

*An Enlightening Commentary
into*

*The Light of
The Holy Qur'an*

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A Group of Muslim Scholars*

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The Holy Qur'an

Vol. 1

The Light of The Holy Qur'an Interpretation of (Sura Yunus(Jonah))

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Section 1 : The Qur'an contains Signs from the All- Wise Commentary : Verse 1



The object of the revelation of the Qur'an to the Apostle(Muhammad)The believers and the disbelievers in the Turah and the reward and the punishment.

الرَّحِيمِ الرَّحْمَنِ اللَّهُ بِسْمِ

الْحَكِيمِ الْكِتَابِ آيَاتُ تِلْكَ الر (1)

In The Name of Allah, The Beneficent, The Merciful

1. " Alif 'A', Lam 'L', Ra 'R'. These are the verses of the Book of Wisdom. "

Commentary :

It is noteworthy that six consecutive suras of the Qur'an begin with abbreviated letters which are

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recited: Alif, Lam, Ra. These Suras are: Yunus, Hud, Yousuf, Ar- Ra'd(with an exception, of course), 'Ibrahim, and Al- Hijr. Each of these letters is an indication to the Names of Allah or to some other things which have been explained at the beginning of Sura Al- Baqarah.

The Arabic word/ tilka/ refers to the verses that are found in this Sura.

The objective meaning of the Qur'anic phrase/ al kitab il h akim/ is the "Protected Tablet" or the Qur'an. Since it contains wisdom and teaches by means of wisdom, it is therefore Wise.

In other words; the Qur'an has a high rank, because the Holy Book itself is Wise. Simultaneously, while it contains both teachings of wisdom and is wise in content, it is a judge and an arbitrator as well. It remains intact from hostile elements and history and the passage of time can leave no impact upon it. It is "the Book of Wisdom".

Commentary : Verse 2

هَذَا إِنَّ الْكَافِرُونَ قَالَ رَبِّهِمْ عِنْدَ صِدْقٍ قَدَمَ لَهُمْ أَنَّ آمَنُوا الَّذِينَ بَشَّرِ وَالنَّاسِ أَنْذَرِ أَنْ مِنْهُمْ رَجُلٍ إِلَى أَوْحَيْنَا أَنْ عَجَبًا لِلنَّاسِ كَانَ أ (2)
مُبِينٌ لَسَاجِرُ

2. "Was it a wonder to the people that We revealed to a man from among themselves that he should warn mankind and give good tidings to those who believe that they have before their Lord the rank of Truth(While)the unbelievers say: 'This is indeed an evident sorcerer! '"

Commentary :

The verses of wisdom of the Qur'an are composed of the same letters and sounds that are just like Alif, Lam, and Ra. Their differences with other statements lie in the fact that they are intermingled with divine wisdom, the sort of which is so encompassing that it exposes the truth, and drags mankind to guidance, but the people do not believe this fact that a man, selected from among themselves, can receive revelations from Allah. This matter is not surprising, since the aim of revelation is to warn the people and give glad tidings to the believers notifying them of the high esteem in which they are being held with their Creator. If they believe firmly in Him, He guides them and rewards them accordingly (1)! The verse says:

"Was it a wonder to the people that We revealed to a man from among themselves that he should warn (1) In Islamic quotations, whether those of the Sunnis or those of the Shia'h, the Prophet of Islam(p.b.u.h.) has been known as the Propagator of Truth.(See the Commentary of Qurtubi and Al- Borhan).

mankind and give good tidings to those who believe that they have before their Lord the rank of Truth "

The idolaters, however, said that "this man"(meaning the Prophet(p.b.u.h.) , must have obviously been a sorcerer and a magician since he brought something that could not be brought by others. The verse continues saying:

"... (While)the unbelievers say: 'This is indeed an evident sorcerer! '"

The disbelievers considered prophecy as sorcery and, because of their short sightedness, dark heartedness, and lack of understanding, they could mostly not grasp the truth and distinguish the difference between miracles and the work of magicians.

Commentary : Verse 3

اللَّهُ ذِيكُمُ إِذْنِهِ بَعْدَ مَنْ إِلَّا شَفِيعٌ مَنْ مَا الْأَمْرَ يُدَبِّرُ الْعَرْشِ عَلَى اسْتَوَى ثُمَّ أَيَّامٍ سِتَّةٍ رُضَا الْأَوَّالِ وَالسَّمَاوَاتِ خَلَقَ الَّذِي اللَّهُ رَبُّكُمْ إِنَّ (3)
تَذَكَّرُونَ فَلَا أَفَاعْبُدُوهُ رَبُّكُمْ

3. Verily, your Lord is Allah, Who created the heavens and the Earth in six Days. Then He established Himself on 'Arsh(the Throne), directing the affair. No intercessor can there be except after(obtaining)His leave. This is Allah your Lord; Him therefore worship you: will you not remember "

Commentary :

The objective meaning of 'Six Days' is six periods of time in the course of creation.

The 'throne'('arsh)alludes to power and omnipotence. When one says someone was enthroned or overthrown, he implies that he was elevated in power or stripped of his power. Allah's comprehensive authority extends all over existence both before the creation of the earth and the heavens and after their creation. The Qur'an says: "And His 'Arsh(throne)was over the water. " (1)

Even next to the end of the world and during the Resurrection, Allah's omnipotence over all existence will remain intact, too. The Qur'an says: " and above them eight shall bear on that Day your Lord's 'Arsh(throne). " (2)

(1) Sura Hud, No. 11, verse 7

(2) Sura Al- H aqqah, No. 69, verse 17

Messages:

1. Acquiring knowledge about Allah(s. w. t.)should precede worshipping Him.
2. Worship must be kept exclusively for Him Who has the power to create and administer all the affairs of creation and to no one else.
3. The creation of the world has been accomplished according to a plan and an arranged program,(in six days). When there are pre- ordaining plans for all beings in the system of creation, how can one think of human beings, who are the outstanding achievements of the creative process, to be without any planned destiny The verse says:

"Verily, your Lord is Allah, Who created the heavens and the Earth in six Days. Then He established Himself on 'Arsh(the Throne), directing the affair. ..."

4. Allah has created the entire existence and is in full command, administering it with wisdom while leaving no one in charge of any part without His prior approval.

5. Any effort at mediation by any being must meet with His approval. Thus one, such as idols, cannot be unduly appointed as an intercessor. The verse says:

" No intercessor can there be except after(obtaining)His leave. ..."

6. Extremists might try to introduce the Creator as Allah, nevertheless they consider themselves as competent policy- makers and able to separate religion from politics. It says:

"... This is Allah your Lord; Him therefore worship you: ..."

Man believes in his Creator. He only needs to be reminded. The verse concludes:

"... will you not remember ..."

7. Deity is not separate from Lordship.

Commentary : Verse 4

لَهُمْ كَفْرُوا الَّذِينَ وَ بِالْقِسْطِ الصَّالِحَاتِ عَمِلُوا وَ آمَنُوا الَّذِينَ لِيَجْزِيَ يُعِيدُهُ ثُمَّ الْخَلْقَ يَبْدُوا إِنَّهُ حَقًّا اللَّهُ وَعَدَ يَعَاجِمَ مَرَجِعُكُمْ إِلَيْهِ (4)
يَكْفُرُونَ كَانُوا بِمَا أَلِيمَ عَذَابٍ وَ حَمِيمٍ مِنْ شَرَابٍ

4. "To Him will be your return, all together. The promise of Allah is true. Verily He originates the(process of)creation, then He causes it to return, that He may reward with justice those who believe and do righteous deeds; but those who disbelieve, for them shall be a drink from the boiling fluids and a painful chastisement for what they used to reject. "

Commentary :

This verse puts forth both the principle of Resurrection(to Him will be your return), and its probability,(He originates the(process of)creation, then He causes it to return,). This meaning is just like verse 91 of Sura Al- 'A'raf, No. 7 which states: " As He brought you forth in the beginning, so shall you return. " And it also refers to the aim of Resurrection which involves punishment and reward. The verse continues saying:

"... that He may reward with justice those who believe and do righteous deeds; but those who disbelieve, for them shall be a drink from the boiling fluids and a painful chastisement for what they used to reject. "

Therefore, those who are believers and have done good deeds will be rewarded in a just manner, leading them to Paradise. The share of the unbelievers will be a burning liquid made of boiling water that will torture them painfully and they will be kept in Hell forever.

Commentary : Verse 5

الْآيَاتِ يُفَصِّلُ بِالْحَقِّ إِلَّا ذَلِكَ اللَّهُ خَلَقَ مَا الْحِسَابِ وَ السَّانِينَ عَدَدَ لِيَتَعْلَمُوا مَنَازِلَ قَدَرَهُ وَ نُوراً الْقَمَرِ وَ ضِيَاءَ الشَّمْسِ جَعَلَ الَّذِي هُوَ (5)
يَعْلَمُونَ لِقَوْمٍ

5. "He it is Who made the sun a radiation and the moon a light, and determined it by stations, that you might know the number of years and the reckoning(of time). Allah did not create that save in truth.(Thus)does He explain the Signs in detail, for a people who know. "

Commentary :

There are words used in the Qur'an for the sun, such as/ siraj/ and/ d iya'/, which signify a strong and intensive light. As for the moon, the words used are/ nour/ and/ munir/ which signify even dim light as well.

From among the tokens of Allah's designs in the world of existence and His absolute command over the universe, one can name the wise order spread throughout the entire cosmos. Do you not behold what a heat and what a light He has given to the sun. They change with the changes of the sun in the morning and during the day, and manifest themselves in the variety of the seasons of the year. It varies at dawn and midday, not exceeding the limits at any extreme.

If the sun's heat exceeds what it already is, all the earth would be incinerated, and if it decreases from its present temperature, the earth and what ever is in it will freeze, and in both cases, life will terminate in its totality. If the light of the sun was extinguished you would no longer be able to see the moon for it borrows its light from the sun. It spreads its light at nighttime over the earth, residing temporarily in its different stages: as the full moon, as a crescent and occasionally disappearing altogether. Through observing the regularity of these changes mankind can keep track of their days, months and years, organize their work and make plans with a schedule. That is, it is an accurate natural calendar that can benefit both the sage and the illiterate for keeping track of the rhythm of their work in their daily- lives. This privilege of the moon is besides the light that it gives us. The verse says:

"He it is Who made the sun a radiation and the moon a light, and determined it by stations, that you might know the number of years and the reckoning(of time). ..."

Then the Qur'an implies that this process of creation and the revolution and rotation of the sun and the moon are not to be dismissed as trivial matters. The verse continues saying:

"... Allah did not create that save in truth. ..."

The cloud and the wind, the moon and the sun move in the sky that you may earn your bread, and you should not eat it without being aware of your Provider.

At the end of the verse, the Qur'an emphasizes that Allah explains His verses for those who comprehend them although those who are ill- sighted and unaware overlook all these verses, not understanding the slightest thing from them. It says:

"... (Thus)does He explain the Signs in detail, for a people who know. "

Commentary : Verse 6

يَتَّقُونَ لِقَوْمٍ آيَاتِ الْأَرْضِ وَالسَّمَاوَاتِ فِي اللَّهِ | خَلَقَ مَا وَالنَّهَارِ وَاللَّيْلِ اخْتِلَافٍ إِنَّ (6)

6. " Verily, in the alternation of night and day, and all that Allah has created in the heavens and the earth, surely there are signs for a people who keep from evil. "

Commentary :

Allah has designed the universe in keeping with His Own magnificence and wisdom, the cycle of night and day, the overarching heavens, the fixed and moving stars, the animals, plants, inanimate objects, and all the rest of provisions and bounties provided in the earth are proofs and evidences upon His Oneness and Glory for those people who avoid committing sins and disobeying Allah for the fear of His punishment. The fact that He only mentions the pious as those who reflect upon His Signs is an indication that it is only such people who take lessons by observing the worldly phenomena. The rest of mankind are blinded by their own negligence and ignorance; no phenomenon can affect on their hearts; thus, they cannot grasp the objectives of creation.

Incidentally, the word 'alternation'/'ixtilaf/, mentioned in the holy verse, signifies coming and going as well as variation. Thus the night and the day are different in some respects:

A. They alternatively substitute for each other. Allah says:

"... The sign of the night have We made to pass away and have We the sign of the day manifest, ..."(1)

(1) Sura Al- 'Isra', No. 17, verse 12

B. Night is pre- ordained for tranquility and the day for the hustle and bustle of struggle. Allah says:

C. The decrease and increase in the number of daylight hours in the different seasons of the year.

"And We made the night as a covering, " "And We made the day for(seeking)livelihood. "

D. The change in the hours of the day and the night in various regions of the world. The verse says:

" Verily, in the alternation of night and day, and all that Allah has created in the heavens and the earth, surely there are signs for a people who keep from evil. "

Question: Why is it that some scientists are atheists ?

Answer: In itself, science is not sufficient. The approach to truth must stem from intentional and purposeful people and the motive must originate from those who honestly seek the truth and reality. Thus sins and pollutions from sin leave a negative impact upon one's analysis and cognition.

Commentary : Verse 7.8

غَافِلُونَ آيَاتِنَا عَنْهُمْ الَّذِينَ وَبِهَا اطمأنوا وَ الدُّنْيَا بِالْحَيَاةِ رَضُوا وَ لِقَاءَنَا يَرْجُونَ لَا الَّذِينَ إِنَّ (7)

يَكْسِبُونَ كانوا بما النار مأواهم أولئك (8)

7. " Verily those who do not expect the meeting with Us, but are pleased with the life of this world and are satisfied with it, and those who are neglectful of Our Signs, "

8. " These! Their abode is the Fire for what they used to earn. "

Commentary :

From this verse on, there is also a description concerning the Resurrection and the destiny of people in the Hereafter.

At first, the verse says:

"Verily those who do not expect on the meeting with Us, but are pleased with the life of this world and are satisfied with it, ..."

Then it refers to those who are neglectful of the revelations of Allah and do not meditate upon them so as to be thoroughly awakened and feel responsibility. The verse continues saying:

"... and those who are neglectful of Our Signs, "

Both of these two groups will have their abode in the Fire for the evil actions they have committed. The verse says:

" Their abode is the Fire for what they used to earn. "

The Messenger of Allah(p.b.u.h.) said: "He who loves meeting Allah, Allah also loves meeting him."
(1)

(1) Tafsir- ul- Furqan

In fact, the direct result of the lack of belief in the Resurrection is this very love unto this limited life, of worldly position and a confidence and reliance upon it.

Also, negligence from the revelations of Allah, is the origin of separation from Allah which in turn is the origin of the lack of sympathy and, consequently, falling into pollution, mischief, and sin whose ultimate result cannot be aught but Fire.

Commentary : Verse 9

النَّعِيمِ جَنَّاتٍ الْأَنْهَارُ تَجْرِي مِنْ تَحْتِهِمْ بِإِيمَانِهِمْ رَبُّهُمْ يَهْدِيهِمُ الصَّالِحَاتِ عَمَلُوا وَآمَنُوا الَّذِينَ إِنَّ (9)

9. " Verily those who believe and do righteous deeds, their Lord will guide them by their Faith: beneath them rivers flow in gardens of bliss. "

Commentary :

Then the Qur'an refers to the state of another group who behave opposite of the two groups mentioned before. The holy verse says:

" Verily those who believe and do righteous deeds, their Lord will guide them by their Faith: "

This beam of light of Divine guidance which has its origins in their faith enlightens every aspect within the entire horizons of their lives. They are so enlightened by that light that they will never submit themselves to the falsity of the materialist schools, satanic fancies or the false glamour associated with sin, wealth and power, and they never pave the path of astray.

As for the Hereafter, the Creator(s. w. t.)establishes them in palaces and Gardens underneath which Rivers flow. The verse continues saying:

"... beneath them rivers flow in gardens of bliss. "

Commentary : Verse 10

الْعَالَمِينَ رَبِّ اللَّهُ الْحَمْدُ أَنْ دَعَوَاهُمْ آخِرُ وَ سَلَامٌ فِيهَا تَحِيَّاتُهُمْ وَ اللَّهُمَّ سُبْحَانَكَ فِيهَا دَعَوَاهُمْ (10)

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10. "Their cry therein(will be): 'Glory be to You, O Allah! ' and 'Peace' will be their greeting therein. And the close of their cry(will be):

'(All)praise is(only)Allah's, the Lord of the Worlds'. "

Commentary :

The faithful will lead their lives in an environment full of peace, kindness, love unto the Lord, and blessings of various kinds. Whenever they contemplate these things and reflect upon His Essence and qualities, in their speech and prayers in Paradise they will invoke their Lord, and as the verse says:

"Their cry therein(will be): 'Glory be to You, O Allah! ' "

And whenever they encounter each other, their talk will be of peace and friendliness. Their greetings are exclusively/ salam/. The verse continues saying:

"... and 'Peace' will be their greeting therein. ..."

And finally, whenever they enjoy the various blessings of Allah in Paradise, they will start thanking Him, and end their words with gratitude. The verse says:

"... And the close of their cry(will be): '(All)praise is(only)Allah's, the Lord of the Worlds'. "

Explanations:

"Peace" is the word uttered by the people in Paradise and the atmosphere of Paradise is filled with/ salam/(peace). It comes from different sources, such as from Allah: " Peace: a word from a Merciful Lord"(1)and which comes from the angels saying: "Peace be upon you, you shall be happy; "(2) It also is uttered by all those who reside in Paradise. "Only the saying: 'Peace, Peace'. "(3)

The holy phrase "(All)praise is(only)Allah's" is the saying of the prophets and saints. Had rat Noah(a.s.), after being released from the unjust people uttered these words, and 'Ibrahim(a.s.)also, saying them, thanked Allah in his old age for He had bestowed him Ishmael and Ishaq.

Some Islamic tradition indicate that the People of Paradise, by uttering/ subhaanaka 'allahumma/ will call up the hosts of Paradise, who in turn show up immediately and fulfill their

wishes.(Manhaj- us- Sadiqin, the Commentary)

(1) Sura Yaseen, No. 36, verse 58

(2) Sura Az- Zuma, No. 39, verse 73

(3) Sura Al- Waqi'ah, No. 56, verse 26

Section 2 : Ingratitude of Men Commentary : Verse 11

Reason for the respite given Man prays for help when in difficulty but forgets Allah immediately as he is relieved Men were one single people but later they disagreed and got separated in tribes, and communities and nations

يَعْمَهُونَ طُعْيَانِهِمْ لِقَاءَنَا يَرْجُونَ لَا الَّذِينَ فَتَنَّا أَجْلُهُمْ إِلَيْهِمْ نَقْضِي بِالْخَيْرِ اسْتَعْجَالَهُمُ الشَّرَّ لِلنَّاسِ اللَّهُ يُعَجِّلُ لَوْ وَ (11)

11. " And if Allah were to hasten on for men the ill(they have earned)as they would hasten on the good, surely their term would already be decreed unto them. But We leave those who do not expect the meeting with Us, in their contumacy, wandering blindly. "

Commentary :

This verse also deals with the subject of punishment and reward meted out to the evildoers. First, the Qur'an implies if Allah punished the evil- doers swiftly in this world and hastened on their punishment at the same speed in which they are after the good things of this world and their own interests, that would be the end of the world and no traces of them would remain. The verse says:

" And if Allah were to hasten on for men the ill(they have earned)as they would hasten on the good, Surely their term would already be decreed unto them. ..."

However, as Allah's grace encompasses all His servants, even the evildoers, idol worshippers, and non- believers, He does not hasten on their punishment lest they wake- up and repent and be lead straight.

At the end of the verse, He says that punishment is for those who do not believe in the Resurrection and the Meeting with Him; they are left alone so that they may stray and remain in confusion, not knowing the truth from "untruth" and the right path from the wrong. The verse

says:

"... But We leave those who do not expect the meeting with Us, in their contumacy, wandering blindly. "

Commentary : Verse 12

رُئِيَ كَذَلِكَ مَسَّهُ ضَرٌّْ إِلَى يَدْعُنَا لَمْ كَأَنَّ مَرَّ ضَرْهُ عَنْهُ كَشَفْنَا فَلَمَّا قَائِمًا أَوْ قَاعِدًا أَوْ لِحْنِيهِ دَعَانَا الضُّرُّ الْإِنْسَانَ مَسَّ إِذَا وَ (12)
يَعْمَلُونَ كَانُوا مَا لِلْمُسْرِفِينَ

12. " And when an affliction touches a man, he calls Us(while reclining)on his side, or sitting, or standing. But when We remove from him his affliction, he passes on, as if he never called Us to an affliction that touched him. Thus is made fair seeming to the extravagant that which they have been doing. "

Commentary :

Then the Qur'an refers to the existence of the light of monotheism in man, which emanates from the depth of his soul. It indicates that when man suffers from the loss of something, and he is helpless on all sides, he seeks Allah's help by stretching his hands towards Him, calling Him in whatever state he is whether lying on his side, sitting or standing. The verse says:

" And when an affliction touches a man, he calls Us(while reclining)on his side, or sitting, or standing. ..."

Yes, the positive aspect of the difficulties and painful incidents is that they unveil the true character of human beings and, though it may last merely for a while, the light of monotheism eventually shines forth.

Then the Qur'an implies that these people, however, are so in capacious and unwise that as soon as their troubles are removed they once more become so immersed in oblivion that it is as if they had made no supplications at all, and He had not given them any assistance. The verse says:

"... But when We remove from him his affliction, he passes on, as if he never called Us to an affliction that touched him. Thus is made fair seeming to the extravagant that which they have been doing. "

It is this very ingratitude and negligence that has made the indecent acts of the mischief makers

seemingly beautiful for them.

Commentary : Verse 13

الْمُجْرِمِينَ وَمَا لَكُمْ لِيُؤْمِنُوا كَمَا مَا وَ بِالْبَيِّنَاتِ رُسُلُهُمْ جَاءَتْهُمْ وَ ظَلَمُوا لَمَّا قِيلَ لَكُمْ مِنَ الْقُرُونِ أَهْلَكْنَا لَقَدْ وَ (13)

13. " And certainly We destroyed the generations before you when they were unjust, and their messengers came to them with clear arguments and they would not believe. Thus do We recompense the guilty people. "

Commentary :

In this holy verse, Allah informs us of the calamities which were inflicted upon previous nations and warns the present nations against the descent of those calamities which may fall upon them.

The Qur'an announces that Allah exterminated former nations by means of kinds of punishment when they inflicted injustice upon themselves by revolting, becoming disobedient, and after sending prophets to them with obvious miracles and clear proofs. The verse says:

" And certainly We destroyed the generations before you when they were unjust, and their messengers came to them with clear arguments and they would not believe. ..."

This verse carries this message that the secret of their eradication was that if they had been to remain existent, they definitely would not have believed in their prophets and the Books. Which were sent to them.

In the future, too, Allah will inflict calamities upon those unbelieving people who do not reform themselves in spite of offering them proofs for completing arguments, and with the full understanding that they are well- informed as to the consequences and that they will not believe. The verse continues saying:

"... Thus do We recompense the guilty people. "

Commentary : Verse 14

تَعْمَلُونَ كَيْفَ لِنَنْظُرَ مَبْعَدِهِمْ مِنَ الْأَرْضِ فِي خِلَافٍ جَعَلْنَاكُمْ ثُمَّ (14)

14. " Then We made you successors in the earth after them to see how you behave. "

Commentary :

Allah expresses more explicitly the matter in this verse, implying that, after destroying them, He substituted you on the earth in their place so that He may observe the way you behave. The verse says:

" Then We made you successors in the earth after them to see how you behave. "

From the sentence "and they would not believe: ", mentioned in the previous verse, it is understood that Allah exterminates only those whose situation leaves no hope that they will even be probable believers in the future, for those who may become believers in the future are not involved in this category for such punishments.

Commentary : Verse 15

إِنْ نَفْسِي تَلْقَاءُ مِنْ أُنْبَلَّهِ أَنْ يَكُونُ مَا قُلْتُ بَدَلَهُ أَوْ هَذَا غَيْرِ يَقْرَأَنِ أَنْتَ لِقَاءَنَا يَرْجُونَ لَا الَّذِينَ قَالَ بَيِّنَاتٍ آيَاتُنَا عَلَيْهِمْ تُتْلَى إِذَا وَ (15)
عَظِيمِ يَوْمِ عَذَابِ رَبِّي يَنْتَعِصِدُ أَنْ أَخَافُ إِلَيَّ إِلَيَّ يُوْحَى مَا إِلَّا أَنْتَعِ

15. " And when Our Clear Signs are recited unto them, those who do not expect the meeting with Us, say: 'Bring us a Qur'an other than this, or alter it. ' Say: 'It is not for me to alter it of my own accord, I follow naught but what is revealed unto me; verily, I fear, if I were to disobey my Lord the Penalty of a Great Day(to come). '"

The Occasion of the Revelation:

This holy verse and the next two verses had been revealed concerning several idol- worshippers when they came to the Prophet(p. b. u. h)and said: "Whatever this Qur'an says about abandoning the worship of our great idols namely Lat, Uzza, Manat, Hubal and its disrespect of them is not acceptable and bearable to us. If you want us to follow you, get us another Qur'an which is free of this criticism, or, at least change such ideas in this present Qur'an. "

Commentary :

These holy verses, following the previous verses, are all concerned with 'Origin and End'.

First, The Qur'an alludes to one of the great mistakes of the idol- worshippers. It says:

" And when Our Clear Signs are recited unto them, those who do not expect the meeting with Us, say: 'Bring us a Qur'an other than this, or alter it. ' ..."

These ignorant people did not want the Prophet(p.b.u.h.) to guide them as a leader; they rather invited him to follow in the footsteps of their own superstitious conjectures.

The Qur'an explicitly enlightens them regarding their grave mistake, ordering the Prophet(p.b.u.h.) to tell them that it is impossible for him to alter the Divine revelation by himself. The verse says:

"... Say: 'It is not for me to alter it of my own accord, ..."

Then, to articulate further, he should add that he would only follow what was revealed to him, and that not only he could not make any alterations in that heavenly Revelation, but, also he feared the punishment of that Great Day(Resurrection)if he would disobey the Command of the Lord. The holy verse says:

"... I follow naught but what is revealed unto me; verily, I fear, if I were to disobey my Lord the Penalty of a Great Day(to come). '"

Commentary : Verse 16

تَعْمَلُونَ فَلَا أَقْبَلُ مِنْكُمْ لِبَيْتٍ فَقَدْ بِهِ أَدْرَاكُمْ لَا وَ عَلَيْكُمْ تَلَوْنَهُ مَا اللَّهُ شَاءَ لَوْ قُلْ (16)

16. " Say: 'Had Allah so willed, I would not have recited it to you, nor would He have taught it to you. Indeed I have lived amongst you a lifetime before it. Have you then no sense '"

Commentary :

In this verse the Qur'an brings a reason for the Divine order by commanding the Prophet to say that his ideas do not have the slightest role in this Holy Book, and had Allah wanted, he would not have read the Qur'an to them and they would not have been made aware of it. The verse says:

" Say: 'Had Allah so willed, I would not have recited it to you, nor would He have taught it to you. ..."

I have lived amongst you a long time before this. It provides reason for what I claim, for you have

never heard me saying such things before. If the verses had come from me, you should have heard me saying them during the past forty years as they would have been at the tip of my tongue, or at least parts of it might have been heard by someone in the past. How can you not notice such an obvious matter The verse continues saying:

"... Indeed I have lived amongst you a lifetime before it. Have you then no sense ?"

Commentary : Verse 17

الْمُجْرِمُونَ يُلْحِقُ لَا إِنَّهُ بِآيَاتِهِ كَذَّبَ أَوْ كَذِبًا اللَّهُ عَلَى اقْتَرَى مِمَّنْ أَظْلَمُ فَمَنْ (17)

17. "Who is then more unjust than he who forges a lie against Allah, or belies His Signs Verily the guilty ones will never prosper. "

Commentary :

In order to emphasize the point, the Prophet(p.b.u.h.) adds that, being well aware that the worst kind of evil is that someone falsely attributes a lie to Allah, how could he then commit such a sin on the earth The verse says:

"Who is then more unjust than he who forges a lie against Allah, or belies His Signs ..."

And he who denies the Divine verses, his action is also the most cruel and unjust of all actions. If the unbelievers are unaware of the scope and volume of the severity and greatness of the sin of forging a lie to the Divine verses, the Prophet, on the contrary, is not so unaware. At any event, this action of theirs is a grave offence and those who perpetrate it will never be saved. The verse says:

"... Verily the guilty ones will never prosper. "

Commentary : Verse 18

لَا وَالسَّمَاوَاتِ فِي يَعْلَمُ لَا بِمَا اللَّهُ تُنَبِّئُونَ أَ قُلْ اللَّهُ عِنْدَ شُفَعَاؤُنَا هُوَ لَا يَقُولُونَ وَ يَنْفَعُهُمْ لَا وَ يَضُرُّهُمْ لَا مَا اللَّهُ دُونَ مِنْ يُعْبُدُونَ وَ (18)
يُشْرِكُونَ عَمَّا تَعَالَى وَ سُبْحَانَهُ الْأَرْضِ فِي

18. " And they worship, besides Allah, what can neither hurt them nor profit them, and they say: 'These are our intercessors with Allah. ' Say: 'Will you inform Allah of what He knows not either in

the heavens or in the earth ' Glory be to Him! High be He exalted above what they associate(with Him). "

Commentary :

The issue of monotheism is also continued in this verse by negating the claim that these idols are associated with divinity, and it has been proved as groundless by offering clear reasons. They used to worship icons and idols which neither did any harm to them nor any good. They were neither feared by the idol worshippers nor did the idols provide them with any profit so that they were worshipped for gaining benefit thereof. The verse says:

" And they worship, besides Allah, what can neither hurt them nor profit them, ..."

The Qur'an deals with the groundless and unfounded claims of the idol worshippers when it implies that they claim that these idols serve as mediators between them and Allah which was one of the motives for worshipping them. The verse says:

"... and they say: 'These are our intercessors with Allah. ' ..."

The Qur'an, in response to such a way of thinking, tells the Prophet(p.b.u.h.) to ask them a question, as follows:

"... Say: 'Will you inform Allah of what He knows not either in the heavens or in the earth ' ..."

Allusion is here made to the fact that if the Almighty had such mediators who would protect them, and wherever on the earth or in the skies they might have existed, He would have been well aware of their existence.

At the end of the verse it stresses emphatically on the fact that Allah is pure and superior to those partners whom they envisage for Him. The verse says:

"... Glory be to Him! High be He exalted above what they associate(with Him). "

Commentary : Verse

يَخْتَلِفُونَ فِيهِ بَيْنَهُمْ لِقَصِي رَبِّكَ مِنْ سَبَقَتْ كَلِمَةً لَا لَوْ وَ فَاحْتَلَفُوا وَاجِدَةً أُمَّةً إِلَّا النَّاسُ كَانَ مَا وَ (19)

19. " And mankind were only one community, then they differed, and had not a Word already

gone forth from your Lord, their differences would have been judged between them. "

Commentary :

This verse refers to the monotheistic nature of all human beings, alluding in part to the previous verse in connection with negating unbelief and idol worshipping. It implies that in the beginning, all human beings were of a single nation, and, with no exception, all were monotheists. The verse says:

" And mankind were only one community, ..."

This monotheistic nature, that was untouched at the beginning, because of shortsightedness and some satanic attitudes, underwent changes. With the passage of time, some went astray from the monotheistic path and became the adherents of polytheism. Thus the human society splitted into two groups: Monotheists and Polytheists. The verse continues saying:

"... then they differed, ..."

Therefore, polytheism is in fact a deviation from what is innate in human nature, and its roots lie in some baseless ideas and conjectures. One might raise the issue at this point as to why the Almighty does not hasten to eradicate the origin of such differences by the speedy punishment of the polytheists ?

The Qur'an immediately gives an answer to this question implying that if Allah's command in regard to the absence of their speedy punishment had not been already issued, arbitration would have been administered and their differences would have been judged, then all of them would meet their painful fate. The verse says:

"... and had not a Word already gone forth from your Lord, their differences would have been judged between them. "

Commentary : Verse 20

الْمُنْتَظِرِينَ مِنْ مَعَكُمْ إِنِّي فَأَنْتَظِرُوا اللَّهَ الْغَيْبُ إِنَّمَا فَكُلَ رَبِّهِ مِنْ آيَةٍ عَلَيْهِ أَنْزَلَ لَا لَوْ وَلَوْ يَتَّقُوا (20)

20. " And they say: 'Why is not a Sign sent down to him from his Lord ' Say then: ' Verily the Unseen is only for Allah(to know). Wait you then, verily I, also with you, will be of those who wait'. "

Commentary :

Once again, the Qur'an deals with the pretexts of the polytheists for evading belief and faith in Islam. It indicates that the disbelievers complain about a miracle not being sent down from Allah to the Prophet(p.b.u.h.) . The verse in this regard says:

" And they say: 'Why is not a Sign sent down to him from his Lord ? ..."

They meant, of course, that any time they demanded a miracle they desired, the Prophet(p.b.u.h.) should have acted immediately and accordingly (1) to fulfill their demands. It was forthwith revealed to the Prophet(p.b.u.h.) that the invisible world and supernatural affairs,(miracles relating to the invisible and metaphysical world), belong to Allah alone. The verse says:

"... Say then:' Verily the Unseen is only for Allah(to know). ..."

(1) Some commentators state that Allah is aware of the world of Unseen and whatever stands in the way of divine miracles to be sent down is itself invisible, none is aware but Allah.

Therefore the Prophet(p.b.u.h.) should tell them he could not perform miracles according to their wishes, which they would later deny and which would not convince them to become believers. In the final analysis, they refrained from believing regardless of the pretext.

At the end of the verse, from his tongue, the Qur'an, in a threatening tone implies that if they did not stop being obstinate, they should expect divine punishment whilst, on the other hand, the Prophet(p.b.u.h.) should expect victory. The verse says:

"... Wait you then, verily I, also with you, will be of those who wait'. ..."

Section 3 : The Divine Mercy Commentary : Verse 21

Ingratitude of Man after enjoying the Divine Mercy Every evil shall be equally punished along with ignominy All false deities shall vanish away on the Day of Judgment and they will disown their devotees.

تَمْكُرُونَ مَا يَكْتُبُونَ رُسُلَنَا إِنَّ مَكْرًا أَسْرَعَ اللَّهُ قُلُوبَ آيَاتِنَا مَكْرٌ لَهُمْ إِذَا مَسَّاهُمْ ضَرَاءٌ يَبْعُ مِنْ رَحْمَةِ النَّاسِ أَذَقْنَا إِذَا وَ (21)

21. " And when We make mankind taste of(Our)mercy after adversity hath touched them, behold! they have a device concerning Our Signs! Say: 'Allah is quicker at devising. Verily, Our messengers record what you devise'. ""

Commentary :

The previous verse alluded to the pretexts of those who used to ask why no new signs were revealed. Here Allah refers to their obstinacy and to the fact that they played dirty tricks after a new verse was revealed instead of appreciating it.

The verse says:

" And when We make mankind taste of(Our)mercy after adversity hath touched them, behold! they have a device concerning Our Signs! ..."

As for the occasion of revelation of this verse, it has been said that there occurred a drought and famine in Mecca. The Almighty(s. w. t.)made it rain for the blessing of His Prophet(p.b.u.h.) . The polytheists claimed, however, that the reason for the rain was because of the idols.(The commentary of As- S afi, Fi- Z alal- il- Qur'an and Fakhr- i- Razi)

One of the measures and tricky devices employed by his enemies was character assassination of the Prophet(p.b.u.h.) , ridiculing the divine verses, and degrading the blessings of Allah. At any rate, man misuses God- given blessings and makes mischief instead of giving thanks and we must know that he who plays dirty tricks, will ultimately be involved with the device and the punishment of Allah. The verse says:

"... Say: 'Allah is quicker at devising. ..."

Then, He warns them not to think that such conspiracies and plans will be forgotten. His messengers,(that is, His angels responsible for recording human actions)will take note of all those plans which disbelievers arrange for extinguishing the light of the truth. And they must prepare themselves for the Judgment and the punishment in the world here- after. The verse says:

"... Verily, Our messengers record what you devise'. ""

Commentary : Verse 22

جَاءَهُمْ وَ عاصِفٌ رِيحٌ جَاءَتْهَا بِهَا فَرَحُوا وَ طَيِّبَةٌ بِرِيحٍ بِهِمْ جَرَيْنَ وَ الْفُلُكُ فِي كُنُتُمْ إِذَا حَتَّى الْبَحْرِ وَ الْبَرِّ فِي يُسَيِّرُكُمُ الَّذِي هُوَ (22)
الشَّاكِرِينَ مِنْ لَنَكُونَنَّ هَذِهِ مِنْ أَنْجَيْتَنَا لَيْنَ الدِّينَ لَهُ مُخْلِصِينَ اللَّهُ دَعَا بِهِمْ أَحِيطَ أَنَّهُمْ ظَنُّوا وَ مَكَانٍ كُلِّ مِنَ الْمَوْجِ

22. " He it is Who enables you to traverse through land and sea; so that you are in the ships, and they sail with them with a favourable wind, and they rejoice thereat. Then there comes upon them a stormy wind and the waves come on them from all sides, and they think that they are encompassed therewith, they call upon Allah, making their faith pure for Him,(saying): 'If You deliver us from this, we shall surely be of the grateful ones'. "

Commentary :

In this verse the Qur'an appeals to the depths of human nature, explaining to them the monotheism which is embedded in their very being, describing to them how man once in great difficulty and danger, tends to forget everything but Allah.

First, He says that He is the One Who enables you to traverse through the land and the sea. And, when you go on board a ship, He makes you eventually get, you and your ship, to your destination with the help of the appropriate winds that gladden every heart. Then when a horrible thunderstorm blows and waves buffet them from all sides, it makes them realize that death is near, and they lose their hopes of survival. The verse says:

" He it is Who enables you to traverse through land and sea; so that you are in the ships, and they sail with them with a favourable wind, and they rejoice thereat. Then there comes upon them a stormy wind and the waves come on them from all sides, and they think that they are encompassed therewith, ..."

At just about that time, they are reminded of Allah and call upon Him sincerely, their thoughts stripped of all sorts of polytheism and idol worship. The verse continues saying:

"... they call upon Allah, making their faith pure for Him, ..."

They start praying at this time, saying that if Allah save them from this plight, they will thank Him while they shall neither oppress others nor turn to others for help save Him. The verse says:

"... (saying): 'If You deliver us from this, we shall surely be of the grateful ones'. "

Although this temporary awakening will often have no remarkable educational effect upon extraordinarily wicked people, yet He completes the process of reasoning to the end to them, and

it will serve as their eventual condemnation.

In such incidents, those individuals, who are only slightly polluted, are usually awakened and tend to reform themselves.

Commentary : Verse 23

فَنُنَبِّئُكُمْ مَرْجِعُكُمْ إِلَيْنَا ثُمَّ الدُّنْيَا الْحَيَاةِ مَتَاعٌ أَنْفُسِكُمْ عَلَى بَعْضِكُمْ إِنَّمَا النَّاسُ آيُهَا يَا الْحَقَّ يَغَيِّرِ الْأَرْضِ فِي يَبْعُونَ هُمْ إِذَا أَنْجَاهُمْ فَلَمَّا (23)
تَعْمَلُونَ كُنْتُمْ بِمَا

23. " But when He delivers them, behold! They rebel in the earth unjustly. O mankind! Your rebellion is against your own selves, an enjoyment of the life of this world. Then to Us is your return, and We shall inform you of what you used to do. "

Commentary :

But such neglectful people usually start bothering others and oppressing them on the earth, as soon as Allah saves them and leads them to safe shores. The verse says:

" But when He delivers them, behold! They rebel in the earth unjustly. ..."

Yet, the Qur'an advises people to know that whatever oppression they commit and whatever sort of deviation they have made from the right path, they themselves will pay its price. The verse says:

"... O mankind! Your rebellion is against your own selves, ..."

The only thing that they may be able to do is to enjoy the life in this world for merely a few days, and finally their eventual return will be towards Allah. It is at that time that they shall be informed of whatever they did in the world. The verse says:

"... an enjoyment of the life of this world. Then to Us is your return, and We shall inform you of what you used to do. "

Commentary : Verse 24

زُخْرُفُهَا الْأَرْضُ أَخَذَتْ إِذَا حَتَّى الْأَنْعَامُ وَ النَّاسُ يَأْكُلُ مِمَّا الْأَرْضِ نَبَاتٍ بِهِ فَاخْتَلَطَ السَّمَاءِ مِنْ أَنْزَلْنَاهُ كَمَاءٍ الدُّنْيَا الْحَيَاةِ مَثَلُ إِنَّمَا (24)

لَقَوْمِ الْآيَاتِ أَنْفَصِلُ كَذَلِكَ بِالْأَمْسِ تَغْنُ لَمْ كَانَ حَصِيداً فَجَعَلْنَاهَا نَهَاراً أَوْ لَيْلاً أَمَرْنَا أَتَاهَا عَلَيْهَا قَادِرُونَ أَنَّهُمْ أَهْلُهَا ظَنَّنَ وَ ارْتَبَتْ وَ يَتَفَكَّرُونَ

24. " The likeness of the life of this world is just as the water which We send down from the sky, and the plants of the earth mingle with it whereof men and cattle eat, till when the earth takes its ornament and is embellished, and its people imagine that they have power over it,(but suddenly)Our command reaches it by night or by day, and We make it stubble, as if it had not flourished the day before! Thus do We explain the Signs in detail for a people who reflect.

Commentary :

In the foregoing verses allusion had been made to the lack of permanence in this worldly life. In this holy verse this grave reality is depicted with an interesting example so that He may remove the curtain of arrogance and negligence from the eyes of those who are neglectful and unjust. The verse says:

" The likeness of the life of this world is just as the water which We send down from the sky, ..."

These life- providing drops fall on cultivable soil, making it possible for various plants to grow, some of which are useful for man, and others that are useful for birds and beasts. The verse continues saying:

"... and the plants of the earth mingle with it whereof men and cattle eat, ..."

These plants, besides the nutritional qualities that they contain for living creatures, cover the earth's surface and decorate it so that the earth finds its utmost beauty in it.

It is at this time that the blossoms decorate the branches and the flowers bloom. Nutritious grains and fruits show up gradually, dramatically depicting the full meaning of the scene of life, thus rendering people's hearts hopeful and their eyes full of joy. This is done to the extent that people on the earth become certain that they can benefit from the blessings of the plants and fruits as well as from their life- inducing grains. The verse says:

"... till when the earth takes its ornament and is embellished, and its people imagine that they have power over it, ..."

All of a sudden, Allah's command reaches them, ordering excessive cold, unexpected heavy rains or strong thunderstorms to overwhelm and eradicate them all as if they never existed. The verse continues saying:

"... (but suddenly) Our command reaches it by night or by day, and We make it stubble, as if it had not flourished the day before! ..."

Towards the end of the verse, in order to emphasize further, Allah declares:

"... Thus do We explain the Signs in detail for a people who reflect.

Commentary : Verse 25

مُسْتَقِيمٍ صِرَاطٍ إِلَىٰ يَشَاءُ مَنْ يَهْدِي ۖ وَالسَّلَامِ دَارٍ إِلَىٰ يَدْعُوا اللَّهُ ۚ (25)

25. " And Allah doth call mankind to the Abode of Peace and He guides whomever He Pleases unto the Straight path. "

Commentary :

The Arabic appellation/ dar- us- Salam/ is one of the names of Paradise within which nobody bears any grudge against another and where no quarrel, war, and exploitation takes place. The verse says:

" And Allah doth call mankind to the Abode of Peace and He guides whomever He Pleases unto the Straight path. "

The holy word "Peace" is Allah's name, and "the Abode of Peace" signifies the proximity of the divine blessings. It is the place where everyone's words and greetings consist of "peace", and unto whom Allah also sends peace. The Qur'an says: "Peace: a word from a Merciful Lord. "(Yasin, verse 58)

Some Islamic traditions indicate that the way leads to the mastership(wilayat)of Amir- ul- Mu'mineen(a.s.)and the Immaculate Imams, has been stated as the best example for the 'Straight Path'.(Majma'- ul- Bayan)

We must note that the divine call is the symbol of His special favour towards His servants. It embodies the safe passage of man in this world and the Hereafter, the first stage of which is transient while the second stage is permanent.

Incidentally, the Straight Path is one which creates 'peace' for man not only in the Hereafter, but also creates peace for him in this world.

Commentary : Verse 26

خَالِدُونَ فِيهَا هُمْ الْجَنَّةُ أَصْحَابُ أُولَئِكَ ذِلَّةٌ لَا وَقَتَرُ وُجُوهُهُمْ يَرَهُنَّ لَا وَزِيَادَةٌ وَالْحُسْنَى نُوا أَحْسَدَ لِلَّذِينَ (26)

26. " For those who do good, is a goodly(reward), and more(than this). Neither dust nor abasement shall over spread their faces. They are Companions of the Garden; they will abide therein forever. "

Commentary :

The Arabic term/ rahiqa/ signifies covering by force and the word/ qatar/ means 'dust', 'smoke' and 'ashes'.

Bestowing incremental and extra rewards on the believers has repeatedly been mentioned in the Qur'an by the words/ ziyadah/,/ zi'f/ and/ 'az'af/. Among them are the following verses: "Whoever brings a good(deed), he shall have ten times its like, "(1) " He will pay them their rewards fully and with bestow upon them more out of His Grace. "(2) In addition to the complete reward, Allah also bestows upon them more for partaking of his own virtue, there is a seven hundred- fold reward for giving charity for Allah's sake. "The likeness of those who spend their property in the way of Allah is as the likeness of a grain(of corn)that grows seven ears,(with)a hundred grains in every ear. And Allah multiplies(in abundance)for whom He wills; and Allah is All- Embracing, All- Knowing. "(3)

(1) Sura Al- 'An'am, No. 6, verse 160

(2) Sura An- Nisa', No. 4, verse 173

(3) Sura Al- Baqarah, No. 2, verse 261

Imam Sadiq(a.s.)declares: "Every thing has its own system of measurement except tears, a drop of which extinguishes fires". Then he(a.s.)said: "He who sheds tears for the sake of Allah, his face will never confront darkness and humiliation, " and he recited: "Neither dust nor abasement shall overspread their face. "(1)

Fad il- bin- Yasar, has narrated from Imam Baqir(a.s.)who said that the Messenger of Allah(p.b.u.h.) declared; "There are no eyes which are soaked with tears for the fear of Allah except that Allah forbids that body to be in the Fire of Hell. Were he to shed tears, his face would

not be covered by the dust and abasement"(2)

At any rate, those who turn to other than Allah, have no excuses to make as Allah(s. w. t.)simultaneously extends His invitation to man and, at the same time, leads him; He not only rewards but also rewards more and more. The verse says:

" For those who do good, is a goodly(reward), and more(than this). Neither dust nor abasement shall over spread their faces. They are Companions of the Garden; they will abide therein forever. "

(1) Nour- uth- Thaqaalayn, the Commentary

(2) Majma' ul- Bayan

Commentary : Verse 27

مُظْلِمًا اللَّيْلُ مِنَ قِطْعًا وَجُوهُهُمْ أَغْشِيَتْ كَأَنَّمَا عَصِمَ مِنْ اللَّهِ مَنْ لَهُمْ مَا ذَلَّلَهُ تَرَهُهُمْ وَبِمِثْلِهَا سَيِّئَةٌ جَزَاءُ السَّيِّئَاتِ وَكَسَدُ الَّذِينَ وَ (27)
خَالِدُونَ فِيهَا هُمْ النَّارِ أَصْحَابُ أُولَئِكَ

27. " And those who have earned evil will have a reward of like evil; and the dust of ignominy will cover them. No defender will they have from(the wrath of) Allah: as if their faces had been covered with pieces from the darkness of night. They are Companions of the Fire: they will abide therein forever! "

Commentary :

And those who have committed evil acts and sins will be punished accordingly in proportion to their acts. They will be punished to the extent they deserve, not more, for punishment beyond that which a person deserves is something inequitable(which is far from the Divine Providence). On the other hand, the reward for good deeds exceeds what one deserves and it is good to emanate from Allah. Therefore, the objective meaning of the word "like", in this verse, is nothing more and nothing less than one's due. The verse says:

" And those who have earned evil will have a reward of like evil; ..."

The Qur'anic phrase/ wa tar haqahum illah/ signifies that such sinners will be humiliated and become debased, for punishment is coupled with degradation. The verse continues saying:

"... and the dust of ignominy will cover them. ..."

Then the verse implies that there are no guards and obstacles to hinder the punishment of Allah from them. It says:

"... No defender will they have from (the wrath of) Allah: ..."

The obscurity reflected on their faces would be to such an extent that one would imagine that parts of the darkness of the night had cast their shadow, one after another, over them. The verse says:

"... as if their faces had been covered with pieces from the darkness of night. ..."

They shall be coupled with the Hell Fire and will eternally remain within its flames. The verse concludes saying:

"... They are Companions of the Fire: they will abide therein forever! "

Commentary : Verse 28

تَعْبُدُونَ إِيَّانَا كُنْتُمْ مَا شُرَكَائُهُمْ قَالُوا وَبَيْنَهُمْ قَرَابَاتُ شُرَكَائِهِمْ وَأَنْتُمْ مَكَانَكُمْ أَشْرَكُوا لِلَّذِينَ نَقُولُ ثُمَّ جَمِيعًا نَحْشُرُهُمْ يَوْمَ وَ (28)

28. " And the Day We shall muster them all, then We shall say to those who associated others (with Us): 'Get you to your place! You and your associates', then We shall set a space between them, and their associates shall say: 'It was not us (indeed) that you used to worship! ' "

Commentary :

This verse also follows the previous discussions on the issue of the origin of existence and the Resurrection and the situation of the polytheists.

At first, the Qur'an warns all to remember the Day when Allah will assemble all His subjects and make them rise from the dead. The verse says:

" And the Day We shall muster them all, ..."

Then He will declare unto the polytheists to stay in their place together with their idols so that He may examine their account. It continues saying:

"... then We shall say to those who associated others(with Us): ..."

The Qur'an informs that Allah will separate these two groups from each other; i. e. the worshippers and the worshipped ones, and He will question each individual separately, as it is usual with all courts that they investigate each person separately. The verse says:

"... 'Get you to your place! You and your associates', then We shall set a space between them, ..."

Allah may ask the idol- worshippers why they worshipped idols along with Allah(s. w. t.), and He will also ask the idols why they permitted such an act to occur, that they allowed the polytheists to worship them.

It is at this time that those things that were worshipped as idols will speak, saying to them that they never worshipped idols. In actual fact, they worshipped the creation of their own imaginations, whims and passions. The verse says:

"... and their associates shall say: 'It was not us(indeed)that you used to worship! ' "

Commentary : Verse 29

لُغَافِلِينَ عِبَادَتِكُمْ عَنْ نَأَاكَ إِنَّ بَيْنَكُمْ وَبَيْنَنَا شَهِيدًا بِاللَّهِ فَكَفَى (29)

29. " Allah is a sufficient witness between us and you: we certainly were Unaware of your worship(of us). "

Commentary :

In the previous verse, those things worshipped were saying that the polytheists did not worship them. Here, they declare that they were unaware of their worship.

The verse says:

" Allah is a sufficient witness between us and you: we certainly were Unaware of your worship(of us). "

Consequently, whatever act of worship is performed without the knowledge of the worshipped is null and void.

Incidentally, there are numerous allusions made to the hatred and disavowal of those objects worshipped from the polytheists and their deeds in the Qur'an, i. e., Sura Al- Furqan, No. 25, verse 17, and Sura Al- Qas as, No. 28, verse 63.

Commentary : Verse 30

يَفْتَرُونَ مَا عَنْهُمْ ضَلَّ وَ الْحَقَّ مَوْلَاهُمْ اللَّهُ إِلَى رُدُّوا وَ أَسْلَفَتْ مَا نَفْسٍ كُلُّ تَبْلُوا هُنَالِكَ (30)

30. " There will every soul realize(the reward of)the deeds it sent aforetime, and they will be brought back to Allah, their true Lord, and that which they used to fabricate(the false deities)will vanish(away)from them. "

Commentary :

The Day of Resurrection is the day on which the worldly test results are received. The verse says:

" There will every soul realize(the reward of)the deeds it sent aforetime, ..."

The true Lord is Allah and any other than Him, whatever it may be, is absurd.

The verse says:

"... and they will be brought back to Allah, their true Lord, ..."

The Resurrection pertains to all men. And the false effects of the worshipped will be wiped out. The verse continues saying:

"... and that which they used to fabricate(the false deities)will vanish(away)from them. "

All existence has its origin in Him, and the final destination will be towards Him, too.

Section 4 : The Divine Gifts Commentary : Verse 31

A few of the Divine gifts given in the physical body of man are referred to The idolaters asked to make their own made gods effect a creation The Qur'an a Book from Allah.

مَنْ وَالْحَيِّ مِنَ الْمَيِّتِ يُخْرِجُ وَالْمَيِّتِ مِنَ الْحَيِّ يُخْرِجُ مَنْ وَالْأَبْصَارَ وَالسَّمْعَ يَمْلِكُ أَمَّنْ الْأَرْضِ وَالسَّمَاءِ مَنْ يَرْزُقُكُمْ مَنْ قُلْ (31)
تَتَّقُونَ فَلَا أَفْقُلُ اللَّهُ فَسَيَقُولُونَ الْأَمْرَ يُدَبِّرُ

31. " Say: "Who provides you(sustenance)from the sky and from the earth Or who possesses hearing and sight And who brings forth the living from the dead and brings forth the dead from the living And, who administrates(every)affair They will soon say: 'Allah'. Then, say: 'Will you not then keep from evil ? "

Commentary :

There have been said same examples of Allah's bringing forth the living from the dead and the dead from the living, among which one might cite the case of the human sperm leading to human beings and human seed from human beings, the chicken from the egg and egg from the chicken, plants from seeds, and seeds from plants; socially- righteous children from corrupt parents and corrupt children from worthy parents.

In this verse there are hints regarding the existence of the Lord and His right of being worshipped.

At first, the holy Qur'an addresses the Prophet(p.b.u.h.) implying to tell those polytheists and idol-worshippers, that who are going astray, who is it that provides nourishment for you in the sky and on the earth The verse says:

" Say: "Who provides you(sustenance)from the sky and from the earth? ..."

Definitely, the earth provides nourishment for the roots of plants by means of its nutritious substances. It is probably for this reason that the above verse refers to the nourishing substances coming from the sky and later from the earth.

Later, the verse refers to two of man's most important senses, namely seeing and hearing, without which man's acquisition of knowledge would have been impossible. It tells him to ask them who is He Who is the Creator of their eyes and ears and reinforces these two senses of theirs. The verse says:

"... Or who possesses hearing and sight? ..."

Then it brings up the two phenomena of death and life which are the most peculiar ones in the realm of creation. It says:

"... And who brings forth the living from the dead and brings forth the deed from the living ? ..."

This is the very issue confronted by scientists and the learned men of the natural sciences as well as biologists, amazing them that how living creatures spring from inanimate objects.

The meaning of the above verse includes material as well as spiritual death and life, for one can see intelligent, honest and faithful men sometimes born to parents who are corrupt and faithless, and vice versa.

Then it adds implying that Who is He who rules and regulates all worldly affairs The verse says:

"... And, who administrates(every)affair? ..."

In fact, the verse at first talks about the creation of the blessings and then it speaks about the guardian and administrator of these blessings.

After putting forth these three questions, the holy Qur'an immediately declares that they will soon answer in reply that it is Allah. The verse says:

"... They will soon say: 'Allah'. ..."

One may infer from the above sentence that even the polytheists, infidels and idol- worshippers during the "Age of Ignorance" considered Allah as the sole Creator, Sustainer, Giver of Life as well as the Administrator and Maintainer of the world of existence.

And at the end of the verse the Prophet(p.b.u.h.) has been commanded to ask them: why they did not take the path of virtue. It says:

"... Then, say: 'Will you not then keep from evil ?' "

Commentary : Verse 32

ثُصِّرُفُونَ فَأَتَى الضَّلَالُ إِلَّا الْحَقُّ بَعْدَ ذَا فَمَا الْحَقُّ رَبُّكُمْ اللَّهُ فَذَلِكُمْ(32)

32. " Such then is Allah, your true Lord; and what is apart from the Truth but error How then are

you turned away "

Commentary :

After explaining some of the symbols of the signs of the magnitude and the prudence of Allah(s. w. t.) in the heavens and the earth, and through this, appealing to the conscience and intellect of the opponents by which they confessed to it, He decisively declares in this verse that this is Allah, your true Creator, not the idols or other beings you have considered as partners with Allah for the sake of worship in front of which you bow down. The verse says:

" Such then is Allah, your true Lord; and what is apart from the Truth but error? ..."

Concluding these remarks, the Qur'an implies: now that you have come to clearly know the truth, do you not realize that you are certain of being misled if you take any path other than the truth ?

How can you turn away from worshipping Allah despite your knowledge that there is no one else worthy to be worshipped ? The verse says:

"... How then are you turned away ?"

This verse in fact, offers us a clear logical way for knowing the wrong and abandoning it. This way is that: one must first try to know the truth by way of his own conscience and reasoning. After the cognition of the truth, one must abandon whatever is contrary to the truth or other than the truth, because they are those things that mislead.

Commentary : Verse 33

يُؤْمِنُونَ لَا أَنَّهُمْ فَسَقُوا الَّذِينَ عَلَىٰ رَبِّكَ كَلِمَةٌ حَقَّتْ ذَٰلِكَ (33)

33. " Thus is the Word of your Lord proved true against those who did wrong, that they will not believe. "

Commentary :

Breaking the laws of Allah and committing sins provide the grounds for infidelity and in this way man makes Allah's wrath upon himself inevitable. The verse says:

" Thus is the Word of your Lord proved true against those who did wrong, ..."

This is the direct result of their continuous indecency which may darken their hearts and pollute their spirits to the extent that they cannot see the enlightening state of the truth, and thus they go astray. The verse continues saying:

"... that they will not believe. "

Commentary : Verse 34

(34) تُؤَفِّكُونَ قَائِلِي بِعِيدِهِ ثُمَّ الْخَلْقَ يَبْدُوا اللَّهُ قُلْ يُعِيدُهُ ثُمَّ الْخَلْقَ يَبْدُوا مَنْ شُرَكَائِكُمْ مِنْ هَلْ قُلْ

34. " Say: 'Is there any of your partners(whom you ascribe unto Allah)one(that)can originate creation, then bring it back again ' Say: '(Only)Allah originates creation, then brings it back again; then how are you turned away(from the Truth)'"

Commentary :

The Qur'an asks whether those whom you consider as Allah's partners are able to create and then annihilate that creation and recreate it again in the same way that Allah is able to do. The polytheists know that creation is solely in Allah's Power. Then, why is it that they again weave false stories and lie The verse declares:

" Say: 'Is there any of your partners(whom you ascribe unto Allah)one(that)can originate creation, then bring it back again ' Say: '(Only)Allah originates creation, then brings it back again; then how are you turned away(from the Truth)?"

Commentary : Verse 35

(35) لَكُمْ فَمَا يُهْدِي أَنْ لَا يُهْدِي لَا أَمَّنْ يُتَّبَعُ أَنْ أَحَقُّ الْحَقِّ إِلَى يَهْدِي فَمَنْ أَلِلْحَقَّ يَهْدِي اللَّهُ قُلْ الْحَقُّ إِلَى يَهْدِي مَنْ شُرَكَائِكُمْ مِنْ هَلْ قُلْ تَحْكُمُونَ كَيْفَ

35. " Say: 'Is there any of your partners(whom you ascribe unto Allah)one that leads towards the Truth Say: '(Only)Allah leads unto the Truth. Is then He Who leads unto the Truth more worthy to be followed, or he who does not go aright(himself)unless he is guided What then is the matter with you How do you judge ' "

Commentary :

The Qur'an asks once again implying that who provides the living with life and leads them while managing their material and spiritual lives, it self Is He your sole Allah, or are the idols The verse says:

" Say: 'Is there any of your partners (whom you ascribe unto Allah) one that leads towards The Truth ? ..."

Then, the Qur'an, answers that it is the Creator Who guides us and has bestowed on us intellect, ears and eyes, providing the living with instincts which help them manage their affairs in their own interests. Thus, despite all this: Is it appropriate for us to submit ourselves to idols which cannot lead us How is it that the worshippers of idols submit and surrender to such things which are neither able to guide anyone nor have they the potentiality of being led The verse continues saying:

"... Say: '(Only)Allah leads unto The Truth. Is then He Who leads unto the Truth more worthy to be followed, or he who does not go aright(himself)unless he is guided What then is the matter with you How do you judge ?"

Commentary : Verse 36

يَفْعَلُونَ بِمَا عَلِمَ اللَّهُ أَنَّ شَيْئًا الْحَقِّ مِنْ يُغْنِي لَا الظَّنَّ إِنَّ ظَنًّا إِلَّا أَكْثَرُهُمْ يَتَّبِعُ مَا وَ (36)

36. " And most of them follow nothing but conjecture: truly, conjecture can be of no avail against the Truth. Verily Allah is well aware of what they do. "

Commentary :

Thus the reason for their being misled and misguided is that they follow their own conjectures and their own corrupt speculations. Conjectures will never lead us to the Truth and to Reality. Following conjectures only results in the doing of indecencies.

The verse says:

" And most of them follow nothing but conjecture: truly, conjecture can be of no avail against The Truth. ..."

What is of real value is "knowledge". Sound conjecture and confidence, if based on proper solid grounds is valuable, i. e. those conjectures deducted from the apparent words of the holy verses (and quotations) derived from the Allah's commandments which are practiced by Islamic jurisprudents (Fuqaha) in even the minute details of problems.

The verse says:

"... Verily Allah is well aware of what they do. "

However, conjectures in the realm of ideas, if they are rooted in pursuing the vain way of one's ancestors or fanaticism based on ignorance are groundless, and hence, are of no avail. * * * *

Commentary : Verse 37

الْعَالَمِينَ رَبِّ مِنْ فِيهِ رَيْبٌ لَا الْكِتَابِ تَفْصِيلٌ وَ يَدِيهِ بَيْنَ الَّذِي تَصْدِيقَ لَكِنْ وَاللَّهُ دُونَ مَنْ يُفْتَرَى أَنَّ الْقُرْآنَ هَذَا كَانَ مَا وَ (37)

37. " And this Qur'an is not such as to be produced by other than Allah; but it is a confirmation of (revelations) that went before it, and a (clear) explanation of the Book, wherein there is no doubt, from the Lord of the Worlds. "

Commentary :

The comprehensive nature of the Qur'an and its contents are such that any kind of unsound allegation ascribed to it and relating it to other than Allah (s. w. t.) is unreasonable. The holy verse says:

" And this Qur'an is not such as to be produced by other than Allah; but it is a confirmation of (revelations) that went before it, ... "

All heavenly Books confirm each other; their differences lie only in the conciseness and detail of their contents. The verse continues saying:

"... and a (clear) explanation of the Book, wherein there is no doubt, from the Lord of the Worlds. "

Commentary : Verse 38

صَادِقِينَ كُنْتُمْ إِنْ أَلَّهِ دُونَ مِنْ أَسْتَطَعْتُمْ مَنْ أَدْعُوا وَ مِثْلِهِ بِسُورَةٍ فَاتُوا قُلْ أَفْتَرَاهُ يَقُولُونَ أَمْ (38)

38. " Or they say, 'He has forged it. ' Say: 'Bring then a Sura like unto it, and call(to your aid)anyone you can, besides Allah, if you are truthful! '"

Commentary :

The Qur'an has reiterated on several occasions that the words of Allah(the Qur'an)are miracles because of the inability of man and jinn to present something similar, and it has presented this challenge to both of them. Among the verses that testify to this fact, one may cite verse 31 of the Sura Hud. Despite the fact that Islam has had millions of opponents throughout history and still has such enemies, and they have striven to weaken the Qur'an and defeat Islam, carrying out intensive activities in the process, yet this confident challenge of the Qur'an has been left unanswered and will continue to be so until the Day of Resurrection.

Since we are dealing with setting the dimensions and the definition of the Qur'an, we will now point out some aspects of this divine miracle.

1.It distills extensive and profound wisdom into concise words. For instance, regarding the relationship of man and woman, it comments: "They(your wives)are a clothing for you and you are a clothing for them. '(1) To explain the fragility and vulnerability of the non- divine powers, it likens them to a spider's web or declares that they are unable to create even a

(1) Sura Al- Baqarah, No. 2, verse 187

gnat. It says: " verily those whom you call upon besides Allah cannot create a gnat. "(1)

2. Its profundity and the sweetness of words do not render it monotonous even if it may be read over and again for more than thousand times; on the contrary, each time it is studied it presents new messages.

3. Its harmony of words is especially outstanding and if a Qur'anic verse is placed among other Arabic texts or passages it can be easily distinguished from them.

4. The comprehensive nature of the Qur'an: It includes reasoning and demonstration to citing examples from worldly affairs to the life in hereafter, and also the facts concerning family problems, legal, political, military, ethical, historical teachings etc.

5. Its realism: Its contents are not based upon conjecture; even its stories are documented and real.

6. The universal and all- embracing nature of the Qur'an: All people will benefit from it at all levels and in all places regardless of whenever or wherever they are; it is not a Book particular to a special time, place, or people.

7. The eternal effect of the Qur'an: The older the age of humanity and the more the sciences progress the more of its secrets are discovered.

8. Its ever- increasing and its everlasting development: Despite having an increasing number of enemies and the growing number of attacks launched against it during its history, it has not only survived but also it has secured the highest station.

(1) Sura Al- Hajj, No. 22, verse 73

9. It is an ever- existing miracle by itself. A miracle that is available to all and is composed of the kind of words that put it at everyone's disposal.

01. It is both a miracle and a Book of commandments and legal codes.

11. It is a token from an illiterate man from a region deprived of literacy.

21. Nothing has been added to it or deducted from it and it has been kept intact from distortion. The Qur'an puts forth the simplest challenge, of calling people to present a Sura like it, to prove its being miraculous. It declares:

" Or they say, 'He has forged it. ' Say: 'Bring then a Sura like unto it, ..."

The Qur'an is a miracle not only in its entirety but also every one of its suras proves the same. This challenge of the Qur'an is not confined to a specific time and place. It will stand unanswered all over the globe until the end of the life of mankind and the Day of Resurrection. The Qur'an's challenge is not only issued to the common people, on the contrary, it is issued to all of mankind, including: jurisconsults, men of letters, and geniuses. It continues saying:

"... and call(to your aid)anyone you can, besides Allah, if you are truthful! '"

Commentary : Verse 39

الظَّالِمِينَ عَاقِبَةُ كَانَ كَيْفَ فَاَنْظُرْ قَبْلِهِمْ مَنْ الَّذِيْنَ كَذَّبَ كَذَلِكَ تَأْوِيلُهُ يَأْتِيهِمْ لَمَّا وَ يَعْلَمُهُ يُحِيطُوا لَمْ بِمَا كَذَّبُوا بَلْ (39)

39. " Nay, they belied that which they comprehended not with the knowledge of it, which whose interpretation has not yet come to them. Even thus did belie those before them, see then what was the end of the unjust ones. "

Commentary :

The opponents of the prophets have often had two reasons for their dissidence throughout history, one of which was due to their ignorance and the other to their lack of knowledge and intellectual appreciation of the glorious Qur'an as well as the other heavenly Books. It says:

" Nay, they belied that which they comprehended not with the knowledge of it, which whose interpretation has not yet come to them. Even thus did belie those before them, ..."

They rejected the Qur'an before they knew the truth about it and had not grasped command of its interpretation and meaning; because it was fundamentally against their ancestral religion. Hence, as to the eventual fate of the oppressors, the verse continues saying:

"... see then what was the end of the unjust ones. "

Commentary : Verse 40

بِالْمُفْسِدِينَ أَعْلَمَ رَبُّكَ وَ بِهِ يُؤْمِنُ لَا مَنْ مِنْهُمْ وَ بِهِ يُؤْمِنُ مَنْ مِنْهُمْ وَ (40)

40."And some of them believe in it and some of them do not believe in it;and your Lord knows best the mischief makers."

Commentary :

A leader must not expect everyone to believe in his way. He must lead them on to the Right Path and if they do not follow, he can only let them wait for the divine punishment.

The verse says:

" And some of them believe in it and some of them do not believe in it; and your Lord knows best the mischief makers. "

Section 5 : Every People had an Apostle from Allah Commentary : Verse 41

The rejecters of the Truth and their punishment Every people had an apostle from Allah.

تَعْمَلُونَ مِمَّا عِبْرِي أَنَا وَأَعْمَلُ مِمَّا بَرِيئُونَ أَنْتُمْ عَمَلُكُمْ لَكُمْ وَعَمَلِي فَقُلْ كَذَّبُوكَ إِنَّ وَ (41)

41. " And if they belie you, say: 'For me is my work and for you is your work. You are quit of what I do, and I am quit of what you do'. "

Commentary :

A leader must prepare himself for a party of the people to oppose him, and he must not feel defeated when he is confronted the rejecters because he will benefit from the guidance he provides them under every circumstance. Opponents also will meet their fate, resulting from their rejection and obstinacy. The winner in this scene will be the one who provides guidance. The verse says:

" And if they belie you, say: 'For me is my work and for you is your work. ..."

Incidentally, Islam is the religion of reason and ethics; it is not a religion of reconciliation with the idolaters. Were they not to answer the call of Allah(s. w. t.), you should express your abhorrence towards their ideas and behaviour. The verse continues saying:

"... You are quit of what I do, and I am quit of what you do'. "

Commentary : Verse 42

يَعْقِلُونَ لَا كَانُوا لَوْ وَالصُّمُّ تُسْمِعُ فَأَنْتَ أَلَيْكَ يَسْتَمِعُونَ مَنْ مِنْهُمْ وَ (42)

42. " And(when you recite the Qur'an)some of them(pretend to)listen to you, but can you make the deaf to hear, even though they are without understanding ?"

Commentary :

The Qur'an addresses the Prophet(p.b.u.h.) and implies that when you are reading the Qur'an and

teaching the Divine commandments, there are some people who listen to you but do not accept what you have to say and do not reflect upon them. And there are some people who look toward you and take your guidance, contemplating and paying more attention to the symbols of your appointment to prophecy, yet they do not testify them. The verse says:

" And(when you recite the Qur'an)some of them(pretend to)listen to you, ..."

Then the verse implies whether he is able to make himself be heard when he as faced with those who are deaf, especially, when in addition to being deaf reason does not prevail. For a deaf wise man may sometimes pay attention to reasoning. The verse continues saying:

"... but can you make the deaf to hear, even though they are without understanding ? "

Commentary : Verse 43

يُبْصِرُونَ لَا كَانُوا لَوْ وَالْعُمِّي تَهْدِي فَأَنْتَ أَلَيْكَ يَنْظُرُ مَنْ مِنْهُمْ وَ (43)

43. " And some of them look at you, but can you guide the blind even though they will not see(inwardly)"

Commentary :

Not all kinds of observation always take place with insight and not every observer is attracted by the truth. Even the prophets could not affect those who were blind- hearted. That is why the Qur'an inquires whether he wish to be able to guide a blind man who is not only blind but also is lacking in insight; in addition to his blindness. The verse says:

" And some of them look at you, but can you guide the blind even though they will not see(inwardly)?"

The objective of this question is that such people lack wisdom and insight like the deaf and the blind from the point of view of their obstinacy in accepting the truth and adhering to it.

Commentary Verse 44

يَظْلِمُونَ مَأْنَفُسَهُ النَّاسَ لَكِنَّ وَ شَيْئاً النَّاسَ يَظْلِمُ لَا إِلَهَ إِلَّا (44)

44. " Verily Allah does not any injustice to people but people to their own selves do injustice. "

Commentary :

Allah has sent the best school, the best Book and the best leader for the people. If they do not accept them, they in fact inflict oppression upon themselves. That is, Allah does not hinder anyone from benefiting from the Qur'an and other divine proofs. However, it is the people themselves who allow themselves to be oppressed because of abandoning their reason, and therefore, they make themselves deserving for retribution. The verse says:

" Verily Allah does not any injustice to people but people to their own selves do injustice. "

Commentary : Verse 45

مُهْتَدِينَ كَانُوا مَا وَ اللَّهِ بِلِقَاءِ كَذَّبُوا الَّذِينَ خَسِرَ قَدْ بَيْنَهُمْ يَتَعَارَفُونَ لَنَهَارٍ | مِنْ سَاعَةٍ إِلَّا يَلْبِثُوا أَلَمْ كَانُ يُحْشَرُهُمْ يَوْمَ وَ (45)

45. " And on the Day He will muster them, as if they had tarried but an hour of the day, they will recognize each other. Those will verily have perished who denied the meeting with Allah and were not guided a right. "

Commentary :

The greatness of the Day of Judgment is such that ones entire life prior to it will seem as if it lasted only a short time. The Qur'an commands us to remember the Day when Allah will make them all rise from the dead and assemble them and they will have a feeling that their entire lives in this world had not exceeded more than one single day, so much that they would get to see and to know one another. The verse in this regard says:

" And on the Day He will muster them, as if they had tarried but an hour of the day, they will recognize each other. ..."

Therefore, the real losers are those people whose negation of the Resurrection deprives them from the eternal benefits of the life of Hereafter, and are content with worldly pleasures. On the contrary, the believers enjoy both worldly divine blessings and a share in the Hereafter as well. The verse continues saying:

"... Those will verily have perished who denied the meeting with Allah and were not guided a right. "

Commentary : Verse 46

يَفْعَلُونَ مَا عَلَىٰ شَهِيدٍ ۚ اللَّهُ ثُمَّ مَرْجِعُهُمْ فَإِلَيْنَا نَنْزِفُكَ أَوْ نَعْدُهُمُ الَّذِي بَعَضَ نُرَيْتَكَ إِمَّا وَ (46)

46. " Whether We show you(realized in your lifetime)some part of what We promise them, or We take your soul, to Us is their return. Then Allah is witness to(all)what they do. "

Commentary :

The punishment of some of the infidels took place during the Badr, Hunayn, Ahzab and the conquest of Mecca. After the death of the Prophet(p.b.u.h.) , Allah's Power is extended to apply punishment upon those who deserve it.

Therefore, Allah takes note of the acts of the disbelievers and punishes them, whether at the present time or at other times. Hence, Muslims need not despair because of the delay in the Divine Judgment concerning these people. The verse says:

" Whether We show you(realized in your lifetime)some part of what We promise them, or We take your soul, ..."

At any rate, the return of all beings terminates in Him and nobody is able to flee the divine court of justice. The holy verse continues saying:

"... to Us is their return. Then Allah is witness to(all)what they do. "

Commentary : Verse 47

يُظْلَمُونَ لَا هُمْ وَ بِالْقِسْطِ بَيْنَهُمْ قُضِيَ هُمْ رَسُولٌ جَاءَ فَإِذَا رَسُولٌ أُمَّةٍ لِكُلِّ وَ (47)

47. " And for every people there is a Messenger. Then when their Messenger comes,(on the Day of Judgment), the matter will be judged between them with justice, and they will not be dealt with unjustly. "

Commentary :

That is, for every group which follows a prescribed Path and has a common religion, like the

nation(ummah)of Muhammad(p.b.u.h.) , the nation of Moses(a. s.)and that of Jesus(a.s.), there is a messenger and a prophet, whom Allah(s. w. t.)has appointed for them and has commissioned them to convey His message.

And when their prophet came and successfully conveyed His message, some denied him and others accepted him, and those who denied and refuted Him met their destruction and those who were believers were saved. The verse says:

" And for every people there is a Messenger. Then when their Messenger comes,(on the Day of Judgment), the matter will be judged between them with justice, and they will not be dealt with unjustly. "

Commentary : Verse 48

صَادِقِينَ كُنْتُمْ إِنْ الْوَعْدُ هَذَا مَتَى يَقُولُونَ وَ (48)

48."They say:'When will this promise be, if you are truthful'"

Commentary :

The idolaters, ridiculing the prophets(a.s.), used to ask them that if they were right, when the time would come for Allah's punishment. This humiliating way of asking questions was a sort of reinforcement for those individuals who might be affected by them. However, in order to realize that an action will occur, should one necessarily know it's timing.

The verse says:

" They say: 'When will this promise be, if you are truthful ?'"

Commentary : Verse 49

يَسْتَفْتِمُونَ لَا وَ عَهْدًا سَأَ يُسْتَأْخَرُونَ فَلَا أَجْلُ لَهُمْ جَاءَ إِذَا أَجَلَ أُمَّةٍ لِكُلِّ لَشَاءَ مَا إِلَّا نَفْعًا لَا وَ ضَرًّا لِنَفْسِي أَمْلِكُ لَا قُلْ (49)

49. " Say: 'I do not possess any harm or profit for myself except as Allah wills. To every people is a term appointed. When their term comes, then they shall neither put(it)off an hour, nor hasten(it).
'''

Commentary :

Facing this question, Allah orders His Prophet to provide them with an answer in several ways. The first step is that he should tell them that the timing for such a thing is not at his disposal. He is not the author or proprietor of any profit or loss for himself (much less for them) except those ordained or predetermined by Him. The verse says:

" Say: 'I do not possess any harm or profit for myself except as Allah wills. ..."

Muhammad (p.b.u.h.) should announce that he is His sole and only Messenger and Prophet. It is He who fixes the timing of the punishment which is within His power.

The above sentence alludes to the unity of actions which pre-supposes that all and every thing in this world eventually returns to Him, and when deviators are being punished with His justice, it is He Who sets the course of action.

Obviously, this does not contradict the stipulation that Allah has bestowed upon us powers and abilities by which we are entitled to partly gain or lose and to be able to make decisions regarding our own destiny.

Then, the Qur'an, referring to another issue, declares that each community and every tribe has a predetermined time of death and a point of its termination, which, when it comes, there will be no delay or advancement in its occurrence. The verse continues saying:

"... To every people is a term appointed. When their term comes, then they shall neither put(it) off an hour, nor hasten(it). '"

In fact, the Qur'an warns the polytheists not to hasten and jump unduly to conclusions. When the timing of their death comes no delays or advances will happen.

Commentary : Verse 50

الْمُجْرِمُونَ مِنْهُ يَسْتَعْجِلُ مَا نَهَاراً أَوْ لَيْلاً أَنْتُمْ إِنْ رَأَيْتُمْ أَفْئِدَةً (50)

50. " Say: 'Have you considered If His punishment comes upon you by night or by day, what portion of it will the sinners wish to hasten ?"

Commentary :

The Qur'an raises the third answer in this verse. It orders the Prophet(p.b.u.h.) to tell the infidels that it is not improbable for Allah's punishment to come to them during the day- time or at night. Then, are they in a position to repel such a sudden punishment from themselves ? The verse says:

" Say: 'Have you considered If His punishment comes upon you by night or by day, what portion of it will the sinners wish to hasten ?"

In this case, under what pretexts do the culprits and sinners make haste.

Upon this meaning, Sura An- Naml, No. 72, verse 17 says:

"And they say: 'when will this threat come to pass, if you are truthful ?"

Commentary : Verse 51

تَسْتَعْجِلُونَ بِهِ كُنْتُمْ قَدْ وَالْآنَ بِهِ آمَنْتُمْ وَقَع مَا إِذَا تُمْ أ (51)

51. " Is it when it(the punishment)comes to pass, you will believe in it ? Ah! Now ? And you wanted(aforetime)to hasten it on ? "

Commentary :

The Qur'an provides the fourth answer for them in this noble verse, asking them whether they intend to believe in Him once the punishment emerges.(Faith established under such circumstances is fruitless). They would be told implying that: 'Now, that the punishment has come, you have faith and supplicate and you repent while before this you were ridiculing and were hastily asking for the punishment. '

The verse says:

" Is it when it(the punishment)comes to pass, you will believe in it ? Ah! Now ? And you wanted(aforetime)to hasten it on ? "

Commentary : Verse 52

تَكْسِبُونَ كُنْتُمْ بِمَا إِلَّا تُجْزَوْنَ هَلْ الْخُلْدِ عَذَابَ دُونَ مَا ظَلَمْتُمْ لِلَّذِينَ قِيلَ تُمْ (52)

52. " Then it will be said to those who were unjust: 'Taste you the enduring punishment! Are you requited aught save what you used to earn ?"

Commentary :

Those who have oppressed themselves will be told on the Day of Resurrection that they should suffer eternal punishment in the Hereafter following their sufferings afflictions in the world. The verse declares:

" Then it will be said to those who were unjust: 'Taste you the enduring punishment! Are you requited aught save what you used to earn ?"

It signifies that they have been called to accept the truth and they have been guided, after firm proofs were offered to them, removing all their pretexts and excuses.

They will be told that: they kept on insisting upon their infidelity and denial, and not abandoning their misleading course. Now, it is time for they to receive punishment for their acts.

The reason why the term "taste" has been employed in connection with suffering punishment is that this sense has a stronger effect on man than the other senses.

Commentary : Verse 53

بِمُعْجِزِينَ نُنَمِّا مَا وَلَحَقَّ إِنَّهُ رَبِّي وَإِي قُلْ هُوَ حَقٌّ أَيْسَتُنْبِؤُنَاكَ وَ (53)

53. " And they ask you to inform them saying: 'Is that true ? Say: 'You! by my Lord! Verily it is the truth; and you cannot frustrate(Him)'. "

Commentary :

The words in the foregoing holy verses were about the punishment and suffering of the wrongdoers both in this world and in the world hereafter. This verse also follows that same topic.

At first, the Qur'an implies that the wrongdoers and the idolaters regard the Prophet(p.b.u.h.) with astonishment as to whether the promise of the divine punishment in this world and the

Hereafter is true. The verse says:

"And they ask you to inform them saying: 'Is that true ? ..."

Allah commands His Prophet(p.b.u.h.) to answer them emphatically saying that his answer is positive and he swears by his Lord that this is a reality and there is no doubt about it.

And if they think, they can escape the divine punishment, they have committed a grave mistake, for they will never be able(to prevent it)and make Him unable to act. The verse continues saying:

"... Say: 'You! by my Lord! Verily it is the truth; and you cannot frustrate(Him)'. "

Section 6 : The Divine Mercy Precedes the Wrath Commentary : Verse 54

All things of this world put together will not be accepted as ransom for any guilty one The Qur'an is an exhortation, cure for the internal diseases, a Guidance and a Mercy for Mankind

يُظَلِّمُونَ لَا هُمْ وَبِالْقِسْطِ بَيْنَهُمْ قُضِيَ وَالْعَذَابَ رَأَوْا لَمَّا النَّدَامَةُ أَسْرُوا وَ بِهِ لَافْتَنْتُ الْأَرْضِ فِي مَا ظَلَمْتُ نَفْسٍ لِكُلِّ أَنْ لَوْ وَ (54)

54. " And if every soul that has done injustice had all that is on earth, he would assuredly give it in ransom, and they declare(their)remorse when they see the Penalty. But the judgment between them will be with justice, and they will not be dealt with unjustly. "

Commentary :

The proper magnitude of this punishment is particularly emphasized in this verse concerning the Day of Judgment, where it implies that the divine punishment is so awe- inspiring and horrible that if each of the oppressors owned the entire wealth of the world, he would have paid all of it so as to be relieved from the harsh punishment awaiting him. The verse says:

" And if every soul that has done injustice had all that is on earth, he would assuredly give it in ransom, ..."

In fact they are ready to offer the greatest bribes imaginable in order to relieve themselves from the divine chastisement and to diminish the slightest possible portion of His punishment.

However, it will never be accepted from them.

Some of these Divine punishments are particularly spiritual in nature; that is, when they behold the punishment, they would declare their regret (1) The verse continues saying:

"... and they declare(their)remorse when they see the Penalty. ..."

Then the Qur'an stresses that despite everything, justice will prevail and will be administered fairly among them and no oppression will be inflicted upon them. The verse says:

"... But the judgment between them will be with justice, and they will not be dealt with unjustly. "

(1) Some of the commentators have translated the Qur'anic word/ 'asarrou/, mentioned in the verse under discussion, by its first lexical meaning which is: 'To conceal', while referring to the explanations of the Arabic Dictionary: Mufradat by Raqib, and also Lisan- ul- 'Arab, it is realized that this word has opposite meanings: 'to conceal' as well as 'to express, declare and appear'. Keeping the whole verses of the Qur'an in mind, this fact is clear that on the Day of Hereafter everything is manifest and no one will be able to conceal a thing from others,(here, their regret), or to behave so that he can escape from the reality. That is why the latter meaning has been chosen for the word/ 'asarrou/ in this verse.

Commentary : Verse 55

يَعْلَمُونَ لَا أَكْثَرَهُمْ لَكِنَّ وَحَقُّ اللَّهِ وَعْدَ إِنَّ أَلَا الْأَرْضِ وَالسَّمَاوَاتِ فِي مَا لِلَّهِ إِنَّ أَلَا (55)

55. " Behold! Verily to Allah belongs whatever is in the heavens and the earth. Behold! Verily, Allah's promise is true, but most of them do not know. "

Commentary :

Then for the reason that people may consider these Divine promises and threats seriously and know that Allah is not unable to do such things, the Qur'an says that whatsoever is in the heavens and on the earth are His, His Lordship and His realm of administration encompasses the world of existence in its entirety and no one can be excluded from His zone of jurisdiction. The verse says:

" Behold! Verily to Allah belongs whatever is in the heavens and the earth. ..."

And again, beware that Allah's promise(concerning punishment of the wrongdoers)is just, though

many people(whose unconscious ignorance has darkened their souls)do not know this fact. The verse continues saying:

"... Behold! Verily, Allah's promise is true, but most of them do not know. "

Commentary : Verse 56

تُرْجَعُونَ إِلَيْهِ وَ يُمِيتُ وَ يُحْيِي هُوَ (56)

56. " He(it is Who)gives life and causes to die, and to Him you shall be returned. "

Commentary :

This verse also lays again an emphasis upon the problematic issue of life. It indicates that it is Allah Who enlivens and makes one die.

Therefore, He is able to cause death unto the servants as well as having the power to enliven them on the Day of Resurrection for the Court of Judgment.

The verse says:

" He(it is Who)gives life and causes to die, ..."

And ultimately, all of you will return to Him in order to receive the reward of all your deeds there. The verse continues saying:

"... and to Him you shall be returned. "

And you will receive the rewards for all the deeds you have done then and there.

Commentary : Verse 57

لِلْمُؤْمِنِينَ رَحْمَةٌ وَ هُدًى وَ الصُّدُورِ فِي لِمَا شِفاءَ وَ رَبِّكُمْ مِنْ مَوْعِظَةٍ مُجَاءتُكَ قَدْ النَّاسُ أَيُّهَا يَا (57)

57. " O mankind! There hath come to you an admonition from your Lord and a healing for what is in your hearts, and a guidance and a mercy for the believers. "

Commentary :

The Arabic term/ mau'izah/(preaching) means to restrain intermingled with warning and awakening. The Arabic phrase/ ifa' - is- S udour/ refers to the purification of spirit and heart from spiritual evils. The spiritual defects are more grievous than the diseases of the body. The Qur'an's advantage lies in this very healing the spiritual diseases. The verse says:

" O mankind! There hath come to you an admonition from your Lord and a healing for what is in your hearts, ..."

The verse seems to allude to the four kinds of stages that shape education and development, that is:

1. The preaching stage against visible acts.
2. The purification stage for purging the soul from ethical and social evils.
3. The self- guiding stage towards those objectives which signify worldly happiness and the happiness and prosperity in the Hereafter.
4. The stage of receiving divine blessings which is forgiveness and Paradise. In the meantime, the Qur'an is wholly preaching on a general level, however, only those groups that seek will be covered by the divine blessings. The verse says:

"... and a guidance and a mercy for the believers. "

Finally, the cure for all pains must be sought after in the school of the Qur'an; not from the schools of the East and West. " and a healing for what is in your hearts, "

This is the reason why, Allah's Prophet(p.b.u.h.) in a tradition states:

"When afflictions, like a dark and terrible night, invade you, seek refuge in the Qur'an. " It is simultaneously full of preaching as well as being a remedy, a source of illumination and blessing all at the same time. "

Commentary : Verse 58

يَجْمَعُونَ مِمَّا خَيْرٌ هُوَ قَلِيلٌ زُحُوا فَبِذَلِكَ بِرَحْمَتِهِ وَ اللَّهُ بِفَضْلِ قُل (58)

58. " Say: 'In the grace of Allah, and in His mercy in that let them rejoice; it is better than that which they hoard'. "

Commentary :

What is apparently revealed in this verse, if we consider the previous verse about the Qur'an as a source of healing and preaching, is the appeal to the Qur'an which is the purpose of Allah's grace and mercy. As Imam Ali(a.s.)says: "On the Day of Resurrection, a voice will be heard that every farmer will be busy with some kind of pest except those who had sowed in the field of the Qur'an. Thus, sow your seeds in the field of the Qur'an. "(1)

The Prophet(p.b.u.h.) said: "He who has been honoured by Allah to be introduced to the blessings of Islam and the understanding of the Qur'an, but feels miserable is miserable indeed, and will be labeled so until the Day of Resurrection", then he recited this verse.(2)

This is meant to say that once a person benefits from the blessings of Islam and the Qur'an, he is no longer poor and he enjoys the greatest wealth. Likewise, it has been narrated from the Prophet(p.b.u.h.) who said: "Refer to the Qur'an so that your life becomes enriched like the lives of happy people and your death becomes similar to those of the martyrs and you are saved from the terror on the Day of Resurrection. For the Qur'an, is surely the word of the Compassionate(Allah)which guards against Satan, and favourably balances one's acts during the Day of Judgment"(3)

(1) Nahjul- Balaqah, Sermon 17

(2) Nour- uth- Thaqaalayn, the Commentary

(3) Bihar- ul- 'Anwar, vol. 89, p. 19

Incidentally, 'grace' and 'mercy' mentioned in the Qur'an have been interpreted as prophethood and Imamate.(1) Also the former has sometimes been interpreted as the general divine blessings and the latter has been interpreted as His specific blessings. According to an Islamic tradition, divine grace has been pointed out as Islam and His mercy is the Qur'an. Imam Baqir(a.s.)said: "Divine grace consists of/ salawat/ and His mercy is Ali- ibn- Abitalib(a.s.). "(2)The verse says:

" Say: 'In the grace of Allah, and in His mercy, ..."

Finally, we must be happy for all the divine blessings, especially the fact that He has blessed us

with prophethood of Muhammad(p.b.u.h.) and Imamate of the Immaculate Imams(a.s.)and we must know that spiritual blessings are superior to all the material ones. The verse continues saying:

"... in that let them rejoice, it is better than that which they hoard'."

(1) Tafsir- ul- Burhan, vol. 2, p. 187

(2) Tafsir- us- S afi, vol. 2, p. 407

Commentary : Verse 59

تَفْتَرُونَ عَلَى اللَّهِ عَالِي أَمْ لَكُمْ أَذِنَ اللَّهُ قُلْ حَلَالاً وَ حَرَاماً مِنْهُ فَجَعَلْتُمْ رِزْقَ مِنْ مِلْكِ اللَّهِ أَنْزَلَ مَا رَأَيْتُمْ أَ قُلْ (59)

59. " Say: 'Have you considered what(things)Allah has sent down for you of sustenance, then you made some of it unlawful, and(some of it)lawful ' Say: 'Has Allah permitted you, or do you forge a lie against Allah '"

Commentary :

There have been mentioned in Sura Al- Ma'idah, No. 5, verse 301 some examples of those unreasonable prohibitions which the polytheists invented. They used to lay aside part of their crops for their idols and idol- temples, thus making it forbidden for them. They also used to forbid whatever was in the wombs of animals for women while making them lawful for the use of men. The Qur'an completely rejects all these superstitions. The verse says:

" Say: 'Have you considered what(things)Allah has sent down for you of sustenance, then you made some of it unlawful, and(some of it)lawful ' Say: 'Has Allah permitted you, or do you forge a lie against Allah ?"

The main general principle upon the edible things is that they are lawful to be eaten, except those whose being unlawful is proved by religion.

We should also know that divine legislation is particular to Allah, the legislator, and no one is right to precede the lawgiver. Similar to the case no divine unlawful thing can be changed into a lawful one, the lawful things cannot be counted unlawful either.

However, to legislate an innovative law is a crime, and to forge it against Allah is another crime.

Commentary : Verse 60

يَشْكُرُونَ لَا أَكْثَرَهُمْ لَكِنَّ وَالنَّاسِ عَلَى فَضْلٍ لَدُو اللَّهِ إِنَّ الْقِيَامَةَ يَوْمَ الْكُذِبِ اللَّهُ عَلَى يَفْتَرُونَ الَّذِينَ ظَنُّ مَا وَ (60)

60. " And what imagine those who forge lies against Allah, on the Day of Resurrection Verily Allah is the Lord of bounty to mankind, but most of them are not thankful. "

Commentary :

In the previous verse, the act of certain prohibitions done by some people was criticized. In this verse we encounter Allah's superiority and His uncountable Divine favors that deserve our gratitude, and at the same time, we are also criticized in all those cases where thanksgiving is lacking and false accusations are directed towards Allah. The verse says:

" And what imagine those who forge lies against Allah, on the Day of Resurrection Verily Allah is the Lord of bounty to mankind, ..."

To ascribe false accusations towards Allah(s. w. t.) is a sin deserving of punishment. One must not make light the chance and respite that Allah has provided man in this world; neither must we forget and be oblivious to the Court of Justice which will be established on the Day of Judgment.

Prohibition of Divine blessings is a repulsive act and leads one to deprivation in this world and brings shame and devastating consequences on the Day of Resurrection. Almighty Allah has done the utmost in being forgiving and kind towards man, though most people turn a blind eye to all those favors. They rarely engage in thanksgiving, thus paving the way for the utter denial and refutation of the fact that it is He who has provided all those favors. The verse says:

"... but most of them are not thankful. "

Section 7 : No Fear or Grief for the Friends of Allah Commentary : Verse 61

Everything in the earth and the heavens is contained in the Open Book There shall not be any fear

or grief for any friend of Allah.

مِنْ رَبِّكَ عَنْ يَغْرُبُ مَا وَفِيهِ تُفِيضُونَ إِذْ شُهِدَا عَلَيْكُمْ كُنَّا إِلَّا عَمَلٍ مِنْ تَعْمَلُونَ لَا وَفُرْآنٍ مِنْ مِنْهُ تَتْلُوا مَا وَشَأْنٍ تَكُونُ مَا وَ (61)
مُبِينٍ كِتَابٍ إِلَّا أَكْبَرَ لَا وَ لَقَدْ لِمِنْ أَصْغَرَ لَا وَ السَّمَاءِ فِي لَا وَ الْأَرْضِ فِي دَرَّةٍ مِثْقَالِ

61. " And you are not(engaged)in any affair, nor do you recite any part from the Qur'an, and nor any deed you(mankind)may be doing, but We are Witnesses over you when you enter into it. Nor is there hidden from your Lord(so much as)the weight of an atom on the earth or in the heaven, not anything lesser than that or greater but are(recorded)in a Clear Book. "

Commentary :

The "Clear Book" is the 'Preserved Tablet' or Allah's Comprehensive Knowledge which covers the entire cosmos including not only the actions of human beings but also the smallest details of everything in the heavens and the earth. With the utmost subtlety and eloquence, this verse announces that Allah is not only fully aware of the minutest facts in the heavens and the earth but He is also fully aware of the minutest details of the actions of his subjects.

Whatever the mood or state of meditation or an important affair you might be in, whatever part of the Qur'an you might be engaged in reciting, and whatever action you begin, you can do nothing which cannot be seen or noticed by Allah when you start it. The verse says:

" And you are not(engaged)in any affair, nor do you recite any part from the Qur'an, and nor any deed you(mankind)may be doing, but We are Witnesses over you when you enter into it. ..."

Then more emphatically, it continues by saying that not slightest thing in the heavens and on earth, even that of an insignificant particle or greater than it can be hidden from Allah. All of these are recorded and registered in the Preserved Tablet and in the Open Book of Allah. It continues saying:

"... Nor is there hidden from your Lord(so much as)the weight of an atom on the earth or in the heaven, not anything lesser than that or greater but are(recorded)in a Clear Book. "

All Muslims are taught a great lesson by this verse, which can place them on the right track, leading them toward the Truth and preventing them from going astray.

It calls our attention to the fact that not only does the Almighty comprehend our every thought, word and deed, but His angels are also carefully watching every step we take, every word we utter, every thought we entertain in our heads, wherever we cast our eyes, and in whatever state we are in.

It is not without proper grounds that Imam Sadiq(a. s)said: "The Prophet of Islam(p. b. u. h)whenever reading this verse, used to weep greatly". If the Prophet of Islam(p.b.u.h.) , with all his sincerity and gratitude, with all the services he had rendered human beings, and with all his unparalleled worship of the Creator could be so concerned about his imperfections before Allah, how then, can we determine our state ?

Commentary : Verse 62

يَحْزَنُونَ هُمْ لَا وَ عَلَيْهِمْ خَوْفٌ لَا اللَّهُ أَوْلِيَاءُ إِنَّ أَلَا (62)

يَنْفَقُونَ كَانُوا وَ آمَنُوا الَّذِينَ (63)

الْعَظِيمُ الْفَوْزُ هُوَ ذَلِكَ اللَّهُ لِكَلِمَاتٍ تَبْدِيلَ لَا الْآخِرَةِ فِي وَ الدُّنْيَا الْحَيَاةُ فِي الْبَشَرِ لَهُمْ (64)

62. " Behold! Verily no fear shall be upon the friends of Allah, nor shall they grieve; "

63. " Those who believe and constantly keep from evil. "

64. " For them are Glad Tidings in this world's life and in the Hereafter. There is no change in the Words of Allah. That is the great success. "

Commentary :

In the previous verses, some of the characteristics of the polytheists and non- believers were explained, from now on, the characteristics of the true believers and those who struggle and strive, who constantly guard against evil and who are the exact opposite of the first group will be described. The verse attracts the attentions implying that there is no fear among the men of Allah and they will have no sorrows. The verse says:

" Behold! Verily no fear shall be upon the friends of Allah, nor shall they grieve; "

Here sorrows and fears are those that relate to worldly matters for Allah's worshippers are imbued with the owe of Him. This kind of fear is concerned with one's failure to carry out ones duties and responsibilities and that kind of sorrow which one feels towards his lack of achievements during the course of his life. Here fear and sorrow have spiritual connnotations, which help in man's perfection and development. This is quite contrary to the fear and sorrow that have a material basis and is the source of degradation and deviations.

The friends of Allah are those whose position requires no boundaries between them and their Lord and they are not distant from Him. Their hearts are open and unveiled and they see Him with all their hearts through the light of knowledge, faith, and good deeds which leaves them with perfect sincerity. It is because of such an acquaintance with Allah that, in their views, anything else other than Him is insignificant, of little value, and ephemeral. The verse says:

" Those who believe and constantly keep from evil. "

They are those who have become believers, continuously strive after virtue and make continence their habit. For them there is good news both in this world and in the Hereafter, because there are no changes in the Divine words and promises, for Allah always fulfils the promises He has made to His friends. This is a great victory and happiness for the person concerned. The verse says:

" For them are Glad Tidings in this world's life and in the Hereafter. There is no change in the Words of Allah. That is the great success. "

Commentary : Verse 65

الْعَلِيمُ السَّمِيعُ هُوَ جَمِيعاً لِلَّهِ الْعِزَّةُ إِنَّ قَوْلُهُمْ يَحْزُنُكَ لَا وَ (65)

65. " And let not their speech grieve you. Verily the glory is wholly Allah's; He is All- Hearing, All- Knowing. "

Commentary :

As a good end awaits those who observe continence, the attainment of this goal requires one to pass through some great difficulties. Among them is that one can cite the struggle which the faithful experience within their hearts in the process of overthrowing and revising their aspirations. This can tend to make them feel hopeless, giving them the impression that the oppressors can overcome them. But this is not so, Allah, the Exalted in Majesty informs us that we must not let the oppressors make us sorrowful. The Majesty is entirely His. It is He Who is All- Hearing and Omniscient. This good news only applies to those whose existence embodies the characteristics of the friends of Allah. The verse says:

" And let not their speech grieve you. Verily the glory is wholly Allah's; He is All- Hearing, All- Knowing. "

In the Islamic texts one reads that:

Amir- ul- Mu'mineen Ali- ibn- Abi- Talib(a.s.)once was asked about the meaning of Allah's words when He says: "Behold! Verily no fear shall be upon the friends of Allah, nor shall they grieve", and who the friends of Allah were.

Amir- ul- Mu'mineen answered: "The friends of Allah are those who are sincere in their worship, they are cognizant of the depth of those matters that are of the world, whereas others attach importance to the outward appearance of the world. These believe in the idea of the permanent character of the world while the others do not believe in its lack of permanence. "(1)

It is also narrated from Imam Baqir(a.s.)who said that it is written in Imam Sajjad's(a.s.), book concerning the friends of Allah that they are those who accomplish their religious obligations, and act according to the practice of Allah's Messenger(p.b.u.h.) . They are those who abstain from all that is forbidden, and have let the transient world go by, while they are only interested in what is dear to Allah. They make a living in accordance with the laws which consider these ways of earning a livelihood lawful. They abhor arrogance, shun the hoarding of wealth and pay all the obligatory religious dues. Allah has blessed them all for what they earn, and He has also fixed a great reward for what they have saved in advance for their life in Hereafter.

(1) The Commentary of Al- Mizan, the explanation upon the verse

Commentary : Verse 66

إِلَّا هُمْ إِنَّ وَ الظَّنَّ إِلَّا يَتَّبِعُونَ إِنَّ شُرَكَاءَ اللَّهِ دُونَ مَنْ يَدْعُونَ الَّذِينَ يَتَّبِعُ مَا وَ الْأَرْضِ فِي مَنْ وَ السَّمَاوَاتِ فِي مَنْ لِلَّهِ إِنَّ أَلَا (66)
يَخْرُصُونَ

66. " Behold! Verily to Allah belongs whoever is in the heavens and whoever is in the earth, and they do not follow any associates, who call on others besides Allah, they do not follow(anything)but conjectures, and they only lie. "

Commentary :

Be aware that whosoever is in the heavens and on the earth belongs to Allah and is under His domination. The use of word/ man/, mentioned in this holy verse(and we translated it as whoever), signifies wise and intelligent men.

That is, those who have been provided with intelligence and live in the heavens and on the earth are all under Allah's power and control. When the rule is that all intelligent people, as individuals among His creation, must belong to Him, it follows that other existing beings should also follow the rule and they also belong to Allah. The fact that He specializes "the intelligent" as a separate category signifies their elevation and magnification in that position. The verse says:

" Behold! Verily to Allah belongs whoever is in the heavens and whoever is in the earth, ..."

Those who follow idols are those who consider them as partners with Allah. The verse continues saying:

"... and they do not follow any associates, who call on others besides Allah, ..."

Those who select partners for Allah, follow nothing but their own conjectures simply following their forefathers in this case or it is because of mistake they have made thinking that they approach Allah therewith. If they think they can elevate themselves and approach Allah in this way, they do nothing but lie. The verse says:

"... they do not follow (anything) but conjectures, and they only lie. "

Commentary : Verse 67

يَسْمَعُونَ لِقَوْمٍ لَّآيَاتٍ ذَٰلِكَ إِنَّ مُبْصِرَ النَّهَارِ وَ فِيهِ لَتَسْكُنُوا اللَّيْلَ لَكُمْ جَعَلَ الَّذِي هُوَ (67)

67. " He it is Who appointed for you the night that you rest in it, and the day giving light. Verily there are signs in it for people who hearken. "

Commentary :

After rejecting all the partners of the polytheists, in calling the polytheists' attention to His magnitude and His blessings, the Qur'an implies that Allah made the night dark and the day illuminated so that they may find silence and comfort during the night and make their living and earn their sustenance during the day. The verse says:

" He it is Who appointed for you the night that you rest in it, and the day giving light. ..."

Truly, these are clear proofs and reasons attesting to the Unity of Allah, the Glorified, for no one else is able to do all this. The verse continues saying:

"... Verily there are signs in it for people who hearken. "

Commentary : Verse 68

أَمْ لَآ إِلَهَ إِلَّا اللَّهُ عَلَى تَقْوَلُونَ أَيْ هَذَا سُلْطَانٍ مِنْ عِنْدِكُمْ إِنَّ الْأَرْضَ فِي مَا وَ السَّمَاوَاتِ فِي مَا لَهُ الْغَنِيُّ هُوَ سُجَّانُهُ وَلَدَا اللَّهُ اتَّخَذَ قَالُوا (68)
تَعْلَمُونَ

68. " They say, 'Allah has begotten a son! ' Glory be to Him! He is Self- Sufficient! His is whatever is in the heavens and whatever is in the earth! No warrant have you for this! Do you say about Allah what you do not know '"

Commentary :

'To beget a son' signifies 'to be the father of someone, which differs from giving birth and having children. The polytheists considered the angels as the daughters of Allah, and the Jews took "Ezra" as an offspring of Allah, while the Christians called Jesus the Son of Allah.

Allah is neither afraid of being lonely so as to want to adopt an offspring, nor does He need any heir to adopt a son. He also does not need any help so that He chooses an assistant, nor does He need to ensure the survival of His species, so He does not need a son. The verse says:

" They say, 'Allah has begotten a son! ' Glory be to Him! He is Self- Sufficient! ..."

This phrase, means that Allah is absolutely self sufficient and He is absolutely far from what they say, because whatever is in the heavens and on the earth are His and fall under His command. The verse says:

"... His is whatever is in the heavens and whatever is in the earth! ..."

Thus He absolutely does not need to have a son, for begetting offspring is to relieve oneself from one's lack of ability and weakness or to enrich oneself and get rid of poverty, but Allah is free from all this. If it is impossible for Him to have a real son, it is also impossible for Him to adopt a stepson and there are no reasons to support the authenticity of this claim. It says:

"... No warrant have you for this! Do you say about Allah what you do not know '"

If one wants to know about Allah, these words are to be regarded as blame, a censure and a

threat from Allah, the Magnificent, to those who have made these unsanctioned and atrocious claims.

Commentary : Verse 69

(69) يُفْلِحُونَ لَا الْكَذِبَ اللَّهُ عَلَى يَفْتَرُونَ الَّذِينَ إِنَّ قُلْ

يَكْفُرُونَ كَانُوا بِمَا الشَّدِيدَ الْعَذَابِ نُذِيقُهُمْ ثُمَّ مَرَّجِعُهُمْ إِلَيْنَا ثُمَّ الدُّنْيَا فِي مَتَاعٍ (70)

69. " Say: 'Verily those who forge a lie against Allah will not prosper. '"

70. "(They have)a little enjoyment in this world, then to Us will be their return, then shall We make them taste the severe penalty because they used to disbelieve. "

Commentary :

Here the Holy Qur'an mentions the ultimate disastrous end for all those who ascribe belies and false concepts to Allah. He addresses His Prophet(p.b.u.h.)that he should tell those who make false ascriptions to Him and those who make them only lie that they will not be saved. The verse says:

" Say: 'Verily those who forge a lie against Allah will not prosper. '"

They might be able to attain worldly wealth through lies and false claims for a few days, but it is only a passing phenomenon in this world.(1) They will eventually return to Allah and He will punish them vigorously for their disbelief and their associating partners with Him. The verse says:

"(They have)a little enjoyment in this world, then to Us will be their return, then shall We make them taste the severe penalty because they used to disbelieve. "

(1) The Arabic words/ mata'/ and/ mut'ah/ are employed for short- term use. As man's use of the world and its blessings are short- lived, the Qur'an then applies the word/ mata'/ cornering worldly affairs.

Section 8 : The Ministries of Noah and Moses referred to Noah's exhortation and the punishment meted out to Those who rejected Noah Reference to the other apostles of Allah And the encounter of Moses with Pharaoh Commentary : Verse 71

وَأْمُرْكُمْ فَاجْمِعُوا تَوَكَّلْتُ اللَّهَ فَعَلَى اللَّهِ بَيِّنَاتٍ تَذَكِيرِي وَمَقَامِي عَلَيْكُمْ كَبُرَ كَانَ إِنَّ قَوْمَ يَالِقَوْمِهِ قَالَ إِذْ نُوحٍ نَبَأٌ عَلَيْهِمْ أَتْلُ وَ (71)
تُنْظَرُونَ لَا وَإِلَيَّ ضُؤَالُكُمْ غُمَّ عَلَيْكُمْ أَمْرُكُمْ يَكُنْ لَا تُمْ شُرَكَاءَكُمْ

71. " And recite to them the story of Noah when he said to his people: 'O my people! if my stay(with you)and my reminding you of the Signs of Allah is grievous to you, yet I have put my trust in Allah, so resolve on your affair, with your partners, so that your affair be not dubious to you. Then make decision on me, and give me no respite. '"

Commentary :

Allah the Exalted had commissioned His prophet that he should relate the news of the people of Noah to them, because this verse indicates that Noah(a.s.)used to receive support and encouragement from Divine sources, which made him not fear the threats and strategies of the enemy.

Noah announces if listening to his useful instructions and advice with demonstrations and reasoning concerning the authenticity of Monotheism, Justice, prophethood and Resurrection are difficult and unbearable for them, and thus they have decided to kill him or they intend to cast him out, he does put all his hopes and trust in Allah, in which case, he will leave his fate in His will, with the conviction that He will save him from their wickedness and vice. The verse says:

" And recite to them the story of Noah when he said to his people: 'O my people! if my stay(with you)and my reminding you of the Signs of Allah is grievous to you, yet I have put my trust in Allah, ..."

Had rat Noah then threw out a powerful challenge saying that they should collect their thoughts and invite their idols to participate in their decision- making so that nothing should be left hidden from them, there should be no ambiguity remaining in their plans, they should make the appropriate decisions and come up with the best stratagem concerning him. The verse continues saying:

"... so resolve on your affair, with your partners, so that your affair be not dubious to you. ..."

Noah(a.s.)added telling them if they were able, they should go ahead and put an end to his life,

and not spare him a single moment. Here is his statement:

"... Then make decision on me, and give me no respite. "

It has been narrated that before noon on the Day of Ashura Imam Hussein(a. s.)also recited this very verse to the Kufan army.

This is a lesson for all Islamic leaders who might feel daunted when confronted by a multitude of enemies, rather; they must, by taking recourse to Allah and appealing to Him, with utmost decisiveness challenge them and humiliate them their power which would reinforce the morale of their followers and lower that of their enemies.

Commentary : Verse 72

الْمُسْلِمِينَ مَنْ أَكُونُ أَنْ أُمِرْتُ وَاللَّهِ عَلَى إِلَّا أَجْرِي إِنْ أَجْرٍ مِنْ سَأَلْتُمْ فَمَا تَوَلَّيْتُمْ فَإِنْ (72)

72. " But if you turn back, I have not asked you for any recompense, my recompense is only upon Allah, and I am commanded to be of those(who) surrender(unto Him). "

Commentary :

Anxieties often revolve around either one's life or one's wealth. In the foregoing verse, the issue in question centers on the conspiracy of their enemies with regard to the lives of the prophets. The issue dealt with in this verse relates to the prophets' lack of expectations for reward and wealth from the side of people.

Noah(a.s.)in this verse announced that if the unbelievers were to turn away from the truth, not accepting or following it, he did not expect any rewards for bringing them the message. This was his mission, so they should not balk at acceptance for fear of feeling that they would end up owing him something, which would be burdensome to them. The verse says:

" But if you turn back, I have not asked you for any recompense, my recompense is only upon Allah, ..."

The verse also implies that if they turn away from accepting his words, he would not be at a disadvantage for he was not after their wealth(he did not covet)so that their turning away would put him at a loss, on the contrary, their rejection would turn out to be at their own disadvantage.

He emphasized that his reward for the prophetic mission and its accomplishment lay with Allah alone.

And Allah, the Gracious, had commissioned Noah(a.s.)to be among those who had submitted themselves to His commandments for, indeed, the best of what the servants of Allah can practice is to obey and submit to Him. The verse continues as follows:

"... and I am commanded to be of those(who)surrender(unto Him). "

Commentary : Verse 73

الْمُنْذِرِينَ عَاقِبَةُ كَانَ كَيْفَ فَانْظُرْ بآيَاتِنَا كَذَّبُوا الَّذِينَ أَعْرِفْنَا وَخَلَّيْنَا جَعَلْنَاهُمْ وَ الْفُلْكِ فِي مَعَهُ مَنْ وَ فَتَجْنِيَاهُ فَكَذَّبُوهُ (73)

73. " But they rejected him(Noah), So We delivered him and those with him, in the Ark, and We made them successors(in the earth), and We overwhelmed those who rejected Our Signs. Then see what was the end of the warned ones. "

Commentary :

The Holy Qur'an presents the final destiny of Noah's enemies and veracity of his prediction in the following way. The enemies refuted Noah while Allah saved him and all those who were with him in the Ark. Not only did He save them but He also replaced the oppressors by them and drowned all those who had denied His Signs. The verse says:

" But they rejected him(Noah), So We delivered him and those with him, in the Ark, and We made them successors(in the earth), and We overwhelmed those who rejected Our Signs. ..."

Turning to the Prophet(p.b.u.h.) , Allah finally commands him that he should consider the ultimate destiny of those who did not heed the divine warning and threats and were swept away. The verse says:

"... Then see what was the end of the warned ones. "

Noah's companions were only eighty in number whilst the numbers of the unbelievers were manifold, however, by the grace of Allah, the Almighty, the unbelievers were annihilated and the faithful became the inheritors of the earth.

Commentary : Verse 74

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الْمُعْتَدِينَ قُلُوبٍ عَلَى نَطْبَعٍ كَذَلِكَ قَبْلُ مِنْ بِهِ كَذَّبُوا بِمَا لِيُؤْمِنُوا كَانُوا فَمَا بِالنَّبِيِّاتِ فَجَاؤُهُمْ قَوْمَهُمْ إِلَى رَسُولٍ بَعْدِهِ مِنْ بَعَثْنَا ثُمَّ (74)

74. "Then, after him, We sent messengers to their people; they brought them the clear evidences, but they would not believe in what they had already rejected beforehand. Thus do We seal up the hearts of the transgressors. "

Commentary :

In these verses, Allah, the Gracious, recounts the stories of those prophets who had been appointed after Noah(a.s.).

After Noah and the annihilation of his people, several prophets were dispatched to their peoples who, as a result of marriage and reproduction, had multiplied by that time. The purpose here is prophets 'Ibrahim, Hud, Saleh, Lot, and Shu'ayb(Jethro).

These prophets went to those people with clear proofs and miracles that testified to their prophecy and provided reasons for their truthfulness. The verse says:

" Then, after him, We sent messengers to their People; they brought them the clear evidences, ..."

However, none of them any longer believed in what their divinely guided forefathers had believed. Just like the idol worshippers before them, they were also rebellious and stood in opposition to Divine guidance. The verse continues saying:

"... but they would not believe in what they had already rejected beforehand. ..."

The holy phrase saying: 'Thus do We seal the hearts of the transgressors' means that Allah(s. w. t.)impresses the symbol of infidelity upon the hearts of those who do injustice against themselves and violate the Divine limits and laws laid down by the Almighty, so that they become condemned to reprimand, and are recognized by the angels. The verse says:

"... Thus do We seal up the hearts of the transgressors. "

Commentary : Verse 75

مُجْرِمِينَ قَوْمًا كَانُوا فَاسْتَكْبَرُوا بِآيَاتِنَا مَلَائِهِ وَفِرْعَوْنَ إِلَى هَارُونَ وَ مُوسَى بَعْدَهُمْ مِنْ بَعَثْنَا نَّم (75)

75. " Then, after them, We sent Moses and Aaron to Pharaoh and his chiefs with Our Signs, but they were arrogant, and they were a guilty people. "

Commentary :

The meaning of the Arabic word/ mala'/' is the eye- caching splendour of the courtiers and palace residents who were among the Pharaoh's entourage.

Pharaoh had divided the society into two categories: The Coptic palace- dwellers and the Sebti paupers. He had enslaved one group and the other group resided in wealth and luxury.

The primary crime of Pharaoh was his claim to being a god, and of putting innocent boys to death and letting the girls live.

Fighting against arrogant autocrats has been a major activity of the prophets, for they fight the causes of corruption not only what is caused by it.

The verse says: "

Then, after them, We sent Moses and Aaron to Pharaoh and his chiefs with Our Signs, but they were arrogant, and they were a guilty people. "

Commentary : Verse 76

مُبِينٌ لِّسِحْرٍ هَذَا إِنَّ قَالُوا عِنْدَنَا مِنَ الْحَقِّ جَاءَهُمْ فَلَمَّا (76)

76. " So when the truth came to them from Us, they said: 'Verily, this is a manifest sorcery. '"

Commentary :

The Essence of Allah, the prophets, the divine laws, miracles and whatever is attributed to Him are all true and real.

People do not always go after the truth. The adherents of the truth must sometimes go after the people.

The Prophets entertain a direct link with the Lord and their miracles as well as their program have their origins in the Divine nature.

However, accusing someone to be a magician is the shrewdest, simplest and the most prevalent of the accusations leveled against the prophets. It is for this reason that Moses(a.s.)was personally accused of being a sorcerer.

The verse says:

" So when the truth came to them from Us, they said: 'Verily, this is a manifest sorcery.'"

Commentary : Verse 77

السَّاحِرُونَ يُفْلِحُونَ لَا وَ هَذَا سِحْرٌ أ جَاءَكُمْ لَمَّا لِحَقَّ تَقُولُونَ أ مُوسَى قَالَ (77)

77. " Said Moses: 'Do you say(this)about the Truth when it hath actually reached you Is this sorcery But sorcerers do not prosper. '"

Commentary :

Moses asked the disbelievers why it was that when the Signs of truth reached them they kept claiming it was sorcery. Moses rejects the allegations that the Signs accompanying him were the products of sorcery, for sorcery is not like this, these were Signs of the Truth and independent investigation could vouch for that. The verse says:

" Said Moses: 'Do you say(this)about the Truth when it hath actually reached you Is this sorcery ? ..."

However, they did not want to submit to the Truth, even if this truth had reached them from Allah. They claimed that the proofs that Moses brought was sorcery and simple- hearted people did not discriminate between sorcery and prophecy since both involved elements contrary to nature and habit. It was for this reason that they became confused, mixing the two which led many astray.

In such a case, people must be armed with knowledge so as to be able to distinguish miracle from magic and not to be so dominated by the confusion that sorcerers cause and reject the issue of prophecy. However this is a fact that sorcerers do not succeed. The verse says:

"... But sorcerers do not prosper. "

Commentary : Verse 78

بِمُؤْمِنِينَ لَكُمْ نَحْنُ مَا وَ الْأَرْضِ فِي الْكِبْرِيَاءِ لَكُمْ تَكُونُ وَ آبَاءَنَا عَلَيْهِ وَجَدْنَا عَمَّا لَتَلَفْتْنَا جُنْتَنَا أ قَالُوا (78)

78. " They said: '(O' Moses)have you come to turn us away from what we found our fathers upon, and that the greatness in the land may be for you two ?But we shall not believe you two. "

Commentary :

The people of Pharaoh continued their accusations against Moses, explicitly accusing him and Aaron of wanting them to abandon the ways of their ancestors.

They brought up the issues of ancestral traditions, and their fabulous glory to influence public opinion against Moses and Aaron, implying that they wanted to belittle and ridicule the sacred objects and symbols of their society and country.

They maintained then that Moses' call to Allah's religion and divinely inspired way was nothing but a lie. They claimed all of them were simply part of a stratagem of Moses and Aaron to seize power over the land and to put the reins of domination in their hands.

In fact, as they themselves made every effort to rule the earth oppressively, using all kinds of underhanded ways of seizing power, they ended up thinking of others as they thought of themselves, which included the struggles of the reformists and prophets. The verse says:

" They said: '(O' Moses)have you come to turn us away from what we found our fathers upon, and that the greatness in the land may be for you two ?

For this reason they said that they were never going to believe in Moses for they thought his message and proofs were only but the act of sorcery in the service of a wider scheme for political aggrandizement. This was the first stage of their struggle against Moses(a.s.). The verse continues saying:

"... But we shall not believe you two. "

Commentary : Verse 79

عَلِيمٍ سَاحِرٍ بِكُلِّ اثْنُونِي فِرْعَوْنُ قَالَ وَ (79)

79. " And Pharaoh said: 'Bring unto me every knowing(expert)sorcerer'. "

Commentary :

In witnessing the miracles of Moses(a.s.), he had been rendered wretched and helpless in trying to find a way to remove them, Pharaoh, addressing his people, put the call out that all the best sorcerers in the land should come to him in order to get them to help him nullify Moses' miracles. The verse says:

" And Pharaoh said: 'Bring unto me every knowing(expert)sorcerer'. "

Of course, Pharaoh did so in order that the sorcerers could help him in dismissing the achievement of Moses(a.s.), and thus he called on all of them because he did not want any craft of magic or sorcery to remain hidden from him which might be of potential use in combating what he perceived to be the powerful sorcery of Moses, little knowing that the Signs that Moses manifested were not the effects of sorcery and magic but miracles originating from Allah.

Commentary : Verse 80

مُلْقُونَ أَنْتُمْ مَا أَلْقُوا مُوسَى لَهُمْ قَالَ السَّحَرَةُ جَاءَ فَلَمَّا (80)

80. " When the sorcerers came, Moses said to them: 'Throw what you have to throw! '"

Commentary :

Pharaoh wanted to render the divine movement of Moses inactive with the help of those expert sorcerers. They carried instruments and devices like ropes, wood etc, which by being mixed with some particular materials moved when the sunshine affected them.

On the day when it was appointed for this historical challenge and a common invitation had also issued, a great crowd gathered. Then Moses addressed the sorcerers and told them to cast what they could cast. The verse says:

" When the sorcerers came, Moses said to them: 'Throw what you have to throw! '"

Commentary : Verse 81

الْمُفْسِدِينَ عَمَلٌ يُصْلِحُ لَا إِلَهَ إِلَّا سَيِّئُهُ اللَّهُ إِنَّ السَّحْرَ بِهِ جِنَّةٌ مَا مُوسَى قَالَ أَلْقُوا فَلَمَّا (81)

الْمُجْرِمُونَ كَرِهَ لَوْ وَ كَلِمَاتِهِ الْحَقُّ اللَّهُ يُحَقُّ وَ (82)

81. " So when they had thrown, Moses said: 'What you have brought is sorcery. Allah will surely make it naught, verily Allah does not set right the work of mischief makers. " 82. " And Allah proves the Truth by His Words though the sinners be averse(to it). "

Commentary :

Falsehood may have a parade and flaunt for a short time, but, at last, it is condemned to extinction. Allah does not support and improve the affairs of the mischief- makers. A sorcerer is a mischief- maker, and sorcery is a corruption. Therefore, it must be opposed with. The verse says:

" So when they had thrown, Moses said: 'What you have brought is sorcery. Allah will surely make it naught, verily Allah does not set right the work of mischief makers. "

Then Allah proclaims in the verse that Moses told them that he would definitely triumph in that quarrel and combat, for Allah had promised to unveil the truth and, through decisive logic and the astounding miracles of His prophets, He would expose the scandals of those who incite corruption even though some of the evil- doers, such as Pharaoh and his supporters, would dislike that.

The verse says:

" And Allah proves the Truth by His Words though the sinners be averse(to it). "

Section 9 : Moses Takes away the Children of Israel Commentary : Verse 83

Moses enjoins his followers to defend upon Allah Moses ordered by Allah to take abode with the Children of Israel in Egypt and to establish regular prayers Moses defies Pharaoh Pharaoh chases Moses and the Children of Israel and is drowned with his armies.

لَمِنْ إِنَّهُ وَ الْأَرْضِ فِي لَعَالٍ فِرْعَوْنَ إِنَّ وَ يَفْتَنَهُمْ أَنْ مَلَأْنَهُمْ وَ فِرْعَوْنَ مِنْ خَوْفٍ عَلَى قَوْمِهِ مِنْ ذُرِّيَّةٍ إِلَّا لِمُوسَى أَمَّنَ فَمَا (83)
الْمُسْرِفِينَ

83. " But none believed in Moses save some children of his people, because of the fear of Pharaoh and his chiefs, that they would torment them; and verily, Pharaoh was mighty on the earth, and verily, he was of the extravagant. "

Commentary :

In the beginning, the Qur'an describes the situation of the first group of those who believed in Moses, saying that after this(event)no one believed in Moses except a group of his own offspring. This tiny group, which becomes apparent by use of the Qur'anic word/ urriyah/(children), was formed mostly from among the youth and young adolescents. They were under tremendous pressure from the side of Pharaoh and his associates, and feared the Pharaohnic system which, by putting pressure upon the believers tried to dissuade them, and make them quit the religion of Moses. The verse says:

" But none believed in Moses save some children of his people, because of the fear of Pharaoh and his chiefs, that they would torment them; ..."

Pharaoh was an arrogant man in that land, indulgent and violent, and he recognized no boundaries and limits. The verse continues saying:

"... and verily, Pharaoh was mighty on the earth, and verily, he was of the extravagant. "

Commentary : Verse 84

مُسْلِمِينَ كُنْتُمْ إِنْ تَوَكَّلُوا فَعَلَيْهِ بِاللهِ آمَنْتُمْ كُنْتُمْ إِنْ قَوْمَ يَا مُوسَى قَالَ وَ (84)

84. " And Moses said: "O my people! If you have(really)believed in Allah, then put trust in Him(alone)if you have surrendered(unto Him). "

Commentary :

To comfort them and alleviate their pain in their souls, Moses, soothingly and affectionately said to them, that if they believed in Allah they should staunchly stand by their words, have faith, and submit to Him by putting all their hopes and trust in Him. They ought not to be fearful of the waves and the storm of afflictions, for Faith cannot be separated from trust in Allah(s. w. t.).

The real meaning of "trust", here, is leaving one's tasks in His hands and selecting Him as one's only true help in the times of adversity.

The significance of trust does not imply abandoning one's struggle, rather, it means that once man has done his utmost in struggling and has not been able to solve his difficulty, he must not be upset. He must rely upon Allah's favor, support, and seek help from His pure Essence. He must have fortitude and continue on in his everlasting struggle. The above holy verse says:

" And Moses said: "O my people! If you have(really)believed in Allah, then put trust in Him(alone)if you have surrendered(unto Him). "

Commentary : Verse 85

الظَّالِمِينَ لِلْقَوْمِ فِتْنَةً تَجْعَلُنَا لَا رَبَّنَا تَوَكَّلْنَا اللَّهَ عَلَى فَقَالُوا (85)

85. " Then they said: 'In Allah(alone)we have put our trust. 'Our Lord! Make us not(subject)to a trial for the unjust people'. "

Commentary :

These truthful believers accepted Moses' call to trust in Allah. They said that only in Allah they put their hopes and trust. The verse says:

" Then they said: 'In Allah(alone)we have put our trust. ..."

Then, they supplicated Him to relieve them from the wickedness and vices of their enemies as well as the pressure they were imposing upon them. They invoked Him not to set them to become rebellious like the oppressors nor put them under their control and influence. The above holy verse continues saying:

"... 'Our Lord! Make us not(subject)to a trial for the unjust people'. "

Commentary : Verse 86

الْكَافِرِينَ الْقَوْمِ مِنْ بِرَحْمَتِكَ نَجِّنَا وَ (86)

86. "And deliver us by your Mercy from the disbelieving people. "

Commentary :

They supplicated that Allah(s. w. t.)might relieve them, by His Own Grace, from the grips of the infidels, i. e. Pharaonic nation who had been enslaving them, allocating hard work and imposing mean jobs upon them.

The verse says:

"And deliver us by your Mercy from the disbelieving people. "

Commentary : Verse 87

وَمِنَ الْمُتَشْكِرِينَ وَالصَّلَاةَ أَقِيمُوا وَفِيْلَهُ بُيُوتَكُمْ اجْعَلُوا وَبُيُوتاً بِمِصْرَ لِقَوْمِكُمْ تَبَوَّءَا أَنَّ أَخِيهِ وَ مُوسَى إِلَى أَوْحَيْنَا وَ (87)

87. " And We revealed to Moses and his brother, saying: 'Provide houses for your people in Egypt, make your houses into places of worship, and keep up prayer: and give glad tidings to the believers'. "

Commentary :

Another stage of the uprising and revolution of Moses(a.s.), Haroun(a.s.), and the Children of Israel against the Pharaonids is portrayed here.

First, Allah says that He revealed to Moses and his brother that his nation should build houses in the land of Egypt. Particularly, they were to build these houses next to one another and facing them. The verse says:

" And We revealed to Moses and his brother, saying: 'Provide houses for your people in Egypt, make your houses into places of worship, ..."

Then, they were to pay proper attention to spiritual self- actualization through regular prayers, thus purifying and strengthening themselves. The verse says:

"... and keep up prayer: ..."

In order to remove the effects of fear and terror from their hearts, and thus regain their spiritual

and revolutionary power, He orders them to give these tidings to the faithful, as to their eventual victory, and the bestowal of Allah's favour and grace upon them. The verse continues saying:

"... and give glad tidings to the believers'."

Commentary : Verse 88

وَأَمْوَالِهِمْ عَلَى أَمْوَالِهِمْ رَبَّنَا سَبِيلَكَ عَنْ لِيُضِلُّوا رَبَّنَا الدُّنْيَا الْحَيَاةِ فِي أَمْوَالٍ وَزِينَةٍ مَلَأَهُ وَفِرْعَوْنَ أَتَيْنَتْ إِنَّكَ رَبَّنَا مُوسَى قَالَ وَ (88)
لِيَمْلَأَ الْعَذَابَ يَرَوْا حَتَّى يُؤْمِنُوا فَلَا قُلُوبِهِمْ عَلَى اشْدُدْ

88. " And Moses said: 'Our Lord! Verily You have given to Pharaoh and his chiefs adornment and wealth in the life of this world, Our Lord! so that they mislead(men)from Your Path. Our Lord! Destroy their wealth, and harden their hearts, so they will not believe until they see the painful penalty'."

Commentary :

The Qur'an then refers to one of the reasons for the rebellion of the Pharaoh and his adherents, by mentioning the statement of Moses to his Lord where he talks about the wealth and luxury that Pharaoh and his followers had in the world. This wealth and luxury had the effect of seducing the people away from the true Path. The verse says:

" And Moses said: 'Our Lord! Verily You have given to Pharaoh and his chiefs adornment and wealth in the life of this world, Our Lord! so that they mislead(men)from Your Path. ..."

Thus Moses(a.s.)asked Allah to destroy their belongings so that they could not benefit from them, and to take their power away from them that they might be able to reflect and meditate upon the reality of existence. The verse says:

"... Our Lord! Destroy their wealth, and harden their hearts, ..."

By losing these two capitals, they would quickly degenerate and move a step closer to annihilation, thus making it more possible for the Children of Israel to inflict the last blow upon them. This prayer was not because of revenge or retaliation but it was because they did not have the slightest preparedness for accepting faith. The verse says:

"... so they will not believe until they see the painful penalty'."

Commentary : Verse 89

يَعْلَمُونَ لَا الَّذِينَ سَبِيلَ تَتَّبِعَان لَا وَ فَاسْتَقِيمَا دَعَوْتُكُمَا أُجِيبْتُ قَدْ قَالَ (89)

89. " He(Allah)said: 'The prayer of you both has been accepted, so stand straight and follow not the path of those who know not'. "

Commentary :

Allah said to Moses and his brother that now that they were ready to educate and shape the people of Israel, their prayers regarding their enemies were accepted. The verse says:

" He(Allah)said: 'The prayer of you both has been accepted, ..."

Then they should finally stand, resist, be decisive and do not be afraid of the difficulties on the way. Never should they submit to the suggestions of the unwise and the ignorant and nor follow the way of those who do not know. The verse continues saying:

"... so stand straight and follow not the path of those who know not'. "

Commentary : Verse 90

بِهِ آمَنْتُ الَّذِي إِلَّا إِلَهَ لَا أَنَّهُ آمَنْتُ قَالَ الْغَرَقُ أَذْرَكَهُ إِذَا حَتَّى عَدُوًّا وَ بَغِيًّا جُنُودُهُ وَ فِرْعَوْنُ فَاتَّبَعَهُمُ الْبَحْرُ إِسْرَائِيلَ بَنِي جَاوَزْنَا وَ (90)
الْمُسْلِمِينَ مِنْ أَنَا وَ إِسْرَائِيلَ بَنُوا

90. " And We made the Children of Israel to pass through the sea; then Pharaoh and his hosts chased them in insolence and hostility, until when the drowning overtook him, he said: 'I believe that there is no Allah but He in Whom the Children of Israel believe, and I am of those that surrender'. "

Commentary :

The last phase of the struggle of the Children of Israel with the followers of Pharaoh and their destiny has been depicted in a concise yet accurate and transparent manner here.

The verse implies that Allah let the Children of Israel pass through the sea when confronted with the army of Pharaoh while were being pressured and chased by them. The verse says:

" And We made the Children of Israel to pass through the sea; ..."

Pharaoh and his army chased them there in order to oppress and eliminate them though they were soon drowned in the midst of the stormy waves of the sea. The verse continues saying:

"... then Pharaoh and his hosts chased them in insolence and hostility, until when the drowning overtook him, ..."

This course went on until the abyss surrounded Pharaoh who started floating on the waves and it was then that his blindness, arrogance and unconsciousness came to an end and the innate light of monotheism started shining. He shouted he believed in Him Whom the Children of Israel believed in, and he confessed that there is no one to be worshipped except Him and he resigned himself to Him. The verse says:

"... he said: 'I believe that there is no Allah but He in Whom the Children of Israel believe, and I am of those that surrender'. "

In fact when the prophecies of Moses proved to be true one after another, and Pharaoh realized the truthfulness of the words of this great prophet over and again, on witnessing this final power, he had no excuse but to believe, maybe hoping that the Lord of the Children of Israel would save him the same way He had saved the Children of Israel from the mountainous waves.

Obviously, such a faith which is attained in the face of calamities, when one is caught in the jaws of death, is in fact a kind of "faith for emergencies", which every criminal claims when he is captured, and is of no value.

Commentary : Verse 91

الْمُفْسِدِينَ مِنْ كُنْتَ وَقَبْلُ عَصَيْتَ قَدْ وَالْآنَ (91)

91. " What! Now!(when facing death)while hitherto you have rebelled and been of the mischief-makers "

Commentary :

It was for this reason that Allah, addressing him, informed him that he did become a believer, while before that he used to rebel, disobey and used to commit sin; lining up alongside villains and those who were corrupt on the earth. The verse says:

" What! Now!(when facing death?)while hitherto you have rebelled and been of the mischief-makers "

At any rate, repenting while one is dying is of no benefit. One must repent while there is still a chance of life and of being saved.

Commentary : Verse 92

لَعَافِلُونَ آيَاتِنَا عَنْ النَّاسِ مِنْ كَثِيرًا إِنَّ وَ آيَةً خَلَقَكَ لِمَنْ لَتَكُونَ بِبَدَنِكَ نُنَجِّيكَ فَالْيَوْمِ (92)

92. " So this day We shall save you in your body, that you may be a Sign to those after you! But verily, many among mankind are heedless of Our Signs. "

Commentary :

Allah through the Qur'an announces that He saves Pharaoh's body from being lost in the sea today so that we can provide an instructive lesson for future generations for arrogant rulers, and for all oppressors and those enticing others into corruption as well as for the oppressed. The verse says:

" So this day We shall save you in your body, that you may be a Sign to those after you! ..."

At the end of the verse, the Qur'an indicates that many people still remain ignorant of our verses and symbols and of all those instructive lessons which have been recorded over and over again in the history of man, and despite those clues which prove Our omnipotence The verse continues saying:

"... But verily, many among mankind are heedless of Our Signs. "

It is narrated from Imam Rid a(a.s.)in the commentary, Nour- uth- Thaqaalayn and As- S afi that Pharaoh was armoured from head to toe which must have pulled him down deep under the sea drowning him but the waves drove the heavy body ashore atop a lofty rock. This itself was a divine miracle.

Section 10 : Jonah's People Commentary : Verse 93

The Israelites lodged in a goodly place Jonah's people benefited by the warning No soul is guided aright but by Allah's permission Safety of the believers undertaken by Allah Himself

فِيمَا الْغِيَامَةِ يَوْمَ بَيِّنَهُمْ يَقْضِي رَبُّكَ إِنَّ الْعِلْمَ جَاءَهُمْ حَتَّى اخْتَلَفُوا فَمَا الطَّيِّبَاتِ مِنْ رَزَقْنَاهُمْ وَصِدْقٍ مُبَوَّأَ إِسْرَائِيلَ بَنِي بَوَّأْنَا لَقَدْ وَ (93)
يَخْتَلِفُونَ فِيهِ كَانُوا

93. " And certainly We lodged the Children of Israel a goodly lodging, and provided them with good things, so they did not differ but after the knowledge came to them, Verily your Lord will judge between them on the Day of Judgment concerning that in which they used to differ. "

Commentary :

The ultimate victory of the Children of Israel and their eventual return to the Holy Land after their liberation from the men of Pharaoh, are explained in this verse as follows:

" And certainly We lodged the Children of Israel a goodly lodging, "

The objective meaning of the phrase/ mubawwa'a s idqin/(a goodly lodging)can be considered as alluding to the land of Egypt or the lands of Syria and Palestine.

Then the Qur'an adds that Allah provided them with the good things to eat but they did not appreciate the real value of this blessing. Contrarily, they sowed the seeds of discord and quarreled with each other, and this they did not until the knowledge was made available to them. The verse says:

" and provided them with good things, so they did not differ but after the knowledge came to them, "

Eventually, Allah will arbitrate among them as to what they disagreed upon on the Day of Resurrection. If they do not experience the punishment for their discord today, they will experience it in the future. The verse continues saying:

" Verily your Lord will judge between them on the Day of Judgment concerning that in which they

used to differ. "

Commentary : Verse 94

الْمُتَرِّينَ مِنْ تَكُونَنَّ فَلَا رَبَّكَ مِنْ الْحَقِّ جَاءَكَ لَقَدْ قَبَّلَكَ مِنْ الْكِتَابِ يَقْرُونَ الَّذِينَ فَسَّلُوا إِلَيْكَ أَنْزَلْنَا مِمَّا شَكَّ كُنْتَ فَإِنْ (94)

94. " So if you are in doubt as to what We have revealed unto you, then ask those who read the book(sent)before you. The Truth hath indeed come to you from your Lord, so be not of the doubters. "

Commentary :

How is it that the Qur'an implies: O! Prophet, if you have any doubts about the Qur'an, ask the People of the Book, despite the fact that he(p.b.u.h.) had never had any shadow of a doubt in this respect Reason does not admit that a prophet might doubt the revelation sent to him. However, its meaning can be gathered in the same Sura, verse 401. Here Allah, the Exalted, has addressed the Prophet(p.b.u.h.) while this meaning addresses the whole people. The implication of it is that if the people are hesitating, they must ask those who have read the Qur'an.

To support this argument, there is a verse at the end of the current Sura in which Allah, the Gracious, addressing the people from the tongue of the Prophet(p.b.u.h.) , says: "O you people if you are in doubt as to my religion. " With this verse, Allah, the Gracious, made it transparent that the Prophet(p.b.u.h.) had not been skeptical and His objective in addressing the Prophet(p.b.u.h.) is really intended for other people. Likewise, there are other verses that apparently address the Prophet(p.b.u.h.) although, in reality, the addressees are people other than the Prophet(p.b.u.h.) as well. The verse says:

" So if you are in doubt as to what We have revealed unto you, then ask those who read the book(sent)before you. "

Incidentally, some of the great commentators of the Qur'an have stated that this doubt is of the type which is based upon supposition and probability and not upon certainty and through defining rules, like the verse which says: "If the Beneficent(Allah)had a son, "(1) Although the verse, "He begets not, nor is He begotten ", categorically rules out the issue of Allah having a child. This proposition is in fact a conditional proposition. That is, were you to have the slightest doubt in this respect, you should ask those knowledgeable People of the Book, because they are sure that you tell the Truth.

Imam Sadiq(a.s.) is narrated who said that Hadrat Muhammad(p.b.u.h.) never doubted and never asked the People of the Book.

And finally, besides the explanation offered in the above, the verse demonstrates the fact that the reasons for the appointment of the Prophet(p.b.u.h.) and whatever is revealed to him are not confined to his call to prophecy and his offering of miracles. There are allusions made to him in the Books of the preceding prophets and though those books are misrepresented and their authenticity questionable, there are numerous tidings here and there, amounting to sixty cases which are available to the People of the Book.

The holy sentence which says: "... The Truth has indeed come to you from your Lord, ..." signifies: by means of the revelations and exhaustive proofs it has been proved to you

(1) Sura Al- Zukhruf, No. 43, verse 81

that what has been passed to you is an authentic and genuine truth which leaves no room for any sort of skepticism. Thus, be firm in your beliefs in which case you should have no doubts, not refuting and denying the Divine verses, and continue your course. The verse continues saying:

"... The Truth hath indeed come to you from your Lord, so be not of the doubters. "

Commentary : Verse 95

الْخَاسِرِينَ مَنْ فَتَكُونُ اللَّهُ بِآيَاتِ الَّذِينَ مِنْ تُكُونَنَّ لَا وَ (95)

95. " Nor be of those who belied the Signs of Allah,(for)then you shall be of the losers. "

Commentary :

The previous holy verse advised against maintaining any skepticism about the Qur'an. This noble verse addresses itself to refutation of the verses.

Many a time if skepticism remains unchallenged, it will lead to refutation. The verse says:

" Nor be of those who belied the Signs of Allah,(for)then you shall be of the losers. "

All investigation and analysis that had been applied to skepticism in the previous verse, may equally propound here as well, for refutation is worse than skepticism. There have been numerous verses and traditions which inform of the certainty the Prophet(p.b.u.h.) possessed. Therefore, the target and the addressees of such warnings are mankind, and not the Prophet(p.b.u.h.) in person. How can someone, who has led others to believe in something with certainty, be himself a skeptic, or refute that same thing ?

Commentary : Verse 96.97

يُؤْمِنُونَ لَا رَبَّكَ كَلِمَتُ عَلَيْهِمْ حَقَّتْ الَّذِينَ إِنَّ (96)

الْأَلِيمِ الْعَذَابِ يَرَوْا حَتَّى آيَةٍ كُلُّ جَاءَتْهُمْ لَوْ وَ (97)

96. " Verily those against whom the Word of your Lord has proved true will not believe, "

97. " Even if every Sign come unto them, until they see the painful chastisement. "

Commentary :

Allah tells the Prophet(p.b.u.h.) , here, that there is a group among his opponents who are fanatic and obstinate and who cannot be expected to become believers. They have become so brainwashed in their thinking, and have been led astray to such an extent that they have lost their human consciences, becoming individuals who may not be impressed or influenced. However, explaining the subject with this connotation, the Qur'an says that Allah's commandment had been proven and was unequivocal to them, though they will not become believers. The verse says:

" Verily those against whom the Word of your Lord has proved true will not believe, "

Even if all Allah's verses and symbols had dawned upon them, they would not become believers unless they witnessed the Divine Punishment with their own eyes, at which time, their faith would be of no avail.

The verse says:

" Even if every Sign come unto them, until they see the painful chastisement. "

Commentary : Verse 98

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حِينَ إِلَى مَتَّعْنَاهُمْ وَالدُّنْيَا الْحَيَاةِ فِي الْخَزْيِ عَذَابَ مِمَّنْ عَنْهُمْ كُشِفْنَا آمَنُوا لَمَّا يُؤْنَسَ قَوْمَ إِلَّا إِيْمَانُهَا فَتَفَعَّهَا آمَنَتْ قَرْيَةً كَانَتْ لَا قَلْو (98)

98. " Why was there not a township which believed, so that their belief should have profited them, except the people of Jonah(Yunus)When they believed, We removed from them the Penalty of Ignominy in the life of the world, and gave them enjoyment for a while. "

Commentary :

Allah, the Gracious, had said in the previous verses, Pharaoh's repentance when he witnessed the Punishment was not accepted. In line with this account, the Qur'an recounts the story of the nation of Jonah before the Punishment was imposed, asking the question why is it that the people of every settlement do not become believers when their faith would bring them dividends and is to their advantage Allah, the Gracious, likewise has declared that accepting faith at the time when the punishment is imposed and death is near is of no avail. However, when the nation of Jonah witnessed the early signs of the Punishment they started to believe, and Allah relieved them from it, and allowed them to enjoy their lives until the end of their lifetimes, and reap the fruits of His blessings. The verse says:

" Why was there not a township which believed, so that their belief should have profited them, except the people of Jonah(Yunus)When they believed, We removed from them the Penalty of Ignominy in the life of the world, and gave them enjoyment for a while. "

According to Had rat Sadiq(a.s.), Had rat Jonah(a.s.)had been preaching for 33 years, starting at the age of 03 until the age of 36. However, he only was successful in converting two people to the religion of monotheism. He then cursed the people for their recalcitrance. One of these two believers was a sage and philosopher. When he noticed the prophet's cursing the people and his departure, he went up to them and warned them in a loud voice. The people who were impressed, under his guidance, left the town distancing themselves from their children, and they cried and repented before Allah until they were forgiven. On his return, Jonah(a.s.)had noticed that township had not been annihilated. He asked the reason and was told the story:(Majma'- ul-Bayan, and As- Safi).

Therefore, faith and repentance in sufficient time removes Divine Punishment, while prayer and supplication both removes the Punishment and generates success and happiness.(Regarding the occasion of revelation)

Commentary : Verse 99

مُؤْمِنِينَ يَكُونُوا حَتَّى النَّاسِ تُكْرَهُ فَأَنْتَ أَمْ جَمِيعاً كُلُّهُمْ الْأَرْضِ فِي مَنْ لَأَمِنْ رَبِّكَ شَاءَ لَوْ وَ (99)

99. " And if your Lord had willed, whoever is on the earth would have believed, all of them, all together. Will thou then compel the people till they become believers "

Commentary :

Man is free and faith is based upon one's voluntary choice; it is not to be accepted under compulsion or by imposition.

Allah is Omnipotent and Omniscient, employing His power in such a way that it does not run contrary to His Knowledge. And as His omniscience requires mankind to be free, He never compels them to accept faith by force.

The Prophet(p.b.u.h.) has compassionately insisted that people accept the faith on the basis of voluntary acceptance and not through compulsion. The verse says:

" And if your Lord had willed, whoever is on the earth would have believed, all of them, all together. Will thou then compel the people till they become believers ?"

Commentary : Verse 100

يَعْقِلُونَ لَا الَّذِينَ عَلَى الرَّجْسِ يَجْعَلُ وَاللَّهُ بِإِذْنِ إِلَّا تُؤْمِنُ أَنْ لِنَفْسٍ كَانَ مَا وَ (100)

100. " And it is not for a soul to believe except by the Will of Allah, and He appoints uncleanness(of infidelity)on those who do not ponder. "

Commentary :

People are neither compelled to accept the faith(according to the previous verse)nor can they succeed in accepting the faith without His guidance and Divine Providence. The verse says:

" And it is not for a soul to believe except by the Will of Allah, ..."

Divine favor and Divine Providence shine their light upon the sage and those people who use their reasoning and he who does not meditate and reason under his own volition, will suffer His

Punishment and will abide in wretchedness. The verse continues saying:

"... and He appoints uncleanness(of infidelity)on those who do not ponder. "

Sound reasoning provides the basis for faith and having no faith exhibits ignorant and irrational behavior.

Commentary : Verse 101

يُؤْمِنُونَ لَا قَوْمَ عَنِ النَّذْرِ وَالْآيَاتُ تُغْنِي مَا وَالْأَرْضِ وَالسَّمَاوَاتِ فِي ذَا مَا أَنْظَرُوا قُلِ (101)

101. " Say: 'Observe you what is in the heavens and the earth! But neither Signs nor warnings avail a people who do not believe'. "

Commentary :

In the previous verses the issue in question was that faith is a voluntary matter; it is not a matter that springs up in emergency situations, nor is it compulsory. It is for this reason that the means of acquiring faith is shown in this verse. Addressing the Prophet(p.b.u.h.) , the Qur'an implies that he should say to the unbelievers to carefully observe the wonderful, profound system at work in the skies and on the earth each part of which exhibits the magnitude, power, knowledge and wisdom of Allah. The verse says:

"Say: 'Observe you what is in the heavens and the earth! "

The above sentence explicitly rules out the issue of fatalism and the lack of freedom of will. It indicates that accepting faith is consequential upon studying the world of existence which is a task left entirely in our hands.

The Qur'an adds, however, that despite all these verses and clues to the Truth, is it not surprising that some groups do not become believers, for those verses and clues, warnings and admonishments not only are of no benefit to those who lack preparedness for embracing the Truth, but they are not useful for those obstinate people who will not become believers either. The verse continues saying:

"... But neither Signs nor warnings avail a people who do not believe'. "

Commentary : Verse 102

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الْمُنْتَظِرِينَ مِنْ مَعَكُمْ يَإِذَا فُتِنْتُمْ بِهِ قُلْ قَبْلَهُمْ مِنْ خَلَوِا الَّذِينَ آتَاكُمْ مِثْلَ إِلَّا يَنْتَظِرُونَ فَهَلْ (102)

102. " Do they then expect(anything)but the like of the days of those who passed away before them Say: 'Wait you then, verily I also with you, will be of those who wait'. "

Commentary :

This verse is in the form of a question with a threatening tone. It declares that obstinate and faithless people expect to see a destiny other than that of former nations which suffered the painful Divine Punishment; the doom of Pharaohs, the Nimrods, Shaddads, and their assistants and advocates. The verse says:

" Do they then expect(anything)but the like of the days of those who passed away before them ?
..."

Towards the end of the verse, in order to warn them, Allah commands the Prophet(p.b.u.h.) to tell them that now they are on such a track, and are not ready to reconsider their fate, that they should wait and look out for it as he was. The verse continues saying:

"... Say: 'Wait you then, verily I also with you, will be of those who wait'. "

They wait in order to avoid and deny Allah's call, and we wait for the evil and painful destiny which awaits them like that of the former oppressive nations of the past.

Commentary : Verse 103

الْمُؤْمِنِينَ نُنَجِّ عَلَىٰ حَقِّكَ الَّذِينَ آمَنُوا الَّذِينَ وَرُسُلُنَا نُنَجِّي ثُمَّ (103)

103. " Then(when Our wrath fell)We deliver Our messengers and those who believe. Thus it is binding on Us(that)We deliver the believers. "

Commentary :

Our common sense tells us and we witness the fact that the good and evil are sometimes placed in the same category indiscriminately. The Qur'an warns us also in verse 52 of Sura Al- Anfal that we must fear the calamities which not only are inflicted upon the oppressors but also upon the

faithful as well. How is it, then, that this verse states that Allah saves the faithful in time of trouble
The verse says:

" Then(when Our wrath fell)We deliver Our messengers and those who believe. ..."

The answer to this verse is that if the faithful remain silent when they are among the disbelievers and the guilty, Allah's punishment will encompass all of them. However, if the believers act according to their divine duty, which is forbidding the wrong, Allah may save them in time of trouble. The verse continues saying:

"... Thus it is binding on Us(that)We deliver the believers. "

Section 11 : Profit or loss caused by Allah Commentary : Verse 104

Unavoidable by anyone

To worship none but Allah alone He who avails of guidance or strays, he does it at his own cost If Allah wills to bestow any profit or afflict any loss, none else can avoid it.

أَكُونُ أَنْ أُمِرْتُ وَبَيَّوْفَاكُمْ الَّذِي اللَّهُ أَعْبُدُ لَكِنْ وَ اللَّهِ دُونَ مَنْ تَعْبُدُونَ الَّذِينَ دَاعَوْا فَلَا مِنْ شَكٍّ كُنْتُمْ إِنْ النَّاسُ أُيِّهَا يَا قُلْ (104)
الْمُؤْمِنِينَ مِنْ

104." Say:"O you people! If you are in doubt as to my religion, then(know that)I do not worship those whom you worship other than Allah! But I worship Allah Who causes you to die and I have been commanded that I should be of the believers"

Commentary :

Do not allow the skepticism of others to influence you. Decisiveness is the primary condition for leadership.

Any reconciliation and agreement with the unbelievers is prohibited. You must expel the unbelieving front from among yourselves, making them despair. Beware that the enemy envies the leaders of Islam. You must declare your ostracism and position of differentiation from the unbelievers. Allah Who is in command of life and death is more suitable to be worshipped than

idols, oppressors, and insignificant powers and puppets. Therefore, the holy Prophet(p.b.u.h.) and, by extension, the believers have been commanded to be faithful and testify to monotheism. The verse says:

" Say: "O you people! If you are in doubt as to my religion, then(know that)I do not worship those whom you worship other than Allah! But I worship Allah Who causes you to die and I have been commanded that I should be of the believers'. "

Commentary : Verse 105.106

المُشْرِكِينَ مِنْ تَكُونَنَّ لَا وَخَنِيْفًا لِلدِّينِ وَجْهَكَ أَقِمَّ أَنْ وَ (105)

الظَّالِمِينَ مِنْ إِذَا فَإِنَّكَ فَعَلْتَ فَإِنْ يَضُرُّكَ لَا وَ يَنْفَعُكَ لَا مَا اللَّهُ دُونِ مِنْ تُدْخِ لَا وَ (106)

105. " And(I have also been commanded)that 'Set your face towards the Religion uprightly, and never be of the polytheists. '"

106. " And do not call other than Allah on that which will neither profit you nor hurt you: for if you do, then verily you will on that case be of the unjust. "

Commentary :

In the last verses of this Sura, Allah, the Supreme, has designated the responsibilities of the Messenger(the Prophet)as to what he must do in case the people did not follow him or hesitated in accepting his mission. The verse says:

"And(I have also been commanded)that'Set your face towards the Religion uprightly, and never be of the polytheists.'"

The Prophet's responsibility is to get the people to desist from the worship of self- styled gods and induce the sincere worship of the one Allah, "Allah", to inculcate an honest faith in Him and to execute His Commandments whether apparent or hidden. They should not worship other gods and man- made idols, for by doing this they would be oppressing themselves because these false deities are of no advantage or disadvantage to them. He Who is really the only source of benefit and loss is no one but "Allah". The verse says:

" And do not call other than Allah on that which will neither profit you nor hurt you: for if you do, then verily you will on that case be of the unjust. "

Man's submission to idols and those manufactured deities he has made as partners with the Creator, is injustice to himself. If he does this, he will lose his identity which is one of the most precious endowments he is blessed with, and if he tries to persuade others to follow this road this can also be considered as oppressing the people by misleading them in their thinking.

Though this speech is addressed to the Prophet, in reality it is targeted at the people.

Commentary : Verse 107

الْغَفُورُ هُوَ وَ عِبَادِهِ مِنْ يَشَاءُ مَنْ بِهِ يُصِيبُ لِفَضْلِهِ رَادَّ فَلَا خَيْرَ بِرُدِّكَ إِنَّ وَ هُوَ إِلَّا لَهُ كَاشِفٌ فَلَا يَضُرُّ اللَّهَ يَمَسُّكَ إِنَّ وَ (107)
الرَّحِيمُ

107. " And if Allah afflicts you with any hurt, none can remove it but Him. And if He intends any good for you, none can repel His favor. He causes it to reach whomsoever of His servants He pleases, and He is the Forgiving, the Merciful. "

Commentary :

If Allah causes you pain in cases of calamities or brings you hardships or sufferings, no one but He is able to release you by removing them, and if He gives you well- being in matters of health, blessings or affluence and so forth, no one can hinder Him or block His way. The verse says:

" And if Allah afflicts you with any hurt, none can remove it but Him. And if He intends any good for you, none can repel His favor. ..."

Allah's beneficence, which is always appropriate, extends in different circumstances for whom He pleases from among His servants and according to His wise Judgment and realistic evaluation. He is forgiving of the sins committed by his servants and He is compassionate towards them. The verse says:

"... He causes it to reach whomsoever of His servants He pleases, and He is the Forgiving, the Merciful. "

Commentary : Verse 108

بِوَكِيلٍ عَلَيْكُمْ أَنَا مَا وَ عَلَيْهَا يَضِلُّ فَإِنَّمَا ضَلَّ مَنْ وَ لِنَفْسِهِ يَهْتَدِي فَإِنَّمَا اهْتَدَى فَمَنْ بَكُمْ مِنَ الْحَقِّ جَاءَكُمْ قَدْ النَّاسُ أَيُّهَا يَا قُلْ (108)

108. " Say: 'O mankind!(Now)the Truth has come to you from your Lord. Therefore, whoever is guided, he is guided for(the good of)his own self, and whoever strays, he strays only against it; and I am not a warden over you'. "

Commentary :

This verse and the one following it are admonishments to mankind in general and to the Prophet(p.b.u.h.) in particular. They complement the commandments that Allah has explained throughout this Sura and with that, the Sura of Yunus comes to an end.

At first, as a general instruction, Allah commands the Prophet(p.b.u.h.) to say to mankind that the Truth has now reached them from their Lord.

These instructions, this Heavenly Book, this program and this Prophet along with his miracles are all true and the evidence of their truthfulness is explicit and obvious. The verse declares:

" Say: 'O mankind!(Now)the Truth has come to you from your Lord. "

In the light of this reality, he who is led by the light of this truth has been guided and will reap his own advantages while he who refuses and fails to submit himself when facing truth would have taken steps towards his own destruction. The verse continues saying:

"... Therefore, whoever is guided, he is guided for(the good of)his own self, and whoever strays he strays only against it; ..."

The Prophet(p.b.u.h.) is instructed to say that he is not their agent; he does not act on their behalf as an advocate, nor is he their guardian. The verse says:

"... and I am not a warden over you'. "

That is, neither is he commissioned to force them to accept the truth for accepting faith under compulsion is meaningless nor could he save them from the Divine Punishment in case they did not accept the Truth. His duty is to call them to Islam, to bring Allah's message to them, to guide them on the Straight Path, to lead them, and to serve them as their leader

Commentary : Verse 109

الْحَاكِمِينَ خَيْرٌ هُوَ وَاللَّهُ يَحْكُمُ حَتَّىٰ اصْبِرَ وَلَيْكَ إِیُوحَىٰ مَا اتَّبِعْ وَ (109)

109. " And follow(only)what is revealed unto you, and be patient till Allah judges, and He is the best of the judges. "

Commentary :

In this noble verse, Allah sums up the duties of the Prophet(p.b.u.h.) in two sentences: the first one says that he should act according to what has been revealed unto him. The verse says:

" And follow(only)what is revealed unto you, ..."

The direction or his path has been fixed by what Allah has revealed to him and he is not allowed to make the slightest deviation from it.

Secondly there are numerous trials and tribulations facing him on this path and he must not let himself be distracted by these difficulties. He must wait, practice fortitude, and maintain his position until Allah issues His verdict concerning his success over his enemies, for Allah is the Best of those who decide because His decision is identical with the Truth, His wisdom is based on justice and His promise is never to be broken. The verse continues saying:

"... and be patient till Allah judges, and He is the best of the judges. "

The End of Sura Yunus.