

Surah Ya-Sin, Chapter 36

No. 36 (Revealed at Mecca)

83 verses in 5 Sections

The Feature of Surah Ya-Sin

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In The Name of Allah, The Beneficent, The Merciful

This Surah has been revealed at Mecca. It contains eighty three verses and has been entitled by the name of its first verse, which is from the abbreviated letters, Ya-Sin.

The subjective points of this Surah are based on axis of beliefs. Teaching it to the children and gifting the reward of its recitation to the dead have been recommended.

This holy Surah begins with Allah's testifying upon the prophethood of the Prophet of Islam (S) and it continues with the statement of the prophethood of three Divine prophets.

In a part of this Surah, some verses of the greatness of Allah in the world of existence as the sign of Unity have been pointed out. In another part of it, the matters concerning to Resurrection, questions and answers in the Court of Hereafter, and some specialties of Paradise and Hell are mentioned. In some Islamic narrations, this Surah has been introduced as 'The heart of Qur'an'.

The Virtue of Surah Ya-Sin

According to numerous Islamic traditions which have been vastly received on this concern, Surah Ya-Sin is one of the most important Suras of the Qur'an, in a manner that it has been introduced in some traditions as 'The Heart of the Qur'an'.

A tradition narrated from the Prophet of Islam (S) indicates he said:

"Everything has heart (centre) and Ya-Sin is the heart of the Qur'an."¹

This very meaning has been narrated in a tradition from Imam Sadiq (as) who, at its end, adds:

"Whoever recites Surah Ya-Sin on a day before sun sets, during the whole day he will be protected and sustained (affluently); and whoever recites it at night before sleeping, one thousand angels will be for him to protect him from any accursed Satan and any impediment."

And after it, he (as) mentions some other important virtues for it, too.²

There are so many other Islamic traditions on this regard mentioned in the Sunnites and Shi'ites books that if we want to reiterate them, it will be a long explanation. Thus, it must be confessed that there are few suras of the Qur'an which have so many virtues in them.

As we have said, these virtues are not for those who only recite the words of it and forget its meanings, but this greatness is for the sake of the magnificent content of this Surah.

The content of the Surah is awakening, faith-giving, giver of responsibility, and increaser of piety in man, in a manner that when a person

contemplates in it and this contemplation reflects in his deeds, it brings the goodness of this world and the next for him.

Notes

1. Majma‘-ul-Bayan, at the beginning of Surah Ya-Sin.
2. Ibid

Section 1: The Qur'an, The Apostle and the Manifest Guide

Surah Ya-Sin - Verses 1-4

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In The Name of Allah, The Beneficent, The Merciful

يس

وَالْقُرْآنِ الْحَكِيمِ

إِنَّكَ لَمِنَ الْمُرْسَلِينَ

عَلَى صِرَاطٍ مُسْتَقِيمٍ

1. "Ya Sin (Y.S)"
2. "By the Qur'an, full of Wisdom,"
3. "Verily you are of the messengers,"
4. "On a straight path."

In spite of the kinds of accusations which were said to the Prophet (S), like: poet, soothsayer, sorcerer, and insane, Allah, the Wise, swears by the Qur'an full of wisdom and emphasizes on the messengership of the Prophet (S).

It says:

"Ya Sin"

"By the Qur'an, full of Wisdom,"

It swears by the Qur'an which has been sent down from His side. This explains its greatness and sacredness.

Similar to twenty eight other Suras of the Qur'an, this Surah begins with abbreviated letters:

(Ya Sin).

About the commentary of the abbreviated letters of the Holy Qur'an, there have been explained some discussions in details at the beginning of Suras: Al-Baqarah, 'Al-i-'Imran, and Al-'A'raf.

But there are some other interpretations about the abbreviated letters of Ya Sin, too, including the following:

This term contains: 'Ya' (a vocative particle) and 'Sin' viz., the Prophet of Islam (S), and thus, the holy Prophet (S) is addressed for the statement of the later matters.

Some Islamic traditions also indicate that this term is one of the names of the holy Prophet of Islam (S).

Imam Sadiq (as) in a tradition said:

"Ya-Sin is the name of The Messenger of Allah (S) and its evidence is the word of Allah, The Exalted, Who said:

'Verily you are of the messengers'

'On straight path'."¹

Next to these abbreviated letter, like many other Suras of the Qur'an which have began with abbreviated letters, the words are about the Holy Qur'an, but here Allah swears by them and says:

"By the Qur'an, full of wisdom."

It is interesting that Qur'an is qualified by the word /hakim/ while this word is usually the quality of an alive and wise person. As if it introduces the Qur'an as a wise, living, and leading leader that can open the doors of wisdom to human beings, and lead them to the straight way that will be pointed out in later verses.

Of course, Allah does not need to take any oath, but the oaths of the Qur'an have always two important usages. The first is an emphasis on the concerning matter, and the second is the statement of the greatness of the thing by which is sworn, for nobody takes an oath to the worthless things.

Therefore, in the next holy verse, the Qur'an reiterates the thing for which the oath in the previous verse has been taken.

It says:

“Verily you are of the messengers,”

“On a straight path.”

Surah Ya-Sin - Verses 5-6

تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ
لِيُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ

5. *“A revelation of the Mighty, the Merciful.”*

6. *“That you may warn a people whose fathers were not warned, hence they are heedless.”*

The origin of the descent of The Qur'an is Divine Power and Mercy, and whoever attaches it, reaches honour and grace. This holy verse implies that this is The Qur'an which has been sent down from the side of Allah, the Mighty, the Merciful.

It says:

“A revelation of the Mighty, the Merciful.”

The emphasis of the holy verse on the fact that Allah is 'Mighty' is for the statement of His power over such a great Book which remains during all centuries as an eternal miracle, and no power is able to wipe out its greatness from the hearts of the believers.

The emphasis on mercifulness of Allah is for the statement of this fact that His Mercy has required that He bestows such a great bounty on human beings.

So, if people try to deny and belie the truth, Allah has threatened them by His Might, and if they come forth with submission and acceptance, Allah has given them glad tiding by His Mercy.²

Therefore, His Might and Mercy, one of which is the symbol of warning, and the other is the symbol of glad tiding, have mixed with together and He has given this great heavenly Book to men.

Here, there arises a question that why the addressee in this sentence has been taken the holy Prophet (S), not the polytheist nor the people in general.

The answer is that: the purpose has been in this fact that He emphasizes that you are legitimate and on the straight path, whether they accept it or not. For this very reason, you should be earnest in the heavy mission of your messengership, and do not let the least discouragement come to you because of the rejection of the opponents.

In the next verse, the Qur'an explains the main aim of the descent of the Qur'an, as follows:

“That you may warn a people whose fathers were not warned, hence they are heedless.”

The purpose of this people is certainly the pagans of Arab, and if someone says that, as they believe, there has not been any nation without a Warner, and the earth will never be empty of Allah's ir, No. 35, verse 24:

“...Authority, and, moreover, we recited is Surah Al-Fat and there was not a people but a Warner having gone in them (in the past)”

there is, of course, an answer for it.

In answer we will say that the purpose of the verse under discussion is the manifest Warner and a great prophet whose name is heard everywhere, else, in any time, there exists Divine authority for those who eagerly seek him.

And if we see that the course between the time of Hadrat Messiah (as) and the advent of the Prophet of Islam (S) has been counted as the course of intermission, it does not mean that there has not absolutely been any Divine Authority for them, but this interval had been from the point of the appointment of great prophets or arch-prophets.

Imam Amir-ul-Mu'mineen Ali (as) in this regard says:

“Verily Allah appointed Muhammad (S) when neither one of Arabs used to read a heavenly Book, nor (anyone) claimed prophesy.”³

However, the aim by sending down the Qur'an was to make the negligent people aware and to awaken those who were asleep. It intended to remind them the dangers that had surrounded them, and the sins they were involved in and the Polytheism and immorality, they were polluted by.

Yes, the Qur'an is the base of knowledge and awareness, and it is the Book of sanctification of the heart and soul, too.

Surah Ya-Sin - Verses 7-8

لَقَدْ حَقَّ الْقَوْلُ عَلَيَّ أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ
إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ

7. ***“The word (of punishment) has been realized against most of them, yet they do not believe.”***

8. ***“Verily, we have put chains on their necks, and these reach up to their chins, so their heads are raised.”***

Allah puts chains on the pagans' necks, but they themselves have provided its preparation.

As a prophecy about the chiefs of pagans and leaders of polytheists, this verse says:

“The word (of punishment) has been realized against most of them, yet they do not believe.”

Concerning the purpose of the Qur'anic word /qaul/ (the word) mentioned here, the commentators have delivered some probable meanings, but apparently the objective meaning is the promise of the Hell punishment for the followers of Satans, as Surah As-Sajdah, No. 32, verse 13 says:

“...but the true word (which has gone forth) from Me, certainly will I fill Hell with the jinn and men together.”

And again Surah Az-Zumar, No. 39, verse 71 says:

“...but the Decree of chastisement has been proved true against the Unbelievers.”

However this state is for those who had ceased all their communication lines with Allah and had broken all the means of relation. They had closed the entire doors of guidance to them and had committed the utmost degree of enmity, obstinacy, and stubbornness. Yes, such people will never believe and have no way to return, because they have ruined all the bridges behind them.

The fact is in this that man will be corrigible and worthy of being guided if he has not totally ruined his monotheistic nature with his ugly and polluted deeds, otherwise, an absolute darkness will dominate over his heart and all of the doors of hope will be closed for him.

By the way, it was made clear by this statement that the purpose of the majority of the persons who never believe is the chiefs of polytheists and pagans, and that was why that some of them were killed in the battles of Muslims in the state of polytheism and idolatry, and those who remained did not have any faith in their hearts until the end, while after the conquest of Mecca, the majority of the Arab polytheists embraced Islam groups and groups, as the Qur'an says:

“...the people enter Allah's Religion in crowds.”⁴

The verses which are recited after it and refer to the barriers in front of them and behind them and count their eyes blind, and clearly says that they are alike whether they are warned or not, all attest to this very meaning.

However, the next holy verse continues explaining this unchangeable group, when it says:

“Verily, we have put chains on their necks, and these reach up to their chins, so their heads are raised.”

The Arabic word /'aqlal/ is the plural form of /qul/ and the word /qalala/ originally means: something which is in the middle of some things. For example, the flowing water, which passes through some trees, is called /qalal/ and the Arabic word /qul/ was a ring which was put on the necks or the heads of persons and then it was fastened with some chains.

So, since the hand was put in the middle of it, this word has been used for it. Sometimes the rings which were put on the necks were separately fastened by a chain, and the rings on the heads were different from them.

But, sometimes the hands were put in a ring and this ring was fastened to the ring which was on the neck, and, thus, the prisoner or the captive was intensively put in pressure, limitation, and torture.

If this word is used for the state of thirst or intense of grief and anger, it is called /qullih/ which is also for the sake of penetrating this state into the man's heart and soul. Principally, the Arabic word /qall/ has been applied in both the senses of: 'to bring in' and 'to enter', therefore the income of the house, or agriculture, and the like is called /qallih/.⁵

In any case, sometimes when the ring, which was put on the neck, came up to the chin and set the head upward, and the captive or prisoner, being extraordinarily tortured by it, could not see around him.

How interesting is the resemblance which has been made from the state of obstinate idolaters to such persons.

Those have put the ring of imitation and the chain of superstitious customs on their necks, hands, and feet and their rings are so wide and vast that they have kept their heads upward and they are deprived from seeing the facts around them. They are some captives who have neither the power of activity and motion, nor the ability of watching.

Some commentators have mentioned a few occasions of revelation for the above mentioned verse and the verse next to it, saying that they have been revealed about Abujahl, or a man from 'Bani Makhzun' tribe, or the tribe of Quraysh.

They frequently decided to kill the Prophet (S), but Allah, by the way of miracle, hindered them to commit this action, and at that sensitive moment when they reached the holy Prophet (S) and wanted to attack him, their eyes could not see, or the power of motion was taken from them.⁶

But these occasions of revelation do not hinder the generality of the concept of the verse and the vastness of its meaning about all chiefs of pagans and those who are obstinate and zealous.

In the meantime it is a confirmation over what was said on the commentary of the Qur'anic phrase:

"They do not believe"

that its purpose is not the majority of polytheists, but the purpose of it is the majority of the chiefs of polytheists, pagans, and hypocrites.

Surah Ya-Sin - Verses 9-10

وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَعْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ
وَسَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ

9. ***"And We have put a barrier in front of them and a barrier behind them, and (further), We have covered them up, so they do not see."***

10. ***"And the same is to them whether you warn them or you do not warn them, they do not believe."***

The feature of the obstinate person has been illustrated very exactly and interestingly in this verse. The negligent faithless persons neither take an example from the past of pagans, nor from the miracle and argument which are in front of them.

That is why there is another description about these persons in this verse. By implying that they are confronted a barrier in their front and a barrier in their behind, the verse illustrates the expressive hindrances they have, and that they are so surrounded between these two barriers that they can move neither forward nor backward.

It says:

"And We have put a barrier in front of them and a barrier behind them..."

In the meantime their eyes have been covered by a barrier and, consequently, they cannot see anything at all.

It continues saying:

"...and (further), We have covered them up, so they do not see."

What a wonderful clear illustration it is! From one side, they are like some prisoners who are put in ring and chains. And, on the other side, this ring is so wide and vast that it has caused their heads to be kept upward unto the sky so that they do not see absolutely anything from around them.

Think carefully about this kind of person who has such circumstances. What can he do? What thing does he understand? What can he see? And how can he walk? Such is the status of the self-loving egoistic men of pride, and the blind and deaf imitators, who are obstinate and zealous, in front of the face of the facts.

For this reason the Qur'an explicitly says:

“And the same is to them whether you warn them or you do not warn them, they do not believe.”

The more your speech is influential, and the more the heavenly revelation is fairly effective, they will not affect unless they arrive into a receptive ground.

If thousand years the world illuminating sun shines on a saline, and the life-giving rains come down on it, and the spring winds constantly pass over it, this land will not deliver any product save some thorn, because the receptivity of the recipient beside the activity of the agent is its condition.

Surah Ya-Sin - Verses 11

إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَرَّ الرَّحْمَنَ بِالْغَيْبِ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ

11. “You can only warn him who follows the reminder (Qur'an) and fears the Beneficent (Allah) in secret; so give him the good tidings of forgiveness and a generous wage.”

Qur'an is the cause of remembrance, and following it is the means of reminding that which has been forgotten and recalling the man's passive nature.

It is also necessary that fear and hope come beside each other. In the Qur'anic sentence: /xašiy-ar-rahman/ (fears the Beneficent (Allah)) there are both fear and mercy.

In the previous holy verse, the words were about a group of people who had never the readiness of accepting the Divine warnings, and warning them or not is the same for them. But the verse under discussion speaks about another group who are just opposite of them, so that, by comparing them, as it is the style of the Holy Qur'an in discussions, the subject can be made more manifest.

It says:

“You can only warn him who follows the reminder (Qur'an) and fears the Beneficent (Allah) in secret...”

And whoever is like that, to him you should give the glad tidings of forgiveness and worthy compensation.

It continues saying:

“...so give him the good tidings of forgiveness and a generous wage.”

These two qualities, in fact, are readiness and its 'potential' aspect. That is, warning can be effective only upon those who have a hearing ear and a receptive heart. Warning leaves two effects on them. The first is following

the contents of the Holy Qur'an; and the second is to be in awe before Allah and for responsibilities.

In other words, these two states potentially exist in them, but, after warning, they become active, in spite of the blind-hearted, obstinate and negligent persons who have neither a hearing ear nor are they ready to fear.

A great deal of the commentators believe that the objective meaning of the word /ōikr/, in this verse, is the Holly Qur'an, because this word, in this form, has repeatedly been used in this very meaning.

But it does not matter that the purpose of the word /ōikr/ is its lexicographical meaning which is any kind of remembrance that includes the verses of the Holy Qur'an and other warnings of the Prophet (S) and those of the Divine leaders.

Surah Ya-Sin - Verse 12

إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ

12. “Verily We shall give life to the dead, and We write down that which they send before and (even) their footprints, and We have numbered everything in a clear Register.”

The man's file of deeds is open even after his death until the Hereafter. Not only the man's deeds, but also all his traces will be recorded and will be reckoned in the Hereafter, whether they are good effects, like: mortmain, remaining voluntary alms, teaching knowledge to people and so on; or they are evil effects like establishing centres of indecency.

However, fitting with the explanation of the former holy verse about the compensation and the valuable rewards of the believers and those who accept the admonishments of the prophets, this verse refers to the subject of Resurrection and recording the man's deeds for reckoning and compensation, and it says:

“Verily We shall give life to the dead...”

The emphasis on the Arabic word /naḥnu/ points to this fact that with the great powers that you all know about Allah, there is no room for the discussions and debates that how the rotten bones will revive again and continue to live in a new life.

Allah not only gives life to the dead but also He writes down whatever people sent before them and He writes all their effects that they leave behind them. Therefore, there will surely remain nothing save that they will be protected in the record of deeds for the Reckoning Day.

The Qur'anic sentence /ma qaddamu/ (that which they send before) refers to the deeds they have done and there is no trace remained from them; but the application of the Qur'anic phrase /wa 'atharahum/ (and their footprints) refers to the deeds which remain from a person and their effects are seen in the environment, like: remaining voluntary alms: (buildings, mortmain properties, and the centres which remain after the death of a person and people take benefit from them)

There is also this probability in the commentary that the Qur'anic sentence /ma qaddamu/ (that which they send before) points to the deeds which have personal aspect while the Qur'anic phrase /'atharahum/ points to the affairs which become precedent custom and later, after the death of the

person, will also be the source of public welfare and blessing, or the cause of vice, harm, and sin.

The concept of it is vast, of course, and both of these commentaries may be involved in its concept.

For more emphasis, at the end of the verse the holy Qur'an adds:

"...and We have numbered everything in a clear Register."⁷

The majority of the famous commentators have rendered the Qur'anic phrase: /'imam-in-mubin/ here into 'Protected Table'. The same Book in which all the deeds of men and the whole beings and events of this world are recorded and protected.

The application of the word /'imam/ here may be for the sake that in the Hereafter this book is the guide and a lead for all of the angels of reward and retribution, and it is a criterion for evaluation of the value of men's deeds and their reward and retribution.

It is interesting that in some other verses of the Holy Qur'an this meaning (Imam) has been used in respect to 'the Turah', where the Qur'an says:

"Is he then (like unto him) who has a clear proof from his Lord and follows him a witness from Him, and before it (is) the Book of Moses, a guide and a mercy (testifying it)?..."⁸

The usage of the word /'imam/ (guide) in this verse, about the Torah, is for the knowledge, ordinances, and instructions in it. It is also for the signs of the Prophet of Islam (S) which have been mentioned in it. In all these affairs it could be guide and leader of people. Thus, the above mentioned word has a concept in every one of them proportionate to it.

Notes

1. Nur-uth-Thaqalayn ,Vol. 4, P. 375
2. The commentary by Fakhr-i-Razi
3. Nahj-ul-Balaqah, sermons 33 and 104
4. Surah An-Nasr, No. 110, verse 2
5. and Majma'-ul-Bayanitr-ul-MuhMufadrat, by Raqib Qut
6. Tafsir-i-'Alusi, Vol. 22, P. 199
7. There are some Islamic narrations available from the side of Ahl-ul-Bayt (as) in which the Qur'anic phrase: /'imam-in-mubin/ has been rendered into 'Amir-ul-Mu'mineen Ali (as).

Among them is a tradition narrated from Imam Baqir (as) from his father, from his grandfather (as) who said:

"When this verse was revealed, Abubakr and 'Umar stood up and said:

'O messenger of Allah! Is its purpose the Turah?'

He answered:

'No'.

They asked:

'Is it Bible?'

He said:

'No'.

They said:

'Is its purpose the Qur'an?'

He said: 'No'. At this time Amir-ul-Mu'mimeen Ali (as) came toward the Prophet (S). As soon as the Messenger of Allah (S) saw him, he said:

'This man is /'imam-in-mubin/. He is the Imam in whom Allah, the Exalted, has numbered the knowledge of everything'." (Ma'ani-ul-'Akhbar, by Saduq)

In the commentary of Ali-ibn-'Ibrahim it has also been narrated from Ibn-i-'Abbas, from Amir-ul-Mu'mineen Ali (as) himself that he said:

"By Allah! I am Al-'Imam-ul-Mubin. I make manifest the right from wrong. I have learnt this (knowledge) from the Messenger of Allah (S)."

8. Surah Hud, No. 11, verse 17

Section 2: Apostles Sent Before, Referred to

Surah Ya-Sin - Verse 13

وَاضْرِبْ لَهُم مَّثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ

13. “And coin for them a similitude of the people of the town, when the messengers came to it.”

The messenger of Allah used to go toward people and they did not wait for people to come toward them.

Following the former discussions about the Qur’an, the Prophecy of the Prophet of Islam (S), the true believers, and the obstinate rejecters, in the verse under discussion, in this regard an example of the situation of the former nations is referred to.

Through this verse and a few verses after it, which totally form eighteen verses of this Surah, the life story of several former prophets who had duty to guide a polytheistic nation and the Qur’an has mentioned hab-ul-qaryah/ (the people of a town), who opposed them as /’as those prophets and belied them and, finally, encountered a painful chastisement, is stated, so that it can be both a warning to the polytheists of Mecca and a solace for the Prophet (S) and the believers of that day.

However, emphasizing on this story which is in the centre of this Surah, which itself is the heart of Qur’an, is for the complete similarity which has with success of the Muslims of that day. It says:

“And coin for them a similitude of the people of the town, when the messengers came to it.”

The Arabic term /qaryah/ originally means the name of a place where people gather (to live); and sometimes the people themselves are called /qaryah/. Therefore, it has such a vast meaning that it envelops both cities and villages, though in the ordinary Persian language this term is used for only a village.

In Arabic and in the Qur’an this term has frequently been used for the main and important cities, such as: Egypt, Mecca, and the like.

Among the commentators it is popular that this city is meant ’Antakiyyah, which has been one of the cities of Shamat, and it had been one of very famous cities of ancient Room, and at the present time, from the geographical point of view is in the territory of Turkish country.

However, it is understood from the verses of this Surah that the people of this city had been idol worshippers, and these messenger had come to invite them toward Monotheism and struggle against polytheism.

Surah Ya-Sin - Verse 14

إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُمْ مُّرْسَلُونَ

14. “When We sent unto them two (of Our apostles) they belied them both, then We strengthened (the two) with a third and they said (unto the people): ‘Verily we are messengers to you (from Allah)’.”

This holy verse says:

“When We sent unto them two (of Our apostles) they belied them both, then We strengthened (the two) with a third and they said (unto the people): ‘Verily we are messengers to you (from Allah)’.”

Thus, there came to this aberrant people three messengers of Allah.

The ideas are divided among the commentators that who were these messengers. Some of them have said: the names of those two were ‘Sham’un’ and ‘Yuhanna’ and the third of them was Polos, while some others have mentioned other names for them.

Also that they were the messengers of Allah or the angels of Jesus (as), (And if Allah says: “We sent” it is for the sake that the messengers of Jesus are His messengers, too.)

Again the ideas are divided among the commentators, though the apparent of the above verses adapts to the first commentary.

Surah Ya-Sin - Verses 15-17

قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا وَمَا أَنْزَلَ الرَّحْمَنُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا تَكْذِبُونَ
قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ
وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ

15. “They said: ‘You are not but men like unto us, nor has the Beneficent (Allah) sent down anything. You are speaking only lies’.”

16. “They (the messengers) said: ‘Our Lord knows that we have been sent to you.’”

17. “And our duty is only to deliver the clear Message’.”

Now we deal with the reaction of those aberrant people in the face of the invitation of those Divine messengers. The Holy Qur’an implies that they expressed the same pretext that many disobedient unbelievers had formerly stated against the Divine prophets.

The verse says:

“They said: ‘You are not but men like unto us, nor has the Beneficent (Allah) sent down anything. You are speaking only lies’.”

Had it been decided that a messenger came from the side of Allah, he should be a near-stationed angel, not a mortal like us. They considered this very thing as a proof for rejecting the messengers and the denial of the descent of the command of Allah.

They said this while they themselves might also know that all the Divine messengers in the length of history were from the generation of Adam including Abraham (as), whom all knew as a prophet, surely were human beings. Moreover, can anything ever understand the men’s needs, difficulties and pains save a human being?

That why the significant attribute of Allah’s mercifulness is emphasized on, it may be from this point that, by narrating their statement, because: how is it possible for Allah, Whose general Mercy has been spread throughout the world, He does not send some messengers for training people and for inviting human beings to rectitude and development?

However, these prophets were not hopeless from the severe opposition of that misguided people and did not let any weakness and debility come to them.

Their answer to them was as follows:

“They (the messengers) said: ‘Our Lord knows that we have been sent to you.’”

“And our duty is only to deliver the clear Message’.”

Certainly the messengers of Allah did not suffice to mere claiming, and to only oath, but, as it is understood from the Qur’anic sentence /balaq un mubin/ (the clear Message), they showed some miracles and proofs from themselves, else their message, as an expansion of the Clear Message, must be in such a manner that it conveys the reality to all, and this is not possible but by the help of some firm proofs and clear godly miracles.

Some Islamic narrations indicate that, like Jesus (as), by the leave of Allah, they cured some irrecoverable patients.

Surah Ya-Sin - Verses 18-19

قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ لَئِن لَّمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ
قَالُوا طَائِرُكُم مَّعَكُمْ أَإِنذَكُرْتُم بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ

18. **“(The pagans told the prophets:) ‘For us, we augur an evil omen from you, if you do not desist, we will certainly stone you, and there shall certainly afflict you a painful chastisement from us’.”**

19. **“They said: ‘your evil omens are with yourselves, (should you augur a bad omen) if you are admonished? But you are a prodigal people’.”**

This verse indicates that not only those blind-hearted people did not submit before that clear logic and those miracles, but also they increased their hardship and went beyond the stage of rejection and reached the stage of threat and vehemence of action, as the Qur’an says:

“(The pagans told the prophets:) ‘For us, we augur an evil omen from you...”

Perhaps, simultaneous to the time of the advent of these Divine prophets, some difficulties appeared in the life of the people of that area as the result of their sins or as a Divine warning, as some commentators have also cited that the rain ceased to fall for a length of time¹, but not only they did not take a lesson from it, but also they related that event to the invitation of the prophets.

They did not even suffice it, but by the manifest threat they showed their evil and ugly intentions, and said:

“...if you do not desist, we will certainly stone you, and there shall certainly afflict you a painful chastisement from us’.”

Yes, when the adherents of wrong and the supporters of injustice and corruption have not any acceptable logic, they always rely on some threat, pressure, and hardship.

They are neglectful of the fact that those who pave the path of Allah will never submit because of these threats, but their perseverance will be increased. On the day when they entered this field, they put their souls ahead and became ready for donation.

The second verse indicates that it was here that the Divine messengers, by their expressive and clear logic, answered their meaningless words, as follows:

“They said: ‘your evil omens are with yourselves, (should you augur a bad omen) if you are admonished?...”

If misery, misfortune, and evil events have encompassed the environment of your society and the Divine blessings have gone out from amongst you, you must seek its cause inside yourselves and in your wrong thoughts, and in your ugly and evil deeds, not in our invitation.

It is you who have made the atmosphere of your lives dark in relation to idolatry, sensuality, tyranny, and voluptuousness, and thus you have ceased the bounties of Allah from you.

A group of commentators have considered the Qur'anic sentence: /'a 'in ðukkirtum/ as a hinder to an independent matter and said that its concept is this that if the Divine prophets come and admonish you and warn you its recompense is that you threaten them to punishment and think of their existence as omen.

They have brought light, guidance, goodness and blessing for you. Is the response of such a service those threats and ugly words?

At last, the last word of these messengers of Allah to them was this that they said:

“...But you are a prodigal people’.”

That is, the main problem of yours is your prodigality and oppression. If you have denied Monotheism and referred to polytheism, its reason is prodigality and violating the Truth; and if your society has been afflicted an evil fate, its cause is also immoderation in sins and polluting to lusts.

And, finally, if you threaten the benevolent to death for their benevolence, this is also because of your oppression.

Next to the commentary of the rest verses of this story, we will explain about the historical event of these messengers and the place where these events happened.

Surah Ya-Sin - Verses 20-21

وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ
اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُهْتَدُونَ

20. “And from the farthest part of the city there came a man running; he said: ‘O’ my people! Follow the messengers;”

21. “Follow those who ask no reward of you, and who are themselves guided.”

Supporting the truth must be accompanied with severity, speed, logic, and sympathy. In order to support the leadership of the truth, breaking the silence and shouting in the swerved environments is admired by Allah.

Another part of the struggles of the messengers, whom are referred to in this story, has been mentioned in this holy verse. It concerns the accurate and bravely support of the believers from them, who, with their small number, stood firmly against the majority of obstinate, polytheistic pagans and defended the Divine prophets with their souls!

The verse says:

“And from the farthest part of the city there came a man running; he said: ‘O’ my people! Follow the messengers;”

This man, whose name has been introduced as ‘Habib Najjar’ by most of the commentators, was one of those who, by their early meetings with the messengers of Allah, recognized the legitimacy of their invitation and the

depth of their teachings, and proved that he was a decided and steadfast believer.

As soon as he was informed that in the centre of the city people had quarrelled with these messengers and, perhaps, they intended to kill them, he did not count his silence in that occasion permissible and, as it is understood from the Qur'anic word /yas'a/ (running), he quickly and hastily reached himself to the centre of the city and defended the truth as much as he could.

The application of the Arabic word /rajul/ (man), in an infinitive form, points to this matter that he was an ordinary person.

He had not so much power and dignity, and he was alone in his own path.

In the meanwhile, the light and the heat of Faith had made him so light and warm that heedless to the sequels of this severe defence from the strugglers of the path of Unity, entered the battle-field, so that the believers of the time of the Prophet of Islam (S), who were not more than a few at the beginning of Islam, would take an example and know that even a single believer has responsibility, too, and silence is not permissible for him.

The application of the Qur'anic phrase /'aqṣ al madinah/ (the farthest part of city) shows that the invitation of these messengers had reached the far points of the city, too, and had attracted the receptive heart.

Besides this, the far points of the cities are always the place of the oppressed who are more receptive to accept the truth. On the contrary, in the centre of cities there usually live some welfare people who are not easily absorbed to the truth.

The application of the Arabic phrase /ya qaum/ (O' my people!) indicates to the sympathy of this simple man unto the citizens and people of that area, and invitation to obeying and following the divine prophets is a sincere invitation which has no benefit in it for him.

Now, we refer to the fact that by which logic and proof did this believing struggler attract the attention of his fellow citizens?

At first he began saying:

“Follow those who ask no reward of you...”

This is the first sign of their veracity, that they have no material benefit in their invitation. They do not demand people any wealth, nor any position and rank, nor even any thank and gratitude, nor any other reward or recompense.

This meaning is the same thing which has repeatedly been emphasized on in the Qur'an concerning the great prophets as the sign of sincerity, no request, and purity of the hearts of prophets.

Only in Surah As-Shu'ara', No. 26, the sentence:

“I do not ask you...”

has been repeated for five times.²

Then the verse concerning these prophets implicitly adds that, as it is understood from the content of their words and invitation, they are some guided persons.

It says:

“...and who are themselves guided.”

This points to this fact that the lack of submission to the invitation of a person is either for the sake that his invitation is in the way of the truth and drives persons to aberration; or it is in the way of the truth but those who bring it earn some benefits under its shade which causes pessimism unto that invitation. But when there is neither that nor this, is there any room for hesitation?

Surah Ya-Sin - Verses 22-24

وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ
أَأَتَّخِذُ مِنْ دُونِهِ آلِهَةً إِنْ يُرِدْنِ الرَّحْمَنُ بِضُرٍّ لَا تُغْنِي عَنِّي شَفَاعَتُهُمْ شَيْئاً وَلَا يُنْقِذُونِ
إِنِّي إِذَا لَفِي ضَلَالٍ مُبِينٍ

22. ***“And why should not I worship Him Who brought me into being, and unto Whom you all shall be returned.”***

23. ***“Shall I take (other) gods besides Him, if the Beneficent (Allah) desires affliction for me, their intercession shall not avail me aught, neither can they deliver me?”***

24. ***“Verily in that case I shall be in manifest error.”***

Being attentive toward both Origin and Resurrection is the course of servitude.

The verse says:

“And why should not I worship Him Who brought me into being, and unto Whom you all shall be returned.”

Those who do not serve Allah are condemned in the court of their conscience.

In the second verse it refers to its third reasoning due to idols and it completes the affirmation of the servitude for Allah by negating the servitude from idols.

It says:

“Shall I take (other) gods besides Him, if the Beneficent (Allah) desires affliction for me, their intercession shall not avail me aught, neither can they deliver me?”

Again, here it speaks of himself in order not to have the form of commandment and order, and that others may reckon their own account.

In fact, he has taken the main pretext of the idol worshippers who said they worshipped idols for the sake that they intercede (the idols) in the court of Allah. The Holy Qur’an implies that what kind of intercession may it be? They themselves are in need of your help. What can they do for you when you are in afflictions?

The application of the Qur’anic term ‘Ar-Rahman’ (The Beneficent Allah) here, besides pointing to the vastness of the Mercy of Allah and that all merits and bounties returned toward Him, which itself is a proof upon the ‘Unity of worship’, indicates to this point that the Beneficent Allah does not desire any harm for anyone, unless the man’s wrong action reaches to its utmost degree.

This causes man to be far from the vast scope of Allah’s Mercy and inflicts him in the realm of His Wrath.

Then, in order to emphasize on it and to explain it more, this believing champion said:

“Verily in that case I shall be in manifest error.”

What error can be more manifest than this that a wise man knees before these fatuous idols and puts them in comparison with the Creator of the earth and heaven.

Surah Ya-Sin - Verses 25-27

إِنِّي ءَامَنْتُ بِرَبِّي كُمْ فَاسْمَعُونَ
قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ
بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ

25. ***“Verily I have believed in your lord, therefore hear me!”***

26. ***“(Finally he became martyr.) It was said (unto him): ‘Enter Paradise.’ He said: ‘O’ would that my people had known,”***

27. ***“That my Lord has forgiven me and made me of the honoured ones.”***

The best way of invitation is a practical invitation.

To become martyr in the path of supporting the Divine leader and enjoining the right, has a very long background in the history of man.

This verse indicates that this believing champion, the struggler, after expressing these argumentations and effective propaganda, in the presence of a crowd, with a loud voice, said:

“Verily I have believed in your lord...”

“...therefore hear me!”

And do know that I am faithful to the invitation of these messengers. Then utilize my statement, too, because it is in your benefit.

The question is: who is the addressee of this sentence, and also of the sentence which says:

“Verily I have believed in your Lord...”?

The apparent of the previous verses shows that the addressees are the same polytheists and idolaters who were in that land. This meaning has been used in many verses of the Qur’an concerning pagans and at the time of stating the Monotheistic arguments.³

And also the Qur’anic sentence /fasma‘un/ (therefore hear me!) does not contrast to what was said, because he has mentioned this sentence to invite them to follow his own statement.

It is similar to what has been mentioned in the story of the believer of ‘Al-i-Fir‘aun, where, addressing the Pharaohs, he says:

“O’ my people! Follow me, I guide you to the path of guidance.”⁴

This makes it clear the fact that some of the commentators have said the addressees in this sentence are the same messengers who had come from the side of Allah for the invitation of this group, and they have taken the word ‘rabbikum’ and the sentence ‘therefore hear me’ as a ‘frame of reference’ for it, for which there is no kind of evidence available.

But, what did this obstinate group do in respect to this pure believer? The Qur’an says nothing about it, but it is understood from the tone of the later verses that they rebelled against him and killed him.

Yes, the enthusiastic and exiting words of this man which were accompanied with some strong arguments and some interesting points not only did not affect positively on those black hearts and on those mind full of deceit and pride, but also it lit such a fire of enmity and grudge in their hearts that they sprang and, with utmost callousness and cruelty, attacked this brave man to kill him.

According to a narration, they stoned him and his body was so harshly thrown by stones that he fell down and died, while he constantly was saying:

“O’ would that my people had known.”⁵

According to another narration they trampled him under their feet so violently that his soul flew to the heaven.⁶

But the Qur’an has stated this fact in an interesting and secret sentence:

“(Finally he became martyr.) It was said (unto him): ‘Enter Paradise.’...”

This is the meaning which has been used in other verses of the Qur’an about the martyrs in the path of Allah:

“And do not think of those who were killed and in the way of Allah to be dead. Nay, they are alive, being provided sustenance with their Lord.”⁷

It is interesting that this meaning shows that as soon as the martyrdom of this faithful man happened he entered Paradise. The length of the time between these two events was so short that the Qur’an, in its smooth meaning, instead of mentioning his martyrdom, had mentioned his arrival into Paradise; and how nigh is the way of Paradise and the eternal happiness to martyrs!

It is clear that the purpose of Paradise here is the Purgatory Paradise, because it is understood from both the verses of the Qur’an and Islamic narrations that such a Paradise will be of the believers, and in the same manner there will be the Purgatory Hell for the wrong doers, too.

Thus, there will be another kind of Paradise and Hell in the purgatory world which are the samples of Paradise and Hell in Resurrection.

There is a tradition about grave narrated from Amir-ul-Mu’mineen Ali (as) who said:

“The grave is either a garden from the gardens of Paradise, or it is a cavity out of the cavities of Hell.”⁸

However, the pure soul of this man went up to the heavens and hastened toward the nearness of the Divine Mercy, in the bliss of Paradise, where whose only wish was that which the verse continues saying:

“...He said: ‘O’ would that my people had known,”

“That my Lord has forgiven me and made me of the honoured ones.”

He wished that they had had an eye which was not covered with the thick heavy worldly material curtains and they could see whatever is behind this curtain; that is they might see these plenty of bounties, generosity and honour from the side of Allah and that they might know that, instead of their scorns, what the great favour Allah had done to him.

He wishes they could see and believe. But alas!

A tradition indicates that the Prophet (S) said:

“Verily this faithful man not only in his life wanted good for his people, but also after his death wished their guidance.”⁹

It is noteworthy that at first he emphasized on the forgiveness of Allah and then upon His generosity, because, at first, the man’s soul should be purified from the pollution of sins with the spiritual water of forgiveness, and when it became purified, he might approach the rank of nearness and generosity of Allah.

However, this was the end of this man, the true faithful champion, who did not have any shortcoming in fulfilling his duty and supporting the Divine prophets and, at last, he became martyr and succeeded to be admitted to the nearness of Allah’s Mercy.

Now, what was the end of that disobedient cruet nation?

The Qur’an does not say anything about the end of those three prophets who were sent to that nation, but a group of commentators have written that, besides killing that faithful man, that nation killed their own prophets, too.

Surah Ya-Sin - Verses 28-29

وَمَا أَنْزَلْنَا عَلَىٰ قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ
إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ

28. “And We did not send down upon his people, after him, any host from heaven, nor do We ever send down.”

29. “It was no more than a single (heavenly) Blast that suddenly they were still.”

The angels are the missions of the wrath or affection of Allah, and their coming down or not depends on the command of Allah. However, the Wrath of Allah comes all of a sudden and we should not be neglectful.

Former holy verses explained how the people of Antioch opposed the Divine prophets.

Now, we may refer to their end. In this respect, the Qur’an says:

“And We did not send down upon his people, after him, any host from heaven, nor do We ever send down.”

It is not so that for destroying this disobedient nation We betake to these things.

We do not need such affairs. Only a single hint is enough that We cause them to be quenched and, by ruining their life, We send them to destruction.

Only a single command is enough that the factors of their lives changes into the factors of their death, and in only a short moment all their lives would be annihilated.

In the second verse, the Qur’an adds:

“It was no more than a single (heavenly) Blast, that suddenly they were still.”

Was this Blast the sound of a thunderbolt which appeared from a piece of cloud and came down to the earth, shook everything and ruined all buildings, and by means of the intense terror, they submitted to death?

Or was it a blast which, as the result of a horrible earthquake, came out from the inside of the earth into the atmosphere and the waves of its burst brought all to the mouth of death?

Whatever it was, it was no more than a Blast happened in a fleeting moment. It was a ‘cry’ which made all cries silent, and it was a shock which caused all to be motionless. And such is the power of Allah, and this was the fate of a misguided and useless nation.

Surah Ya-Sin - Verse 30

يَا حَسْرَةً عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ

30. “Alas for the servants! Never came there unto them a messenger but they used to mock him!”

Mocking the Divine prophets has been the constant style of pagans throughout the history of man.

This verse with a very attractive and effective tone puts the opposition of all arrogant ones of the history against the invitation of the Divine prophets in a lump under discussion.

It says:

“Alas for the servants! Never came there unto them a messenger but they used to mock him!”

Woe to those who shut the doors of Allah’s Mercy to them themselves!

Alas for those who broke their torches of guidance!

Miserable and deprived of happiness are those who not only did not hearken to the call of the Divine leaders, but also tried to mock them, and then, they killed them by swords, while they had seen the evil fate of those faithless arrogant people before them and they had heard by their ears or studied in history the painful end of theirs that they did not take the least example and paved just the same way they had gone and, consequently, faced with the same fate.

It is clear that this sentence is the word of Allah, since all these verses have been stated from His side, but, of course, the term ‘Alas’ in the sense of inner annoyance concerning the events for which man cannot do anything, is meaningless about Allah; as ‘Wrath’, ‘anger’ and the like, in their real concepts do not exist in respect to Allah either.

But the purpose is that the status of those wretched people was so that whoever became aware of their circumstance he would be sad and stressed that why did they drown in that horrible whirlpool while they had so many means of prosperity.

The application of the Qur’anic word /‘ibad/, (the servants of Allah), points to this fact that it is surprising that the servants of Allah, who are encompassed with the bounties of Allah, have committed such crimes.

Surah Ya-Sin - Verses 31-32

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ
وَإِنْ كُلُّ لَمَامٍ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ

31. “Have they not seen how many generations We destroyed before them? Not to them will they return.”

32. “And all of them shall surely be brought before Us.”

The consequence of people’s mocking Divine prophets is annihilation, and when the Wrath of Allah comes, there is no way for them to return and recompense. We must not lose the opportunities.

That is why the Qur'an in these two holy verses says:

“Have they not seen how many generations We destroyed before them?...”

These are not the first people who lived on the earth. There have been some other arrogant people before them who lived in this world and the painful fate of them which has been recorded in the history and the sorrowful traces which have been remained from them in the ruins of their habituated cities are in front of their eyes.

Is this amount of news not enough for them to take example?

That to whom does the plural pronoun in the Qur'anic sentence saying /'alam yarau/ (have they not seen) return? The commentators have delivered some probabilities:

The first is that it returns to the 'people of the town' about whom the previous verses talked. And also its purpose maybe the people of Mecca for whom these verses were revealed to be warned of.

But, regarding to the previous verse saying:

“Alas for the servants!...”

it shows that its purpose is all human beings, because the Qur'anic word /'ibad/ (servants) in that verse envelops all human being throughout the history, those who, at the time of appointment of the Divine prophets, belied them and mocked them.

However, it is an invitation to all the people of the world that they may carefully study the story of former nations, and observe their remaining effects, and use the sense of taking an example from them to understand them well, and the ruin castles of those arrogant people may have an effect on them.

At the end, the verse adds:

“...Not to them will they return.”

That is, the great calamity is here that they have no possibility to return to the world and recompense their former sins and misfortunes. The bridges behind them have been ruined so violently that it is impossible for them to return in order to recompense these faults.

This commentary is just like the word of Hadrat Ali (as) who has said in one of the sermons of Nahj-ul-Balaqah about taking example from the dead.

He said:

“There is neither a possibility that they transfer from their ugly deeds nor are they able to increase their goodness.”¹⁰

In the next verse the Qur'an says:

“And all of them shall surely be brought before Us.”

That is, it is not such that if they were destroyed and could not return to this world, everything is finished. In fact, death is neither the beginning nor the end. Soon all human beings will be mustered in the scene of Hereafter for reckoning and, after that, there will be the painful chastisement of Allah which is waiting for the wrong doers.

In this case, is it not the time they take example from their condition and do not afflict themselves in the same fate as theirs and, in this remaining respite, they go aside from this terrible whirlpool.

Yes, if death were the end of everything, it would be possible to say that it was the beginning of tranquillity, but also it is not so. If we were left to ourselves when we died, death would be the cause of rest for all the living people. But when we pass away, we will be quickened again and after that we wholly will be asked about everything.

Notes

1. Tafsir-i-Qurtabi, following the verse
2. Verses: 109, 127, 145, 164, and 180
3. You may refer to Surah Yunus, verses 3, and 32; Surah Hud, verses 3 and 52, Surah An-Nahl, verse 24; Al-Kahf, verse 29
4. Surah Qafir, No. 40, verse 35
5. The commentary book by Qurtabi
6. The commentary books: Majma'-ul-Bayan, Tibyan, Abulfutuh-i-Razi and so on.
7. Surah 'Al-i-'Imran, No. 3, verse 169
8. Bihar-ul-'Anwar, Vol. 6, P. 218
9. Tafsir-i-Qurtabi, Vol. 8, P. 5464
10. Nahj-ul-Balaqah, sermon 188

Section 3: Allah's Bounties as Signs of Guidance to Mankind

Surah Ya-Sin - Verse 33

وَأَيُّ لَّهُمُ الْأَرْضُ الْمَيْتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ

33. ***“And a sign for them is the dead and; We give life to it and We bring forth from it grain so they eat of it.”***

The best way of having faith in Resurrection is carefulness in the created things.

The verse under discussion states some signs of Unity and Resurrection with together in order that it can be a means for the rejecters to become aware and believe in the Origin and Resurrection.

At first it refers to the revival of the dead lands and the blessings from which reach to mankind.

It says:

“And a sign for them is the dead and; We give life to it and We bring forth from it grain so they eat of it.”

The subject of life is one of the most important proofs of Monotheism. It is a very complicated, mysterious and wonderful problem which has caused the intellect of all scientists to surprise. With all great progresses which man has gained in science, none has opened its puzzle yet.

It has not exactly been known to anyone that under what factors at the beginning the inanimate beings changed into living cells.

Still no one knows how the seeds of plants and their different levels have minutely been built; and what mysterious laws administer them that they move when the suitable conditions are provided, and they begin to grow and absorb the atoms of the dead land into their own being; and, in this way, they change the dead beings into some tissues of the living creature so that every day it shows some new manifestations of life.

From one side, the subject of life in the world of plants, animals, and revival of the dead lands are some clear proofs upon the fact that there have been applied a great knowledge in the creation of this world; and, on the other hand, they are as a manifest sign upon Resurrection.

It is clear that the Arabic pronoun /lahum/ (for them) refers to /‘ibad/ (servants) which has been mentioned in previous verses; and the purpose of /‘ibad/ here is all the servants who made mistake and deviated in the subjects of Origin and Resurrection, and the Qur’an counts their circumstance as the cause of regret and sigh.

The application of the Arabic word /‘ayah/ in an indefinite form points to the greatness, importance and clarity of this monotheistic sign.

The Qur’anic sentence /fa minhu ya’kulun/ (so they eat of it), from one side, points to this fact that man feed from a part of vegetal grains, and some others of them are not edible for man, but they have some other benefits, such as: food for animals, producing the colouring matters, medicine, and other things which are utilized in man’s life.

And, on the other side, by preceding the word /minhu/ to /ya’kulun/, which is usually used for restriction, expresses this point that the most (and

also the best) source of man's food is vegetal stuffs, so much so that as if they form all foods of man.

Surah Ya-Sin - Verses 34-35

وَجَعَلْنَا فِيهَا جَنَّاتٍ مِنْ نَخِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ
لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَقْلًا يَشْكُرُونَ

34. *“And We made therein gardens of date-palms and grape vines, and We caused springs to flow forth in it,”*

35. *“That they may eat of its fruit, and of what their hands have produced; will they not then be grateful?”*

In man's nutrition, cereals and grains have the first function and then there are fruits.

The man's duty for bounties is cognition and thanks giving. Allah gives life to the dead land and makes plants and fruits available that man eats them and thanks.

This holy verse refers to the life of dead lands.

It says:

“And We made therein gardens of date-palms and grape vines, and We caused springs to flow forth in it,”

In the previous verse the words were about grains, but here the strengthening and nutritive fruits, two outstanding samples of them are date and grapes each of which is counted a complete food.

As we have formerly said in detail, too, the studies of scholars show that these two fruits, in particular, have kinds of necessary vitamins and different vital materials for man's body. Moreover, these two useful fruits can be kept and used in different forms during the year for eating.

The Arabic term /'a'nab/ is the plural form of /'inab/ and the term /naxil/, as Raqib says in Mufradat, is the plural form of /naxl/ but with this difference that the term /'inab/ is usually called to 'grapes' itself and it is rarely used for a vine, while the word /naxl/ is a name for the tree, the fruit of which is fresh date and is called /tamr/ (fresh but dry date).

Some believe that this difference of meaning that in one place the Qur'an says: 'Tree' and in another place it says: 'fruit' is for the sake that date-palm, as it is popular, all its parts are useful: its trunk, its branches and leaves are totally used differently, and its fruit is superior to all of these things, while vine is usually planted for its fruit and its trunk and branches have not much usage.

And that both of them are mentioned in plural form, this may refer to the different kinds of these two fruits, because each of them is of more than 10 kinds, with different specialties and suitable for everybody and for various tastes.

This point is also noteworthy that in the previous verse the meaning was referred to giving life to the dead lands, which is usually accompanied in the Qur'an with the statement of the descent of rain, but in this verse the words are about the flowing springs, because for a great deal of agriculture only rainwater is not enough and fruit trees are usually in need of flowing water, too.

The Arabic term /fajjarna/ is derived from /tafjir/which here means: ‘to create a vast gap’, and since springs are gushed forth by splitting the land, this meaning has been used for coming out spring-water from the land.

The next holy verse states the aim of the creation of these fruitful trees as such:

“That they may eat of its fruit, and of what their hands have produced; will they not then be grateful?”

Yes, the fruits which appeared on the branches of trees, without being in need of any changes, are eatable when they are picked up from the trees; and this shows the utmost grace and greatness of Allah unto humankind.

He has packed this delicious prepared food as well that it can be maintained for a long time without that it loses its nutritiousness. This is different from the foods man makes from natural god-given stuffs that they often become putrid quickly.

There is another commentary upon this verse which is noteworthy, too. It says: the Qur’an intends to point both to the fruits that are used without any change, and to the kinds of different foods which are obtained with an action on these fruits. (In the first commentary the Arabic word /ma/ in the Qur’anic sentence is a negative sign, while in the second one is a ‘relative pronoun’.

However, the aim is that this sense of gratitude and thanksgiving of men may be moved so that, by the way of thanksgiving they can step in the stage of knowing Allah, in which thanking the Benefactor is the first step of knowing Allah (s.w.t.).

Surah Ya-Sin - Verse 36

سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ

36. “Glory be to Him Who created pairs (of) all things, of what the earth grows, and of their selves and of what they do not know.”

One of the scientific miracles of the Qur’an is the statement of the law of matrimony in all things: plants, human beings, and that which people did not know at that time and now they know.

This holy verse talks about the glorification of Allah and nullifies the polytheism of the polytheist about which the former verse referred to and shows all human beings the way of Monotheism.

It says:

“Glory be to Him Who created pairs (of) all things, of what the earth grows, and of their selves and of what they do not know.”

Yes, the Lord, Who created these all pairs in the expanse of the world of existence, whose Knowledge and Power are infinite, and there is no defect and blemish in His Essence, has no partner, no like, and no equal. So if some groups of people have counted some pieces of the stone, wood and other creatures of His like, He is far off from these undue attributes.

It is evident that Allah does not need to glorify Himself. This is an instruction for the servants and it is a prescription for paving the path of development.

Commentators have rendered the Qur’anic term /’azwaj/ (pairs), mentioned here, into different meanings. What is certain is that the term

/ʾazwaj/ is the plural form of /zauj/ which is called to the two genders of masculine and feminine, whether they are in the world of animals, or other than them.

Then, this word has been expanded and every two beings which are companions to each other, or even they are opposite to each other, are called /zauj/. This word is used even for two similar rooms in a house, or two halves of a door, or two fellow-members. And, thus, it considers a pair for any being in the world.

However, it is not impossible that matrimony here is used with the same specific sense of masculine gender and feminine gender, and, in this verse, the Qur'an informs of the existence of matrimony in the world of all plants, human beings, and other beings that people are not aware of.

These beings may be plants that the vastness of the scope of matrimony had not been discovered yet at that time.

Or it may point to the animals in the depth of the seas of which on that day nobody was aware and today a part of it has been discovered for human beings.

Or it points to other living creatures that live in other heavenly spheres.

Or they are very small living creatures, although the modern scientists do not know any masculine and feminine among them; but the world of these living creatures is so mysterious and secret that the knowledge of man has not found a way to this part of it.

Even, as we said, the existence of matrimony in the world of plants was unknown at the time of the revelation of the Qur'an, except some special instances, like the trees of dates and the like, and the Qur'an uncovered it. In the present centuries, by the way of science, this meaning has been proved that the subject of matrimony in the world of plants is a general and common subject.

This probability has also been delivered that 'matrimony' here refers to the existence of positive and negative particles inside the centre of atom and the electrons which rotate around it and which has been proved.

Some have also believe that it refers to the combination of the things from 'matter' and 'form', or 'substance' and 'accident' while some others consider that it is an implicit declaration of different kinds of plants, human beings, animals, and other beings in the world.

But it is clear that when we can adapt these words to the real meaning (masculine and feminine genders) and there is not any frame of reference contrary to it, why do we refer to the allusive meanings; and, as was said, there are several interesting commentaries for the real meaning of matrimony here.

However, this verse is one of the verses that state that man's knowledge is limited and which shows that there are a great deal of facts in this world which are not known to our knowledge.¹

Surah Ya-Sin - Verses 37-38

وَأَيُّهُمْ آلِي نَسْلُخٍ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ
وَالشَّمْسُ كَرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

37. “And a sign for them is the night; We strip it of the day and behold they are plunged in darkness.”

38. “And the sun runs unto a resting-place fixed for it; that is the decree of the Mighty, the Knowing.”

Night is one of the signs of Power and Wisdom of Allah. It is a fixed program in the length of history which has no disorder. This fact is the sign of the existence of a Wise and Knowing Geomancer.

These verses state another part of the signs of the greatness of Allah in the world of existence; and following the discussion mentioned in the former verses about Resurrection and reviving the dead lands, plants and trees, another form of the forms of Monotheism is stated.

It says:

“And a sign for them is the night...”

While the light of sun has covered everywhere, and the army of darkness has been drawn back, Allah says:

“... We strip it of the day and behold they are plunged in darkness.”

The Arabic term /naslaxu/ is derived from /salax/ which originally means ‘taking off the skin of an animal’ and it is a tender meaning. As if the light of the day were a white clothing which has been put on the body of the night. At the sunset this clothing is taken off of its body, like the skin, in order that its innate becomes manifest.

To be careful in this meaning reiterates this point that the main nature of the earth is darkness, and light is something casual which is given to it from another source. It is like a shirt put on the body of a person that when he takes it off, the natural colour of the body is made manifest.

Here, the Qur’an has emphasized on the darkness of night. It seems it intends to state the change of the light of the day into darkness of the night, as an example of the death after life, and this is next to the statement of giving life to the dead lands, which was mentioned as a sign out of the Divine signs in the previous verses.

However, when man is in the midst of the darkness of night, he remembers the light and its blessings, the light and its excitements, the light and its source, and, by a comparison he will be acquainted with ‘the Creator of light and darkness’.

In the next verse, which has been pointed out next to the night as a sign, there is the light of sun as a sign.

It says:

“And the sun runs unto a resting-place fixed for it...”

This verse clearly states the constant motion of the sun, but, concerning the purpose of this motion, commentators have delivered different discussions. A group of them say that this motion refers to the apparent motion of the sun round the earth which will continue until the end of the world and, in fact, is the destination of the sun and it is the end of its lifetime.

Some others have rendered it to the declamation of the sun in summer and winter towards the North and South of the earth, because we know that from the beginning of spring the sun declines from the moderate line (equator) toward the North and goes forth as far as 23 northern degree and

from the beginning of summer it returns back until the beginning of autumn when it reaches the moderate line (equator).

It also continues its movement toward the South until the beginning of winter, and from the beginning of winter it moves toward the line of equinox and it reaches it at the beginning of spring.

Of course, all these motions, in fact, are because of the movement of the earth and the inclination of its excess due to the level of its orb, though apparently and as the result of the sense it seems relates to the movement of the sun.

Some others consider it as an indication to the rotation of the 'sun globe', because the studies of the scientists have decisively proved that the sun turns round itself.

The last and the most modern commentary for the abovementioned verse is the same thing that scientists have recently discovered. It says that the sun moves with the solar system in the midst of our galaxy toward an appointed direction and toward a far distanced star which has been called 'Weca'.

These meanings do not contrast to each other and the Arabic phrase /tajri/ may refer to all these movements and the movements which have not been known to our knowledge and that they may be discovered in future.

However, to move the sun, this very great globe which is one million and two thousand times bigger than the earth and with an accurate movement in the endless atmosphere, is possible by no one save by Allah Whose Power is above all powers and Whose Knowledge is infinite.

That is why, at the end of the verse, the Qur'an says:

"...that is the decree of the Mighty, the Knowing."

The last word about this verse is that there is a meaningful hint in its content upon the system of the solar year which comes into being by means of the movement of the sun in zodiacs a system that gives order and program to the living of man, and arranges its different aspects.

Surah Ya-Sin - Verses 39-40

وَالْقَمَرَ قَدَرْنَا مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ
لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ

39. "And (as for) the moon, We have fixed for it the stages till it returns to be bent like an old palm branch."

40. "Neither is it expedient for the sun that it should overtake the moon, nor can the night outstrip the day; and each swims along in (its own) orbit."

The orb of the movement of the sun and the moon has been arranged in a way that they never crash each other, and there will not appear any confusion in the creation of the night and the day.

In spite of the attitude which said the sun was fixed, the Holy Qur'an says that the sun has motion, and a motion with a proper direction.

Therefore, in order to complete this discussion, these noble verses of the Holy Qur'an speak about the moon and its zodiacal signs, the system of the division of the days of the moon.

It says:

“And (as for) the moon, We have fixed for it the stages till its returns to be bent like an old palm branch.”

The objective meaning of ‘stages’ is the same twenty eight places at the moon passes before ‘its absence in the last nights of a lunar month’ and absolute darkness, because when a lunar month is fully thirty days, the moon is visible in the sky until the twenty eighth night, but by this night the moon appears very narrow with a yellow colour and a little light.

It is not visible during the ‘two remaining nights’ which is called in Arabic /muhaq/. In the lunar months, of course, which contains twenty nine days, the moon is usually seen in the sky until twenty seventh night, and ‘the two remaining aq/ (the absence of the moon).nights’ is /muh

These stages are completely exact and accurate, in a manner that the astronomers, according to their minute calculations, can foretell them from one hundred years sooner.

This marvellous system gives order to the men’s living. It is a natural celestial calendar which everybody is able to study. It is so that if a person is careful in the situation of the moon in different nights, he can, by looking at its situation, know, exactly or approximately, which night of the lunar month that night is.

This fact has been experienced, because, at the beginning the tips of the crescent are upward and gradually the bulk of the moon increases until the seventh night when a complete half of the moon is fully made manifest. Then its increasing state will continue on to the fourteenth night when it becomes a full moon.

From this night on, the moon decreases from down side until the twenty first night when the moon appears in a semicircle form. It continues being decreased until the twenty eighth night when the moon is seen with a weak colourless crescent the tips of which are downward.

Yes, the main basis of the men’s living is formed by order, and without defining the exact time having order is impossible; and Allah has set this exact monthly and yearly calendar in the sky for this very aim.

It is from this hint that the tender concept of the Qur’anic phrase /kal ‘urjun-il-qadim/ (to the best like an old palm branch) is made clear. As most commentators and philologists have said, the Arabic word /‘urjun/ means that part of the bunch of dates which is attached to the tree. The explanation is that: dates appear on the tree in the form of bunch of dates.

The end of this bunch is in the form of yellow wooden arc which is attached to the tree, and its tip is like a sweep, and the dates, like grapes, are joined to its strings. When the bunch of dates is cut, that wooden arc branch remains on the tree.

When it dries, it is completely similar to the crescent before /muhaq/, because, as the crescent of the last nights of the lunar month, which is in the east of the sky, appears nearly in the morning. It is like arc, yellow and withered, the tips of which is downward, and /‘urjun-il-qadim/ is also like this.

This similarity, in fact, appears in different dimensions. They are from the point of arc form of the date branch, from the point of yellow colour, from the point of withered state, from the point of its tips being downward,

and from the point of it being inside the mass of green branches of the palm tree which is not unlike to the crescent of the last night inside the dark sky.

The moon is qualified as 'old' which points to its oldness, because the more old these branches are, the more narrow, withered, and yellowish they become, and they are more alike to the crescent of the last lunar month. Glory be to Allah! That how many tenders and beauties there are in a short phrase of the Holy Qur'an!

The last verse of the group of verses under discussion speaks about the perseverance and permanence of this order of year, month, day and night. The Lord has arranged such a program for them that there appears the least change in their situation, and it is for this very perseverance that the history of man can be arranged fully.

It says:

“Neither is it expedient for the sun that it should overtake the moon, nor can the night outstrip the day; and each swims along in (its own) orbit.”

We know that the sun spends its term in twelve months during one year while the moon passes its stages during one month.

Therefore, the circular movement of the moon in its orb is twelve times quicker than the movement of the sun in its orb. That is why it implies that the sun in its own movement never reaches the moon so that it performs its one-year movement during one month and that the one year system varies.

Also, the night never outstrip the day so that it brings a part of it into itself and that the present system alters, but all of them continue their path without the least change for millions of years.

And, thus, the state of sun and moon swimming in their orbits also comes forth from this.

There is also this probability that the purpose of the 'sun swims in its orbit' is its movement accompanied with the solar system and accompanied with the galaxy inside which we are, because it has been proved that our solar system is a part of the great galaxy which is rotating round itself.

As many known commentators believe, the Qur'anic sentence:

“Each swims along in (its own) orbit”

refers to each of the sun, the moon and stars that have a separate orbit for themselves, though the word 'stars' has not formerly been mentioned in the verses, with regard to the mention of /layl/ (night) and companionship of stars with the sun and the moon, the recognition of this meaning does not seem impossible, in particular that un/ has been mentioned in plural form. the term /yasbah

There is also this interpretation that this sentence refers to each of sun, moon, night and day, because each of night and day has an orb for itself and exactly they turn round the earth. Always half of the earth is dark while another half has light and these two turn round the earth one complete round during twenty four hours.

The Qur'anic term /yasbahun/ is derived from /sabahat/ that, according to Mufradat by Raqib, originally means move 'speedily' in water and space, which points to the quick movement of the heavenly spheres. It has likened them to some intellectual beings that continue swiftly their rotation.

This fact has also been proved today that the celestial spheres are moving in their path with very surprising speeds, and sometimes with extra ordinary speed.

Surah Ya-Sin - Verses 41-42

وَأَيَّةٌ لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِّ الْمَشْحُونِ
وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ

41. “And a sign for them is that We bore their offspring in the loaded ship.”

42. “And We have created for them the like of it whereon they ride.”

Taking benefit from ships and animals has frequently been mentioned as the Divine blessings.

Former verses were about the signs of Allah in the creation of the sun and the moon as well as the night and the day, and also the earth and the blessing of the earth. Now, in the verse under discussion the words are about the seas and a part of the bounties and merits of the seas, i.e. the movement of ships over them for taking passengers and commerce.

Moreover, the movement of these ships in the middle of oceans is not unlike to the movement of celestial spheres in the ocean of atmosphere.

So, at first, it says:

“And a sign for them is that We bore their offspring in the loaded ship.”

The Arabic pronoun /lahum/ not only returns to the pagans of Mecca but also to all servants and creatures of Allah whom were spoken about in the previous verses.

The Arabic term /ōurriyah/, as Raqib says in Mufradat, originally means little offspring, although it is sometimes used in ordinary speaking for all children, young and old.

This word is used for both singular and plural; and that it implicitly says that Allah bore their offspring (or their small children) in this ships without that it speaks about them, perhaps it is for this sake that offspring need more to this still amount, since adults are more prepared for walking and paving the beaches on foot than little children.

Moreover, this meaning is more fitting for moving their sympathy.

The application of the Qur’anic term /mašhun/ (full) points to this fact that not only they themselves embark in the ship but also their goods and their necessary means are carried with them.

However, the movement of ships is the greatest and the most important means of transformation for human beings, and their benefit is thousands times more than other vehicles. This is the result of the particular specialties of water and the specific gravity of the materials that an ordinary ship has usually been made therewith.

All of these are the might and forces that Allah has made subservient to man and each of them, and also their entire existence, is a sign among the Divine signs.

In order that it should not misunderstand that the only god-given mount is ship, in the next verse it adds:

“And We have created for them the like of it whereon they ride.”

These are the vehicles which run on land, or in the sky and atmosphere and carry both men and their heavy means. Some commentators have simply rendered this holy verse into camel which has been called the ‘ship of desert’.

Some others have rendered it into all beasts, and some others into airplanes and aircrafts which have been invented in our time; and applying the Qur’anic phrase /xalaqna/ (We created) about them is for this view that their materials and means have been created formerly.

But the verse has a vast scope of meaning which envelops all these concepts and other than them, too.

Of course, in some verses of the Qur’an the word beasts has numerously been mentioned beside /fulk/ (ships), like the verse which says:

“...and made for you of the ships and the cattle what you ride on.”²

And also in Surah Al-Mu’min, No. 40, verse 80 we recite:

“...and upon them and upon the ships you are carried.”

But these verses do not contrast to the generality of the concept of the verse.

Surah Ya-Sin - Verses 43-44

وَأَن نَّشَأُ نُغْرِقَهُمْ فَلَا صَرَخَ لَهُمْ وَلَا هُمْ يُنْقَدُونَ
إِلَّا رَحْمَةً مِنَّا وَمَتَاعًا إِلَىٰ حِينٍ

43. “And if We please, We drown them, then there shall be none to help them, nor shall they be rescued.”

44. “Save (by) mercy from Us, and enjoyment for a while.”

It is Allah Who has set water in a form that man can move by ship on it, and this merit is among the signs of the Power of Allah. Therefore, for making this great bounty more clear, this verse states the situation which comes into being because of this bounty being changed.

It says:

“And if We please, We drown them, then there shall be none to help them, nor shall they be rescued.”

We may order a huge wave to drown their ship; or We may command a whirlpool to take them inside itself; or We may tell a tempest to throw them in the midst of the waves like a blade of straw.

And if We please, We can alter the property of water, ship, the regularity of the blow of winds, and the stillness of the sea so that all their things confuse. It is We Who cause this system to continue in order that they enjoy; and if now and then We sent some events of this kind, it is for the sake that, by means of them, they know the bounty they are inside of it.

The Qur’anic term /sarix/ is derived from /sarax/ in the sense of ‘helper’; and the Arabic term /yunqaðun/ is derived from /’inqað/ in the sense of “to rescue, to deliver”.

At last, in order to complete this meaning, in the next holy verse it says:

“Save (by) mercy from Us, and enjoyment for a while.”

Yes, by no means they can deliver, except that Our mercy comes to them and Our grace hastens to help them.

The Arabic word /hin/ means ‘time’ and in the above verse it refers to the end of the man’s life and his death. Some commentators have rendered it into the end of the world.

Yes, those who have embarked a ship (the old small ships or the huge great modern ships which run on the oceans) understand well the depth of the meaning of this verse, that the most gigantic ships of the world are like a blade of straw in the face of great waves of the sea and terrible storms of oceans, and if the mercy of Allah were not upon persons, their deliverance would be impossible.

In this narrow way, which is between death and life, He intends to show His Power to humankind, perhaps the misled ones of the way may find a path toward Him therefrom.

Surah Ya-Sin - Verses 45-46

وَإِذَا قِيلَ لَهُمْ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ
وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ

45. **“And when it is said to them: ‘Be in awe of that which is before you and that which is behind you; haply you will be treated with mercy, (they turn back).”**

46. **“And there comes not to them any sign from the signs of their Lord but they turn aside from it.”**

Piety is the secret of receiving the mercy of Allah.

The signs of Allah are many, but the People’s acceptance is little.

In the former verses the words were about some important discussions concerning the Divine signs in the expanse of the world of existence. In the verses under discussion the reaction of the obstinate pagans against the Divine verses, and also the invitation of the Prophet of Islam (S) and warning to the punishment of Allah have been stated.

By the first holy verse, it says:

“And when it is said to them: ‘Be in awe of that which is before you and that which is behind you; haply you will be treated with mercy, (they turn back).”

Concerning the Qur’anic phrases:

“That which is before you and that which is behind you”

and their meanings, commentators have delivered different interpretations the most important of which is that the purpose of the Qur’anic phrase /ma bayna ’aydikum/ (that which is before you) is the chastisements of the world that one example of which is mentioned in the previous verses; and the purpose of the phrase /ma xalfakum/ is the chastisements of the Hereafter which they have in behind, and the application of ‘behind’ is for the sake that they have not come yet, as if they are running behind the one’s back and finally they reach him one day and will encompass him.

The purpose of ‘being in awe of them’ is that he may not create their factors and, in other words, he would not do something that he should meet these terrible chastisements.

The evidence for this statement is that the application of the Qur’anic term /’ittaqu/ in the verses of the Qur’an is either in concern with Allah, or

in concern with Hereafter Day and Divine punishments that, in fact, both return to one meaning, because to be in awe of Allah (s.w.t.) is to be in awe of His punishment.

This itself is a proof upon the fact that to be in awe of Divine punishment mentioned in the verse under discussion is also the chastisement in this world and the next.

The second verse emphasizes again on the same meaning, and distinguishes the obstinacy of the blind hearted people in neglecting the verses of Allah and the prophet's teachings, where it says:

“And there comes not to them any sign from the signs of their Lord but they turn aside from it.”

Neither is the statement of introversive verses effective in them, nor is the explanation of the extroversive verses; neither threat nor glad-tiding to the mercy of Allah. They accept neither the logic of intellect nor the command of sympathy and nature.

They are like some blind persons who do not see the nearest things around them and do not differ between the light of the sun and the darkness of the night.

Surah Ya-Sin - Verse 47

وَإِذَا قِيلَ لَهُمْ أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ ءَامَنُوا أَنْطَعِمُ مَنْ لَوْ يَشَاءُ اللَّهُ أَطْعَمَهُ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ مُبِينٍ

47. “And when it is said to them: ‘Spend out of what Allah has provided you with the sustenance, those who disbelieve say to those who believe: ‘Shall we feed him whom, if Allah willed, He could feed (Himself)? You are not but in a manifest error’.”

Man may reach a point where he considers infidelity and stinginess as a right path, and faith and charity as a deviated way.

In this holy verse, the Qur'an refers to one of the important instances of their obstinacy and renouncement and, in this regard, it says:

“And when it is said to them: ‘Spend out of what Allah has provided you with the sustenance, those who disbelieve say to those who believe: ‘Shall we feed him whom, if Allah willed, He could feed (Himself)? You are not but in a manifest error’.”

This is the same very vulgarly logic which is propounded from the side of self-loving and niggardly persons who usually say: If so and so is poor, he has surely done something that Allah desires him to remain poor; and if we are rich we have necessarily done something that we are in the grace of Allah; therefore, neither their poverty nor our richness is not void of wisdom.

They are heedless that the world is the field of trial. Allah tries someone with poverty and the other with wealth, and sometimes He puts one person under trial in both of them in different times.

He tries him whether he performs the rites of deposit, high-mindedness of nature, and gratitude, or he neglects all of them; and at the time he is wealthy whether he spends out what he has in his possession in the way of Allah, or not.

Some commentators have adopted the above verse upon some particular groups, such as: the Jews, or Arab pagans, or a group of atheists and rejecters of the religions of the Divine prophets, but the apparent is that the verse has a general concept and in any time there can be found some examples for it, though the reference of its concept at the time of the revelation of the verse had been a number of the Jews or polytheists.

This has been a common pretext in the length of centuries that they say: if the giver of sustenance is Allah then why do you want us to give sustenance to the poor persons? And if Allah has wished they remain deprived then why do we help the one whom Allah has made deprived?

They are unaware that sometimes the order of creation chooses something and the order of religion another thing.

The order of creation has required such that Allah, the wise, puts the earth with all its merits at the man's disposal and lets them free in their actions in order that they pave the path of development, and in the meantime He has set some instincts in him each of which leads him toward a direction.

And the order of religion has required such that, in order to control the instincts, purification of the carnal souls, and training men by the way of donation, self-sacrifice, forgiveness, and spending out, it appoints some laws and causes man to reach, by this way, the rank of Allah's viceroy for which he has potentiality.

By the way of Zakat (alms) they may purify their selves, and by means of charity they may wipe out miserliness, and thereby they dismiss the class division, which is the source of thousands of evils in man's life.

This is just like that some persons say that what is the necessity in this that we study or teach others? If Allah desired, He would give knowledge to us all so that none was in need of learning knowledge. Does any wise person accept this logic?

The Qur'anic sentence:

“Those who disbelieve say”,

which has emphasized on their disbelief, points to this fact that these superstitious logics and pretexts originate from infidelity.

Upon the commentary of the sentence:

“You are not but in a manifest error”

it is said that its purpose is the speech of the pagans due to the believers. In fact, they wanted to be paid in their own coin opposite the believers and to attribute them to 'a manifest error',

Surah Ya-Sin - Verses 48-50

وَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ
مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ
فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ

48. ***“And they say: ‘When will this promise come to pass if you are truthful?’”***

49. ***“They are not awaiting for aught but a single (fatal) blast which will overtake them while they are disputing among themselves.”***

50. “Then they shall not be able to make a bequest, nor shall they be able to return unto their families.”

Pagans have not any proof for the denial of the Hereafter, and only by asking this question that ‘When will be Hereafter’ they mock it. When the Hereafter comes neither the tongue can speak, nor is the foot able to escape.

Following the mentioning the weak and pretext-seeking logic of the disbelievers concerning expending referred to in the former verses, in these verses the words are about their mockery unto the establishment of the Hereafter, and with a decisive answer, the Qur’an nullifies their hollow logic about the denial of Resurrection.

In addition, the discussions stated through former verses in the field of monotheism are completed with the discussions of Resurrection.

At first, it says:

“And they say: ‘When will this promise come to pass if you are truthful?’”

They implicitly say: the fact that you can not define a proper time for the establishment of Hereafter is an evidence upon this matter that you are not truthful in your statement.

In answer to this question, which is accompanied with derision, the Holy Qur’an firmly and earnestly implies that the establishment of the Hereafter and the end of this world is not a complicated matter for Allah and it is not a difficult thing for Him, when it says:

“They are not awaiting for aught but a single (fatal) blast which will overtake them while they are disputing among themselves.”

This very single great heavenly Blast is enough to take the soul of every one of them immediately in any place and any state they are, and to change their material exiting lives, which contain disputations and constant quarrels, into a silent world, vacant from any sound and noise.

In Islamic narrations, it has been narrated from the Prophet of Islam (S) that this heavenly Blast occurs so suddenly that before that the two people who are bargaining and have spread a cloth can roll it, the world will end, and there will be some people that, at that moment, have taken some food from the plate, but before it reaches their mouth the heavenly Blast comes and the world finishes.

There will be some people who are busy mending a pool in order that they water their cattle, but before that the cattle become satiated the Hereafter comes forth.³

The Qur’anic sentence: /ma yanzurun/ here means ‘they are not awaiting’, because, as Raqib says in Mufradat, the Arabic stem /nazar/ means the circulation of thought for observing or conceiving something. Sometimes it is used in the sense of deliberation and research, and also in the sense of knowledge resulted from research.

The Arabic term /sayhah/ (blast) originally means cleaving a piece of food or cloth and arising a sound from it. Then it has been used for any loud sound and cry-like. Sometimes, it has also been applied for the length of the body.

The Arabic phrase /yaxisimun/ is derived from /xusumat/ in the sense of ‘quarrel’ and ‘dispute’; but on what thing do they dispute?

This meaning has not been mentioned in the verse, but it is clear that the purpose is to dispute upon the worldly matter and the affairs of the material life.

But some commentators have taken it in the sense of disputation upon ‘Resurrection’, while the first meaning seems more fitting, though it is not improbable that taking a consistent meaning which includes both of them and that envelops any kind of disputation is also possible.

It is noteworthy that the numerous pronouns existing in the verse all refer to the pagans of Mecca who were doubtful in the subject of Resurrection, and they ridiculously asked that when Hereafter will occur.

But it is certain that the purpose is not they themselves, but the purpose is the kind of them. (It is the kind of those who are neglectful and unaware of Resurrection), because they died and did never see this heavenly Blast.

However, by this short and decisive statement, the Qur’an warns them that, firstly, Hereafter will suddenly be established, and secondly, it is not a complicated matter that they would be busy disputing and quarrelling about its possibility; everything will be ended by a single blast and the world will be finished.

Then, in the third verse, it implies that this subject will so quickly and suddenly happen that they will not be able even to make a bequest, or return to their houses or to their families.

It says:

“Then they shall not be able to make a bequest, nor shall they be able to return unto their families.”

When an event happens for a person, and he usually feels that the end of his life is near, wherever he is, he tries to go home in order to be among his family: with his wife and children; then, by testament, he gives his half-done affairs and the fate of his remaining persons to others that this or that person would undertake them and recommend them to other persons.

But the Blast of the end of the world gives no respite to anyone; and supposing there will be a respite, does anyone remain alive to listen to the recommendations of people? Or, for example, the wife and children sit by the spouse and father and take his head in bosom so that he dies peacefully? Nay, none of these things is possible.

And that the word ‘a bequest’ has been used in an infinitive form, it points to this fact that they will not have even the chance of a small bequest and recommendation, either.

Notes

1. Upon the matrimony of beings in the world, and particularly in the world of plants, there is a discussion under Surah Ash-Shu’ara, No. 26, verse 7
2. Surah Az-Zukhruf, No. 43, verse 12
3. Majma’-ul-Bayan, following the verse under discussion; and some other commentary books, such as: Tafsir-i-Qurtabi, Rauh-ul-Bayan and so on.

Section 4: A Scene of the Resurrection

Surah Ya-Sin - Verses 51-53

وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ
قَالُوا يَا أَوْلَانَا مَنْ بَعَثَنَا مِن مَّرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ
إِن كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَدُنَّا مُحْضَرُونَ

51. *“And the Trumpet shall be blown, then behold, from their graves they shall hasten on to their Lord.”*

52. *“They shall say: ‘Oh! woe to us! Who has raised us up from our sleeping-place? This is what the Beneficent (Allah) promised; and the apostles told the truth.’”*

53. *“There would be naught but a single Blast, when they shall all brought before Us.”*

Hereafter is a scene of awareness, acknowledgement and confession. The establishment of Hereafter and reckoning is the requisite of the Attribute of Allah Who is Beneficent.

That which the disbelievers denied in the world, they will confess it on That Day. (When the name of Rahman was mentioned in the world they used to say:

“What is Rahman?”,

but on that Day they will say:

“This is what the Beneficent (Allah) promised”.

In this verse, the Qur’an points to another stage which is the stage of life after death. It says:

“And the Trumpet shall be blown, then behold, from their graves they shall hasten on to their Lord.”

By the command of Allah, the dust and the rotten bones will have life again and come out from their graves and attend that wonderful court for trial and reckoning.

They will have life again and will be quickened by a single Blast, in the same manner that all of them died with a single Blast (blown in the Trumpet). Neither their death nor their being quickened is difficult for Allah.

Just like the trumpet which is blown for the soldiers of the army to gather and be ready, and then, in a short time, they all get up and come out from their tents and attend in the row, the act of raising the dead is, like that, quick for Allah, too.

The Qur’anic word /’ajdath/ is the plural form of /jadath/ in the sense of ‘grave’. This meaning shows well that resurrection, besides having the spiritual aspect, has the bodily aspect, too, and the man’s new body will be made from the same former materials.

The application of the Arabic term /nufixa/ (shall be blown) in the past tense form is for the sake that in the Arabic language the certain future affairs are stated in past verb form indicating that there is no doubt in it, as if it had happened before.

The Arabic term /yansilun/ is derived from /nasl/ in the sense of ‘walking quickly’. Raqib in Mufradat says: this word originally means: ‘to separate

from something', and that a person's children in Arabic are called /nasl/ (offspring) it is for the sake that they have separated from father and mother. Therefore, when a person quickly gets away and separates, this word is used.

The application of the Arabic term /rabbihim/ (their Lord) seems that it refers to this fact that the Lordship, ownership and training of Allah require that there should be a reckoning and Resurrection for the affairs.

However, it is clearly understood from the verses of the Holy Qur'an that ending of this world and the beginning of the next world both will happen suddenly and with a revolutionary movement and each of them has been rendered into 'blowing in the Tempest', the full explanation of which will be mentioned in the commentary of Surah Az-Zumar, No. 39, verse 68.

In the next verse, the Qur'an adds:

"They shall say: 'Oh! woe to us! who has raised us up from our sleeping-place? This is what the Beneficent (Allah) promised; and the apostles told the truth."

Yes, the scene is so expressive and terrible that man forgets all the false and superstitious matters, and he will not have any way except confessing the facts explicitly. It likens the graves to sleeping-places, and the Resurrection to getting up from sleep.

This has also been mentioned in a famous tradition which says:

"You will pass away like that you sleep, and you will be raised as you get up from sleep."¹

Here they terrify and cry that woe to us! Who did awaken us from sleeping, and rose up from our sleeping-place?

But soon they will realize and remember that the true prophets in the world have given them promise of this Day from the side of Allah. They answer themselves that this is the promise of the Beneficent, Allah; the Lord Whose general mercy has enveloped all and Whose prophets told the truth and made us aware of this Day, but alas we mocked them all.

Therefore, the Qur'anic sentence:

"...this is what the Beneficent (Allah) promised and the apostles told the truth"

is the continuation of the statement of the rejecters of Resurrection, but some commentators have considered it as the statement of the angels or the believers, which contrasts the apparent of the verse, and there is no necessity upon it, because the confusion of the rejecters on the fact on that Day is not a matter that is mentioned only in this verse.

Surah Al-'Anbiya', No. 21, verse 97 says:

"And the true promise has drawn nigh; then behold, staring wide (in terror), the eyes of those who disbelieve! (They say:) 'Alas for us! We were heedless of this (Day); nay; we were unjust ones'."

However, the application of the Arabic term /marqad/, which is used in the sense of 'sleeping-place' and 'sleep', denotes to this fact that in the world of purgatory they are in a state similar to sleep, and as it is said in the commentary of Surah Al-Mu'minun, No. 23, verse 100, due to the majority of people, who are in a status between infidelity and faith, 'purgatory' is not unlike to the state of sleeping, where both the excellent believers and

extraordinary vice disbelievers are completely aware and enjoy the blessings or are faced with kinds of chastisement.

Some of the commentators have given this probability that the terror and grief in Hereafter is so much that the purgatory chastisement, compared with it, is like naught but a peaceful sleep.

Then, in order to explain the speed of the occurrence of the blast of the trumpet, in the third verse the Qur'an says:

“There would be naught but a single Blast, when they shall all brought before Us.”

Therefore, there will not need a long time for the dead to be quickened and that they rise from their graves and attend in the just court of Allah, in the same manner that there needs not a long time for the death of individuals. The first Blast is a cry for death and the second Blast is a cry for life and attending in the court of Allah, the Just.

The application of the word ‘Blast’ (a cry) and emphasizing it with the word ‘single’ and then the application of the Arabic term /’iõa/, which in such instances informs of the sudden occurrence of something, and the application of:

“They shall all be brought before Us”

in the form of a nominal sentence all are as evidence to the quick occurrence of this part of Resurrection.

The conclusive tone of these verses and the piercing influence of them in the men’s hearts is so effective that as if they hear this cry with their ears saying: O’ men who are asleep! O’ the scattered dusts! And O’ rotten bones! Stand up! Stand up! And be ready for Reckoning and recompense! How beautiful the verses of the Qur’an are, and how expressive their warnings are!

Surah Ya-Sin - Verse 54

قَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْئًا وَلَا يُزَوَّنُ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ

54. “So this day no soul shall be dealt with unjustly in the least, nor shall you be recompensed but that which you used to do.”

Allah is just, and the Hereafter is the Day of appearance and manifestation of Allah’s Justice. The retribution and reward on the Hereafter Day is on the basis of our deeds in the world.

This verse refers to the end of the righteous believers and the wicked disbelievers. It implies that on that Day nobody shall be dealt with unjustly. Neither the reward of anybody will be decreased, nor will the retribution of anybody be increased.

It says:

“So this day no soul shall be dealt with unjustly in the least...”

Then it refers to a statement which, in fact, is a clear and vivid evidence for the lack of injustice in that great court. It continues saying:

“...nor shall you be recompensed but that which you used to do.”

In other words, the deeds you do in this world, good or bad, will be with you there on that Day. The same deeds will be incarnated and in all stations of the gathering place of resurrection, and after the end of Reckoning, will

be with you as your companion. Is the deliverance of the fruit of someone's deeds to him contrary to justice?

Or is the carnation of deeds and making it as a person's companion injustice? And by this it is made clear that, basically, in that sense 'injustice' does not have any concept. If here, amongst human beings, there is sometimes justice and sometimes injustice, it is for the reason that they have not the ability of showing and delivering the deeds of everybody to him.

Some of the commentators have considered that the recent sentence refers to the evil doers and pagans who will face with retribution equal to their deeds and it does not refer to the believers, because Allah will give them the rewards more than their deeds because of His Grace and His Mercy.

Surah Ya-Sin - Verses 55-58

إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمِ فِي شُغُلٍ فَاكِهُونَ
هُمْ وَأَزْوَاجُهُمْ فِي ظِلَالٍ عَلَى الْأَرَائِكِ مُتَكَبِّرُونَ
لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ مَا يَدَّعُونَ
سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ

55. "Verily the inhabitants of Paradise that ay are busy in rejoicing,"

56. "They and their wives shall be in the shades, reclining on raised coaches;"

57. "They shall have fruits therein, and they shall have whatever they desire."

58. "'Peace': is the word from a Merciful Lord (for them)."

In Paradise, there will be life without death, health with no sickness, youth with no senility, honour with no disgrace, favour with no indebtedness, permanence with no distraction, joy with no wrath, and intimate ease with no fear. Moreover, in Paradise there will be received a consent and a significant greeting from the side of Allah.

And, however, this holy verse refers to the part of the rewards of the believers and, before anything else, emphasizes on the peace of mind and says:

"Verily the inhabitants of Paradise that Day are busy in rejoicing,"

They are busy with the bounties of Allah and are aloof from any annoying thought, so they will be in the utmost joy and happiness.

The Arabic word /šūqul/ and the term /šūql/ both are with the sense of events and moods that come to man and make him busy to them whether they are happy or sad.

But since the Qur'anic term /fakihun/ has immediately been mentioned after it, and this term is the plural form of /fakih/ in the sense of joyful, happy, and laughing, it can be a hint to the affairs which make man so busy to him that he may neglect the annoying affairs totally in a way that he will be in full rejoicing and no grief or sorrow dominates him, and he forgets even the horror and fear that he gets at the time of the establishment of Hereafter and attending in the Divine court of justice.

If this horror does not really go, the shade of anxiety and sorrow will constantly have heaviness on the man's heart. Therefore, one of the effects of this business of mind is forgetting the terror of the Hereafter.

However, next to the peace of mind which is the source of all bounties, and it is the condition of using all merits, it refers to the explanation of other bounties.

It says:

“They and their wives shall be in the shades, reclining on raised coaches;”

The Arabic term /'azwaj/ here means ‘the heavenly wives’, or it means the faithful wives whom they had in this world.

And that some have said that it may be in the sense of ‘their associates’, like Surah As-Saffat, No. 37, verse 22 which says:

“(And Allah will command the angels:) ‘Gather you together those who were unjust and their mates and what they used to worship,”

that here it seems very improbable, in particular that the Qur'anic term /'ara'ik/, the plural form of /'arikah/, according to a group of commentators and philologists is in the sense of some beds which are in bridal chamber.²

The application of the Arabic word /zilal/ (shades) refers to the shades of the trees in Paradise amidst which the thrones of the people of Heaven have been erected. Or it refers to the shades of the castles in Paradise.

All of these show that there is sunshine there, too; but there is not a tormenting sunshine. Yes, they have some other kind of pleasure and happiness under the pleasant shades of the Heavenly trees.

In addition to that, the verse says:

“They shall have fruits therein, and they shall have whatever they desire.”

It is clearly understood from other verses of the Qur'an that the food of the people of Paradise is not only fruits, but the abovementioned verse shows that the best food of the people of Heaven is fruit, the special fruits which are completely different from the fruits of this world.

And, even in this world, according to the confession of the specialists of nutriment, fruits are the best and the most suitable nutriment for man.

The Qur'anic term /yadda'un/ is derived from /da'ayah/in the sense of ‘demand’, i.e. whatever they demand and desire it will be available for them, and they will not have any wish which will not be done for them.

In Majma'-ul-Bayan the Late Tabarsi says:

“An Arab uses this meaning in respect to /tamanni/ and he says: ‘whatever you desire you may demand from me’.”

And thus, whatever today man may think of and whatever does not come into his mind from among the kinds of merits and the bounties, they will be available and prepared there, and the entertainment of Allah from His guests will be done in the highest possible level.

But, the most important of all are the spiritual merits which are referred to in the last verse of the verses under discussion.

It says:

“‘Peace’: is the word from a Merciful Lord (for them).”

This enlivening and pleasant call, which is full of His love and affection, attracts the man's attention to itself so deeply, and gives him joy, happiness and spirituality, that does not match any other bounty.

Yes hearing the call of the beloved one, is a call filled with love and mixed with grace which causes the people of Paradise to be thoroughly rejoicing, a moment of which is superior to the whole world and whatever exists in it.

A tradition narrated from the Prophet of Islam (S) indicates that he said:

“While the people of Paradise are busy enjoying the bounties of Heaven there will appear a light above them.

This is the light of Allah which is cast upon them and at the same time a call will be heard saying:

‘Peace and greeting on you, O’ the people of Paradise!’

And this is the same thing which has been mentioned in the Qur’an. It is here that the view of Allah attracts them so strongly that they neglect His all other things and, in that state, they forget the whole bounties of Paradise.

It is here that the angels come out from every door and say:

‘Peace upon you’.³

Yes, the ecstasy of the intuition and presence of the Beloved and the visit of the Lord's Grace are so delightful and gratifying that a moment of which is not equal with any blessing, even with the whole world.

The lovers of visiting Him are so that if this spiritual gift might be ceased from them, they would die. Amir-ul-Mu'mineen Ali (as) in a tradition said:

“If I remain walled from the visit of the Lord for a moment, I will die.”

It is interesting that the apparent of the verse is that this greeting of Allah unto the believers in Paradise is a direct greeting without any intermediary. It is a greeting from the Lord, Allah, the greeting which originates from His special Mercy, i.e., the rank of His specific Mercy, and all grace and favours are gathered in it. Oh, what a blessing it is!

In principle, Paradise is ‘the Abode of Peace’, as Surah Yunus, No. 10, verse 25 says:

“And Allah does call mankind to the Abode of Peace...”

And the people of Paradise, who are the dwellers of this abode, will sometimes face with the angel's greeting.

At the time of arrival into Paradise, the angels arrive to them from every door and say:

“Peace (be) upon you (saying) that you persevered in patience! (And now) how excellent is the Ultimate Abode.”⁴

And sometimes the dwellers of 'A'raf call them and say:

“...Peace be upon you!...”⁵

And sometimes they will be faced with the angels' greeting after entering into Paradise:

“...and the warders thereof say unto them: ‘Peace be unto you...’⁶

Sometimes, at the time of taking their souls, this greeting is delivered to them from the side of the angels of death.

They say:

“...Peace be upon you! Enter the Paradise because of what you used to do.”⁷

And sometimes they themselves greet each other.

And, in principle, in their greeting there is 'Peace', the Qur'an says:

"...their greetings therein is: 'Peace!'"⁸

And, finally, the superior and above all of these is the greeting of Allah:

"'Peace': is the word from a Merciful Lord (for them)."

Briefly speaking, there will be heard there neither a vain word nor a sinful thing. There will be only 'peace' and 'peace'.

The Qur'an says:

"They shall not hear therein vain or sinful discourse,"

Of course, it is not a greeting in mere pronunciation, but it is a greeting the effect of which penetrates in the depth of man's soul and makes it thoroughly full of tranquillity, peace, and health.

Surah Ya-Sin - Verses 59-62

وَأَمَّا زُورًا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ
أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ
وَأَنْ اعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ
وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا أَفَلَمْ تَكُونُوا تَعْقِلُونَ

59. **"And (they will be told) get you aside this day O' you the guilty ones!"**

60. **"Did I not make covenant with you, O' children of Adam, that you should not serve the Satan, verily he is a manifest foe to you;"**

61. **"And that you should serve Me? This is the straight path."**

62. **"And yet he has led astray a great number of you. Did you not then understand?"**

The separation of the guilty ones from the righteous ones is according to the law of Divine Justice Who said that the faithful and the pagan are not equal.

The Qur'an says:

"Is he then who is a believer like him who is a transgressor? They are not equal."⁹

In the verses under discussion, a short part of the fate of the hellish people and the followers of Satan is referred to.

The first is that the Qur'an implies that, on that Day, with a contemptuous tone, it will be said to the guilty ones to get aloof from the believers.

The Qur'an says:

"And (they will be told) get you aside this day O' you the guilty ones!"

It was you who, in the world, had substituted yourself deceitfully in the rows of the believers and sometimes took benefit of their honour and credit. Now you must separate your rows from theirs, and appear in your own real feature.

This is, in fact, the actualization of the promise of Allah that in Surah Sad, No. 38, verse 28 He says:

"Shall We treat those who believe and do good like the mischief-makers in the earth? Or shall We make the pious ones like the wicked?"

However, the apparent of the verse under discussion refers to the separation of the rows of the guilty from those of the believers, though the commentators have delivered some other probabilities, among them is the separation of the rows of the guilty from each other, and every group of them will be in a definite line.

The next verse refers to the expressive rebukes and blames of Allah unto the sinners on the Day of Hereafter and says:

“Did I not make covenant with you, O’ children of Adam, that you should not serve the Satan, verily he is a manifest foe to you;”

This Divine covenant has been taken from man in different ways, and He has repeatedly mentioned this matter to him.

At first, on the day when the children of Adam were living on the earth, they were addressed by this word of Allah, saying:

“O’ children of Adam! Let not Satan seduce you as he expelled your parents from the Garden, stripping them both of their clothing that he might expose unto them their shameful parts. Surely he sees you, he and his tribe, from where you do not see them. We have made the Satans the friends of those who do not believe.”¹⁰

Then, this very warning was expressed by the tongues of Divine messengers, as Surah Zukhruf, No. 43, verse 62 says:

“And let not the Satan prevent you, surely he is manifest enemy.”

And in Surah Al-Baqarah, No. 2, verse 168 we recite:

“...and do not follow the footsteps of Satan surely he is a manifest foe for you.”

On the other side, this covenant has also been taken in the world of nature with the tongue of bestowing wisdom on man, because the intellectual proofs clearly testify that man should not obey the command of the one who has been his enemy from the first day and has sent him out from the Paradise, and has sworn to seduce the children of Adam.

From the third side, by the Divine constitution and innate disposition of all human beings upon Monotheism, and the restriction of obedience for the Pure Essence of Allah, this covenant has also been taken from man. And thus, not only by one mere language but also by several languages this Divine recommendation has been performed and this promise and covenant has been signed.

By the way, we recite in a narration from Imam Sadiq (as) who said:

“Whoever obeys a person in committing a sin, he has worshipped him.”¹¹

In another tradition Imam Baqir (as) said:

“Whoever listens to a speaker (and accepts his statement) he has worshipped him. If the speaker reiterates the ordinance of Allah, he has worshipped Him, but if the speaker speaks from the side of Satan, he has worshipped Satan.”¹²

And in the third verse, for more emphasis and stating the duty of the children of Adam, it says:

“And that you should serve Me? This is the straight path.”

From one side, He has taken covenant from men that they should not obey Satan, because he has proved his enmity and hatred from the first day. Which wise person follows the command of his ancient and manifest foe?

And in the opposite side, He has taken covenant that he obeys Him and He has defined its reason by saying:

“This is the straight path.”

This, in fact, is the best motivation for human beings, because, for instance, when it happens that a person finds himself in the middle of a dry and hot desert and sees his soul, his wife and children, as well as his wealth, in the danger of the thieves and wolves, the most important thing he may think of, as finding the straight way toward the destination, a way which can lead him easier and sooner to the point of safety.

However, it is understood from this meaning that this world is not the abode of residence, because the path is shown to the person who passes a passage and he has a destination in front of him.

Again, for being more acquainted with this clear dangerous enemy, in the fourth verse, it says:

“And yet he has led astray a great number of you. Did you not then understand?”

Do you not see that how many miseries Satan has provided for his followers? Have you not studied the history of the ancient nations to see how painful and evil fates his followers had? The ruins of their afflicted cities are in front of your eyes; and their sorrowful end is clear for anyone who has the least understanding and thought.

Then, why do not you take earnest the enmity of the one who has repeatedly shown the examination of his enmity? You make friends with him again, and, even, you choose him as your own leader and as your own friend.

The Qur’anic term /jibill/, as Raqib says in Mufradat, is in the sense of ‘society’ and ‘group’; and the application of the Arabic term /kathir/ is for emphasis concerning the followers of Satan who form a great number of people.

However, a safe wisdom requires that man should seriously avoid of such a dangerous foe who shows no mercy to anyone and his prayers are seen over the soil of destruction everywhere, and he should not let himself be in negligence.

As Amir-ul-Mu’mineen Ali (as), the aware leader, in one of his sermons¹³, addressing people, attracts their attention to this fact by saying:

“Therefore, O’ the servants of Allah! You should fear lest Satan infects you with his disease (pride), or leads you astray through his call, or marches on you with his horsemen and foot-men, because, by my life, he has put the (dangerous) arrow in the bow for you, has stretched the bow very strongly, and has aimed at you from a nearby position, and he (Satan) said:

‘O’ Lord! Because you have left me to stray, certainly I will adorn (evil) to them on the earth, and certainly I will cause them all to go astray’.^{14,15}

(While Allah was not the cause of his mislead, but his low desire made him astray.)

And, really, it is surprising that we choose such an enemy as our friend!

Surah Ya-Sin - Verses 63-64

هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ
اصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ

63. “This is the Hell which you were promised.”

64. “Enter you into it today for what you were disbelieving.”

Allah has completed the argument to the hellish people and has constantly conveyed the danger of Hell to them.

Yes, on that day, while the blazing and flaming Fire of Hell is in front of the eyes of the wrong-doers, pointing to it, He addresses the guilty and says:

“This is the Hell which you were promised.”

One after another the Divine prophets came and made you avoid such a Fire on such a Day, but you mocked them all. So, in the next verse, it implicitly says: you should enter it and burn by its blazing Fire, because this is the fruit of the rejection you used to have.

It says:

“Enter you into it today for what you were disbelieving.”

Surah Ya-Sin - Verse 65

الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ

65. “Today we set a seal on their mouths, and their hands speak to Us, and their feet bear witness as to what they have been earning.”

The mention of the head and of the feet, are as an example, because in other verses of the Qur’an we recite that, the ear, the eye, and the heart will be questioned of, too, and even the skin will bear witness.

In this verse, the Qur’an hints to the witnesses on the Day of Hereafter. These are some witnesses that are as parts of the man’s body and there is no room for denying their words.

It says:

“Today we set a seal on their mouths, and their hands speak to Us, and their feet bear witness as to what they have been earning.”

Yes, on that Day the man’s limbs are not submitted to his wishes any more. They will separate their account from the entire entity of man and will submit to Allah and obey Him only, the Sacred Essence, and by their witness they make the facts manifest.

What a wonderful court it is, where its witnesses are the limbs of the man’s body. They are the means by which they have committed the sins.

Perhaps, the witness of the limbs is for the sake that when these sinners are told their recompense is Hell for the deeds they did, they deny them thinking that it is the worldly court and they can deny the facts by tricks.

Here, the bearing witness of the limbs will begin and wonder accompanied with terror will overcome their entity thoroughly, and all the ways of escape will ilat, No. 41, verse 20 says:

“Until when they be shut to them. As Surah Fus come to it, their ears and their eyes and their skins shall bear witness against them as to what they used to do.”

And Surah An-Nur, No. 24, verse 24 says:

“On the day when their tongues and their hands and their feet testify against them as to what they used to do.”

This point is also noteworthy that in one place the Qur’an says ‘their tongues testify’ (like Surah An-Nur), and in the verse under discussion He says:

“... We set a seal on their mouths.”

This meaning may be for the sake that at first on the man’s tongue will be set a seal and his limbs will begin to bear witness. When he sees the witness of the limbs, his tongue will start speaking, and since there is no room for denials the tongue will confess the truth, too.

There is also this probability that the objective meaning of the witness of the tongue is not the ordinary speaking, but it is a speech like the speech of other limbs which comes from its inside not from its outside.

Concerning the number of witness in that great Court and that how they will testify, we will explain it in more details when commenting on Surah Fussilat, No. 41, verses 19-23, Allah willing.

The final word is that the witness of the limbs is about the pagans and sinners; otherwise, the account of the believers is clear.

Imam Baqir (as) in a tradition says:

“The limbs of a believer do not testify against him, but they testify against the one on whom the command of punishment has been decreed.”

As for the believer, his record (of deeds) will be given to his right hand, (and he will recite it himself), as Allah has said:

‘... then whoever is given his book in his right hand, then these will read their book (joyfully) and they will not be treated unjustly in the least’.¹⁶

Surah Ya-Sin - Verses 66-67

وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّى يُبْصِرُونَ
وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَىٰ مَكَانَتِهِمْ فَمَا اسْتَطَاعُوا مُضِيًّا وَلَا يَرْجِعُونَ

66. “And if We please, We would obliterate their eyes, then they would race to the way, but how would they see?”

67. “And if We please, We would surely transform them in their place, then they would not be able to go on, nor will they return.”

We should not be neglectful of the wrath of Allah (s.w.t.) and change of His bounties. Before the descent of punishment, obstinacy should be put aside.

This verse points to one of the punishments which Allah may afflict the guilty group in this very present world, and it is a terrible painful punishment.

It says:

“And if We please, We would obliterate their eyes...”

In this state, an extraordinary horror will envelop them. They want to go in the path they usually used to go and to precede each other, but how can they do?

“...then they would race to the way, but how would they see?”

They will be unable even to find the road toward their houses, let alone they find the path of the truth and step in the straight way.

Then, the next verse refers to another painful chastisement.

It says:

“And if We please, We would surely transform them in their place...”

(They may be transformed into some motionless statues that have no soul, or into some palsied animals.)

The verse continues saying:

“...then they would not be able to go on, nor will they return.”

However, the two abovementioned verses are about the chastisements in the world. They are as threatening to the disbelievers and the sinners that Allah is able to afflict them to such painful fates in this very world, but, because of His Grace and Mercy, He has not done so, haply these obstinate sinners become aware and return to the path of the truth.

Notes

1. Tafsir-us-Safi, (old edition), P. 352; and 'Athar-us-Sadiqin, Vol. 21, P. 381
2. Lisan-ul-'Arab, Mufradat Raqib, Majma'-ul-Bayan, Qurtabi, Rouh-ul-Ma'ani, and some other commentaries
3. The commentary of Rouh-ul-Ma'ani, Vol. 23, P. 35
4. Surah Ar-Ra'd, No. 13, verse 24
5. Surah Al-'A'raf, No. 7, verse 46
6. Surah Az-Zumar, No. 39, verse 73
7. Surah An-Nahl, No. 16, verse 32
8. Surah 'Ibrahim, No. 14, verse 23
9. Surah As-Sajdah, No. 32, verse 18
10. Surah Al-'A'raf, No. 7, verse 27
11. Wasa'il, Vol. 18, P. 91
12. Ibid.
13. No. 192, Nahj-ul-Balaqah
14. Qur'an, 15:39
15. the commentary of Fakhr-Razi, under the verse; Nur-uth-Thaqalayn, vol. 4, P. 392
16. Tafsir-us-Safi, under the verse; verse 7 from Surah Isra', No. 17

Section 5: The Kingdom of the Universe Belongs to Allah

Surah Ya-Sin - Verse 68

وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ

68. “And whomever We cause to live long, We reverse him to an abject state in constitution; do they not then understand?”

Through previous verses Allah implicitly said that if He pleases He may make the eyes blind and change the features. This verse refers to an example of these changes concerning the aged persons.

It points to the man’s situation at the end of his life from the point of weakness and inability of both mind and body, so that it can be both a warning unto those who postpone choosing the path of guidance from today to tomorrow, and an answer to those who take the short of life as a cause for their faults, and it can be an evidence for the might of Allah indicating that as He is able to return a strong and powerful man to the weakness of his childhood, He is able to bring forth the Resurrection and also make the sinners blind and unable to move.

It says:

“And whomever We cause to live long, We reverse him to an abject state in constitution; do they not then understand?”

The Qur’anic term /nunakkishu/ is derived from the Arabic term /tankis/ in the sense of reversing something in a manner that its top comes down and its down goes up in the place of the top. Here, there is a metonymy pointing to the complete return of man to the circumstances of his childhood.

From the very beginning of his creation, man is weak and then gradually he grows and develops. During the foetus course every day he passes some new stages and new growth. After his birth he will swiftly continue the path of development from the point of body and spirit, and the God-given strengths and talents, which are hidden inside his entity, will appear one after another.

The course of youth, and next to it, the course of expertness approach, and man will be seated in the climax of bodily and spiritual development. Here, sometimes, the body and the spirit separate their way from each other. The spirit will continue its path of development, while the body begin retardation.

But, at last, the man’s intellect, too, will begin the downward march, and little by little, and sometimes quickly, that stages of childhood return. The childish movements begin, and thinking, and even one’s pretext seeking will be like those of children.

The bodily weakness will also come along with them, with this difference that these movements and spiritualities are sweet and attractive when they are from the side of children, because they are some glad-tidings unto their future hopeful lives and that is why they are completely tolerable. But in relation to the old persons, they are pungent, not beautiful, and, sometimes, hateful, or pitiful.

Verily, there will come some days which will be very painful, so much so that the depth of its inconvenience is hardly considerable.

This meaning has been pointed out in Surah Al-Hajj, No. 22, verse 5, where it says:

“...and some of you are kept back to the worst part of life so that they know nothing after having known (much)...”.

(They will not recognize even their nearest members of their family.)

However, the Qur’anic sentence /’afala ya’qilun/ (do they not then understand) gives a wonderful remark in this regard and it tells men: if this strength and power that you have were not temporary it would not be taken from you so easy. Do know that there is another might over you which is capable of doing everything.

You must be careful of yourself before reaching that stage, and before that the mirth and beauty turns into sadness and withered state, make the best of it and provide the provision of the path of the next world in this world, since in the term of weakness, senility, and wretchedness mostly you are able to do nothing.

So, one of the five things that the Prophet (S) recommended Abuthar to be careful of this very thing.

He (S) said:

“Do avail five things before five things: your youth before your senility, your health before your sickness, your richness before your poverty, your ease before your affliction, and your life before your death.”¹

Surah Ya-Sin - Verse 69

وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْءَانٌ مُّبِينٌ

69. “And We have not taught him poetry, nor would it beseem him; it is naught but a Reminder and manifesting Qur’an,”

One of the accusations that the Prophet (S) was charged, besides accusing him of being sorcerer, insane and soothsayer, was the accusation of being a poet. Contrast to revelation, poetry is the fruit of imagination.

Contrast to revelation, poetry arises from emotions and feelings. Contrast to revelation which is from the side of Allah and originates from the source of existence and turns on the pivot of realities, poetry is usually mixed with exaggeration.

It says:

“And We have not taught him poetry, nor would it beseem him...”

The Qur’an is not anything but a remembrance.

It is the remembrance of Power and Wrath of Allah; the remembrance of His graces and bounties; the remembrance of His pardon and forgiveness; the remembrance of His way of treatment and His laws; the remembrance of His whole prophets, saints, and friends; a remembrance of the instinctive events of history; a remembrance of the factors of dignity and failure of nations; the remembrance of the righteous and the guided ones; a remembrance of the evildoers, pagans, mischief mongers, sinners, tyrants and their end; a remembrance of sincerities, donations, brevities, chastity, patience and their good end; a remembrance of murders, tortures, hurts, accusations, scorns, injustices, cruelties, and the evil end of the men of

pride; a remembrance of Allah's commandments and prohibitions, admonishments and wisdoms; a remembrance of the created things in the heaven, the earth, and the seas; a remembrance of the future of the history, the triumph of the government of the truth and the world becoming full of justice and condemnation of the unjust and the cruelty; a remembrance of the purgatory, Resurrection, and the events before Hereafter, and the state of the scene of Hereafter, the dangers of Hell, and the blessings of Paradise.

The Holy Qur'an is the source of admonishments and remembrance. The Qur'an is a clear and understandable word with argumentation.

Yes, with negation of poetry from the Prophet (S), the Qur'an adds:

"...it is naught but a Reminder and manifesting Qur'an,"

Surah Ya-Sin - Verse 70

لِيُنذِرَ مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ

70. "That it may warn him who is alive and the Word may be proved against the disbelievers."

A sign for the heart to be alive is the acceptance of the warnings of the Qur'an, because the appointment of the prophets and the revelation to them are the source of awareness and spiritual intelligence of the godly people, and it is to complete the argument for the dead-hearted ones.

The aim of this verse is:

"That it may warn him who is alive and the Word may be proved against the disbelievers."

Yes, these verses are as a Reminder which is the source of remembrance and is the means of awareness. These verses are from 'the manifesting Qur'an' which states the truth without any curtain and with conclusiveness and explicitness, and it is why it is the factor of awareness, life and living.

Once more here we see that the Qur'an has considered the faith as 'life' and the believers as 'the living ones' and the disbelievers as 'the dead'. From one side, it mentions 'living' and on the other side opposite to it, it mentions 'disbelievers'.

This is that very spiritual 'life' and 'death' which is more significant than the apparent life and death, and their effects are vaster and more expanded. If life and living mean 'to breathe', 'to eat', and 'to walk' these are those which are common in all animals. This is not the human life.

Human life is the appearance of the effects of intellect, the outstanding good habits of man's spirit, piety, donation, self-sacrifice, controlling the self, virtue, and morality; and the Qur'an grows this life in man's self.

However, concerning the invitation of the Qur'an, human beings are divided in two groups. A group of them are alive and alert. These are those who answer its invitation positively and hearken to its warnings and admonishments.

The next group are the dead-hearted disbelievers who never show any positive reaction to it. But this warning works to complete the argument upon them and makes the command of punishment certain on them.

However, man has several kinds of life and death. The first is 'the vegetation life' which is the manifestation of the very growth, eating, and reproduction, and from this point of view he is rather similar to all of plants.

The next is the animal life and death, the clear sign of which is ‘feeling’ and ‘motion’, and in these two qualities he is the same as other animals.

The third kind of life is specific to human beings. This life separates them from plants and other animals. This is the human and spiritual life. This is the same thing which has been rendered as ‘the life of the hearts’ in the Islamic narrations; and the objective meaning of ‘heart’ here, is the man’s spirit, mind, and emotions.

Amir-ul-Mu’mineen Ali (as) in his sermons and sayings has emphasized on this matter very much.

Concerning the Holy Qur’an, in a sermon in Nahj-ul-Balaqah he says:

“...and understand it thoroughly for it is the best blossoming of the hearts...”²

In another place, concerning wisdom and knowledge, he (as) says:

“Wisdom is a life for the dead hearts.”³

Sometimes the sickness of the heart is compared with the sickness of the body.

Ali (as) says:

“...while worse than bodily ailment is the disease of the heart...”⁴

And one time he (as) says:

“...He whose fear of Allah (his piety) is less, his heart dies...”⁵

There are many other expressions of this kind. Imam Zayn-ul-‘Abidin (as) in one of his supplications says:

“A great crime has caused my heart to die”⁶

On the other side, the Qur’an has considered a special kind of apparent insight, hearing, apprehension, and perception, for man as about the disbelievers it says:

“...deaf, dumb, and blind (are they) wherefore they do not understand.”⁷

In another occurrence, Qur’an calls the hypocrites as some diseased-hearted people that Allah increases their disease:

“In their hearts is a disease, so Allah has increased their disease...”⁸

It introduces those who do not fear Allah as stone-hearted ones whose heart is harder than stone:

“Then your hearts hardened after that as stones or even worse in hardness...”⁹

In another place the Qur’an says:

“Only those accept who hearken, and (as for) the dead, Allah will raise them up, then unto Him they will be returned.”¹⁰

From all these meanings, and from some abundant other expressions which are similar to them, it is clearly understood that the Qur’an counts the pivot of life and death that very pivot of human and wisdom, because the whole value of man has also been put in this very section.

Surah Ya-Sin - Verses 71-72

أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا فَهُمْ لَهَا مَالِكُونَ
وَدَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ

71. “Have they not seen that We have created for them of that Our hands wrought cattle that of them they own?”

72. ***“And then (the cattle) We have subdued to them, and some of them they ride upon, and some of them they eat.”***

In order to recognize the Power of Allah, men can take help by nothing to the animals which are always available for him almost every where.

Again in these verses the Qur’an returns to the subject of Monotheism and polytheism and, after counting some signs of the greatness of Allah in the life of men, and removing their needs from the side of Allah, it points to the weakness and inability of idols and, in a clear comparison, it makes manifest the truthfulness of the line of monotheism and falseness of the line of polytheism.

At first, it says:

“Have they not seen that We have created for them of that Our hands wrought cattle that of them they own?”

Then, in the next verse it implies that in order that they can enjoy these cattle well Allah has subdued them to them so that not only they ride upon them but also they eat from them.

It says:

“And then (the cattle) We have subdued to them, and some of them they ride upon, and some of them they eat.”

If cow and sheep were not tamed, the door of the world of dairy products, which have many benefits for man, would be shut to him, and if all animals were wild, many of the journeys could not be performed.

Both the earth:

“...has made the earth manageable...”¹¹

and animals are subdued:

“And then (the cattle) We have subdued...”¹²

But man, who is in need of both of them is disobedient:

“Verily man does transgress all bounds.”¹³

Surah Ya-Sin - Verse 73

وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبُ أَفَلَا يَشْكُرُونَ

73. ***“And therein they have benefits and drinks, will they not then be grateful?”***

The Arabic word /mašarib/ is the plural form of /mašrab/ and it is the place of drinking water, but here the purpose of it is ‘to drink milk’.

This verse implicitly says that their benefits do not end to only this, but there are some other benefits for them in these animals.

It says:

“And therein they have benefits and drinks...”

Yet, do they not thank for these blessings, a thank which is the means of Knowing Allah and recognizing the Benefactor?

It continues saying:

“...will they not then be grateful?”

Among the different blessings which have surrounded man, here the Qur’an stresses on the blessing of cattle, because they are permanently present in the daily life of man, so that man’s life has been mixed with them in a manner that if it may be obliterated from his life, it will really be

difficult for him; but because of their constant presence they are less regarded.

The sentence:

“*Therein they have benefits*”

points to many other benefits which man gets from cattle, including: their wool for kinds of clothing, carpets, and tents; their skin for clothes, shoes, hats, and different means of life.

Even today when the industry has entirely changed the feature of man’s life, yet the need of men from the point of both nutrition and clothes and other means of life to cattle has remained.

Even today, different kinds of serums and vaccines which are the most effective means for struggling against disease or for prevention, are provided from cattle and the materials taken from their blood.

Even the most worthless things in the life of cattle, that is, their feces, are used, too. By them lands will be fertilized and trees are made fruitful.

The application of the Qur’anic term /maṣarib/ refers to the kinds of milk which are taken from different cattle and a great part of man’s food stuff is usually produced from it and its productions, so that the milk industries and the products from milk in the world today form an important part of exports and imports of some countries, the same milk which is a complete food for man.

This wholesome drink comes out from special parts of the body and causes the pleasure of its drinkers and is the source of strength for the weak.

Surah Ya-Sin - Verses 74-75

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ ءَالِهَةً لَّعَلَّهُمْ يُنصَرُونَ
لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ مُخَضَّرُونَ

74. **“*And they have taken gods besides Allah, haply they might be helped.*”**

75. **“*They shall not be able to help them; and yet they (the disbelievers) are their host (who in Hereafter) shall be brought forth (in Hell Fire).*”**

Polytheism and idolatry both are counted as ingratitude of blessings. The incentive of idolaters is based on imaginations and conjectures.

This verse refers to the status of polytheists, where it says:

“*And they have taken gods besides Allah, haply they might be helped.*”

What a false conjecture and vain thought they have that they put these powerless creatures, that cannot even defend themselves let alone the others, beside the Creator of the earth and the sky and the giver of those abundant merits and that they expect them to help them in the problems of life.

And, in the next verse, regarding the worshippers of idols, the Qur’an says:

“*They shall not be able to help them; and yet they (the disbelievers) are their host (who in Hereafter) shall be brought forth (in Hell Fire).*”

How painful it will be that on that Day these followers march at the back of idols and their hosts, and all of them will attend the Court of Justice of Allah and after that they entirely will be sent into Hell without that the idols can solve any problem of their own host.

In principle, the Arabic word /muhdarun/ (shall be brought forth) is a sign of contempt everywhere, and bringing persons forth without that they themselves be willing to it is the sign of their humiliation.

Surah Ya-Sin - Verse 76

فَلَا يَحْزُنكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا يُبْشِرُونَ وَمَا يُعْلِنُونَ

76. “Therefore, let not their speech grieve you. Verily We know what they do in secret and what they do openly.”

As the console of the Prophet (S) and strengthening his spirit against those many hindrances, temptations, and superstitious thoughts and deeds, this holy verse says:

“Therefore, let not their speech grieve you...”

Sometimes they call you a poet, sometimes a sorcerer, and sometimes they accuse you with some other things, but Allah knows all what they hide in their hearts or they reveal by their tongues.

The verse continues saying:

“...Verily We know what they do in secret and what they do openly.”

Neither are their intentions concealed to Us nor their hidden plots, nor their belies, nor their open naughtiness. We know them all and We have kept their full account for the Reckoning Day, and We secure you in this world from their vice, too.

Not only the Prophet (S) but also every believer can be animated by this statement of Allah, because everything in this world exists in the Presence of Allah, and nothing of the devices of the enemies are concealed to Him. He will not leave His friends alone at the violent moments and He will always be their supporter and protector.

Surah Ya-Sin - Verses 77-78

أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْقَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ
وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ

77. “Has not man seen that We created him of a sperm-drop? Yet behold! He is an open disputant.”

78. “And he has struck for Us a similitude and forgotten his creation; he says: ‘Who shall quicken the bones when they are decayed?’”

Occasion of Revelation

In the majority of the concerning commentary books it has been cited that: A man from among the polytheists by the name of 'Ubay-ibn-Khalaf, or -ibn-Wa'il found a piece of rotten bone and said'Umayyat-ibn-Khalaf, or 'As that by that firm proof he would stand with entity against Muhammad (S) and he might nullify his speech about Resurrection.

He took that piece of stone and came to the Prophet of Islam (S). (Perhaps, he made a part of it as powder at the presence of the Prophet (S)) and said:

“Who can give life again to these decayed stones? (And which intellect may believe it?)”.

Then the abovementioned verses together with four verses after them were revealed and gave a logical firm answer to him and those who thought like him.

The various discussions related to Origin, Resurrection, and prophethood, have been mentioned in Surah Ya-Sin in different sections. This Surah began with the name of the Holy Qur'an and the subject of prophethood, and it ends with seven related verses which contain the strongest statement about Resurrection.

At first, the Qur'an takes man to the beginning day of his life, the day when he was not more than a worthless sperm-drop, and makes him think.

It says:

“Has not man seen that We created him of a sperm-drop? Yet behold! He is an open disputant.”

What an expressive meaning it is! At first it emphasizes on the word 'man', that is, every man with any belief and school of thought and with any amount of knowledge can find out this truth.

Then it speaks of the Arabic word /nutfah/ which originally means: the naught worthless water; so that this proud and egoistic man thinks a little and knows that what he was on the first day.

And, yet, the entire of this naught drop of water has not been the source of his entity, but a very small living cell, which cannot be seen by the ordinary eyes, among thousands cells which were floating in that drop of water, combined with a very small living cell which was in the woman's womb, and then, from that very small being, man came into being.

This creature passed the developing stages one after another, that according to the statement of the Qur'an, at the beginning of Surah Al-Mu'minun, six stages of them are inside the womb: (the stages of: sperm, then clot, then a lump of flesh, then the appearance of bones, then they being covered with flesh, and, finally, the appearance of sense and movement in it.)¹⁴

After his birth, when he was a weak and unable child, he quickly passed the stages of development, too, until when he reached the stage of his puberty: the bodily and mental growth. Yes, this weak and unable creature became so strong and powerful that he let himself stand against Allah and forget his both past and future and become the clear example of:

“an open disputant”.

It is interesting that the Qur'anic phrase /xasim-un-mubin/ (an open disputant) has an aspect of 'strength' and an aspect of 'weakness' that, apparently, here the Qur'an refers to both of them.

From one side, this action is not done save by a human being that naturally has intellect, thought, understanding, and independent will, authority, and power.

And we know that the most important thing in the man's life is his ability of speaking, the contents of such speeches will formerly be provided in his thought, then they will be put together in the form of sentences and, like bullets of a gun, these sentences come out of the mouth and will be shot at the aim one after another.

This is the marvellous action that no living creature can do except man.

And, thus, the holy verse illustrates the power of Allah in this great strength that He has given to this apparently insignificant drop of water.

But, on the other side, man is a forgetful and proud being, and he uses these bounties, that He has bestowed on him, against Him and disputes inimically against Him. What an unaware and stubborn being he is!

The next holy verse implicitly announces that for man's unawareness this is enough that he struck a similitude for Allah and as he thought he had found a firm proof while he, forgetting his first creation, said:

'Who can quicken these bones when they are decayed?'

The verse says:

"And he has struck for Us a similitude and forgotten his creation; he says: 'Who shall quicken the bones when they are decayed?'"

The purpose of 'striking similitude' here is not an ordinary proverb or a simile and an allusion, but the purpose is the statement of a reasoning and mentioning an extension in order to prove a general matter.

Yes, he ('Ubay-ibn-Khalaf, or 'Umayyat-ibn-Khalaf, or 'As-ibn-Wa'il) finds a rotten bone in the desert. It was not known to whom that bone belonged. Whether he had died by a natural death, or he had been killed badly in one of the battles of the Age of Ignorance, or he had died because of hunger. However, he thought he had found a very firm proof.

With an anger accompanied with happiness, he takes the piece of bone of a dead person and says:

"By this firm proof I stand with enmity against Muhammad (S) So that he can not give any answer."

He came hastily to the Prophet (S) and shouted saying:

"Who can give life to this rotten bone?"

Then he crushed a part of the bone into powder and scattered it on the ground. He thought the Prophet (S) would not have any answer for that logic.

It is interesting that the Qur'an has given his whole answer in a short sentence, saying:

"...and forgotten his creation..."

although next to it, the Qur'an has also mentioned some more explanation with more reasoning so it implies that if he had not forgotten his creation, he would not have attached such a weak and vain reasoning.

O' forgetful man, return back and look at your creation that you were an insignificant sperm and every day He put a new cloth of life on you.

You are always in the state of death and resurrection. You were changed from the state of clot into an animal and you came out from that world and became a human being. But you, O' forgetful man! Did you forget all these states and ask who gives life to these decayed bones?

When this bone decays completely, just it will become dust. Were you not dust at first?

Surah Ya-Sin - Verse 79

قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ

79. "Say: 'He will enliven them who created them for the first time, and He knows all creation,'"

Being attentive to the creation of man from sperm, may strengthen the faith of man in Resurrection.

Resurrection needs two things: the Power of Allah in recreation of man; and His cognizance to the people's deeds. This verse refers to both of them.

The sentence which says:

“...who created them for the first time...”

is the sign of His power, and the sentence saying:

“...He knows all creation”

is the sign of His knowledge.

In this verse He commands the Prophet of Islam (S) to tell this obstinate, proud, and forgetful man that He gives life to him again Who created him on the first day.

Here is the commandment:

“Say: ‘He will enliven them who created them for the first time...’”

If today there is a rotten bone available from him, once even this rotten bone did not exist either, and there was not also even any dust. Yes, He Who created him of nothing, enlivening the decayed bones is easier for Him.

And if you think that when this rotten bone became dust and was scattered everywhere, who could recognize those parts and gather them from different places? The answer to this question is also clear. He is aware of every creature and knows all his specialities.

The verse continues saying:

“...and He knows all creation,”

He Who has such a ‘Power’ and ‘Knowledge’ will have no difficulty for the subject of Resurrection and enlivening the dead. If we turn a magnet amongst a heap of dust which contains scattered pieces of iron, it will quickly gather all these pieces of iron, while it is not more than an inanimate being.

By a single command, Allah can easily gather all the particles of every man's body in any place of the earth it may be.

He is aware of not only the principle of the creation of man, but also of their intentions and actions, and the account and reckoning of them is clear with Him.

Surah Ya-Sin - Verse 80

الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِنْهُ تُوقَدُونَ

80. **“He Who made for you fire from the green tree, and behold! from it you kindle (fire).”**

Allah gathers the opposites. He can gather water and fire, which do not have consistency with each other.

In this verse, the Qur'an brings some more discussions about the subject of Resurrection, and follows it by three or four interesting ways.

At first, it says:

“He Who made for you fire from the green tree, and behold! from it you kindle (fire).”

Allah is also able to give life to these rotten bones. What a wonderful and interesting meaning it is! that the more we contemplate about it, the more and deeper concepts it delivers to us.

In principle, many of the verses of the Qur'an contain several meanings. Some of them are simple for all people, in any time and any place, while some others are deep for the elect, and, finally, some of them are completely deep which are for the elites of the elect, or for other times and centuries in far distanced future.

In the meantime, these meanings do not contrast with each other; and in the same moment they are gathered in an expressive concept.

The first interpretation that many of the earlier Islamic commentators have mentioned for it, and it is a simple and clear meaning which is understandable for all people, is that: in ancient times, it was a custom among Arabs that for kindling fire they used the wood of some special trees called 'Markh' and 'Afar', which grew in the deserts of Arabia.

The Arabic terms /marx/ and /'afar/ were the names of two kinds of kindling wood, the earlier was put in the below and the latter was put over it, and like a kindling stone, a spark came out from them and, in fact, they were used instead of today match. The Qur'an implicitly says: that the Lord, Who can bring out fire from these green trees, is also able to give life to the dead.

Water and fire are two opposite things. The One Who can put them beside each other, has the ability to put 'life' beside 'death' and 'death' beside 'life'.

Praise upon the Creator of existence Who keeps 'fire' inside 'water' and holds 'water' in the middle of 'fire'. It is certain that giving life to the dead people is not a difficult thing for Him.

If we step out beyond this meaning, we reach a more punctilious commentary, and it is that the property of kindling fire by the wood of trees is not limited to the wood of 'Marakh' and 'Afar, but this property exists in all trees and in all of the materials of the world, (although the wood of the abovementioned two trees, because of their materials and their specific gravity, are more appropriate for this action).

In short, if any piece of wood of any trees strikes hard to another piece, they produce spark, even it is the wood of the green trees.

It is for this reason that sometimes there happen some vast and horrible fire accidents inside forests that nobody has been their factor; their only factor has been the strong blow of winds and storms that has caused the branches of trees to crush to each other and from between them a spark has come to burn dry leaves and then the blow of wind has helped it, and this has been the main factor.

This is the very spark of electricity which appears by friction and rubbing. This is the same fire which is hidden inside of all particles of the beings of the world and, at the time of friction and rubbing, it shows itself in such a way, He creates 'fire' from 'a green tree'.

This is a vaster commentary which makes the perspective of gathering of opposites in creation vaster, and which shows subsistence in 'destruction' more clear.

But, here, there is a third commentary which is deeper than that, which has been found out by the help of modern science and we have called it ‘the resurrection of energies’.

Explanation: One of the important actions of plants is the subject of ‘taking carbon’ from air and making vegetal-cellules, the main parts of which are: ‘Carbon’, ‘Oxygen’ and ‘Hydrogen’.

Now, we may see how is this cellule made? The small parts of trees and plants take the carbonic gas from air and analyse it. Then, they release its oxygen and keep its carbon in themselves. They combine it with water and make the wood of trees from it. For more information, you may refer to the books written in this regard.

At the end, the action of kindling fire by using the wood of trees, though it is a simple matter in our view, a paying careful attention to it makes it clear that it is one of the most surprising matters, because the most part of materials of which a tree is formed is water and some particles of the soil, and neither of them is combustible.

What a power is this that has made this energetic matter from water, soil, (and air) which has been used closely in the life of men for thousands years.

Surah Ya-Sin - Verse 81

أَوَلَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِقَادِرٍ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ

81. “Is not He, Who created the heavens and the earth, able to create the like of them? Yes, (He can!) And he is the Creator (Omnipotent), the Knower.”

In speaking with the disbelievers, we ought to begin with the insignificant subjects and then we refer to greater subjects. (The first parable was sperm, the next parable was green tree, and the third parable was the creation of heavens.)

Now, this verse beings by the way of the infinite Power of Allah, and implicitly says that whether the One, Who has created the heavens and the earth with those abundant glories, wonders, and amazing regular systems, can not create the like of these men who have become rotten (and return them to a new life). Yes, He can and He is the Omnipotent Creator, the Knower.

The verse says:

“Is not He, Who created the heavens and the earth, able to create the like of them? Yes, (He can!) And he is the Creator (Omnipotent), the Knower.”

This sentence, which has been started with ‘a positive interrogation with a negative sense’, in fact propounds a question for the vigilant consciences and alert wisdoms that whether you do not look at this splendid sky with all its wonderful planets and fixed stars and the numerous systems and galaxies in it, that any piece of it is a vast world?

The One Who is able to create such extraordinary great and regular worlds, how is it possible that He would not be able to enliven the dead?

And since the answer of this question is present in the heart of any vigilant person, it does not wait for its answer, and immediately implicitly says: Yes, He has such a power.

And next to it, the Qur'an emphasizes on these two great attributes of Allah, which must be noted in relation to this subject, viz., the attribute of Creativity and His infinite Knowledge, which, in fact, is an evidence upon the former statement, saying that if you are in doubt concerning His Power in relation with creation

“He is the Creator”.

And if the act of gathering these particles needs knowledge, He is Omnipotent and, from any point of view, is Aware and Knower.

By the way, the Arabic antecedent of the Qur'anic term /mithlahum/ (the like of them) returns to human beings, that is, the Creator of the heavens and the earth is able to create the like man.

Surah Ya-Sin - Verses 82-83

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ
فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ

82. **“His command, when he intends anything, is only to say to it ‘Be’, so it is.”**

83. **“So glory be to Him, in Whose hand is the domination of everything, and unto Whom you shall be returned.”**

In the creation of existence, Allah needs neither a means nor any help, nor anyone who removes the barriers.

This holy verse is an emphasis upon what was said in the former verses. It is an emphasis on this fact that for His Will and Power, every creation is easy. It is the same for Him to create the lofty skies and the earth, or that He creates a small insect.

The verse says:

“His command, when he intends anything, is only to say to it ‘Be’, so it is.”

Everything depends on His only single command, and about the One Who has such a Power there is no room of doubt that He can give life to the dead.

It is evident that the command of Allah, here, is not a command in expression, and also the Arabic phrase /kun/ (Be) is not a phrase that states by utterance, because neither has He utterance nor is He in need of expressions, but the purpose is His Will upon the direct creation of something; and the application of the word /kun/ (Be) is for the sake that there is not a shorter, smaller and quicker than this one in consideration.

Yes, as soon as His intention comes to something, that thing comes into being.

In other words, when Allah intends something, it will immediately come into being, so that there is no distance between ‘His Will’ and the existence of the things.

Therefore, the application of ‘command’, ‘saying’ and the phrase: ‘Be’ all are an explanation for the subject of creation and making men understand His Power, and, as we said before, the command in expression, utterance and the word containing ‘B’ and ‘E’ are not necessary. All of them indicate the rapid existence of the things after the Will of Allah. He does not need any utterance and words.

And again in other more clear words, there are no more than two stages in the deeds of Allah: the stage of Will, and the stage of creation.

In the abovementioned verse, the second stage has been referred to as ‘command’, say, and the phrase ‘Be’.

How beautifully Amir-ul-Mu’mineen Ali (as) says in one of his sermons:

“When He intends to create something He says ‘Be’ and there it is, but not through a voice that strikes (the ears) is that call heard. His speech is an act of His creation. His like never existed before this. If it had been created it would have been the second god.”¹⁵

In other words, every call needs an addressee, and when a thing has not been existed, how does Allah addresses it by the phrase ‘Be’? Is a non-existent thing addressable?

This very meaning has been mentioned in some other verses of the Qur’an.

For instance, Surah Al-Baqarah, No. 2, verse 117 says:

“...and when He decrees a matter to be, He only says to it ‘Be’ and it is.”¹⁶

In the next verse, which is the last verse of Surah Ya-Sin, in a general conclusion on the subject of Origin and Resurrection it ends beautifully this discussion, where it says:

“So glory be to Him, in Whose hand is the domination of everything, and unto Whom you shall be returned.”

Regarding to the fact that the Arabic word /malakut/ is derived from /mulk/ in the sense of ‘government and ownership’ the additional Arabic letters ‘waw’ and ‘ta’ in the Qur’anic form of /malakut/ are for emphasis and exaggeration.

Then the concept of the verse is such: the unconditioned sovereignty and ownership of everything is in the hand of Allah, and such a Lord is far from any inability, and, in this case, giving life to the dead and quickening the rotten bones and their scattered dust will not bring any difficulty for Him, since certainly all of you will return to Him, and the Resurrection is true.

Notes

1. Bihar, Vol. 77, P. 77
2. Nahjul-Balaqah, sermon 110
3. Ibid, sermon 133
4. Ibid, saying 388
5. Ibid, saying 349
6. Sahifah Sajjadiyyah, Munajat-ut-Ta’ibin, line 2
7. Surah Al-Baqarah, No. 2, verse 171
8. Ibid, verse 10
9. Ibid, verse 74
10. Surah Al-’An’am, No. 6, verse 39
11. Surah Al-Mulk, No. 67, verse 15
12. The verse under discussion
13. Surah Al-Falaq, NO. 96, verse 6

14. Surah Al-Mu'minun, No. 23, verse 14
15. Nahj-ul-Balaqah, sermon 186
16. Some more explanation may be studied in vol. 1, pp. 271-272 of the current commentary book

Surah As-Saffat, Chapter 37

(The Rangers)

No. 37 (Revealed at Mecca)

182 Verses in 5 Sections

The Feature of the Surah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In The Name of Allah, The Beneficent, The Merciful

This Surah, containing one hundred and eighty two verses, was revealed at Mecca. The name of this Surah has been taken from its first verse which begins with an oath by Saffat, a group of angels who are arrayed to perform the command of Allah.

This Surah is the first Surah of the Holy Qur'an which begins with an oath. Like most of other Meccan Suras, many of the verses of this Surah are also about Origin and Resurrection accompanied with some warnings and admonitions.

The Virtue of Reciting Surah As-Saffat

Imam Sadiq (as) said:

“Whoever recites Surah As-Saffat every Friday, he will be saved from every pollution and disease, and every contamination will be removed from his worldly life, and Allah will provide him with the most abundant sustenance and He does not afflict him, his children and his body with the harms of the cursed Satan and the hostile haughty ones.

And if he dies on that day or night, Allah will cause him to die as a martyr, and He will raise him among martyrs, and He will set him in the same grade with the martyrs in Paradise.”¹

These abundant rewards are given for reciting the Surah if the person performs the content of the Surah and the Qur'an accordingly, and these are required but the barriers must be removed, too.

Note

1. Majma'-ul-Bayan, following the verse