

*An Enlightening Commentary
into*

*The Light of
The Holy Qur'an*

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Tehran, I.R.A.*

The Holy Qur'an

Vol. 1

The Light of The Holy Qur'an Interpretation of Sura Al-Fatir

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The Feature of Sura Al-Fatir



This Sura has been revealed at Mecca, and contains forty five verses.

‘Fa-t?ir’ is one of the attributes of Allah and it means ‘the Originator’. The name of this Sura has been taken from the first verse of the Sura in which Allah has been introduced as ‘the Originator of the heavens and the earth’.

Like other Meccan Suras, the main axis of the discussion in this Sura is about Origin, Resurrection, and struggle against polytheism.

The Virtue of the Sura:

Imam S?a-diq (a.s.) in a tradition said: “There are two suras in the Qur’a-n which are one after another and they begin with /alhamd-u-lilla-h/ (the praise belongs (only) to Allah): Sura As-Saba’, and Sura Al-Fa-t?ir. Whoever recites them by night, Allah will protect him in His support, and whoever recites them during the day, there will come to him no affliction (on that day) ...” [1] [1]
The Commentary of Nu-r-uth-Thaqalayn, Vol. 4, P. 345

Section 1 : Humanity exhorted to hold Commentary : Verse 1

Satan as its enemy

Allah alone, the Creator, the Deputor of Angels – Who adds to His creation whosoever He pleases

– None can ever go against the Will of Allah - The disbelievers warned against severe punishment and the believers given the glad tidings of the Great Reward awaiting them

الرَّحِيمِ الرَّحْمَنُ اللَّهُ بِسْمِ

In The Name of Allah, The Beneficent, The Merciful

عَلِي اللَّهِ إِنَّ يَشَاءُ مَا الْخَلْقِ فِي يَزِيدُ وَرُبَاعَ وَثَلَاثَ مَثْنِي أَجْنَحَةٍ أُولِي رُسُلًا الْمَلَائِكَةِ جَاعِلِ الْأَرْضِ السَّمَاوَاتِ فَاطِرِ اللَّهِ حَمْدًا (1)
قَدِيرِ شَيْءٍ كُلِّ

1.“(All) praise belongs to Allah, the Originator of the heavens and the earth, Who appointed the angels messengers having wings two, three, and four. He adds to creation what He pleases; verily Allah is All-Powerful over every thing.”

Commentary:

The Qur’a-nic word /fa-t?ir/ means: ‘Originator’, and the Arabic word /’ajnih?ah/ is derived from /jina-h?/ in the sense of ‘wing’ which allusively means power. In Persian it is also said ‘the wing of so and so is burnt or broken’ which indicates he has no power.

Similar to Suras: Al-Hamd, Saba’, and Al-Kahf, this Sura begins with the praise of Allah, too. His praise is for the sake of the creation of the vast world of existence. Concerning the fact that all bounties and merits of existence originate from His Exalted Being, the Qur’a-n says:

“(All) praise belongs to Allah, the Originator of the heavens and the earth, ...”

The Qur’a-nic word /fa-t?ir/ is derived from /fut?u-r/ originally means ‘to cleave’ and since the creation of creatures is like cleaving the darkness of nothingness and it is the appearance of the light of existence, this meaning has been used in relation to creation particularly in regarding to the modern science which says that at the beginning the totality of the world of existence had been a single mass which has gradually split and some parts have separated from it. The application of the word Fa-t?ir for the Pure Essence of Allah produces a new and clearer concept.

Yes, we do praise Him for His creative Power, because whatever exists is from His side and none has anything from him except Allah.

And in view of the fact that the management of this world, because of the fact that this world is the world of means, has been given to the angels, the verse immediately speaks about their creation and the considerable power that Allah, the Almighty, has bestowed on them. It says:

“... Who appointed the angels messengers having wings two, three, and four. ...”

Then the verse continues saying:

“... He adds to creation what He pleases; verily Allah is All-Powerful over every thing.”

Allah (s.w.t.) adds to the creation whatever His Will and His Wisdom require including wings and other things. In this regard, the verse is absolute and it contains any kind of adding, irrespective of tallness of the body, moderation in face and bodily power and good intellect, and other merits. Some of the commentators say that the purpose of ‘adding to creation’ is: beautiful face, nice voice, and fair hair.

Note:

There are many verses in the Qur’a-n that are about the angels’ attributes, specialties, missions, and duties. Even the Qur’a-n has considered the faith in angels in the row of the faith in Allah, prophets, and heavenly Books, and this is an evidence upon the fundamental importance of this subject. The Holy Qur’a-n says: “The Messenger believes in what has been sent down to him from his Lord, and (so do) the believers. (They) all believe in Allah, His angels, His Books and His messengers. ...” [1]

No doubt the angels are among the Unseen things for proving which by these attributes and specialties there is no way save the traditional proofs, and because of belief in Unseen, we must accept them.

[1] Sura Al-Baqarah, No. 2, verse 285

On the whole, the Qur’a-n explains the specialties of the angels as follows:

- 1- The angels are some wise and intellectual beings of the honourable servants of Allah. “... but (angels) are (His) honoured servants.” [1]
2. They obey Allah (s.w.t.) and never commit sin. “They do not precede Him in speech, and (only) according to His commandment do they act.” [2]
3. They have been given many important and various duties from the side of Allah: Some of them bear the ‘Arsh (throne): “... bear the throne of Your Lord above them.” [3] A group of them manage the affair: “And those who manage the affair.” [4]

A group of them are the angels of taking souls: "... until when Our messengers came to them to take them away, ..." [5]

A group of them are the recorders of the deeds of men: "And surely there are Watchers over you," "Honourable scribes:" "They know (and understand) whatever you do." [6]

A group of them are the protectors of man from dangers and evil events: "... and He sends guardians (to watch) over you until when death comes to one of you, ..." [7]

A group of them are ordered to punish the disobedient people: "And when Our messengers (the angels) came to Lot, he was grieved for them and felt straitened to protect them. He said: 'This is a distressful day'." [8]

[1] Sura Al-'Anbiya-', No. 21, verse 26

[2] Sura Al-'Anbiya-', No. 21, verse 27

[3] Sura Al-Ha-qqah, No. 69, verse 17

[4] Sura Na-zi'a-t, No. 79, verse 5

[5] Sura Al-'A'ra-f, No. 7, verse 37

[6] Sura Al-'Infit)a-r, No. 82, verses 10-12

[7] Sura Al-'An'a-m, No. 6, verse 61

[8] Sura Hu-d, No. 11, verse 77

A group of them are Divine helpers to the believers in battles: "O you who believe! Remember Allah's blessing upon you when hosts came against you, so We sent upon them a strong wind and hosts, that you saw not, and Allah sees what you do." [1]

And, finally, a group of them are the bringers of revelation and heavenly Books from Allah for Divine prophets: "He sends down the angels with the inspiration of His commandment upon whomever of His servants He wills ..." [2]

4- They are always busy glorifying Allah, as Sura Ash-Shura-, No. 42, verse 5 says: "... and the

angels celebrate the Praise of their Lord and seek forgiveness for those who are on the earth, ...”

Yes, because of talent and potentials of development that man has, he is higher than and superior to the angels so much so that all angels, with no exception, once for the sake of the creation of Adam fell in prostration and Adam became their teacher. (Sura Al-Baqarah, No. 2, verses 30-34)

6- Some angels appear for prophets and even other than the prophets in the form of human beings, as we recite in Sura Maryam that the great angel of Allah came to Mary as a handsome man: “... Then We sent unto her Our Spirit (Holy Spirit) that presented himself to her a perfect man”.

In other occurrences of the Qur’a-n we recite that angels appeared in the form of some men before Abraham and Lot, (Sura Hu-d, No. 11, verses 69 and 77). It is understood from the verses of this Sura that the people of Lot, too, saw them in the form of some handsome men, (Sura Hu-d, No. 11, verse 78).

Is the appearance in the form of man a concrete fact? Or is it in the form of presentation and interfering in the perceptive

[1] Sura Al-'Ah)za-b, No. 33, verse 9

[2] Sura An-Nah)l, No. 16, verse 2

faculty? The outward of the verses of the Qur’a-n implies to the first meaning, though some great commentators have chosen the second meaning.

7- It is understood from Islamic narrations that the number of angels is so large that they can never be compared with all human beings. Once Imam S?a-di? (a.s.) was asked whether the number of the angels is larger or that of the human beings, he said: “By Allah in whose hand is my soul! the angels in heavens are more than the (number of) whole atoms of the dust of the earth, and there is no place in heaven but an angel is busy glorifying and praising Him therein.” (Biha-r-ul-'Anwa-r, Vol. 59, P. 126).

8- They neither eat nor drink nor marry. Imam S?a-di? (a.s.) in a tradition said: “Verily the angels neither eat, nor drink, nor marry, and they do live only by the breeze of the (Divine) 'Arsh!)” (Biha-r-ul-'Anwa-r, Vol. 59, P. 174)

9- They have neither sleep nor negligence, nor laziness. Ali (a.s.) in a tradition said: “There is no cessation between them, nor there is negligence with them, nor there is sin among them... sleep does not overtake them, their wisdom never involves in mistake and forgetfulness, their bodies do

not tend to laziness, and they do not lie in the loins of fathers and in the wombs of mothers.” (Biha-r-ul-'Anwa-r, Vol. 59, P. 175)

10- They have different proper positions and ranks. Some of them are always in the state of 'bowing' while some others are in the state of prostration.

The Qur'a-n, from the tongue of the angels, says: “There is not (any one) of us but for his is an assigned place.” “And verily we are they who range ourselves in order;” “And verily we are they who celebrate His glory!” (Sura As-Sa-ffa-t, No. 37, verse 164-166)

Imam S?a-diq (a.s.) says: “Verily Allah has some angels who are (in the state of) bowing until the Day of Hereafter, and verily Allah has some angels who are (always in the state of) prostration until the Day of Hereafter.” (Biha-r, Vol. 59, P. 174)

For more information about the specialties of the angels and their classes, you may refer to the books entitled: As-Sama'-i-wal-'A-lam, Biha-r-ul-'Anwa-r, Abwa-b-ul-Mala-'ikah, Vol. 59, P. 144-326. also, Nahj-ul-Bala-qah, sermons number one and ninety one, Sermon 'Ishba-h?, sermons 109, and 171.

Having these attributes mentioned for the angels in mind, are they abstract or material?

Certainly, with these specialties, they cannot be formed from the dirty elemental matter, but it does not matter that they have been created from some tender matters, some things beyond this ordinary matter which we are acquainted with. Of course, we know the angels as those who are introduced by the Qur'a-n and by the certain Islamic narrations, and we know them as a great part of the high and outstanding beings of Allah, without considering any rank for them save the rank of servitude, and we do not know them as the partner of Allah in creation or worship, because this is absolutely polytheism and infidelity.

By the way, in many phrases of the Torah the angels are introduced as gods, which is blasphemous and this is one of the signs of the distortion in the present Torah. But the Qur'a-n is pure and far from these meanings, since it has not considered any rank for them except servitude and worship, and executing the commands of Allah; and, as we said before, it is understood from the different verses of the Qur'a-n that the rank of a complete man is higher than and superior to the angels.

Commentary : Verse 2

الْحَكِيمُ الْعَزِيزُ وَهُوَ بَعْدَهُ مِنْ لَهُ مُرْسِلٌ فَلَا يُمَسِّكُ وَمَا لَهَا مُمْسِكٌ فَلَا رَحْمَةً مِنَ النَّاسِ اللَّهُ يَفْتَحُ مَا (2)

2. "Whatever mercy Allah opens to men, none can withhold and whatever He withholds, none can loose after Him, and He is the Mighty, the Wise."

Commentary:

All people throughout the world are enjoying the favours of Allah, the Almighty, the Merciful.

Next to the explanation of the creative power of Allah and the mission of the angels, who are the means of giving favours, this verse refers to His Mercy which is the foundation of the whole world of existence. It says:

"Whatever mercy Allah opens to men, none can withhold ..."

"... and whatever He withholds, none can loose after Him, ..."

"... and He is the Mighty, the Wise."

In short, all of the treasures of mercy are with Him, and whomever He sees eligible He gives it to him, wherever His Wisdom requires, He opens its doors; and if all humankind may gather with together in order to open the door He has shut, they will never be able to do. This fact is an important branch of Unity which is the origin of other branches.

Similar to this meaning has also been mentioned in some other verses of the Qur'a-n, for example it 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 favour. He causes it to reach whomsoever of His servants He pleases, and He is the Forgiving, the Merciful." [1]

[1] Sura Yu-nus, No. 10, verse 107

Commentary : Verse 3

تُؤَفِّكُونَ فَإِنِّي هُوَ إِلَّا إِلَهَ لَا وَالْأَرْضِ السَّمَاءِ مِنْ يَرْزُقُكُمْ اللَّهُ غَيْرُ خَالِقٍ مِنْ هَلْ عَلَيْكُمْ اللَّهُ نِعْمَتٌ أَذْكُرُوا النَّاسُ أَيُّهَا يَا (3)

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3. “O’people! Remember Allah’s favour upon you; is there any creator, apart from Allah, who gives you sustenance from the heaven and the earth? There is no god but He; whence are you then turned away (from the truth)?”

Commentary:

We ought to invite all to contemplation upon the blessings of Allah, because the best way of knowing Allah is to be attentive to His favours.

In this holy verse the Qur’a-n has pointed to ‘the Unity of worship’ based on ‘Unity of creative power and giving sustenance’. It says:

“O’ people! Remember Allah’s favour upon you; ...”

Do think properly! Who and where is the main origin of all these favours, merits, and blessings? Who has given you all these vital possibilities in which you live? Is there any creator, except Allah, who gives you sustenance from the heaven and the earth?

Who sends the life giving light of the sun, the enlivening drops of rain, and the pleasant breezes from heaven toward you? And who brings out the mines and treasures of the earth, the food stuffs, kinds of plants, vegetables, fruits and other blessings from this land for you? In this regard the verse continues saying:

“... is there any creator, apart from Allah, who gives you sustenance from the heaven and the earth? ...”

Now that you know that Allah is the origin of all of these blessings, then do know that there is no object of worship but He, and worshipping is eligible only for His Pure Essence. It says:

“... There is no god but He; whence are you then turned away (from the truth)?”

The Qur’a-nic term /tu’faku-n/ is derived from /’ifk/ which is used for anything that diverts it from its original state, therefore any hardship which diverts from the Truth is called /’ifk/ and it is from this very point of view that it is applied in the sense of falsehood and slander; but some commentators believe that this word refers to the great lies and slanders.

Commentary : Verse 4

الْأُمُورُ تُرْجَعُ إِلَى اللَّهِ وَإِلَى قَبْلِكَ مِنْ رُسُلٍ ۖ يَتَكَذَّبُونَ فَقَدْ بُولِغُكَذِّكَ وَإِنْ (4)

4. "And if they belie you, apostles before you have been belied, and to Allah are all affairs returned."

Commentary:

All Divine prophets had some opponents, and rejecting the truth is the permanent style of the pagans. Pagans, of course, do not do anything against ordinary persons, they are opposite of the way and aim. Whoever calls to the truth he will be rejected by them.

This holy verse, at first, teaches the Prophet (p.b.u.h.) to be steadfast along his way, and this is the most important lesson for him. It says:

"And if they belie you, apostles before you have been belied, ..."

This rejection is not a new thing. Those prophets before you also persevered in this way and they did not stop their activities in their prophecy before when they fulfilled their mission. You, too, must stand firm and perform your prophecy, the rest is up to Allah.

He never ignores your troubles in this way, in the same manner that He does not leave the rejections of the obstinate opponent without retribution. If there were not the Day of Hereafter, there would be the state of anxiety. But, regarding to the existence of that great Court and that the entire deeds of people are recorded and preserved for that Great Day, there is no room for anxiety any more.

Commentary : Verse 5

الْغُرُورُ بِاللَّهِ يَغُرِّنَكُمْ وَلَا الدُّنْيَا الْحَيَاةُ تُغُرِّنُكُمْ فَلَا حَقَّ لِلَّهِ وَعَدَ إِنَّ النَّاسَ أَهْلِهَا يَا (5)

5. "O'people! Verily the promise of Allah is true. So let not the life of the world beguile you, nor let the arch-deceiver (Satan) deceive you about Allah!"

Commentary:

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The promises of Allah are true, but the promises of Satan are chaffy and deceptive. In this verse, the Qur'a-n states the most important program of men where it says:

“O’ people! Verily the promise of Allah is true....”

Hereafter, Reckoning, Record, the Balance, Retribution, Paradise, and Hell-Fire are all the promises which are not changeable from the side of Allah, the Almighty, the Wise.

With regard to this true promise, let not the life beguile you and let not the deceptive Satan deceive you and make you proud of the forgiveness and mercy of Allah. The verse says:

“... So let not the life of the world beguile you, nor let the arch-deceiver (Satan) deceive you about Allah!”

Yes, the amusing factors, and deceptive dazzling glares of this world tend to occupy your heart and cause your neglect from that great Divine promise constantly.

The Satans from among jinn and men are always busy beguiling you by various means of deception. They also want to attract your whole thought and attention to them and deviate it from that great promised Day that you have in front of you. Thus, if their deception and temptation become effective, all your life will be destroyed and the wish of your happiness will fail. So you should be careful of them, too.

The repetition of warning unto people that they should be neither proud of the Satan’s temptations nor of the world is, in fact, an indication to this that the way of penetration of sin in man consists of two ways:

1- The deceptive glories of the world: rank and dignity, wealth and position, and kinds of lusts, (being proud of the Divine forgiveness and mercy, and it is here that, from one side, Satan decorates the dazzling glory of this world in the man’s view and introduces it as a present, attractive, lovely, and valuable thing.

And, on the other side, whenever man decides to control himself, by the remembrance of Hereafter and the Great Court of Allah, against the charm and intense attraction of the world, Satan makes him proud of the vastness of the Divine Mercy and, consequently, he invites him to sin and disobedience.

But man may be neglectful that in the same manner that Allah is ‘the Most Merciful of all merciful’ in the rank of mercy, in the rank of punishment and retribution, He is severe in

retribution, too. His Mercy never encourages any one to committing sin, as His Wrath cannot be the cause of despair.

The Qur'a-nic word /qaru-r/ here means a being which is extraordinarily deceitful, and the objective meaning of it here may be any deceitful factor, and its purpose may be particularly Satan.

Of course, the second meaning is more fitting with the next verse specially that, in the verses of the Qur'a-n, 'deceit and pride' has repeatedly been attributed to Satan.

Commentary : Verse 6.7

السَّعِيرِ أَصْحَابٍ مِنْ لِيَكُونُوا جُزْءَهُ يَدْعُوا إِنَّمَا عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا لَكُمْ الشَّيْطَانُ إِنَّ (6)

كَبِيرٌ وَأَجْرٌ مُغْفِرَةٌ لَهُمُ الصَّالِحَاتِ وَعَمِلُوا ءَامَنُوا وَالَّذِينَ شَدِيدُ عَذَابٍ لَهُمْ كَفَرُوا الَّذِينَ (7)

6. "Verily Satan is your enemy, so you (too) take him (as your) enemy. He only invites his adherents that they may become companions of the Blazing Fire."

7. "Those who disbelieve, for them shall be a severe chastisement, and as for those who believe and do righteous deeds, for them shall be forgiveness and a great recompense."

Commentary:

The record of enmity of Satan with humankind is ancient.

Imam S?a-di-q (a.s.) said: "If Satan is an enemy, then why do you neglect him?"[1]

This verse is a warning to all believers in relation to the temptations of Satan which were referred to in the previous verse. It says:

"Verily Satan is your enemy, so you (too) take him (as your) enemy. ..."

His enmity began from the first day of the creation of Adam. When Satan was rejected from the presence of Allah as the result of the lack of submission to the command of Allah

[1] Tafsi-r-Nu-r-uth-Thaqalayn, following the verse

concerning prostration to Adam, he took an oath that he would be an enemy to Adam and his children for ever, and he even asked Allah a respite and length of lifetime for this action.

Satan persists on his saying and he avail himself of the slightest opportunity for enmity upon man. Does wisdom let you that you do not accept him as an enemy and remain neglectful of him even for a moment? Let alone that you wish to follow Satan's footsteps, or accept him as a close friend and sincere adviser. The Qur'a-n says: "... Will you then choose him and his seed as your protecting friends instead of Me, when they are enemies to you? ..." [1]

Moreover, he is an enemy who attacks you from every side, as he himself says: "Then I will certainly come upon them from before them, and from behind them, and from their right and from their left; ..." [2]

Specially that he is in a hiding place where he sees man and man does not see him: "... Surely he sees you: he and his Tribe, from where you do not see them. ..." [3]

Of course, this does not hinder your power to defend yourself against his temptations. There is an interesting meaning in the teachings of Allah to Moses, the son of 'Imra-n, as Amir-ul-Mu'mineen Ali (a.s.) narrates that Allah told Moses: "I have four recommendations to you in the protection of which you should try: 'The first is that: during the time you do not see your sins to be forgiven, do not refer to others' defects. The second is that while you do not see my treasures have been

[1]Sura Al-Kahf, No. 18, verse 50

[2]Sura Al-'A'ra-f, No. 7, verse 17

[3]Ibid, verse 27

ended, you might not be sad for your sustenance. The third is that when you do not see my sovereignty destroyed, you should not be hopeful to anyone except Me. The fourth is that during the time you do not see Satan as dead, you should not (think to be) secured from his deceit (and plots)'." [1]

However, the enmity of Satan unto the children of Adam is a matter which has been pointed out in many verses of the Qur'a-n, and he has even been mentioned repeatedly in them as 'a manifest enemy': (Al-Baqarah, verses 161, 203; Al-'An'a-m, verse 142; 'Al-A'ra-f, verse 22; Yu-suf, verse 5; Ya-si-n, verse, 60; and Az-Zukhruf, verse 62)

We should always avoid such an enemy.

For more emphasis, the Qur'a-n at the end of the verse, says:

“... He only invites his adherents, that they may become companions of the Blazing Fire.”

The Qur'a-nic word /h?izb/ originally means: ‘a group or society which has an organization and intensity in action’; but it is usually used for any group and society that follow a special program and aim.

The purpose of the Qur'a-nic phrase ‘Hizb-ush-Shayta-n’ is his adherents and those who are on his line.

Of course, Satan can never take anybody as a formal member of his party, and invites him toward Hell. The members of his party are those who are mentioned in some other verses of the Holy Qur'a-n and they have the following symptoms:

[1] Safi-nat-ul-Biha-r, Vol. 1, P. 509

Those who have put the yoke of Satan’s servitude and friendship on their necks are as such: “His authority is only over those who befriend him, (following him), ...” [1] Those who are qualified as follows: “Satan has gained hold on them, so he makes them forget the remembrance of Allah; they are Satan’s party. Beware! Verily, the party of Satan are the losers.”[2]

It is interesting that in three occurrences of the verses of the Qur'a-n ‘The Party of Allah’ has been mentioned, and in three different occurrences ‘The Party of Satan’ is referred to; so that what persons may enrol their names in this party or may be the members of that one.

But, however, it is natural that Satan invites his party to corruption, and sins, to pollutions of lusts, to polytheism, disobedience, cruelty, and, finally, to the Hell-Fire.

In the second verse, the Qur'a-n refers to the final fate of ‘The Party of Allah’ and the painful end of ‘the Party of Satan’ as follows:

“Those who disbelieve, for them shall be a severe chastisement, and as for those who believe and do righteous deeds, for them shall be forgiveness and a great recompense.”

It is interesting that, concerning those who deserve of Divine punishment, the above verse suffices to the subject of disbelief, while for gaining ‘forgiveness and a great recompense’ it does not suffice to, ‘faith’ alone and adds ‘righteous deed’ to it,

[1] Sura An-Nah)l, No. 16, verse 100

[2] Sura Al-Muja-dalah, No. 58, verse 19

because only infidelity by itself causes a person to dwell eternally in Divine punishment, but having faith without good action does not cause man to be saved, so, from one view, faith and good action are necessarily with each other.

At the end of this holy verse, the Qur'a-n at first mentions forgiveness, and then speaks of 'great recompense', for, in fact, at first forgiveness washes the spirit of the believers and then makes them ready to receive 'a great recompense'. In literary terminology, the first is called 'dissociation' and the second is 'ornamenting'.

Section 2 : The triumph of Truth Commentary : Verse 8

prophesied

The dead shall be resurrected – 'The plan of the disbelievers against the Truth shall be in vain – The Triumph of Truth prophesied

بِمَا عَلِيمُ اللَّهُ إِنَّ حَسْرَاتٍ عَلَيْهِمْ نَفْسُكَ تَذْهَبُ فَلَا يَشَاءُ مَنْ وَيَهْدِي يَشَاءُ مَنْ يُضِلُّ اللَّهُ فَإِنْ حَسَنَّا قَرَأَهُ عَمَلِهِ سُوءٌ لَهُ زَيْنٌ أَقْمَنَ (8)
يَصْنَعُونَ

8. "Ishe, then, to whom the evil of his deed is made alluring so that he looks upon it as good, (equal to one who is rightly guided)? Now verily Allah makes err whom He pleases and guides aright whom He pleases, so let not your soul waste away in grief for them; verily Allah is Cognizant of what they do."

Commentary:

The one who introduces the evil behaviour of a person as a pleasant one, and instead of criticizing it, he flatters him, is counted a Satan, because, in other verse, the Holy Qur'a-n says: "... Satan made their deeds fair seeming to them ..." [1]

Imam Ka-zim (a.s.) says: "Seeing bad things as good ones is the premise of haughtiness and self-administration." [2]

[1] Sura Al-'An'a-m, No. 8, verse 48

[2] Al-Ka-fi-, Vol. 2, P. 313

In view of the fact that in the previous verses people were divided into two groups: a believing group and a disbelieving group, or 'the party of Allah', who are the enemy of Satan, and 'the Party of Satan', who are the followers of Satan, this verse has stated one of the important qualities of these two groups, which, in fact, is the origin of their other evil programs, where it says:

"Is he, then, to whom the evil of his deed is made alluring so that he looks upon it as good, (equal to one who is rightly guided)? ..."

In fact, this very subject is the key of all miseries of the misguided and obstinate nations whose ugly deeds seem to them as fair because of the fact that they are consistent with their lusts and their black hearts.

It is also evident that such an obstinate person neither accepts any admonition, nor does he usually show any fitness for listening to criticisms, nor does he agree to change his way. He neither tries to experience and analyse his deeds, nor is he anxious about their sequels.

Further than that when the ugliness and beauty is spoken of, they consider beauties as theirs, and attribute the true believers with the ugly things. There were many obstinate pagans who when heard the previous verses about the Party of Satan and their painful fate they adapted them with the true believers and counted themselves as an extension of the Party of Allah. And this is a very great calamity.

But, who makes the evil deeds of the wrong doers seem fair in their view: Allah or the carnal desire or Satan? No doubt the main factor is carnal desire and Satan, but since Allah has created this effect in their deeds it can be attributed to Allah; because when people commit a sin at the beginning that their nature is pure, their conscience is vigilant, and their wisdom works fairly well, they become inconvenient from their action, but the more they repeat it, the more their inconvenience decreases.

Gradually they reach to the stage of indifference, and if they repeat it more, the ugly things seem beautiful in their views, thus far that they imagine it among their honours and virtues, while they have been drowned in the dirty situation of corruption.

It is interesting that when the Holy Qur'a-n propounds this question, saying: "Is he, then, to whom the evil of his deed is made alluring so that he looks upon it as good, ...?" it does not clearly

express the opposite point of it. As if it intends to give a vast respite to the hearer that he illustrates in his mind all the different things that he can consider opposite to it and understands more. It seems it wants to say whether such a person is like the truth seekers.

Is such a person like the pure hearted persons who are always busy examining their own selves?

Is there any hope of felicity for such a person?

Then, the Qur'a-n refers to the statement of reason of the difference of these two groups. It adds:

“... Now verily Allah makes err whom He pleases and guides aright whom He pleases, ...”

If the ugly deeds of the first group are decorated in their views, this is the consequence of the Divine mislead. It is He Who has put this property in the repetition of ugly deeds to which the man's self accustoms itself, he gets the habit of it, and harmonizes with it.

It is He Who gives some penetrating and keen eyes, together with some hearing ears to the pure-hearted believers for understanding the facts as they exactly are.

It is clear that the Divine Will is accompanied with His Wisdom and gives everyone whatever he is eligible to.

So, at the end of the verse, the Qur'a-n says:

“... so let not your soul waste away in grief for them; ...”

This meaning is similar to the content of verse 3 in Sura As-Shu'ara-', No. 26, which says: “Perhaps you will kill yourself with grief, for that they do not become Believers.”

The application of the Qur'a-nic word /hasara-t/ which is an object for the previous sentence refers to this fact that not only you grieve for them one regret but also with several regrets.

They are the regret of losing the bounty of guidance, the regret of wasting the jewel of humanity, the regret of losing the sense of recognition thus far that they see an ugly thing as beautiful; and, finally, the regret of their encountering the Fire of the Wrath of Allah.

But why does Allah say: “... So let not your soul waste away in grief ...”? It is because Allah is cognizant of their deeds and He gives them what they deserve of. The verse continues saying:

“... verily Allah is Cognizant of what they do.”

The extraordinary sympathy of the Prophet of Islam (p.b.u.h.) unto the misguided and deviated ones is completely understood from the tone of the verse. And this is the state of a true Divine leader that, because of the people's lack of acceptance of the truth and rejecting the means of their happiness, he pains so much that as if he tended to kill himself.

Commentary : Verse 9

النُّشُورُ كَذَلِكَ مَوْتِهَا بَعْدَ الْأَرْضِ بِهِ فَأَحْيَيْنَا مَيِّتَ بَلَدٍ إِلَى فُسْفُنَاءَ سَحَابًا فَتُثِيرُ يَا أَرْسَلِ الَّذِي وَاللَّهِ (9)

9. "And Allah is He who sends the winds that stir up cloud then We drive it to a dead land and there with revive the earth, after it is dead. Even so is the Resurrection."

Commentary:

In the same manner that by the Will of Allah, the Almighty, the movement of the cloud and winds, and the fall of rain make the dead land alive and plants shoot out of the soil, with His Will a great earthquake will happen and the dead come out of the ground and will be quickened.

Regarding to the discussions, which were mentioned in the previous holy verses about guidance, misguidance, faith, and disbelief, this holy verse talks briefly and clearly about Origin and Resurrections and by an interesting reasoning it proves both of them. It says:

"And Allah is He who sends the winds that stir up cloud ..." "... then We drive it to a dead land and there with revive the earth, after it is dead. ..." "... Even so is the Resurrection."

The accurate system which runs the movement of winds and then the movement of the pieces of cloud and after that the descent of the life-giving rain drops and, next to it, reviving the dead lands, itself is the best proof and the best evidence upon this fact the Might of a Wise One exists beyond this system and directs it.

It is also necessary to note this point that the Qur'a-nic phrase /tu?i-ru/ is derived from /'i?a-rah/ in the sense of 'distribute and scatter', and here it refers to the rising of pieces of cloud as the result of the blow of winds over the water of oceans, since the subject of the movement of pieces of cloud has been mentioned in the next sentence, saying: "... That stir up cloud ..."

It is interesting that we recite in a tradition from the Prophet of Islam (p.b.u.h.) that once one of his companions asked him: "O' Messenger of Allah! How does Allah quickens the dead and what is

the sign of it in the world of creation?”

The Prophet (p.b.u.h.) said: “Have you not passed by the land of your tribe while it has been dry and dead, and then you passed by it while it has become green?”

I said: “Yes, O Messenger of Allah.”

He (p.b.u.h.) said: “In such a way Allah quickens the dead and this is its sign in the creation.” [1]

[1] The Commentary book by Qurtabi-, Vol. 8, P. 5409

Commentary : Verse 10

شَدِيدٌ عَذَابٌ لَهُمُ السَّيِّئَاتِ يَمْكُرُونَ وَالَّذِينَ يَرْفَعُهُ الصَّالِحُ وَالْعَمَلُ الطَّيِّبُ الْكَلِمُ يَصْعَدُ إِلَيْهِ جَمِيعاً الْعِزَّةُ فَلِلَّهِ الْعِزَّةُ يُرِيدُ كَانَ مَنْ (10)
يَبُورُ هُوَ أَوْلَيْكَ وَمَكْرُ

10. “Whoever desires glory, the glory belongs to Allah wholly to Him do ascend the good words and the righteous deed, He uplifts it; but those who devise evil deeds, for them is a terrible chastisement, and their plot shall come to naught.”

Commentary:

The real glory is with Allah, not with people, and it is found under the light of ‘Faith’ and ‘righteous deed.’

Following to this monotheistic discussion, this verse points to the great error of the pagans who asked their glory from their idols and thought that believing in the Prophet (p.b.u.h.) caused the dispersion of people from around them. They used to say: “... ‘If we follow the guidance with you, we shall be driven out from our land.’ ...” The Qur’a-n says:

“Whoever desires glory, the glory belongs to Allah wholly ...”

As Ra-qib has said in Mufrada-t, the Arabic word /‘izzat/ originally means that state that makes man resisting and mighty. It is for this reason that the hard and firm lands are called /‘aza-z/ in Arabic.

Since it is only the Pure Essence of Allah that is Mighty, else, because of their limitation, all creatures can be defeated. Therefore, the whole glory belongs to Him, and whoever obtains any glory it is from the endless ocean of His blessing.

During the last hours of his lifetime when Imam Hassan (a.s.) was asked by one of his companions named Juna-dat-ibn-'Abi-Sufya-n to advise him, Imam stated some valuable and effective admonitions for him, among which was this: "If you wish to be 'honoured' without having any tribe, and to have reverence without the power of government, then come out from the shade of sin of Allah, and settle in the glory of the obedience of Allah."

And if we see that some verses of the Qur'a-n introduce glory, besides Allah, for the Prophet (p.b.u.h.) and the believers, (like Sura Muna-fiqu-n, No. 63, verse 8 which says: "... Honour belongs to Allah and His Messenger and to the Believers, ...", it is for the reason that they have earned glory from the rays of the glory of Allah, too.

Then the verse introduces the way of reaching to glory as follows:

"... to Him do ascend the good words and the righteous deed, He uplifts it; ..."

The Qur'a-nic phrase: /'al kalimut?-t?ayyib/ means: 'pure words', and the purity of a speech depends on the purity of its content, and the purity of content relates to the concepts which adapt to the pure, brilliant, objective facts. What reality is higher than the Pure Essence of Allah and His right and just religion, as well as the pure righteous ones who pave the way of its distribution? Therefore, this holy phrase has been rendered into correct belief in Origin, Resurrection and Allah's religion.

Some of the commentators have rendered the Qur'a-nic phrase: /'al kalimut?-t?ayyib/ into: 'there is no god but Allah', while some others have rendered it into: /subha-n-allah-i-wal-hamd-u-lilla-h-i-wala--'ila-ha-'illalla-h-u-wa-lla-h-u-'akbar/, and some commentators have rendered it, after mentioning there is no god but Allah, into "Muhammad rasu-l-ulla-h wa 'Aliyyan waliyyulla-h wa xali-fata rasu-lihi-".

Or in some Islamic narrations the Qur'a-nic phrase /'al kalimut?-t?ayyib/ and /'al 'amal-us?-s?a-lih/ have been rendered into the love of Ahl-ul-Bayt (a.s.) or the like of it. All of them are of the kind of the statement of clear extensions for that vast concept, and they do not create any limitation in its concept, because every statement which has a pure and excellent content is entirely found in this title.

However, the same Lord Who, according to the previous verse, makes the dead land alive by life-

giving drops of rain, furnishes 'the pure word and righteous deed', too, and causes them to reach to the neighbourhood of His Mercy.

Then the Qur'a-n refers to the opposite point of it, where it says:

"... but those who devise evil deeds, for them is a terrible chastisement, and their plot shall come to naught."

Although the corruptive persons imagine that, by injustice, cruelty, falsehood, and plot, they can obtain a kind of glory for them by means of wealth, property, and power but at the end they shall understand that not only they have provided a chastisement for them, but also their efforts in this way will become naught.

As the Qur'a-n says, there were some people who behaved like this: "And they have taken gods besides Allah that they might be for them a glory." [1] And there were some hypocrites who imagined themselves as some honoured ones and the believers as the meaner: "They say: 'If we return to Medina, surely the more honourable (element) will expel there from the meaner' ..." [2]

[1] Sura Maryam, No. 19, verse 81

[2] Sura Al-Muna-fiqu-n, No. 63, verse 8

There were some other persons, who considered the deceit of the Pharaohs as their own glory, or they sought honour from sin, injustice, and cruelty, but all of them were defeated. So, it is only faith and righteous deed which go up toward Allah.

In philology the Arabic word /makr/ means any kind of device, but in some instances it is used in the sense of the devices that are accompanied with mischief, and the verse under discussion is among those instances.

The term /sayyi'a-t/, mentioned in the above verse, refers to all ugly and evil things which occur, irrespective of creedal evils and practical ones, and that some commentators have rendered it into the pagans' plots for killing or banishing the Prophet of Islam (p.b.u.h.) from Mecca is, in fact, one of the expansions of it, not its whole concepts.

The Qur'a-nic word /yabu-r/ is derived from /bawa-r/ and /bu-ra-n/ which originally means excess dullness of market, and since this kind of dullness of market often causes destruction, this word has been used in the sense of destruction and annihilation.

The whole glory belongs to Allah. Does this state mean something save reaching to the stage of

being Almighty? If it is so, where can glory be sought, and what can give glory to man?

By a clear analysis we reach this fact that the reality of glory, at the first degree, is the power which appears in the heart and entity of man and dissuades him from having humility submission, and collusion in relation with disobedient and rebellious persons to the command of Allah. It is a power that with having it one never surrenders to unlawful lusts and he never obeys his low desires.

It is a power which usually elevates him up to the stage of impenetrability before any wealth and force.

Does this power originate from any source save from the Faith in Allah, which is the main source of power and glory?

What was said is only in the stage of thought, belief, soul and spirit; but in the stage of action, glory originates from some deeds that have correct root and an accurate program and style. In other words, glory can be found in 'righteous deeds'. These two elements give man honour, greatness, might, and glory.

The world loving sorcerers, contemporary to Pharaoh, began their tricks in his name and glory. "... and said: 'By Pharaoh's dignity we shall certainly be the victors.'" [1] Yet, before long, they failed from the shepherd-stick of Moses (a.s.), but when they came out from the cover of the disgraceful flag of Pharaoh and went under the light of Monotheism and believed, they became so strong and mighty that the most severe threats of Pharaoh did not affect on them. They eagerly lost their hands, feet, and even souls in the cause of Allah and suffered martyrdom. By this action, they proved that they would surrender neither to money nor to force. They remained mighty and, today, their honourable history contains a great deal of instructive lessons for us.

[1] Sura Ash-Shu'ara-, No. 26, verse 44

Commentary : Verse 11

مِنْ يُنْقَضُ وَلَا مُعَمَّرٌ مِنْ يُعَمَّرُ وَمَا يَعْلَمُهُ إِلَّا تَزَعُ وَلَا أَنْتِي مِنْ تَحْمِلُ وَمَا أَرْوَجَا جَعَلَكُمْ ثُمَّ تُطْفِئُ مِنْ ثُمَّ تُرَابٍ مِنْ خَلَقَكُمْ وَاللَّهُ (11)
يَسِيرُ اللَّهُ عَلَى ذَلِكَ إِنَّ كِتَابٍ فِي إِلَّا عُمْرِهِ

11. "And Allah did create you from dust; then from a sperm-drop, then He made you pairs. And no female conceives nor does she bring forth, save with His knowledge and none is given long life who is given long life neither is any diminished in his life, but it is in a Book. Verily this, for Allah, is

easy.”

Commentary:

The Arabic word /mu‘ammar/ is called to the owners of a long-life. The word /‘umr/ is derived from /‘imra-n/ (flourishing state), and since a person has the ability of flourishing during the time he is alive, the length of his life is called ‘life-time’.

Some Islamic narrations indicate that charity and visiting one’s kin cause the life-time to be long, but ‘breaking off connections with one’s kindred’ and to disgrace parents cause the lifetime to be shortened. [1]

In this holy verse, the Qur’a-n states another part of the extroversive and introversive verses which are, on one side, the evidence over the Power of Allah and, on the other side, over His Knowledge.

At first, it points to the creation of man in different stages, when it says:

[1] Mi-za-n-ul-Hikmah, the word 'life-time'

“And Allah did create you from dust; then from a sperm- drop, then He made you pairs. ...”

These are three stages among the whole stages of the creation of man: soil, sperm-drop, and the stage of matrimony.

It is certain that man is from dust, not only from this point that all materials that form the man’s body are derived from dust, and that which man takes food from, or wherefrom his sperm-drop originates all are finally found in the materials which are in soil.

Some commentators believe that the concept of ‘the creation of man from dust’ probably refers only to the first creation, while the creation from sperm-drop refers to later stages. The first one is the stage of men’s compendious creation, (because the entity of all human beings has been extracted in the entity of Adam); and the second is the expansive stages which are separate from each other.

However, the stage of person’s matrimony is the stage of continuation of generation and man’s reproduction.

Then it refers to the fourth and the fifth stage of man’s life, viz., the subject of ‘pregnancy’ of mothers and their delivery. It says:

“... And no female conceives nor does she bring forth, save with His knowledge ...”

Yes, the subject of pregnancy, and the complicated and very amazing changes of foetus, then reaching the stage of delivery and the wonderful variations that, at that sensitive moment, come forth to mothers, from one side, and to the foetus, on the other side, are so tender and accurate that is not possible save by relying on the infinite knowledge of Allah. It is done in a manner that if the governing regulation over it changes, even very slightly, the program of delivery or delivery itself will face with disturbance and confusion, and it will come to destruction.

Each of these five stages of man's life is more wonderful than the other.

The inanimate dust is in one side and the wise, alert, and originative man, the alive, is on the other side. How different they are!

The sperm-drop which has been formed of a few drops of fetid water is on one end, and the handsome, beautiful, and talented man equipped with different senses and organs is on the other end.

Next to this stage, there is the subject of variety of man into two genders: male and female.

Regarding to the abundant differences in the body and soul, there will come some physiological problems into being each of which takes its own separate way from the very beginning of the combination of semen and everyone of them goes toward the duty which has been given to them and thus they develop.

The next subject is the responsibility of mother which is the acceptance and bearing of this burden, its protection, its nutrition and its growth, which has attracted the thoughts of great scientists to them, and they confess that it is one of the most surprising subjects of the world of existence.

The last stage of this part of foetus is the stage of birth. It is a revolutionary stage and completely dangerous, that is accompanied with a great deal of wonders.

What factors command foetus to come out from the mother's womb?

How is the complete harmony arranged between this command and readiness of the limbs of the mother for its execution.

How can foetus totally change the situation to which it has been accustomed for nine months just

in a moment: ceases its relation with the mother, uses the fresh air, the way of his food from umbilical cord is suddenly closed, the new way, i.e., the mouth begins to work, the dark environment of mother is left and the bright environment full of light is used, and it resists against all these changes and it immediately adapts itself to them?

Are these things not the best signs to the endless power and knowledge of Allah? It is a complete injustice that man judges so vainly about his own creation.

Then the Qur'a-n refers to the sixth and seventh stages of this wonderful program. It says:

“... and none is given long life who is given long life neither is any diminished in his life, but it is in a Book. ...”

What factors are effective in the length of man's life? What factors fight against the continuation of his life? And in short, what factors must gather and help each other in order that man can continue his living for one hundred years or less and more! And, finally, what factors cause the difference in man's life-time?

All of these things have also some complicated and exact computations of which none is aware but Allah; and whatever we know in these fields today comparing with what we do not know is very little and worthless.

The Arabic word /mu'ammarr/ is derived from the word /'umr/ which is originally derived from /'ima-rat/ in the sense of 'habitation', and the fact that the length of man's living is called lifetime is for the sake that the habitation of his body is in this time.

This word, /mu'ammarr/, means a person who has a long life. So, the Qur'a-n concludes the verse with this sentence , saying:

“... Verily this, for Allah, is easy.”

The creation of this wonderful being from 'dust' and the initiation of the creation of a complete man from 'sperm-drop', and also the whole facts concerning 'genetic state', conjugality, pregnancy, delivery, increase and decrease in life-time, whether from the point of power and from the point of knowledge, and computation of all of them is entirely easy and simple for Him. These are as a small part of the extroversive verses that, from one side, they relate and acquaint us with the world of existence, and, on the other side, they are counted as some valid proofs upon the possibility of Resurrection.

He Who was able to create a being from 'dust' and from sperm-drop for the first time, is He not

able to revive men?

And does He, Who is aware of the minutes of these laws, have any difficulty in protecting and reckoning of the deeds of people in the scene of Resurrection?

Commentary : Verse 12

تَلْبَسُونَهَا جِلْيَةً وَتَسْتَخْرِجُونَ طَرِيًّا لَحْمًا تَأْكُلُونَ كُلٌّ وَمِنْ أَجَاغٍ مِلْحٍ وَهَذَا شَرَابُهُ سَائِغٌ فُرَاتٌ عَذْبٌ هَذَا الْبَحْرَانِ يَسْتَوِي وَمَا (12)
كُرُون تَشْدُو لَعَلَّكُمْ فَضْلِهِ مِنْ لِيَبْتَغُوا مَوَاحِرَ فِيهِ الْفُلُوكَ وَتَرِي

12. "And not are the two seas alike, the one (is) palatable, and pleasant to drink, and the other, salt and bitter. Yet from the both you eat fresh flesh; and you extract ornaments which you wear, and you see the ships cleave through it that you may seek of His bounty and that you may be thankful."

Commentary:

The Divine bounties are from His grace and we are not His creditors, but we may gain something because of our effort and endeavour, so noting to blessings is a premise to the growth of the essence of thanksgiving.

Another part of the extroversive verses, which are the signs of His greatness and power in the creation of the seas, blessings, and their benefits are referred to in this verse. It says:

"And not are the two seas alike, the one (is) palatable, and pleasant to drink, and the other, salt and bitter. ..."

The Arabic word /'ao(b/, as Ra-qib says in Mufrada-t, means: pure and cold, while Lisa-n-ul-'Arab has rendered it into: 'Pure water'.

Although, on the first day, the water of these two seas has been sent down from the sky in the form of some sweet and wholesome drops of rain, and both of them originate from one source, but they have appeared in two completely different forms and with various benefits.

It is also wonderful that:

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“... Yet from the both you eat fresh flesh; ...”

“... and you extract ornaments which you wear, ...”

Moreover, you can take enjoy both of them, not only for transportation but also for carrying your goods, as the verse says:

“... and you see the ships cleave through it that you may seek of His bounty and that you may be thankful.”

Some points:

1- As the Lisa-n-ul-‘Arab says, the Arabic word /fura-t/ is the water which is in utmost purity and wholesomeness.

The Qur’a-nic word /sa-’iq/ means the water that because of its wholesomeness is easily swallowed, contrast to the word /milh?/ (a salt water) and the word /’uja-j/ (a bitter water) that as if this kind of water hurts the throat and bars the way of the gullet.

2- Some commentators believe that this holy verse is an example to show the lack of equality between believers and disbelievers, but the verses before and after it all talk about the signs of creation. Even the last part of this very verse is the evidence over this fact that this sentence, too, discusses about the secrets of Unity, and it is an indication to the variety of the seas and their different effects, and their common benefits.

3- In this verse three benefits out of abundant benefits of the seas have been mentioned: foodstuff, means of ornament, and the subject of transportation.

We know that the seas are one of the important sources of man’s foodstuff, and every year millions of tons of fresh flesh are taken from them without that man bears a considerable trouble for it. The system of creation has arranged a proper program in this regard so that men can enjoy this vast blessing, the spread Divine food table, without the least task.

Some different means of ornament, such as: pearl, shell, pearls and coral are drawn out from the seas. The emphasis of the Qur’a-n on this subject is for the sake that, contrary to the beasts, the man’s self has different dimensions one of which is the sense of beauty. This sense is the origin of the appearance of some artistic, literary and taste issues, the satiation of which correctly and far from any kind of excess and defect, and immoderation and extravagance pleases the self and gives man mirth and calmness, and makes him ready for the heavy affairs of life.

As for the subject of transportation, which is one of the most important fillers of human civilization and the man's social life, regarding the fact that the seas (and oceans) have covered the main part of the surface of the earth and, that they relate to each other, they can do man the best favour in this regard.

The amount of the goods that are transported on the seas and the number of the passengers who are removed from one place to another on them is so large that they cannot be compared with any other means of vehicle. Sometimes it happens that one ship can carry by it the loads as many as the tens of thousand cars.

4- Of course, the benefits of the seas are not limited to what was said in the above, and the Qur'a-n does not tend to limit them in these three aspects. The formation of pieces of cloud, different medicines, oil, the means of clothing, the fertilizing materials for the uncultivated lands, having effect on winds, and so on are counted as other favours of the seas.

5- The emphasis of the Holy Qur'a-n on 'fresh flesh' is an expressive indication to the nutrition benefited from such

fleshes comparing the harms of the stale fleshes, the conserves, and the like.

6- There arises a question here: the seas with salt water are spread all over the globe, where is the sea with sweet water?

In answer it must be said: the seas and lakes with sweet water are not so few in the earth, like the lakes of sweet water in the United States and the others. Moreover, some great streams are sometimes called sea, like the great river of Nile which in Arabic has been called /bah?r/ (sea) in the story of Moses. (Sura Al-Baqarah, No. 2, verse 50, Sura As-Shu'ara-, No. 26, verse 63, and Sura Al-'A'ra-f, No. 70, verse 38)

Moreover, the advance of the water of the great streams into the seas, regarding the fact that it goes through the salty water therein and does not mix with it for a length of time, itself forms some seas of sweet water in different places.

7- The Qur'a-nic sentence: 'That you may seek of His bounty' contains a vast meaning which includes any economical activities which are done by means of sea-ways.

The last sentence of the verse: 'That you may be thankful', has been mentioned for awakening the sense of thanksgiving in men and it is a means for theism and theology.

Be Careful of the Following Points:

1- The spiritual elements effective in prolongation and, shortening the life-time: In relation to the discussion stated in the abovementioned verses about the increase and decrease of lifetime by the command of Allah, paying attention to the Islamic narrations concerning the prolonging and shortening of lifetime, a group of Qur'a-nic commentators have explained some matters in this regard. There are, of course, some natural factors effective in increasing and decreasing the length of lifetime most of which have been known to human beings yet,

like correct feeding free from excess and defect, being constantly busy working and moving, avoidance from any kind of narcotic materials and dangerous addictions and alcoholic liquors, avoiding the permanent excitements, and having a strong Faith which can give man peace and power in the difficulties of life and living.

But, besides these things, there are some factors that their outward relation with the question of prolongation of life-time is not so clear to us, while some Islamic narrations have properly emphasized on it. As a few examples, pay attention to the following narrations:

1- The holy Prophet (p.b.u.h.) says: "Verily alms-giving (in the way of Allah) and union of kindred cause houses to be furnished and prolong the life-times'." [1]

2- He (p.b.u.h.) also has said: "Whoever desires his sustenance to be increased and his death to be postponed should perform union of kindred."

3- Concerning some of sins, like fornication in particular, Islamic narrations indicate that such sins decrease the length of lifetime. Among them is the famous tradition of the Prophet (p.b.u.h.) in which he has said: "O' Muslims! Do avoid fornication which has six sequels: Three of them are in this world and three of them are in Hereafter. Those three which are in the world are as these: it causes the worth (and light) of man to be vanished, brings indigence, and decreases the length of lifetime. ..." [2]

4- Imam Ba-qir (a.s.) says: "Kindness and hidden alms-giving remove poverty and increase life-time, and prevent seventy kinds of evil death." [3]

[1] The Commentary of Nu-r-uth-Thaqalayn, Vol. 4, PP. 354-355

[2] Ibid

[3] Safi-nat-ul-Bih)a-r, Vol. 2, P. 23

There are also some indications in Islamic narrations concerning some other sins, such as injustice,

and sins in absolute. Some of the commentators who have not been able to make difference between the 'appointed death' and the 'sudden death' have attacked to these traditions and believe that they are contradictory to the texts of the Qur'a-n which consider the limit of the length of man's lifetime fixed and unchangeable. [1] Explanation:

No doubt man has two kinds of 'end of life':

The appointed term, which is the end of potential ability of man's body for continuity of entity, and by its coming everything will end by the command of Allah.

The sudden death that, with the change of circumstances, the length of life-time changes. For example, someone commits suicide while if he had not committed this great sin, he would have been alive for longer years. Or as the result of using the alcoholic liquors and some narcotic materials, and excess sensuality, he loses his bodily ability in a short time, but if these things were absent in his life, he could live for many longer years.

These are some vivid things which are experimental and comprehensible for every body and none can deny them.

Concerning the unexpected events, there are also some affairs which are naturally related to the sudden death; this is not deniable, too.

Therefore, if a great deal of Islamic narrations indicate that alms-giving in the cause of Allah, or union of kindred cause the length of lifetime to be prolonged and pests to be removed, in fact, they depend on these very factors.

[1] 'A-lu-si-, the Commentary, Vol. 22, P. 164

And if we do not separate these two kinds of the term of death from each other, the comprehension of many of the issues in relation with fore-ordination and destiny, and the effect of effort and endeavour in men's lives will remain insolvable.

This discussion can be made clear by a simple example. For instance, a person provides a new car that, according to the different preparations used in the structure of it, the car can work for example for twenty years, but upon condition that it would be treated well and the necessary protections should be applied. In this case the appointed term of this car is twenty years, not more than that.

But if the necessary protections are not applied, and the car is given to some unaware experienced and careless persons to ride and they use it beyond its power and capacity, and every

day they take it to work in rough roads, the life-time of the car may decrease to half or less than that. This is that very 'sudden death' of it.

Commentary : Verse 13

تَدْعُونَ الَّذِينَ الْمُلْكُ لَهُ رَبُّكُمْ اللَّهُ ذَلِكُمْ مَسْمًى لِأَجَلٍ يَجْرِي كُلُّ وَالْقَمَرَ الشَّمْسَ وَسَخَّرَ اللَّيْلِ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ يُلِجُ (13)
قَطْمِيرٍ مِنْ يَمْلِكُونَ مَا دُونِهِ مِنْ

13. "He merges the night into the day and He merges the day into the night, and He has made subservient (to you) the sun and the moon, each of them running to an appointed time; such is Allah, your Lord; to Him belongs the kingdom, and those whom you call upon, apart from Him, possess not (so much as) the skin of a date-stone."

Commentary:

The change of the length of the night and the day, or the gradual transfer of each of them to another is not casual, but the nature is subjected to Allah.

Again in this verse, the Qur'a-n points to another part of the signs of Monotheism and the infinite blessings of Allah so that, by giving awareness to human beings, it invokes their sense of thanksgiving alongside the recognition of the real object of worship and dissuades them from any partnership and superstitious worshipping. It says:

"He merges the night into the day and He merges the day into the night, ..."

The Qur'a-nic term /yu-lij/ is derived from /'i-la-j/ in the sense of 'to merge'. It may refer to one of the following two meanings, or both of them: the gradual increase and decrease of the nights and the days during the year which cause the appearance of different seasons with all their effects and blessings. The gradual decrease from the night and adding to the day, and vice versa, is because of the existence of twilight, which hinders the dangers of sudden transfer from darkness to light and from light to darkness. It gives human beings enough preparation to quietly and slowly transfer from one to another without any danger.

Then the verse refers to the subject of making the sun and the moon subservient, and says:

"... and He has made subservient (to you) the sun and the moon, ..."

What a subservient is higher than this that all of them run in the way of man's interests and that

they are the source of kinds of favours in the man's life. The cloud, the wind, the moon, the sun, and the universe are all busy in order that men can provide his life well and he would not be in negligence, and he should always remember the main real origin of these merits. (Concerning the subservient of the sun and the moon we had a rather detailed explanation mentioned in the commentary of Sura Ar-Ra'd, No. 13, verse 2, and in the commentary of Sura 'Ibra-hi-m, No. 14, verse 33)

But in the meantime that the sun and the moon in full regularity rotate in their orbits and they are good servants for humankind, the system which governs over them is not eternal, and even these great stars, with their much light, will finally become dark and will be destroyed.

So, next to the subject of making them subservient, the Holy Qur'a-n adds:

"... each of them running to an appointed time; ..."

And according to Sura Takwi-r, No. 81, verses 1-2, which say: "When the sun (with its spacious light) is folded up." "And when the stars fall, losing their lustre." All of them turn to darkness and will become extinguished.

Some other commentators have delivered here another commentary for the Qur'a-nic term /'ajal-im-musamma-/ (the appointed term). It refers to the rotations of the sun and the moon. The first prolongs one year and the second ends in one month. [1]

But, regarding to the different usages of this meaning in numerous verses of the Qur'a-n which have been applied in the sense of 'the end of life', it becomes clear that the said commentary is not correct, and its commentary is that very first one, i.e., the end of the lifetime of the sun and the moon. (In this relation, you may refer to Sura An-Nahl, verse 61, Sura Fa-t'ir, verse 45, Sura Az-Zumar, verse 43, Sura An-Nu-r, verse 4, and Sura Qa-fir, verse 67)

Then, as a conclusion upon this monastic discussion, the verse continues saying:

"... such is Allah, your Lord; ..."

Allah is the Lord Who has assigned the system of light and darkness and the accurate movements of the sun and the moon with all their favours.

The verse continues again saying:

[1] The Commentary of Rauh-ul-Baya-n, and Abul-Futu-h-i-Ra-zi-

“... to Him belongs the kingdom, and those whom you call upon, apart from Him, possess not (so much as) the skin of a date-stone.”

The Qur’a-nic term /qit?mi-r/, as Ra-qib says in Mufrada-t, is the sign which exists at the back of the date-stone (a small gap), and according to Tabarsi- in Majma’-ul-Baya-n, and Qurtabi- in his commentary book, it is a thin white skin which has covered over the date-stone thoroughly. In any case, it indirectly refers to some very small and worthless beings.

Yes, these idols are neither the source of any benefit, and harm, nor do they defend you nor of themselves, nor do they have any authority and possession even over the skin of a date-stone. Yet, why do you, the unwise, worship them and demand them to solve your problems?

Commentary : Verse 14

خَبِيرٍ مِّثْلُ يُنَبِّئُكَ وَلَا يَشِيرُكُمْ يَكْفُرُونَ الْقِيَامَةِ وَيَوْمَ لَكُمْ اسْتَجَابُوا مَا سَمِعُوا وَلَوْ دُعَاءَكُمْ يَسْمَعُوا لَا تَدْعُوهُمْ إِنْ (14)

14. “If you call upon them, they will not hear your prayer; and even if they heard, they would not answer you; and on the Day of judgment they will deny your partnership; and none can inform you like (the One Who is) aware.”

Commentary:

On the Day of Hereafter, the naughty objects of worship will repudiate and hate the polytheists. They will say to them that you polytheists did not use to worship them (the idols) but you were the servants of your own conjectures and your low desires.

Man reaches a point where he leaves out the invitation of Allah, the Hearer, the Responder, “... Call on Me; I will answer your (prayer) ...” and goes to some dumb, blind and useless solid bodies. That is why addressing the polytheists, the Holy Qur’a-n says:

“If you call upon them, they will not hear your prayer; ...”

They do not answer you, because they are but some pieces of stone and wood which are inanimate bodies and have no sense. And supposing they were able to hear your moan, invocation, and persistence they would never have the ability of answering to your needs. The

verse continues saying:

“... and even if they heard, they would not answer you; ...”

It became clear that they do not own any benefit and harm even as much as the thin skin of a date-stone in the world of existence, yet how do you expect them to do something for you or to solve a problem?

Moreover, this fact is higher than that:

“... and on the Day of judgment they will deny your partnership; ...”

They will say: O’ Lord! these did not worship us, but they, in fact, worshipped their own carnal desire.

This witness is done by non-verbal language that whoever looks at idols he hears this statement from them by the ear of his conscience. Or the same Lord Who on that Day makes the man’s limbs, organs, and skin of the body speak, will order them to talk and they will bear witness that these deviated polytheists used to worship, in fact, their own conjectures and carnal desires.

This holy verse is similar to the content of verse 28 in Sura Yu-nus, No. 10 which says: “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!’ ”

For more emphasis, at the end of the verse the Holy Qur’a-n says:

“... and none can inform you like (the One Who is) aware.”

A Notable Point:

Through the commentary of the previous verses, it became clear that the purpose of the sentence: “If you call upon them, they will not hear your prayer, ...”, mentioned in the verse under discussion, is idols which have neither a hearing ear to listen to the demands of their worshippers, nor if they had, they would not be able to solve any problem, nor do they possess anything and any authority.

But in order to cease the communication of the Muslims with the Prophet of Islam (p.b.u.h.) and the great leaders by the way of seeking supplicating and intercession, some outwardly Muslims have taken hold of this verse and the like of it and have said that all those whom you call besides

Allah, even the prophets, do not hear your word and if they heard they would not answer. Or they have seized Sura Al-'A'ra-f, No. 7, verse 197 which says: "And those whom you call upon other than Him can neither help you, nor help themselves.", and the like.

Thus, they negate any supplicating to the souls of prophets and the Imams and count it contrast to Monotheism. While a simple glance over the verses which are before these verses and after them are sufficient to perceive this fact that the purpose of the verse is idols, because the words in all these verses are about idols; the words are about the pieces of stone and wood that they considered as the partners of Allah. And they believed in a power for them in the face of the Power of Allah.

But who is the one who does not know that the Divine prophets and the friends of Allah are like the martyrs in the cause of Allah about whose life the Qur'a-n explicitly speaks, saying that they have the purgatory life, and we know that in the purgatory life the activity of the soul is vaster and more expanded, because it has been delivered from the worldly needs and material curtains. This is from one side.

On the other side, no doubt, supplicating to these pure souls does not mean that we have considered any independence for them against Allah, but the aim is that we get help from their honour and their position with Allah, and that we seek help from the reverence and greatness they have in the Court of Allah, and this is the exact Unity and servitude of Allah.

Therefore, as the Qur'a-n explicitly says in the subject of intercession, they intercede only by the leave and command of Allah: "... Who is it that can intercede with Him save by His leave? ..." [1] Also, supplicating to them is from this way and of this kind.

Who can reject the clear verses of supplicating? Or may he imagine this act as polytheism and stands against the Qur'a-n and claims Monotheism? They are but some proud ignorant persons who bring these subjects forth to create separation between Muslims.

We study in the biography of the companions of the Prophet (p.b.u.h.) that for their difficulties they used to go beside the tomb of the Prophet (p.b.u.h.) and resorted and sought help from his pure soul in the Presence of God.

As Biyhaqi-, the famous traditionist of the Sunnites, Narrates that there happened a draught and famine at the time of the second Kalif. Then Bila-l, accompanied with a group of Companions of the holy Prophet (p.b.u.h.), went beside the Prophet's grave, and said such: "O' Messenger of Allah! Seek rain for your Ummah ... for verily they have annihilated." [2]

Some of the commentators of the Sunnites, like 'A-lu-si-, have narrated many traditions in this

regard. After a discussion and strictness concerning these traditions, at last he says:

“Next to all these statements, I do not see any hinder in resorting to Allah by the rank of the Prophet (p.b.u.h.) whether at the time of his life and after his death.” Then he also adds the names of some others who have a rank with Allah and confesses to the admissibility of resorting to them. (Rauh-ul-Ma’a-li-)

[1] Sura Al-Baqarah, No. 2, verse 255

[2] Kita-b-ut-Taqa(s)ul 'ila- Haghighat-it-Tawassul.

Section 3 : Every people on earth had a Warner Commentary : Verse 15

If Allah wills He will take of any people He pleases and bring a new generation of His Own choice – None shall bear the burden of another – Alike cannot be the blind and the seeing, darkness and light, shade and heat or the living and the dead – There is no people which had not a Warner, thus every people on earth had a Warner

(15) الْحَمِيدُ الْغَنِيُّ هُوَ وَاللَّهُ إِلَهُ الْفُقَرَاءِ أَنْتُمْ النَّاسُ أَيُّهَا يَا

15. “O people! You are the needy unto Allah; and Allah (alone) is He Who is the Self-Sufficient, the Praised.”

Commentary:

None is there to be free from want from Allah (s.w.t.), and all beings are needy, but since Man disobeys, he should be controlled.

Following to the emphasized invitation to Monotheism and struggle against all kinds of polytheism and idolatry mentioned in the previous verses, this misconception may appear in some individuals that what is the need of Allah to our worshipping that He persists on it and emphasizes it so much? Therefore, in order to state this fact that it is we who are in need of his worship, and He is not in need of our worship, in this verse the Qur’a-n says:

“O people! You are the needy unto Allah; and Allah (alone) is He Who is the Self-Sufficient, the Praised.”

What a worthy and important statement it is that makes clear our situation in the scene of the

world of existence before the One Who has given us our existence! The verse opens many puzzles in this regard and answers to a great deal of questions.

Yes, the One really free from need and Self-Subsistent in the whole world of existence is He Who is Allah. All human beings, or it is better to say all beings are thoroughly needy and they are dependant to that Independent Existence that if their relation is ceased from Him, even for a moment, they are nothing.

Therefore, none should bow and submit to other than Him, and demand other than Him to provide his needs, because they all are in need of Him, too. Even dignifying the Divine prophets and leaders of the Truth is for the sake that they are His messengers and His deputies and they absolutely have no independence from themselves. Thus He is both Self-Sufficient and Praised, that is, in the meantime that He is Self-Sufficient, He is so generous and kind that He is worthy of any sort of praise and gratitude; and also, in the mid-time that He is gracious and kind to the servants, He is Self-Sufficient of all.

Being attentive to this fact produces two positive effects on the believing persons. From one side, it causes them to come down from the horse of pride, selfishness, and disobedience, and warns them that they have not anything from themselves to boast for it, and whatever they have they are the deposits of Allah with them. And on the other side, they should not ask their needs from other than Allah, and they do not put the yoke of servitude of other than Him on their necks. They must deliver themselves from all possessions so that all others become servants of theirs.

By this kind of concept and theology, whatever the true believers see in the world they know them from His source, and no means may cause them to be neglectful from the cause of causes.

Commentary : Verse 16.17

جَدِيدٍ بِخَلْقٍ وَيَأْتِ يُذْهِبُكُمْ بَشَرًا إِنَّ (16)

بِعَزِيزٍ اللَّهُ عَلَى ذَلِكَ وَمَا (17)

16. "If He pleases, He will take you off and bring a new generation,"

17. "And this is not hard to Allah."

Commentary:

The statement of the power of Allah is a way for inviting people and threatening the disobedient ones. Allah is powerful in creation and His Power has no limit.

For laying an emphasis on this very need and indigence of men, this verse says:

“If He pleases, He will take you off and bring a new generation,”

Therefore, He is not in need of you and your worship, but it is you who are in need of Him.

He neither needs your worshipping nor is he afraid of your sins, and in the meantime, His vast mercy has encompassed all of you. Neither the destruction of the entire world decreases anything from His greatness, nor has the creation of this world added anything to the rank of His sovereignty.

In the second verse, the Qur’a-n, as a repeated emphasis, says:

“And this is not hard to Allah.”

Yes, whatever He intends He commands it to be, and immediately it also comes into being. Not only for the creation of Man, but also this statement is true about the whole world of existence.

However, if Allah (s.w.t.) commands you concerning Faith, obedience, and worship, all are for your own benefit, and the advantages and blessings of them all return to you.

Commentary : Verse 18

رَبَّهُمْ يَخْشَوْنَ الَّذِينَ تُنْفِرُ إِنَّهُمْ قُرْبَىٰ دَا كَانُوا شَيْءٌ مِنْهُ يُحْمَلُ لَا حِمْلُهَا إِلَيَّ مُثْقَلَةً تَدْعُ وَإِنْ أُخْرِي وَزَرَ وَازِرَةٌ تَزِرُ وَلَا (18)
الْمَصِيرُ اللَّهُ وَإِلَىٰ نَفْسِهِ يَتْرَكِي فَإِنَّمَا تَزْكِي وَمَنْ الصَّلَاةَ وَأَقَامُوا بِالْغَيْبِ

18. “And no one laden bears the burden of another; and if one heavy-burdened calls for its load to be carried, not a thing of it will be carried, even if he be a near kinsman. You warn only those who fear their Lord in secret and keep up prayer. And whoever purifies (himself), he only purifies for his own self. And Unto Allah (alone) is the destination (of all).”

Commentary:

Based on justice, everyone must carry his own burden. The verse says:

“And no one laden bears the burden of another; ...”

In the Hereafter, the Record and Reckoning of everybody is separate from those of others.

In the Qur’a-n we recite that, in order to deceive others, a group of disbelievers say: “... follow our path and we will certainly bear (the burdens of) your sins’. ...” [1] This verse is an answer to them.

Question: Taking this verse which says in Hereafter the burden of everybody is on one’s own shoulder and it does not harm others, can we say we should leave alone the sinners,

[1] Sura Al-'Ankabu-t, No. 29, verse 12

because they themselves will carry the burden of their own sins and it does not relate to us?

Answer: This verse does not justify the silence before unlawful things, because undue silence itself is a sin upon those who commit this action. Our duty is to bid the right and forbid the wrong, but if they did not follow it, their sin would not be upon us.

The Qur’a-nic term /wizr/ means the heaviness and a load. The Arabic word /mu?qalah/ means the weight of a load. The word /himl/ refers to the load on the back while /haml/ refers to the load in the womb. (Mufrada-t by Ra-gib)

This Qur’a-nic sentence: “And no one laden bears the burden of another. ...” is one of the basic fundamentals in Islamic convictions. In fact, on one side, it relates to the justice of Allah that He counts everybody pledged in his own action, rewards his righteous efforts and endeavours, and gives retribution for his sins.

On the other side, it points to the severity of the divine punishment on the Day of Hereafter when nobody agrees to carry the burden of the sin of another person, even though he had been fond of him extraordinarily.

Being attentive to this meaning has a great effect in man’s self-improvement, because whoever is careful of himself he never tends to corruption with the pretext that his entourage or his environment is polluted. He does not count the pollution of the environment as a justification for his own pollution, because everybody carries his own burden.

On the other side, it gives man such a conception and understanding that the reckoning of Allah

with societies is not a total and a lamp reckoning, but everybody will be reckoned separately and independently. That is, if he has done his duty both in relation to his purification and struggle against corruption, there will be no fear and horror on him, although all humankind totally, except him, are polluted with infidelity, polytheism, injustice, and sins.

Principally, no training program will be effective without attracting the attentions to this basic principle.

This very subject is referred to in the second sentence in another form. It says:

“... and if one heavy-burdened calls for its load to be carried, not a thing of it will be carried, even if he be a near kinsman. ...”

An Islamic tradition indicates that on the Day of Hereafter there will be brought a mother and a son both of whom have a heavy burden of sins. The mother asks her son to carry a part of her burden of sin and responsibility instead of those labours she tolerated in the world for him. The son will say to the mother to get distance from him, because he is involved in difficulty more than her. (The Commentary of Abul-Futu-h, Qurtubi-, and Rauh-ul-Baya-n)

Finally, in the third sentence this fact is revealed that the warnings of the Prophet (p.b.u.h.) affect only in the receptive hearts, where it says:

“... You warn only those who fear their Lord in secret and keep up prayer. ...”

The warnings of Divine prophets and Allah’s friends will not have any effect unless there is the fear of Allah in the heart, and the one does not feel the observance of a spiritual power over him inwardly and outwardly, and by establishing the daily prayers which survives his heart and causes him to remember Allah, he does not help this inner feeling.

At the beginning of an action, when a person has chosen no faith and has not believed, if he has not a truth-seeking character and does not feel responsibility before the cognition of the facts, he will not hearken to the invitation of prophets, and consequently he will not contemplate over the Divine signs in the world of existence.

In the fourth sentence, the verse returns again to this fact that Allah is self-sufficient from all. It adds:

“... And whoever purifies (himself), he only purifies for his own self. ...”

And, at last, in the fifth and the last sentence, it warns that if the good doers and the evil doers do

not reach the result of their deeds in this world, it does not matter because the return of all is to Him. It says:

“... And Unto Allah (alone) is the destination (of all).”

Commentary : Verse 19.20.21.22.23

وَالْبَصِيرُ الْأَعْمَى يَسْتَوِي وَمَا (19)

النُّورُ وَلَا الظُّلُمَاتُ وَلَا (20)

الْحَرُورُ وَلَا الظِّلُّ وَلَا (21)

الْقُبُورِ فِي مَنْ يُمْسِكُ أَنْتَ وَمَا يَشَاءُ مَنْ يُسْمِعُ اللَّهُ إِنَّ الْأَمْوَاتُ وَلَا الْأَحْيَاءُ يَسْتَوِي وَمَا (22)

نَذِيرٌ إِلَّا أَنْتَ إِنَّ (23)

19. “And the blind and the seeing are not alike,”

20. “Nor the darkness and the light,”

21. “Nor the shade and the heat”

22. “Neither are the living and the dead alike. Verily Allah makes whom He pleases hear, and you cannot make those hear who are in the graves.”

23. “You are naught but a Warner.”

Commentary:

The believers are some heartily and hale persons who enjoy the real life. Faith gives life to both an individual and society, while disbelief is a factor of spiritual death for both an individual and the society.

Pursuing the discussions about faith and disbelief in the former holy verses, the verses under

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discussion mention four interesting parables concerning the believers and disbelievers in which the signs of faith and infidelity have been illustrated in the most manifest form.

In the first parable, a disbeliever and a believer are likened to a blind person and a seeing person. It says:

“And the blind and the seeing are not alike,”

Faith is both light and light giver; and it gives light and cognition to man’s whole life in his world-view, belief, action. But infidelity is darkness in which there is neither a correct insight for the whole world of existence, nor a proper conviction, nor a righteous deed.

In this regard, the Qur’a-n in Sura Al-Baqarah, No. 2, verse 257 expressively says: “Allah is the Guardian of those who have faith; He brings them out of darkness into light, and those who reject faith, their guardians are false-deities (Tʿa-qu-t), who bring them out of light into darkness; they are the inhabitants of the Fire wherein shall they abide forever.”

Then, it implies that since only the seeing-eye is not enough there must be a light, too, so that, by the help of these two factors, the things can be observed. The next holy verse concerning the equality of them, says:

“Nor the darkness and the light,”

The reason of it is that darkness is the cause of mislead. It is the factor of dangers, but light is the source of life, living, movement, growth, and development. If light were destroyed, all sources of energy in the world would be wiped out and death would dominate the whole world of matter. Such is the light of faith in the world of spirituality which is the cause of growth, development and life.

In the third sentence, it continues saying:

“Nor the shade and the heat”

A believer continues to live in peace, security and safety under the shade of his faith, but a disbeliever, because of his infidelity, is in inconvenience and pain. Ra-qib in Mufrada-t

says: “The word /hʿaru-r/ means: ‘a hot and blazing wind’, (a drying and fatal wind)”.

Zamakhshary in Kashsha-f says: “The term /sumu-m/ is called to some harmful and fatal winds which blow during the day, while the Arabic word /haru-r/ is called to the same winds whether

they blow during the day or at night.” Anyhow, how different is this wind and the cold cheerful shade which gives rest to both soul and body?

And finally through the last similitude in the fourth verse, the Qur’a-n says:

“Neither are the living and the dead alike. ...”

The believers are the living ones who usually have effort, endeavour, movement and growth. They are somehow like plants which have leaves, flowers, and fruits; but disbelievers are like pieces of dry wood which have neither greenness nor flower, nor shade, and they are not useful but for burning.

Then, at the end of the verse, the Qur’a-n adds:

“... Verily Allah makes whom He pleases hear, ...”

Allah makes him hear in order that he hears the invitation of the truth heartily and answers the call of the callers of Monotheism.

But the more your cry is loud, and your words are pleasant, and the more your statement is expressive, the dead do not perceive anything from it; and those who have lost their human soul as the result of continuously committing sins and being drowned in bigotry, enmity, injustice, and corruption, certainly are not ready to accept your invitation. The verse says:

“... and you cannot make those hear who are in the graves.”

In the fifth verse Allah implicitly says that the Prophet (p.b.u.h.) should not be worried and anxious about the lack of faith in them, his duty was to convey it and to warn them. The verse says:

“You are naught but a Warner.”

Two Points:

The first is the effects of belief and disbelief:

We know that the Qur’a-n considers no importance for the geographical, racial, and classical boundaries which separate groups of human beings from each other. The only boundary in its

view is the boundary of 'Faith' and 'blasphemy'. Thus, all of the human societies are divided into two groups: faithful and unfaithful.

For introducing 'Faith', in many occurrences, the Qur'a-n has likened it to 'light', and 'disbelief' into 'darkness', and this is the most expressive simile of the Qur'a-n for introducing belief and disbelief. (You may refer to Sura Al-Baqarah, verse 257, Sura Al-Ma'idah, verses 15 and 16, Ibrahim, verses 1 and 5, Sura Az-Zumar, verse 22, Al-Hadi-d, verse 9, and At?-T?ala-q, verse 11) Faith is a kind of perceiving and inner insight. It is a sort of knowledge and cognizance combined with heartily conviction together with movement. It is a kind of belief which has penetrated into the depth of man's soul and becomes the source of instructive activities.

But disbelief is ignorance, unawareness, and the lack of certainty, the result of which is the absence of feeling of responsibility and the existence of Satanic destructive actions.

The second: Do the dead not perceive any reality?

Regarding to what has been said in the abovementioned verses, there appear two questions: the first is that how does the Qur'a-n say: "... you cannot make those hear who are in the graves"? or that a famous tradition indicates that on the day of the battle of Badr, the Prophet (p.b.u.h.) ordered that the dead bodies of the pagans would be cast into a well at the end of the war. Then he called them and said: "Have you found truth what Allah and His Messenger promised? But I found truth what Allah promised me."

Here 'Umar protested and said: "O' Messenger of Allah! How do you speak with some bodies in which there is no soul?"

The Prophet (p.b.u.h.) said: "You do not hear what I say better than that they do, except that they are not able to answer anything." [1]

Or that one of the rites of a dead is that the right beliefs are indoctrinated him (her). How does this action adapt to the verses under discussion?

With regard to one point, the answer to this question can be made clear. This is a fact that the verses under discussion speak about the lack of understanding in the dead in ordinary natural case, while the tradition of the Battle of Badr is different from the indoctrination of a dead. It relates to some extraordinary conditions by which Allah (s.w.t.) transfers the sayings of His Messenger (p.b.u.h.) extraordinarily to the ears of those dead bodies.

In other words, the communication of man in the purgatory world with this world will be ceased, except in the cases that Allah commands, and then this communication occurs. That is why, in

ordinary circumstances we cannot communicate with the dead.

Another Question is: If our sound does not reach the dead, what is the meaning of our greeting to the Prophet (p.b.u.h.)

[1] Tafsir-i-Rauh-ul-Baya-n, under the verse, and Sahih-i-Bukhari-, Vol. 5, P. 97

and to the Imams (a.s.), resorting to them, visiting of their tombs, and asking for intercession from them before Allah? Some extravagant Muslims, who are generally known for their thought conventionalism also relying on this very imagination, without considering other verses of the Qur'a-n, and without having any veneration for the abundant traditions narrated from the Prophet (p.b.u.h.), have negated the subject of resorting and, as they think, they have nullified it.

Commentary : Verse 24.25.26

(24) نَذِيرٌ فِيهَا خَلَا إِلَّا أُمَّةٌ مِنْ وَانٍ وَنَذِيرًا بَشِيرًا بِالْحَقِّ أَرْسَلْنَاكَ إِنَّا

الْمُنِيرِ وَالْكِتَابِ وَالزُّبُرِ بِالْبَيِّنَاتِ رُسُلُهُمْ جَاءَتْهُمْ قَبْلَهُمْ مِنَ الَّذِينَ كَذَبَ فَقَدْ بُولُوكُمْ وَإِنْ

(26) نَكِيرٍ كَانَ فَكَيْفَ كَفَرُوا الَّذِينَ أَخَذْتُ ثُمَّ

24. "Verily We sent you with truth as a bearer of glad-tidings and a Warner, and there was not a people but a Warner having gone in them (in the past)."

25. "And if they belie you, so indeed did belie those before them; their apostles had come unto them with clear proofs, and with scriptures, and with the enlightening Book."

26. "Then did I seize those who disbelieved, so how (severe) was My punishment?"

Commentary:

Allah is true, and He has appointed the training system by the means of prophets in the basis of the truth, too. So, in this verse, He says:

"Verily We sent you with truth as a bearer of glad-tidings and a Warner, and there was not a people but a Warner having gone in them (in the past)."

O' Prophet! When you fulfil your duty in 'glad tidings' and 'warning' it is enough for you. You may

convey them your call and give them the glad tidings of the Divine rewards and warn them of the retributions of Allah, whether they accept them or continue their stubbornness and enmity.

The Arabic word /xala-/, here, is derived from /xala'a/ which originally means a place wherein is not any curtain. This term is used for both time and place, and since time is always passing the 'past times' is called /'azminah xa-liyah/, because there is no trace from them at the present time and the world is empty of them.

Therefore the Qur'a-nic sentence saying: "... and there was not a people but a Warner having gone in them (in the past)" means that every nation of the ancient nations had had a Warner in the past.

This point is also noteworthy that according to the above verse all nations had a Divine Warner, viz., a Divine prophet, though some commentators have taken it with a vaster meaning which envelops the scholars, and learned ones who warn people, too.

Of course, this statement does not mean that in any town and city a prophet has been appointed, but when the invitation of Divine prophets and their words reach peoples it is enough, because the Qur'a-n says: "... a Warner having gone in them" (Fi-ha-) and it does not say /minha-/ (among them)

In the next verse, it implies that if they reject you it is not wonderful and, you should not be surprised and sorry, because the people who were before them rejected their prophets, too, while their messengers came to them with clear miracles, books containing admonitions, and the heavenly Books introducing ordinances, and enlightening laws to them. It says:

"And if they belie you, so indeed did belie those before them; their apostles had come unto them with clear proofs, and with scriptures, and with the enlightening Book."

It is not only you who, with having miracles and heavenly Book, have been rejected by this ignorant group of people; the former prophets had encountered this difficulty, too. So you should not be sad and do stand firm in your path, and do know that those who must accept the truth will accept it.

What is the difference between 'Bayyina-t', 'Zubur', and 'The enlightening Book'?

1- The Qur'a-nic term /bayyina-t/ means some clear proofs and miracles which prove the legitimacy of the Prophet (p.b.u.h.).

2- The purpose of Zubur is that part of the prophets' Books which contained of only some

admonitions, advices, and supplications, (like supplications of David) [1]

3- The Qur'a-nic phrase /kita-b-il-Muni-r/ refers to that group of heavenly books which contain some ordinances, laws, and different social and individual instructions, such as Turat, Bible, and Qur'a-n.

In the last verse of the verses under discussion, the Qur'a-n, referring to the painful retribution of this group, implicitly says: It was not such that they could remain safe from the Divine retribution and would continue constantly their rejections, but Allah seized the disbelievers and punished them severely. The verse says:

“Then did I seize those who disbelieved, ...”

The Arabic word /'axao(tu/ is derived from /'axao(a/ with the sense of 'to take', but its application in such cases indirectly means 'punishment', because taking and capturing someone is the beginning of punishment.

However, Allah caused some pagans to be faced with a tempest, another group with a destructive hurricane, and some

[1] The Arabic word /zubur/ is the plural form of /zabu-r/ which means the books the scriptures of which have been written to be permanent (like writings on the stone, and the likes that here it indicates to the firmness of their matters.

people were destroyed by the heavenly Blast, lightning, and earthquake. Then at the end of the verse, for emphasis and stating the greatness and severity of their punishment, the Qur'a-n says:

“... so how (severe) was My punishment?”

In any case, on one side, these verses console and encourage all those who pave the path of Allah, particularly the true leaders of any nation in any time that they should not be despaired of the murmurs of the opponents and know that the Divine invitations have always been faced with the intensive oppositions from the side of aberrant zealous ones and cruel profit seekers, and in the meantime, there have been some sympathetic pure lovers who sacrificed their souls helping the claimers of the path of the truth.

And, on the other side, it is a threat against these aberrant opponents that they should know that they cannot continue their disgraceful and destructive deeds forever. Soon or late, the divine punishments will encompass them.

Section 4 : The inheritors of the Qur'an Commentary: Verse 27

Servants of Allah endued with knowledge – Qur'a-n inherited by the Chosen Ones of Allah – The grievous punishment to the disbelievers and the Great Reward which awaits the believers

وَعَرَابِيبُ ألْوَانِهَا مُخْتَلِفٌ وَّحُمْرٌ بَيَاضٌ جُدَدٌ أَلْبَالٍ وَمِنْ ألْوَانِهَا مُخْتَلِفٌ تَمَرَاتٍ بِهِ أَفْأَخَرُ جَذْمَاءُ السَّمَاءِ مِنْ أَنْزَلَ اللَّهُ أَنْ تَرَ أَلَمْ (27) سُودٌ

27. "Have you not seen that Allah sends down water from the sky, then We bring forth with it fruits of various colours, and in the mountains are streaks, white and red, of divers hues and (others) intensely black?"

Commentary:

By means of the colourless water and from the earth of one colour, Allah creates fruits of different colours.

In these verses, the Qur'a-n returns again to the subject of Monotheism, and shows a new section of the book of creation to human beings. This is a severe answer to the obstinate polytheists and the headstrong rejecters of Monotheism.

In this beautiful section from this large and great book of creation, the variety of soulless beings, and the different beautiful features of life in the world of plants, animals and human beings have been regarded to, that how He has brought hundred thousands of colours into being from the colourless water, and He has created some completely diverse beings from some defined and limited elements each of which is fairly more beautiful than the other.

This skilful painter, by a single pen and ink, has produced kinds of pictures which attract the attention of their visitors and charm them. At first, it says:

"Have you not seen that Allah sends down water from the sky, then We bring forth with it fruits of various colours, ..."

This verse begins with a confessional interrogation and, besides moving the curiosity sense of men, points to this fact that this matter is so clear and vivid that whoever looks at it he sees that from the same water and land, one of which is colourless and the other has only one colour, there

have been created these abundant different colours in various fruits, beautiful flowers, leaves and blossoms with diverse features.

The Qur'a-nic word /'alwa-n/ (colours) may refer to the apparent colours of fruits that even in a single fruit, like an apple, there exist different colours, let alone the diverse fruits. And it may refer to the differences in their different tastes, constructions, and properties, so much so that even in one kind of fruit you can find various sorts. For example, there are, perhaps, fifty kinds of grapes and more than seventy kinds of date.

In the continuation of the verse, the Qur'a-n has referred to the variety of roads which exist in the mountains and these mountains cause the ways to be recognized from each other. It says:

“... and in the mountains are streaks, white and red, of divers hues and (others) intensely black?”

From one side, this difference of colours gives a special beauty to the mountains and, on the other side, it is a cause for finding ways not being lost in the crooked roads of the mountains, and, ultimately, it is a proof upon the Power of Allah over everything.

The Arabic word /judad/ is the plural form of /juddah/ in the sense of ‘road and way’.

The Arabic word /bayd?/ is the plural form of /'abyad?/ which means ‘white’; and /h?umur/ is the plural form of /'ah?mar/ in the sense of ‘red’.

The Qur'a-nic term /qara-bi-b/ is the plural form of /qirbi-b/ which means ‘black in full’, and that in Arabic ‘crow’ is called /qura-b/ is also from this quality. Therefore, the mention of the word /sudd/, which is also the plural form of /'aswad/, next to it is for an emphasis upon the ‘intensely black’ colour seen in some mountain roads.

However, the construction of the mountains with diverse and completely different colours, from one side, and the mountain roads with various colours, on the other side, are some other signs for the Greatness, Power, and Wisdom of Allah which every moment appear in a form and every time decorate themselves in another clothing.

Commentary: Verse 28

غَفُورٌ عَزِيزٌ إِنَّ الْعُلَمَاءَ عِبَادِهِ مِنْ اللَّهِ يَخْشَوْنَ إِنَّمَا كَذَلِكَ أَلْوَانُهُ مُخْتَلِفٌ وَالْأَنْعَامُ ۖ وَالْدَّوَابَّ النَّاسِ وَمِنْ (28)

28. “And of the people and beasts and cattle are of various colours likewise; verily only those of

His servants fear Allah who have knowledge, verily Allah is Mighty, Forgiving.”

Commentary:

The difference of the colours of human beings and animals is one of the signs of the Power and Greatness of Allah.

Having some knowledge and awareness over the secrets of existence is a preparation for reaching the position of fearing Allah.

This verse refers to the variety of colours in men and in other living animals. It says:

“And of the people and beasts and cattle are of various colours likewise; ...”

Yes, although human beings are all from the same parents, they have diverse races and colours completely different. Some of them are as white as snow while some others are as black as ink. Even in one race, there is also difference of colours. If we look carefully of the twin children who have passed the different stages of foetus with together and have been in the bosom of each other from the beginning, they are not sometimes completely in the same form from the point of colour, though they are from one father and one mother and their life-germ has combined in a single moment, and they have fed from one kind of food.

Besides the outward features, their innate colours, their characters, their attributes and qualities, their talents and tastes may be completely different so that they all with together form a single unit with the whole needs.

In the world of moving creatures, there are many thousands kinds of insects, birds, creepers, sea-animals, different desert wild animals that, with all their specialties and wonders of creations, each of them is a sign of the Power and Greatness and Knowledge of the Creator.

After stating these signs of Unity, finally, as a conclusion, it implies that the matter is like that.

And, since enjoying from these great verses of creation is for the wise and knowledgeable servants more than others, at the end of the verse, it says:

“... verily only those of His servants fear Allah who have knowledge, ...”

Yes, from among all of Allah servants only scholars are those who gain the high rank of ‘fear’, that is, the fear of responsibility accompanied with perception of the greatness of the position of their Lord. This state of ‘Fear’ is the result of contemplation on the extroversive and introversive verses

of the Qur'a-n, and knowing the Knowledge and Power of Allah and the aim of His creation.

Ra-qib in Mufrada-t says: "The word /xas(yat/ means a 'fear' mixed with veneration, and it is often used in some instances which originate from knowledge and awareness of something." Therefore, in the Qur'a-n, this rank is counted specialized to the learned ones.

We have repeatedly said that this is a fear because of the responsibilities that one has in front of Allah: a fear that he may not fulfil his own duties well. Furthermore, in principle, perceiving the greatness, that greatness which is unlimited and infinite, for a being that is limited, such as man, causes fear. Upon the commentary of this verse, Imam S?a-diq (a.s.) in a tradition said: "The purpose is that there are some scholars whose deeds are consistent with their words. The one whose saying and deed are not consistent is not knowledgeable." [1]

Another tradition announces: "The most learned one of you is the one whose fear to Allah is the most." [2]

Shortly speaking, from the view and logic of the Qur'a-n, the 'learned ones' are those scholars and authorities that the light of knowledge has made their whole selves enlightened with the light of Allah, faith, and piety, and they intensively feel responsibility unto their duties and they fulfil them more than the others.

At the end of the above verse, as a short reasoning upon what was said, the Qur'a-n says:

"... verily Allah is Mighty, Forgiving."

His Veneration and endless Power is the origin of the fear of the learned ones; and His Forgiveness, which is the sign of His unlimited Mercy, is the cause of their 'hope'. Thus, these two holy names keep the servants of Allah between 'fear' and 'hope'. And we know that the constant movement toward development is not possible without being qualified with these two characters.

[1] Majma'-ul-Baya-n, following the verse.

[2] Ibid

Commentary : Verse 29.30

تَبُورَ لَنْ تَجَارَةَ يَرْجُونَ وَعَلَانِيَةً سِرًّا رَزَقْنَاهُمْ مِمَّا وَأَنْفَقُوا الصَّلَاةَ وَأَقَامُوا اللَّهَ كِتَابَ يَتْلُونَ الَّذِينَ إِنَّ (29)

شُكْرًا غَفُورًا إِنَّهُ فَضْلِهِ مِنْ وَيَزِيدُهُمْ أَجُورَهُمْ لِيُوفِّيَهُمْ (30)

29. "Verily, those who recite the Book of Allah and establish prayer and spend (in charity) out of what We have provided them, secretly and openly, hope for a merchandise which will never perish,"

30. "That He will pay them their rewards fully and increase of His grace unto them; verily He is Forgiving, Thankful (of their good deeds)."

Commentary:

The words 'prayer' and 'Book' (the Qur'a-n) have repeatedly been mentioned beside each other in the Qur'a-n, and also prayer must be accompanied with helping the deprived. In view of the fact that the former verses referred to the state of fear of the learned ones from Allah, the verse under discussion points to their state of 'hope', because, as we said, it is only by means of these two wings that man can fly high in the sky of felicity and pave the path of spiritual development. At first, the verse says:

"Verily, those who recite the Book of Allah and establish prayer and spend (in charity) out of what We have provided them, secretly and openly, hope for a merchandise which will never perish,"

It is evident that the act of recitation here is not a mere reciting without contemplation and action. It is a reading which is the origin of thought, a ponder which is the source of righteous deed, an action which, on one side, joins man to Allah the manifestation of which is prayer, and, on the other side, it relates him to the servants of Allah the manifestation of which is spending in charity, expending from whatever Allah has bestowed on a person, including: wealth, knowledge, authority, powerful thought, character, experiences, and, briefly speaking, from all merits that Allah has given him.

Sometimes this expending is done secretly (/sirran/) to be the sign of a complete sincerity, and sometimes it is done openly (/‘ala-niyah/) in order to encourage others and to be the veneration of rituals.

Yes, the knowledge which has such an effect is the source of hope.

Regarding the contents of this verse and the verse before it we conclude that the true Muslim

scholars have the following characteristics.

From the spiritual point of view, their hearts are full of fear of Allah mixed with His greatness.

From the point of speech, their tongues are busy reciting the verses of Allah.

From the point of the spiritual and bodily action, they establish prayer and worship Him.

And, finally, from the point of aim, the horizon of their thought is so high that they have left the fleeting material world aside and look for only the Divine beneficial merchandise which will neither be dull nor does it vanish.

This point is also noteworthy that the Arabic word /tabu-r/, mentioned in this noble verse, means destruction. Thus, 'the merchandise free of destruction' is a trade which has neither slackness nor degeneration.

An interesting tradition indicates that once a man came to the Messenger of Allah (p.b.u.h.) and said: "Why do I not like death?" The Prophet (p.b.u.h.) said: "Do you have any property?" He answered: "Yes". He (p.b.u.h.) told him: "Send it before you." The man answered: "I cannot." The Prophet (p.b.u.h.) said: "Verily the heart of a person is with his property. If he sends it before himself, he likes to join it; and if he keeps it (for later), he likes to be with it." [1]

This tradition, in fact, has illustrated the whole content of the above mentioned verse, because it implies that they establish prayer and spend in charity in the path of Allah (s.w.t.) and are willingly hopeful of the next world, because they have sent some goodness before themselves and they are willing to reach it.

The next holy verse states the aim of the true believers as follows. They do these righteous deeds:

"That He will pay them their rewards fully and increase of His grace unto them; verily He is Forgiving, Thankful (of their good deeds)."

This sentence, indeed, points to their ultimate sincerity that, in their actions, they look for nothing but the Divine reward. Whatever they desire they ask it from Him, and they do nothing for hypocrisy, showing, admiration, and glorification of this one or that one, because the most important thing in righteous deeds is the sincere intention.

The application of the Arabic term /'uju-r/ (the plural form of /'ajr/) in the sense of 'wage' is, in fact, a grace from the side of Allah, as if He sees the servants as His creditors because of their righteous deeds, while whatever the servants have belongs to Him; even the strength for

performing the righteous deeds has also been given from His side.

[1] Majma'-ul-Baya-n, Vol. 8, P. 408

A more affectionate meaning is the sentence which says: "... and increase of His grace unto them, ...". This gives them glad tidings that besides the ordinary reward, which itself sometimes is hundreds or thousands fold of the deed, He increases it of His grace. And He bestows on them, from some merits which no mind can bear and none in this world is able to consider.

However, the sentence which says: "... verily He is Forgiving, Thankful ..." shows that the first grace of Allah unto them is that very forgiveness of their sins and the faults they might have had, since the most anxiety of a person is the anxiety about this issue.

After having peace of mind from this point of view, He involves them in His thankfulness, i.e., He thanks for their good deeds and endows on them the best reward.

It is much to be regretful that a free wise man refuses such a merchandise and refers to other than it; and worse than that is that he sells the goods of his self for naught.

Amir-ul-Mu'mineen Ali (a.s.) says: "Is there no free man who can leave this chewed morsel (of the world) to those who like it? Certainly, the only price for your selves is Paradise. Therefore, do not sell your selves except for it." [1]

[1] Nahj-ul-Bala-qah, saying No. 456

Commentary : Verse 31

بَصِيرٌ لِّخَيْرٍ بِعِبَادِهِ اللَّهُ إِنَّ يَدَيْهِ بَيْنَ لَمَّا ۖ قَامُصَدَّ الْحَقُّ هُوَ الْكِتَابُ مِنْ إِلَيْكَ أَوْحَيْنَا وَالَّذِي (31)

31. "And that which We have revealed to you of the Book, it is the truth verifying that which is before it, verily Allah, about His servants, is Aware, Seeing."

Commentary:

In Qur'a-n there is not any false word, or any superstitious idle and illogical statement; and even the scale of legitimacy of any word or book is the Qur'a-n: "It is the truth."

Since the words in former verses were about the believers who recite the verses of the Book of

Allah and actually apply them, the verse under discussion speaks about this heavenly Book and the evidence upon its legitimacy as well as the true bearers of the Book. It completes the discussion mentioned in the former verses about Monotheism by this discussion which is about prophecy. It says:

“And that which We have revealed to you of the Book, it is the truth verifying that which is before it, verily Allah, about His servants, is Aware, Seeing.”

Regarding this fact that ‘truth’ is in the sense of something which adapts the reality and is consistent with it, this meaning is a reasoning for proving this idea that this heavenly Book has been sent down from the side of Allah, because the more we are careful in its content the more we find it consistent with realities.

There is no contradiction in it; no falsehood or superstition is found in it; its beliefs and knowledge are consistent with the logic of wisdom; its statements about the ancient events are far from myths and legends; and its laws agree with the needs of human beings. This legitimacy is a clear proof upon this fact that it has been sent down from the side of Allah.

The holy sentence which says: “... verifying that which is before it ...” is another proof upon the veracity of this heavenly Book, because it adapts with the signs which have been mentioned in the former heavenly Books about it and its bringer. (In this regard, there is a detailed discussion in the commentary of Sura Al-Baqarah, No. 2, verse 41)

The Qur’a-nic sentence which says: “... verily Allah, about His servants, is Aware, Seeing” states the cause of legitimacy of the Qur’a-n and that it is parallel with the facts and needs, because it has been sent down from the side of Allah Who knows His servants well and is Aware and Seeing unto their needs.

As for the difference between the Qur’a-nic words /xabi-r/ and /bas?i-r/ some commentators have said that the word /xabi-r/ is in the sense of cognizance about innate things, beliefs, intentions and the man’s spiritual construction, while /bas?i-r/ means having insight unto the man’s outward things and his bodily phenomena. [1]

Some other commentators believe that the word /xabi-r/ refers to the principle of the creation of man, and /bas?i-r/ refers to his deeds and states.

[1] Tafsi-r-i-Kabi-r, by Fakhr-i-Ra-zi-, following the verse.

Commentary : Verse 32

الْفَضْلُ هُوَ ذَلِكَ اللَّهُ بِإِذْنِ الْخَيْرَاتِ سَابِقٍ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ لِنَفْسِهِ ظَالِمٌ فَمِنْهُمْ عِبَادِنَا مِنْ اصْطَفَيْنَا الَّذِينَ الْكِتَابَ أَوْرَثْنَا ثُمَّ (32)
الْكَبِيرُ

32. "Then We gave the Book (Qur'a-n) as inheritance unto those whom We elected of Our servants. But of them are some who wrong themselves, and of them are some who follow the middle course, and of them are some who outstrip (others) through good deeds, by Allah's leave. That is the great (Divine) favour!"

Commentary:

To inherit from the Holy Qur'a-n is a great favour of Allah. The election of Allah is wisely. Those are the inheritors of the science of the Qur'a-n who are foremost in good works.

In this holy verse the Qur'a-n has referred to an important subject, viz., the bearers of this great heavenly Book, the same ones who, after the revelation of the Qur'a-n upon the pure heart of the Prophet (p.b.u.h.), protected and preserved this luminous torch at that time and during later centuries. It says:

"Then We gave the Book (Qur'a-n) as inheritance unto those whom We elected of Our servants.
..."

It is clear that the objective meaning of 'The Book' here is the same thing that has been mentioned in the previous verses, (the Holy Qur'a-n), and the Arabic signs "Alif" and 'La-m' are, so to speak, of the kind of 'Ahd.

The application of 'inheritance' here, and in some other instances similar to it in the Qur'a-n, is for the reason that this word is used for something which is gained without bargain and labour or trouble, and Allah gave this very great Book to Muslims in such a way.

There is a great deal of traditions narrated from Ahl-ul-Bayt (a.s.) in all of which the Qur'a-nic phrase: 'the elected servants of Allah' has been rendered into the immaculate Imams. [1]

As we have repeatedly said, these narrations are the statement of the clear and first grade expansions of the case and they do not hinder that the scholars, and learned ones of the Ummat, and those martyrs and righteous ones who tried hard in the way of protecting this heavenly Book and continuation of the performance of its instructions, are counted under the title of "those

whom We elected of Our servants”.

Then the Qur’a-n divides them into an important division in this regard. It says:

“... But of them are some who wrong themselves, and of them are some who follow the middle course, and of them are some who outstrip (others) through good deeds, by Allah’s leave. That is the great (Divine) favour!”

The apparent of the verse indicates that these three groups among ‘the elected ones of Allah’ are the inheritors and bearers of the Book of Allah. In a more clear meaning, Allah has given the protection of this heavenly Book, after His Messenger, upon this Ummah, the ones who are elected by Allah, but there are different groups among them. Some of them fail to fulfil their great duty in protecting this Book and performing its ordinances and, in fact, they did injustice to themselves. These are the extension of “Some who wrong themselves”.

Another group did a considerable amount of this duty concerning the act of protection and practicing on this Book,

[1] Nu-r-uth-Thaqalayn, Vol. 4, P. 361 on

although they had some faults and shortcomings in their deeds, too. These are the extension of “Some who follow the middle course”.

And, finally, there are some distinguished persons who fulfil their heavy duties very well and, in this race-field they outstrip others. This group, who are foremost in good deeds, are the same ones whom in the above mentioned verse have been rendered into: “Some who outstrip (others) through good deeds, by the leave of Allah.”

The Qur’a-nic phrase: /sa-biqun bil xayra-t/ (outstrip through good deeds), in many traditions narrated from Ahl-ul-Bayt (a.s.) has been interpreted into Imam and the Immaculate ones; and the phrase: /za-lim-un-linafsihi-/ has been rendered into the ones who have not knowledge unto Imam (a.s.); while the term /muqtas?id/ is used for those who know Imam (a.s.) and follow him.[1]

These interpretations are clear verifications upon what was said in the commentary of the whole verse, and it does not matter that these three groups can exist among the inheritors of the book of Allah.

Perhaps it is not necessary to mention that the interpretations in the above mentioned traditions are from the kind of the statement of clear extensions; that is the immaculate Imam is in the first

row of “Some who outstrip (others) through good deeds”, and scholars, learned men, and protectors of the divine religion are in other rows.

The commentary which has been mentioned about /za-lim/ and /muqtas?id/ in the traditions are also from the kind of the statement of extension; and if we see that in some narrations the existence of scholars in the concept of the verse has totally

[1] Nu-r-uth-Thaqalayn, the Commentary, Vol. 4, P. 461

been negated, in fact, is for attracting attentions to the existence of Immaculate Imam in front of these rows.

It is noteworthy that in commenting these three groups some of the former commentators and the modern commentators have delivered many other probabilities that, in deed, all of them are from the kind of the statement of extension.

Concerning the Qur’a-nic sentence which says: “That is the great (Divine) favour”, some commentators have said that it is that very inheritance, the Book of Allah.

Some other commentators believe that it is a hint to the success which is given to those who outstrip (others) through good deeds and pave this way by the leave of Allah. That is, they outstrip all nations in doing good deeds: they outstrip in learning knowledge; in piety and morality; in worshipping and serving the servants; in effort and endeavour; in order and reckoning; in donation and self-sacrifice, and they are usually the foremost in all these affairs.

Yes, the bearer of that heritage can be only such persons.

Commentary : Verse 33

حَرِيرٌ فِيهَا وَلِبَاسُهُمْ وَلُؤْلُؤًا ذَهَبٍ مِنْ أَسَاوِرَ مِنْ فِيهَا يُحَلَّوْنَ يَدْخُلُونَهَا عَدْنٍ جَنَّاتُ (33)

33. “Gardens of Eden! They shall enter; therein they shall be adorned with bracelets of gold and pearls; and their raiment there shall be of silk.”

Commentary:

The reward of a temporary deprivation can be a permanent success.

This verse is, in fact, a conclusion for what was mentioned in the previous verses. This holy verse implicitly says that the reward of those who outstrip in good deeds is the eternal gardens of Paradise in which all of them will wholly enter. The verse says:

“Gardens of Eden! They shall enter; ...”

The Qur’a-nic word /janna-t/ is the plural form of /jannah/ with the sense of ‘garden’ and /‘adn/ is in the sense of settlement and stability; and ‘main’ is so called because it is the place of the settlement of metals and the like. Thus, the Qur’a-nic phrase: /janna-t-u-‘adn/ means ‘the eternal gardens of Paradise’.

However, this meaning shows that the great bounties of Paradise are eternal and stable. And like the merits of the worldly material, they are not mixed with anxiety originated from the fear of destruction. The people of Paradise not only have a garden in Paradise, but also have many gardens at their disposal.

Then the verse refers to three parts of the bounties therein, some of which have material aspect and outward nature; some others have spiritual aspect and inward nature; and the third part has pointed to the negation of the existence of any kind of hindrance and trouble. It says:

“... therein they shall be adorned with bracelets of gold and pearls; and their raiment there shall be of silk.”

In this world they were heedless to the dazzling glares and did not make themselves as captives to the glare of ornaments and when the deprived had not some cheap pieces of clothing, they did not tend to have expensive garments. To recompense these, in the next world, Allah will make them wear the best clothing and ornaments.

In this world, they adorned their outward with good deeds, then, in the next world, which is the world of incarnation of deeds, Allah will adorn them with kinds of ornaments, too.

We have repeatedly said that our words, which have been formed for the limited life of this world, never can convey the concepts of the great world of Hereafter. In order to state those bounties, we need to apply another kind of Alphabet, culture and dictionary. But, however, in order that an outline of those great bounties could be shown to us, the prisoners of this world, we must take help from the slight ability of these very words to explain those bounties.

Commentary : Verse 34

شُكْرٌ لِّغَفُورٍ رَّبِّنَا إِنَّ الْحَزْنَ عَنَّا أَذْهَبَ الَّذِي لِّلَّ الْحَمْدُ وَقَالُوا (34)

34. "And they say: 'Praise belongs to Allah, Who has removed from us (all) sorrow; verily our Lord is Forgiving, Thankful.'"

Commentary:

The motto of the people of Paradise is the Praise of Allah. And there is not any grief or sadness inside Paradise.

Next to mentioning the material bounty, which was referred to in the previous verse, this verse points to a particular spiritual bounty, where it says:

"And they say: 'Praise belongs to Allah, Who has removed from us (all) sorrow; ..."

For this great merit which has been endowed on them, and, by the grace of Allah, all the factors of sadness have gone out from the environment of their living, and the sky of their spirit has been wiped out from the dark pieces of the cloud of grief, they praise Allah and thank Him. They have neither a fear from the Divine punishment nor are they afraid of death and annihilation. There is neither any cause of insecurity of mind for them, nor do hurt them the harm of malicious ones, the impositions of polluted tyrants, and companionship of evildoers and inept persons.

Some commentators believe that this grief and sorrow refers to the sadness similar to that which exists in the world, while some others believe that it refers to the grief that they will have in Hereafter concerning the result of their own deeds. These two commentaries do not contrast with each other and both can be considered for the meaning of the verse.

The Qur'a-nic words /hazan/ and /huzn/, as many books of philology and commentary indicate, both have the same meaning, and they originally are in the sense of unevenness and roughness of the earth; and since sorrow cause the man's spirit to become uneven and rough, this meaning has been applied in this sense. Then, according to the verse, those people of Heaven will add:

"... verily our Lord is Forgiving, Thankful."

By His forgiveness, He removes the heavy grief of faults and sins, and by the attribute of His thankfulness, He bestows the eternal merits on us which never will the shade of sadness fall on them. His forgiveness has covered our abundant sins, and, by His thankfulness, He has given us a great deal of rewards for our small and scanty deeds.

Commentary : Verse 35

لُغُوبٌ فِيهَا يَمَسُّنَا وَلَا نَصَبٌ فِيهَا يَمَسُّنَا لَا فَضْلُهُ مِنَ الْمَقَامَةِ دَارَ أَحَلَّنَا الَّذِي (35)

35. "He Who, of His grace, has made us to dwell in a house for ever, toil shall not touch us therein, nor shall fatigue therein afflict us."

Commentary:

Paradise is eternal and the people of Paradise know that the bounties are because of the grace of Allah, not because of only their deeds.

This verse has referred to the bounty of the absence of the factors of toil, pain, and fatigue, and from their tongue, it implicitly says that praise belongs to Allah:

"He Who, of His grace, has made us to dwell in a house for ever, toil shall not touch us therein, nor shall fatigue therein afflict us."

From one side, there is the place of residence and it is not such that before soon and before the time a person becomes familiar with it and likes it, he is called to come out of that place.

And, on the other side, although the long life in that world joins to eternity and in such a long time, principally, pain and fatigue are expected, there is nothing of these affairs there, at all. Even the length of time does not cause of tiredness and fatigue either, because every day a new bounty and a fresh manifestation of blessings from Allah is shown to the people of Paradise.

The Arabic word /nasʔab/ means toil and trouble, and many of the philologists and commentators believe that the Qurʼa-nic term /luqu-b/ means the same, too; while some others have mentioned a difference between these two as follows: they say that the word /nasʔab/ refers to the bodily toils, while the term /luqu-b/ refers to the spiritual troubles. [1]

Also, some commentators have taken the Qurʼa-nic term /luqu-b/ in the sense of weakness and fatigue resulted from toil and pain, and thus, /luqu-b/ becomes the consequence of /nasʔab/.

Therefore, in the Heaven, there is neither any factor of bodily toils, nor any means of spiritual pain.

[1] Rauh-ul-Ma'a-ly, Vol. 22, P. 184

Commentary : Verse 36

كَفُورٍ كُلِّ نَجْزِي كَذَلِكَ عَذَابُهَا مِنْ عَنْهُمْ يُخَفَّفُ وَلَا فَيَمُوتُوا عَلَيْهِمْ يُقْضَى لَا جَهَنَّمَ نَارُ لَهُمْ كَفَرُوا وَالَّذِينَ (36)

36. "And those who disbelieve, for them shall be the Fire of Hell, it shall not be decreed that they should die, nor shall the chastisement of it be lightened to them; even thus do We recompense every ungrateful one."

Commentary:

Disbelief is a kind of ingratitude of bounties. The Qur'a-n, beside promises, usually refers to threats, and, beside glad tidings, it mentions warnings in order to strengthen two factors of fear and hope which are the motives of motion, because of the love of self, man is affected by the instinct of 'acquiring benefit' and 'repelling harm'. So, following the former verses, which were about the great rewards of the believers who 'outstrip in good deeds', this verse is about the painful punishment of disbelievers. Here also the words are about the material and spiritual punishments. It says:

"And those who disbelieve, for them shall be the Fire of Hell, ..."

In the same manner that Paradise is an eternal abode for the believers, Hell is also an eternal abode for this group. Then the verse adds:

"... it shall not be decreed that they should die, ..."

Although all those painful punishments and the blazing Fire of Hell can cause them their death, since the command of Allah, that everything, including life and death, is in Whose authority, has not been issued; they will not die. They must be alive, and they will not be delivered from this toil, so that they taste the Divine chastisement.

For such persons, death is a way to deliverance, but by the aforementioned sentence this way has

been closed to them. There will remain another way. It is in this that they should be alive and gradually their chastisement may decrease, or that their tolerance could be increased so that consequently their pain and toil may decrease. This way is also closed by another sentence which says:

“... nor shall the chastisement of it be lightened to them; ...”

And, at the end of the verse as an emphasis upon the decisiveness of this Divine threat, it says:

“... even thus do We recompense every ungrateful one.”

Those who, firstly, showed ingratitude to the bounty of the existence of Divine prophets and heavenly Books, lost their Divine given capitals which could help them in gaining happiness.

Yes, the recompense of such evil-doers is burning in the painful chastisement of Fire, a Fire which they themselves lit in the life of this world and its fuel was their own evil thoughts and deeds.

Since the Qur’a-nic word /kafu-r/ is an amplification form in the Arabic language, it has a deeper meaning than the word /ka-fir/ (disbeliever). Moreover, the word ‘disbeliever’ is usually used as opposite to the word ‘believer’, while the Arabic word /kafu-r/ (ungrateful) is used as for the ingratitude of all blessings. Therefore, it has a vaster meaning. Thus, the word /kafu-r/ refers to those who have been ungrateful to all the divine bounties, and they have closed all the doors of His Mercy to them in this world. Therefore, in Hereafter, Allah will close all the doors of deliverance to them, too.

Commentary : Verse 37

فَذُوقُوا النَّذِيرَ وَجَاءَكُمْ تَذَكُّرٌ مِّنْ فِيهِ يَتَذَكَّرُ مَا نُنَعِّمُكُمْ أَوَلَمْ نَعْمَلْ كُنَّا الَّذِي غَيْرَ صَالِحًا نَعْمَلُ أَخْرَجْنَا رَبَّنَا فِيهَا يَنْصَطِرُونَ وَهُمْ (37)
نَصِيرٍ مِنَ الظَّالِمِينَ فَمَا

37. “And they shall cry aloud therein (for help, saying:) ‘O’ our Lord! Take us out (so that) we will do good deeds other than what we used to do (before).’ (They will be said): ‘Did We not give you long life enough to remember therein for him who would remember?’ And (moreover) the Warner came to you. So (now) taste you (the fruit of your deeds), then for the unjust there is no helper.”

Commentary:

That which makes man to be a hellish person is impious deeds, and one day all wrong doers will be in powerlessness and seek for help.

This verse refers to another part of the painful punishment of the people of Hell and emphasizes on some sensitive points in this regard. It says:

“And they shall cry aloud therein (for help, saying:) ‘O’ our Lord! Take us out (so that) we will do good deeds other than what we used to do (before).’ ...”

Yes, by observing the fruits of their evil deeds, they will regret deeply and they will cry loudly and ask for a respite. They ask Allah to return to this world in order to do righteous deeds.

The application of the Qur’a-nic word /sʔa-lihan/, in an indefinite form, points to this fact that they did not do the least righteous deed, and its consequence will be those painful chastisements for these who had let no way for them toward Allah and were thoroughly full of sin. Therefore, performing some righteous deeds may also cause deliverance.

The application of the Qur’a-nic word /naʕmal/ (we will do), an Arabic verb in the future form which denotes to the continuation of their action, is also an emphasis on this very meaning that they used to do some impious deeds.

Yes, because of his pure nature, a sinner, at the beginning, understands the ugliness of his deeds, but gradually he will be accustomed to them and its ugliness will be decreased in him. Little by little, it goes beyond that and that ugly action will appear to him as a good action, as the Qur’a-n says: “... The evil of their deeds has been made fair seeming to them. ...” [1] And sometimes the Qur’a-n says: “... While they think that they are working good deeds.” [2]

However, for this request there will be given a conclusive answer to them from the side of Allah, as follows:

“... (They will be said): ‘Did We not give you long life enough to remember therein for him who would remember?’ ...”

The verse continues saying:

“... And (moreover) the Warner came to you. ...”

[1] Sura At-Taubah, No. 9, verse 37

[2] Sura Al-Kahf, No. 18, verse 104

Now that the case is such and all the means of felicity have been available for you, but you did not enjoy them, you should be afflicted the chastisement here. It says:

“... So (now) taste you (the fruit of your deeds), then for the unjust there is no helper.”

This holy verse clearly indicates that they had not anything insufficient because they had enough respite, and there came to them necessary Divine Warners so that these two elements of awareness and felicity were ready for them, therefore, there was no excuse or pretext remained for them. If they had not enough respite, it could be an excuse; and if you had enough respite, but there might not come any teacher, trainee, leader, and guide to them, they would have a pretext, too; but with the existence of these two, what kind of excuse they may have!

The Qur’a-nic word /nao(i-r/ (Warner) in the verses of Qur’a-n usually refers to the Divine prophets and specially to the Prophet of Islam (p.b.u.h.), but some Islamic commentators have mentioned here a vaster meaning for it which encompasses both the Divine prophets, and the heavenly Books, and the awakening events like the death of friends and relations, and senility and weakness, in particular that in the Arabic language the word /nao(i-r/ has been abundantly used in the sense of senility.

This point is also noteworthy that in Islamic narrations there have been mentioned differently a limit in the lifetime which is enough for the man’s awareness and admonition. Some of them have rendered it to the age of sixty; as a tradition from the Prophet of Islam (p.b.u.h.) indicates: “Whomever

Allah has given sixty years of lifetime, He has closed the way of excuse to him.” [1]

This very meaning has also been narrated from Amir-ul-Mu’mineen Ali (a.s.)

Another tradition narrated from the Prophet of Islam (p.b.u.h.) indicates: “When the Day of Hereafter comes, a caller will call: ‘O people of sixty years old! (Where are you?) This is the same lifetime about which Allah has said: ‘Did We not give you long life enough to remember therein for him who would remember?’” [2]

[1] Majma'-ul-Baya-n, following the verse

[2] The commentary by Tabarsi-, following the verse.

Section 5 : Never can anyone see Allah's plan Commentary : Verse 38

ever getting altered or changed

The imaginary gods of the Polytheists, own nothing – None else other than Allah is there to control the Universe – The plans of the Disbelievers shall work against the planners themselves – the respite given to the sinners, otherwise none will be left on the earth, if immediate punishment had to be given to the guilty.

الصُّدُورِ بِذَاتِ عِلْمٍ إِنَّهُ وَالْأَرْضِ السَّمَاوَاتِ غَيْبِ عَالِمِ اللَّهِ إِنَّ (38)

38. "Verily Allah is the Knower of the unseen of the heavens and the earth; surely He knows all that is in the breasts (hearts)."

Commentary:

The belief in the fact that Allah knows everything is the best hindrance of man from committing wrong. This verse answers to the request of the disbelievers who want to return from Hell to the world. It says:

"Verily Allah is the Knower of the unseen of the heavens and the earth; surely He knows all that is in the breasts (hearts)."

The first sentence, in fact, works as a proof over the second sentence. It means: how is it possible that Allah to be unaware of the secrets of inside the hearts while He is aware of the whole secrets of the earth and the heavens and the unseen of the world of existence? Yes, He knows that if the request of the people of Hell were answered positively and they could return to the world, they would continue the same evil deeds they had before. This meaning is clearly mentioned in Sura Al-'An'a-m, No. 6, verse 28 which says: "... and even if they were returned, they would revert to what they were prohibited, and most certainly they are liars."

Moreover, the verse is a warning unto all believers so that they try to purify their sincere intentions and they do not keep anyone in their mind save Allah, because if there is the least insincerity in their intention and motive He, Who is aware of all the Unseen things, surely knows it and compensates it accordingly.

Commentary : Verse 39

كُفْرُهُمُ الْكَافِرِينَ يَزِيدُ وَلَا مَقْتًا إِلَّا رَبِّهِمْ عِنْدَ كُفْرِهِمُ الْكَافِرِينَ يَزِيدُ وَلَا كُفْرُهُ فَعَلَيْهِ كَفَرَ فَمَنْ الْأَرْضِ فِي خَلَأْنَفَ جَعَلَكُمْ الَّذِي هُوَ (39)
خَسَارًا إِلَّا

39. "He is the One Who appointed you viceroys in the earth, so whoever disbelieves, his disbelief shall be against him, and their unbelief does not increase the infidels with their Lord in anything except hatred; and their unbelief does not increase the infidels but loss."

Commentary:

Stating the dangers of sins is a factor to restrain the sinner from committing it.

Following the discussions which were upon the previous verses about the fate of infidels and polytheists, in the verse under discussion they are called to account in another way, and the nullification of their style has been made manifest by some clear proofs. It says:

"He is the One Who appointed you viceroys in the earth, ..."

The Arabic word /xala-'if/, whether it means the viceroys and vicegerents of Allah on the earth or it means the vicegerents of the former nations, (though the second meaning seems more appropriate here), indicates to the utmost grace of Allah upon human beings for whom He has provided all of the facilities of living.

Allah (s.w.t.) has given wisdom, understanding, thought, and intelligence to man. He has bestowed kinds of bodily powers on him. He has filled the surface of the earth with different sorts of bounties, and He has taught man the way of using these facilities. Yet, how has man forgotten his main benefactor and refers to the superstitions and artificial objects of worship?

In fact, this sentence is the statement of 'the Unity of Lordship' which itself is a clear proof over 'the Unity of worship'.

This sentence, however, is a warning unto all human beings that they should know that their course is not eternal and everlasting. In the same way that they became the vicegerents of the former nations, after a few days these people will also pass away and some others will succeed them. Therefore they must be careful what they do in their short lifetime. They must consider their future fate, and that what kind of record will they leave in the history of the world from them? That is why the verse immediately says:

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“... so whoever disbelieves, his disbelief shall be against him, and their unbelief does not increase the infidels with their Lord in anything except hatred; ...”

However, their disbelief does not add to them except loss. It continues saying:

“... and their unbelief does not increase the infidels but loss.”

In fact, the last two sentences are as a commentary upon the sentence: “... whoever disbelieves, his disbelief shall be against him, ...”, because this sentence implicitly says that the infidelity of a person results a loss upon him. Then the Qur’a-n brings two kinds of reasoning for this subject.

The first is that disbelief and infidelity with their Lord, Who is the giver of all bounties, does not result aught save Divine Wrath and punishment.

The other is that, besides the Divine Wrath, this infidelity does not give anything to them except loss. They lose their lifetime and the capital of their own existence and take wretchedness, degradation, and darkness for it. What a loss is greater than this?

And either of these two proofs is enough for condemning this incorrect style.

The repetition of the Arabic term /la-yazi-d/ (does not increase), which is in present tense, is an indication to the continuation of action and points to this fact that man is naturally looking for increase and excess. If he paves the path of Monotheism, he will have the increase of happiness and perfection, but if he paves the path of disbelief, he will obtain the increase of Wrath of Allah and loss.

Commentary : Verse 40

فَهُمْ كِتَابًا ءَاتَيْنَاهُمْ أَمْ السَّمَاوَاتِ فِي شِرْكٍ لَهُمْ أَمْ الْأَرْضِ مِمَّنْ خَلَقُوا مَاذَا أَرُونِي اللَّهُ دُونَ مِمَّنْ تَدْعُونَ الَّذِينَ شُرَكَاءُكُمْ أَرَأَيْتُمْ قُلُ (40)
عُرُورًا إِلَّا ضَالِّينَ يَعْصُونَ الْأَمْرَ بِالْغَيْبِ إِنَّ مِنْهُمْ لَكَاذِبِينَ عَلَي

40.“Say: ‘Have you seen your associates on whom you call, apart from Allah? Show me what they have created in the earth; or have they a partnership in (the creation of) the heavens? Or have We given them a Book so that they follow a clear argument from it? Nay, the unjust promise each other nothing but delusions.”

Commentary:

Islam is a logical religion. It awakens conscience of people by asking questions.

The Prophet of Islam (p.b.u.h.) had a duty to speak with the opponents of Islam.

This verse is another decisive answer to the polytheists. It tells them that if a person follows something, or loves it, he must have a reasonable reasoning from intellect for it, or a reasoning from conclusive tradition, but you have neither of these two, and you have no support save delusion and pride. The verse says:

“Say: ‘Have you seen your associates on whom you call, apart from Allah? Show me what they have created in the earth; or have they a partnership in (the creation of) the heavens? ...”

Yet, what is the reason of the polytheists’ worship? The act of being object of worship is a secondary thing to creative power. Now that you know that the creator of the heavens and the earth is only Allah, and there will be no object of worship except Him, because the Unity of divinity is always a reason upon the Unity of worship.

Now that it was proved that there is no intellectual reasoning for your claim, do you have any reasoning from tradition with you?

Or do you have a heavenly Book for it? The verse says:

“... Or have We given them a Book so that they follow a clear argument from it? ...”

No, they have no clear proof from the Divine Books with them. Therefore, their capital for it is nothing save guile and delusion. In this regard, the verse says:

“... Nay, the unjust promise each other nothing but delusions.”

In other words, if the idolaters, and other polytheists of any kind and group, claim that the idols have a kind of power on the earth to provide their needs, they should deliver an example of their earthly creation.

And if they believe that these idols are the manifestation of the angels and heavenly sacred beings, as it was the belief of a group of them, they must show their participation in creation of the heavens.

And if they believe that these are not some partners in the creation, and only the rank of intercession has been given to them, as some of the polytheists believed, they must bring a proof

from the heavenly Book for proving this claim.

Now that they have none of these proofs, then they are some unjust deceivers who tell each other false words.

It is notable that the purpose of 'the earth and the heavens' here is the entire creations on the earth and in the heavens, and the application of the word creation due to the earth and having a partnership in the creation of the heavens, points to this fact that 'the partnership in the heavens' should be by the way of creation.

And, the application of the Arabic word /kita-ban/, in an indefinite form and also concerned to Allah, is a hint to the fact that there is the least reasoning for their claim in neither of the heavenly Books.

The Arabic word /bayyinah/ points to this fact that the clear reasoning can be found in heavenly Books.

The application of the Qur'a-nic plural word /za-limu-n/ (the unjust) is another emphasis on this meaning that 'polytheism' is a clear 'injustice'.

The application of 'the promises of delusion' is a hint to this fact that the polytheists used to take these superstitions and delusions from each other in the form of some hollow vain promises, and some of them transfer them to some others in the form of gossips and baseless imitations.

Commentary : Verse 41

عَفُورًا حَلِيمًا كَانَ إِنَّهُ بَعْدَهُ مِنْ أَحَدٍ مِنْ أَمْسَكُهُمَا إِنَّ زَالَتَا وَلَيْنَ تَزُولَا أَنْ وَالْأَرْضَ السَّمَاوَاتِ يُمَسِّكُ اللَّهُ إِنَّ (41)

41. "Verily Allah holds the heavens and the earth lest they remove (from the orbit); and did they remove, none would hold them after Him; verily He is the Forbearing, the Forgiving."

Commentary:

The situation of the heavens and the earth, as well as their motions and orbits, are with the will of Allah, and it is He Who protects them in every moment.

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The words in this holy verse are about the sovereignty of Allah over the whole heavens and the earth. In fact, next to the negation of the partnership of the artificial objects of worship in the world of existence, it proves the Unity of divinity and Lordship. It says:

“Verily Allah holds the heavens and the earth lest they remove (from the orbit); ...”

Not only the creation at the beginning is done by Allah, but also their maintenance providence and protection are in His infinite Power. Moreover, in any moment they have a new creation, and the grace of being comes down to them from that bountiful source a moment after another, so that if their communication with that great source is ceased for a short moment, they will face with destruction.

It is true that the verse emphasizes on the subject of the protection of the superior system of existence, but, as it has been proved in the philosophical discussions, all beings are in need of the Origin for their permanence in the same form that they are for their temporal origination. And, thus, the protection of the system is not anything except the continuation of new creation and Divine emanation.

It is worthy to note that, without being fastened by anything, the celestial spheres have been rotating for millions of years in their places with the same orbs that have been decided for them without the least deviation, the example of which is seen in solar system. Our globe, the earth, rotates in its orb round the sun for millions or milliards of years with an exact order, which originates from the equilibrium of the power of polarization, and it obeys the command of Allah. Then, as an emphasis, the verse says:

“... and did they remove, none would hold them after Him; ...”

Neither your idols, nor the angels, nor anything other than them is able to do this job.

In order not to shut the door of repentance to deviated polytheists and let them return in any stage they are, at the end of the verse the Qur’a-n says:

“... verily He is the Forbearing, the Forgiving.”

Because of His forbearance, Allah does not hasten in punishing them, and because of His forgiveness, He accepts their repentance, with its conditions, in any case and stage it is. Thus, the ending part of the verse refers to the situation of polytheists and that His Mercy encompasses them at the time of repentance and returning.

Some commentators have taken these two attributes in relation to maintenance of the heavens and the earth, because their destruction is an affliction and a punishment, and Allah, because of His Forbearance and Forgiveness, does not let people get this punishment and affliction, though the sayings and deeds of many of them require that this chastisement should be sent down, as Sura Maryam, No. 19, verses 88 to 90 say: "And they say: 'The Beneficent (Allah) has taken (unto Himself) a son'." "Indeed you have put forth something hideous!" "At it the skies are about to burst, and the earth to split asunder, and the mountains to fall down crashing."

During the length of the history of human beings this event has repeatedly happened that some of the astronomers have foreseen that, in its way, a particular comet, or other than it, may pass by the earth and probably it crashes this globe. These predictions have worried the thoughts of all people in the world.

In these circumstances this feeling appears for everybody that in this problem nobody can do anything, because if, for example, so and so celestial globe comes towards the earth and, under their gravity they crash each other, there will remain no trace from the thousand-year-old civilization of mankind, and even from other living creatures on the earth; and no power, except the Power of Allah, can prevent this event.

In these cases everyone feels absolute need unto absolute Self-Sufficient Allah; but when those probable dangers are removed, forgetfulness encompasses human beings.

Not only the crash of the celestial spheres and planets cause calamity, but also a slight deviation of a planet, like earth, from its orb may bring forth a calamity.

Commentary : Verse 42

نُفُورًا إِلَّا زَادَهُمْ مَّا نَذِيرٌ جَاءَهُمْ فَلَمَّا الْأُمَمِ إِحْدَى مِنْ أَهْدَى لَيَكُونَنَّ نَذِيرٌ جَاءَهُمْ لَئِنْ أَيْمَانِهِمْ جَهْدَ بِاللَّهِ وَأَقْسَمُوا (42)

42. "And they swore by Allah with the strongest oaths that if a Warner came to them, they would be more rightly guided than any one of the nations; but when a Warner came to them, it increased them naught but aversion (unto the truth)."

Commentary:

The polytheists believed in Allah and sanctified Him and used to swear by Him, but upon the occasion of revelation of this holy verse it is cited in Durr-ul-Manthu-r, Rauh?-ul-Ma'a-li-, Mafa-ti-h-ul-Qayb and other commentary books that: whenever the Arab polytheists heard that some of

the former nations, such as the Jews, had rejected the Divine prophets and killed them, they said that they were not like them.

If the messenger of Allah came to them, they would be the best rightly guided of the nations. But when the world illuminating sun of Islam appeared in the horizon of their land and the Prophet of Islam (p.b.u.h.) with the greatest heavenly Book came to them, not only they did not accept it, but also tried to reject it and to play kinds of tricks against it.

The abovementioned holy verse was sent down and blamed them for these empty baseless claims. (Most of the commentary books, has been mentioned under this verse.) The verse says:

“And they swore by Allah with the strongest oaths that if a Warner came to them, they would be more rightly guided than any one of the nations; ...”

The Arabic term /'ayma-n/ is the plural form of /yami-n/ which means ‘oath’. Originally it means ‘right hand’, but since at the time of taking oath and promising people they shake hands with their right hands and take an oath, this word has gradually been used in the sense of oath.

The Arabic word /jahd/ is derived from /jiha-d/ in the sense of ‘struggle and effort’. Therefore, the application of the Arabic phrase /jahd-a-'ayma-nihim/ refers to the strong oath.

Yes, when they were observing the former events recorded in the pages of the history, saying about disloyalties, ingratitude actions, hindrances and crimes of the former nations, specially the Jews unto their prophets, they wondered very much, while they had every kind of claim and boast about themselves.

But when their own trial practically came forth and they wanted to practise it, they showed that they were of the same kind, as the Qur'a-n in this verse declares:

“... but when a Warner came to them, it increased them naught but aversion (unto the truth).”

We must be also attentive to this matter. God forbids those who are waiting for the advent of Had?rat Mahdi- (May Allah hasten his glad advent) and say that if he (a.s.) comes they will do so and so, but when he (a.s.) comes they stand against him.

Commentary : Verse 43

تَبْدِيلًا ٱللّٰهُ ۖ لَئِْسُنْتَ تَجِدَ فَلَئِنَّ ٱلْأَوَّلِينَ سُنَّتَ إِلَّا يَنْظُرُونَ فَهَلْ بِأَهْلِهِ إِلَّا السَّيِّئُ الْمَكْرُ بِحَقِّ وَلَا السَّيِّئُ وَمَكَرَ ٱلْأَرْضِ فِي اسْتِخْبَارًا (43)

تَحْوِيلًا لِلَّهِ لِيُسَنَّتْ تَجْدَ وَلَّنْ

43. "On account of their arrogance in the earth, and devising evil; but evil devising encompasses only the devisers themselves; so do they expect anything except the way of (Allah against) the former people? For never shall you find any alternation in the course of Allah and never shall you find in the course of Allah any change."

Commentary:

The origin of escape and hatred from the way of prophets is either arrogance or evil devising. (Perhaps arrogance is from the side of obstinate pagans and evil devising from the side of hypocrites.)

This holy verse is an explanation over what was said in the previous verse. The verse implicitly says that their being aloof from the Truth was for the sake that they paved the path of arrogance in the earth and they never accepted to surrender to the truth. And, also, it was for the sake that they used to commit devising evil, but the evil devising afflicts none but those who do it. The verse says:

"On account of their arrogance in the earth, and devising evil; but evil devising encompasses only the devisers themselves; ..."

The Arabic sentence /la- yah?i-q/, derived from /h?aq/ means: 'it does not descend down, does not overtake, and does not overcome'. This points to the fact that applying devises may temporarily reach others, but finally they come forth against the devisers themselves and will make them disgrace before the servants of Allah, and will make them shameful in front of Allah; and this is the same evil fate that the pagans of Mecca encountered. In fact, the verse implies that they did not suffice only to get aloof from this great Divine Prophet, but also they took help from their entire ability and power in hurting him; and the main motive of it was arrogance, pride, and the lack of humility before the truth.

In the continuation of the verse, the Qur'a-n threatens this arrogant, deceitful and treacherous group by an expressive awakening sentence, and says:

"... so do they expect anything except the way of (Allah against) the former people? ..."

This short sentence is a hint to the whole evil ends of the haughty, and disobedient former nations, such as the people of Noah, 'A-d, Thamu-d, and Pharaoh, each of whom were afflicted with a great calamity, and the Qur'a-n has frequently pointed to some parts of their painful and evil fates. Here, by this very short sentence, the Qur'a-n illustrates all of them in front of the eyes

of this group.

Then, for a more emphasis, it adds:

“... For never shall you find any alternation in the course of Allah and never shall you find in the course of Allah any change.”

Commentary : Verse 44

فِي شَيْءٍ مِّنْ لِّعْجَزِهِ اللَّهُ كَانَ وَمَا قُوَّةٌ مِنْهُمْ أَشَدَّ وَكَانُوا قَبْلَهُمْ مِنَ الَّذِينَ عَاقِبَهُ كَانَ كَيْفَ فَيَنْظُرُوا الْأَرْضَ فِي بَيْسِيرُوا أَوَّلَمْ (44)
قَدِيرًا عَلِيمًا كَانَ إِنَّهُ الْأَرْضَ فِي وَلَا السَّمَاوَاتِ

44. “Have they not travelled in the earth and seen how was the end of those before them while they were stronger than them in power? Nor is Allah to be frustrated by anything whatever in the heavens or on the earth; verily He is Knowing, Powerful.”

Commentary:

None should become proud of his power since there have been many more powerful people than them who have been destroyed; and nothing can overcome the Will of Allah.

This verse invites the guilty polytheists to study the traces of the former nations and the fate which they afflicted with. This is for the sake that whatever they have studied in the history about those nations, they would see by their eyes in the lands belonging to them, and they would observe those things among their effects so that they actually see what they have studied in the statements. It says:

“Have they not travelled in the earth and seen how was the end of those before them ...”

If they think that they are stronger than those nations, they are in an earnest error, because the Qur’a-n continues saying:

“... while they were stronger than them in power? ...”

The people of Pharaoh who had taken the land of Egypt under the control of their own power, the

people of Namru-d who were governing over the land of Babylon and some other countries all were so strong that the idolaters of Mecca, compared with them, were counted naught.

Moreover, the more men are powerful, comparing the power of Allah, their power is naught, because nothing in the heavens nor in the earth can escape from the realm of His Power, and will not frustrate Him. The verse says:

“... Nor is Allah to be frustrated by anything whatever in the heavens or on the earth; ...”

Allah is both Knowing and Powerful. Neither does anything remain concealed from His sight nor anything is difficult for His Power, nor can anybody overcome Him.

If these blind-hearted, arrogant and deceitful persons think that they can escape from the grips of His Power, they are in error, and if they do not leave their committing ugly deeds, at last they will confront the same fatal end of the former arrogant ones.

We repeatedly recite in the verses of the Qur’a-n that Allah invites the faithless and disobedient persons ‘to travel in the earth’ and see the traces of the nations who have afflicted the Divine chastisement.

In Sura Ar-Room, No. 30, verse 9 we recite: “Have they not travelled in the earth and seen how was the end of those before them? ...” These are those who had a stronger power than these and changed the earth, and they made it more populated than the amount these have done. Their prophets came to them with clear proofs, but they continued their own egotism, and were encompassed with painful divine punishment.

Never did Allah injustice to them, but they were unjust to themselves. This verse from Sura Ar-Room continues saying: “... they were stronger than them in strength, and they ploughed up the earth and cultivated it more than they themselves have cultivated it; and their messenger came to them with clear proofs (miracles) (which they rejected to their own destruction); so Allah would never deal with them unjustly, but they deal unjustly with their own selves.”

These frequent emphases of the Qur’a-n are some proofs upon the extraordinary effect of these observations in the selves of human beings. They must go to see by their eyes that which they have studied in the history or heard from people.

They should go and see the former destroyed land of the Pharaohs, the ruined castles of the ancient kings, the scattered graves of Caesars, the rotten bones of people such as Numru-d, and the afflicted lands of the people of Lu-t and Thamu-d from near and close distance, they can hear the advice of these silent people and pay attention to the cry of those who are buried under the

dust, and watch by their eyes what will finally happen to them.

Commentary : Verse 45

يَعْبَادِهِ كَانَ اللَّهُ فَإِنَّ أَجْلَهُمْ جَاءَ فَإِذَا مُسْمًى أَجَلٍ إِلَى يُؤَخَّرُهُمْ وَلَكِنْ دَابَّةٍ مِنْ ظَهَرِهَا عَلَى تَرَكَ مَا كَسَبُوا بِمَا النَّاسَ اللَّهُ يُؤَاخِذُ وَلَوْ (45)
بَصِيرًا

45. "And if Allah were to seize the people (to punish them) for what they have earned, He would not leave on the back of it any creature; but He gives them respite till an appointed term. So when their term expires, then verily Allah is seeing with respect to His servants."

Commentary:

Allah is patient and He forgives people and gives them respite, and does not immediately punish the wrong doers in this world for their evil actions.

Allah's giving respite to the sinners is a wisely action.

The abovementioned verse, which is the last verse of Sura Fa-tir, concludes the earnest discussions and serious threats previously mentioned in this Sura with Allah's grace and mercy upon the people on the earth, in the same manner that this Sura began with the Mercy of Allah on humankind.

Thus both the beginning and the end of the holy Sura are consistent in stating the Mercy of Allah.

More over, the previous verse which threatened the guilty faithless persons to the evil fate of the formers brings this question forth for many of them, as well as others, that if the manner of treatment of Allah is the same about all of the arrogant ones, then why He does not punish this arrogant polytheistic nation.

In answer to this question, the Qur'a-n says:

"And if Allah were to seize the people (to punish them) for what they have earned, He would not leave on the back of it any creature; ..."

In that case, there will be sent down so many frequent punishments, and lightning, earthquakes and tempests will destroy the unjust ones in a form that the earth will not be a suitable place for anyone to live on. Yet, the verse continues saying:

“... but He gives them respite till an appointed term. ...”

But this patience and respite of Allah has an account. It lasts until when their appointed term has not come, but when their appointed term reaches, He will recompense everybody, as the verse says:

“... So when their term expires, then verily Allah is seeing with respect to His servants.”

He (s.w.t.) both sees their deeds and is aware of their intentions.

Here, there arise two questions the answer of which is made manifest by what was said.

The first is that: Does this general command envelop Divine prophets, friends of Allah, and righteous ones, too?

The answer of this question is clear, because these kinds of ordinances refer to almost the mass of people and the decisive majority of them, and surely the Divine prophets, Imams, and righteous ones, who are in minority, are out of this circle. Shortly speaking, every ordinance has an exception and such ones are as exceptions of this ordinance.

The second is that: Does the application of the Qur’a-nic term /da-bbah/ (creature), mentioned in the above verse, refer to non-human creatures, too? That is, will they be destroyed as the result of the punishment upon human beings?

The answer to this question will be made clear in regard to this point that the philosophy of the existence of other living creatures is for the benefit of men from them, and when the human generation is whipped out, their existence will not be necessary. The Arabic word /da-bbah/ is derived from /dabi-b/ in the sense of ‘to work slowly’, but from the philological point of view it refers to any living creature, and sometimes the Arabic word /dawa-b/ is used for the animals fit for riding, in particular.

At last, we put an end to this discussion with a tradition from the Prophet of Islam (p.b.u.h.) which has been recorded upon the commentary of this verse. According to this tradition, the Prophet (p.b.u.h.) says: “Allah, the Mighty, the Glorious, has implicitly said: ‘O’ the children of Adam! It is by My will and desire that you have been created free and you can wish for yourself whatever you wish; and it is by My Will that you have possessed a kind of will that you can decide for yourself whatever you will.

You have got strength by means of the bounties I gave you and you have committed sins; and it

was by means of My Power and Safety that I gave you and you could do the obligations I commanded you. Therefore, due to your good actions, I am prior to you yourself, but due to your sins, you are prior to Me.

By means of the bounties I have given you, the good things ceaselessly come to you from My side, and the vice and wretchedness always come to you from yourself because of your treacheries. I have never neglected you for warning and advising and I did not punish you immediately at the time of your pride and negligence, but I gave you enough respite that you might repent and improve yourselves.” The verse says:

“... but He gives them respite till an appointed term. So when their term expires, then verily Allah is seeing with respect to His servants.”

Then, the Prophet (p.b.u.h.) said that this is the same thing that Allah says: “And if Allah were to seize the people (to punish them) for what they have earned, He would not leave on the back of it any creature ...” [1]

O’ Allah! Appoint us among those who come forth before lasting the respites and return to You, and enlighten their dark past course by the light of good deeds and attracting Your consent.

O’ Allah! If Your Grace had not encompassed us, the fire from inside of our evil deeds would have swallowed us into its bottom; and if the ray of the light of Your forgiveness had not been showered on our heart, the army of Satan would have occupied it.

O’ Allah! Protect us from any kind of polytheism, and lit the torch of sincere Faith and Unity in our heart, and increase the light of piety in our speech and deeds.

The End of Sura Al-Fatir

[1] Nu-r-uth-Thaqalayn, Vol. 4, P. 370