ibn Hasan, Bi Ta, 1st copy, p.170; and Ibn Ashoor, Mohammad Ibn Taher, Bi Ta, 8th copy, p.53).

5- The Repentance

Accepting the repentance of his servants is one of the excessive gifts of God in order to redeem the servants from the darkness of Satan, and to indulge them in the light of divine mercy. The important key is that in the holy Quran, God invites all the believers to repent: “You! The believers! repent to the righteousness to gain salvation” (Noor/24/verse 31).

This verse is the promise of divine mercy which invites all servants, including the sinners to the path of salvation in order to

gain the God's satisfaction. Where the repentance is real, and is invoked deeply from the heart, and is comprehensive, it will surely be accepted by God and it will show fruitful and effective.

Of the extensive effects of repentance is that it invites the descent of divine mercy among the servants, since God has bid that "why you don't repent to the unique God, maybe you gain his mercy" (Naml/27/46/).

In this verse God has bid that if the clan of Salah (PIUH) had repented to God and had followed their prophet, they would have indulged in the divine mercy.

In Majmaal bayan it has been mentioned that: "Salah addressed the group who refuted him and said 'why do not you repent? Why do not you ask for God's mercy may that he has mercy on you and ignore your sin of dissoluteness?' "(Tabrasi, fazl Ibn hasan, 1993, 7th copy, p.355".

Also, it has been mentioned in Almizan that" the sentence 'why you do not repented to God, may you gain his mercy and favor' is the incitement and encouragement of faith and repentance, may that God shows mercy on them and the torture which was promised to them changes to the torture which would not show false and they be redeemed from it (Tabatabaee, Sayed Mohammad Hussein, 1996, 15th copy, p.373). The verse 64 and 110

from the chapter of Nessa (4) also, indicate the same subject.

CONCLUSION

In the possible worldly system which dependence on God is in its essence, the man as an ingredient of this possible world has no alternative but to be dependent on the essence of God and favoring his gifts in his material and virtual development. Although he has no role in benefitting from the gifts which originate from All-encompassing and generic mercy of his Righteousness, but, for benefitting from his gifts which originate from the clemently mercy of his Righteousness the man himself must arbitrarily provide the intrinsic and extrinsic backgrounds; which, the intrinsic ingredients and backgrounds for benefitting from them according to Quran instructions include: the faith, the servitude, the fear of God, the shrift, and the repentance. With regard to the importance of credence and exact understanding of the clemently mercy of the Righteousness in the development, accomplishment and upbringing of the humans, and obviation of the anxiety dominating over the man and removing the fatal despairs and disappointments, all the sympathetic custodians from all over the world are advised to set the aim of arriving at divine mercy as a cultural goal in the

intuitive, tending and ethical dimensions of their cultural systems.

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