

Ankabout (Spider)

Abstract:

This soureh discriminates the group of people who really believe in God from people who pretend to believe or think that they have really been in belief of God but they are not actually. Then it put each of these approaches in perspective and gives incentives for people to choose the right way.

Introduction:

In the statements 1-13 it introduces two groups of peoples: i) the ones who really believe in God ii) the group who are not actually. The second group either pretends to that or are not aware themselves that they have some problems in this issue. After that, through statements 14-43 using historical evidences it is shown that along history nobody could ever outdistance [Sebghat] God. As a consequence it is not supposed to be beneficial for the second group. Following that, statements 44-53 warn the first group to keep their distance from the second group. Finally, in statements 54-67, it motivates the second group to make their final decision and join the first group.

Noticeable points:

1: The accent of the prophets in Quran changes after Nooh, because now the people know about its legend and the prophets can use it in their arguing. The incarnation of this pattern here is in statement 18 that refer to previous messengers (i.e. Nooh).

2: Efk: Efk means the sentence that we don't know about its truth at all but still we say that (Ma'aarej, statement ?). In Persian we can translate it to "Harfe Mofit". Its usage over statements 17 and 19 is interesting. In 17 it says that all you do is creating Efk (Khalge Efk) but at 19 it reminds that God creates the universe. It is also used in statement 28.

3: Several usage of Food (Rezgh) as incentive in 17, 59 and 61 is noticeable.

4: It emphasis a lot on Hope (Omid) and count it as a primary element of belief. In 22 it tries to make us disappointed from other things. In 23 not having hope is declared as a consequence of having no belief. In 36 it is located beside the notion of worshiping. The meaning of "raja" is

- Nesa: 106) Not being satisfied with solely this world.
- Beghareh: 218) Striving and Migration for God
- Nesa: 104)

The migration as a consequence of hope is emphasized for Loot in 26. And it is implied in 56 (My earth is wide).

5: Nash'y is emphasized in 20. According to Anaam 133, 141 and Momenoon 14 it is a step in creation that a substantial change happens to an entity that is already created.

6: This soureh also address the concern that why Mohammad doesn't have a miracle (Ayeh).

- First, it counts some of the sings (Ayeh) in history: 15, 24, 35, and 44.
- Then equalize not believing in Ayeh's to being Disappointed and also promise torture for that. (23)
- Then it remind us that the people of previous religions also had Monafegh (47, some of the people who are in belief of God are really in belief of God), so having such kind of miracles had not solved this problem before.
- Then introduce Quran as an obvious Ayeh. 49
- Then recap their question that Mohammad does not have Ayeh. 50
- And answer it by wondering that compared to historical miracles why a book is not enough for them. 51

7: Benefactors: it uses Salehin 2 times in 9 and 27. It uses the expression of (Iman + Amale Saleh) 3 times in 7, 9, 58. Even more it differentiates between doing good deed and being among benefactors in 9.

8: Rejz is kind of torture that is blockable -> Araaf 135

9: In spider example (41) the similarity of the expression of taking house (Ettakhaza bayt) and taking friends (Ettakhaza Aolia) is interesting.

10: The hell is actually the immediate consequence of our deeds on our souls. This model is supported by 54 (Hell is already covering them) and 55 (Taste what you did [it says the deed not the consequences of it]).

11: After Sherk you have enough excuses to be Kafer (65,66). Hence, Sherk is predecessor of Kofr. In other words, people are interested to Sherk because it gives them the capability to ignore their duty (Kofr).

12: The example of safe home and unsafe neighborhood is interesting in 67. For the meaning of Yatakhattaf refer to Ghasas 57.

13: The accent of God is Quran reminds us Force (Jabr) instead of Option (Ekhtiar). It always says I guide anyone I would LIKE. Here at 31, it clarifies what he would like: Striving in God's way. So, it is not force, it rather sketches an environment that politics does not help and all you can do is keeping him happy (i.e. in Persian: Kilooii nist).

14: Fetneh is used several times in this soureh. We have 3 different kind of Fetneh:

- People's fetneh: Baghareh 193
- God's fetneh: Maede 41, Anaam 53
- Satan's fetneh: Araf 27

According to 10, we need to differentiate between them in our life.

Questions:

1: Statement 5: Why it says the time is close only for people who hopes meeting God?

2: Statement 8: I do not understand the emphasis on goodness to parents here?

3: Statements 19 and 20: The emphasis on watching (nazar, ra'aa) implies the existence of something so obvious which I do not get.

4: Statement 60: We and weak creatures are both feeding by God. I do not get the point of putting us beside those creatures here.

5: Statement 64: This world is a game and that world is alive. I don't see the differentiation.

6: Statement 24: The answer of his people was either to kill him or to burn him. Burn is some kind of killing, is not it?

7: Statement 25: What is the point that Ebrahim says this sentence **after** his saving by God?

8: Statement 29: Bring [torture (Azaab), sin (Faheshah), man (rajol)], all of them use the same verb of bringing. What is the point?

9: Statement 31: In this story, what is the point that angels bring good news (child for Ebrahim) and bad news (torture for Loot's people) AT THE SAME TIME?

10: Statement 32 and 33: The game that the angels always say that "We do know that Loot is there?" or "Do not worry, we save you separately" is strange here? It is obvious to me that they know Loot is there and they are going to save him. What is the point in that?

11: Statement 38: "The house of Aad and Samoud is obvious". Is there any historical correspondence for that? The emphasis on word "obvious" implies that!

12: Statement 38: What is the meaning of Mostabsering? It is the only use in Quran.

13: Statement 43: Here, Wisdom and Science are being used in the same place!