

## Section 17: The Triumph of the Faithfuls

Prayer for the promised triumph –The predicated triumph

### Surah 'Ali-Imran, Verse 190

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُولِي الْأَبْصَارِ

**190. "Verily in the creation of the heavens and the earth and the alternation of the night and the day, there are signs for the possessors of intellects."**

It is cited in the books by Fakhr Razi, Qurtubi and Maraqqi that once 'Ayesha was asked what the best memory was that she remembered from the Prophet (S).

She replied that all the affairs of the Prophet (S) were wonderful, but the most important one of all was that one night the Prophet (S) was relaxing in the house where Ayesha was living.

Before having a rest, he suddenly stood up and wore his clothing, made ablution and began praying. He shed tears so much so that the front of his clothes became wet. After that he bowed down for prostration. When he fell prostrate he wept so much so that the ground became wet.

Next morning, when Bilal came and asked him about so much amount of tear, the Prophet (S) said:

*"Last night some verses were revealed to me (verses 190 to 194, Surah 'Ale -'Imran)."*

And then he (S) added:

*"Woe to the one who recites these verses and does not contemplate."*

Again, in the book by Fakhr Razi, a tradition has been narrated from Hadrat Ali (as) who said:

*"The Messenger of Allah (S) used to recite these verses before his midnight prayers."*<sup>1</sup>

In another tradition we have also been recommended to recite these holy verses.

It is narrated from one of the companions of Imam Ali (as) by the name of 'Nuf Bakkali' who said: One night he was at the presence of Hadrat Ali (as). He (as) got up from his bed and recited these verses.

Then Imam asked him whether he was awake or asleep, and Bakkali answered he was awake. Then Hadrat Ali (as) said:

*"Blessed are the persons who did not accept the taints of the earth."*<sup>2</sup>

## **Explanations**

1. The creation of the world follows an aim.
2. Knowing the existence is a primary stage for knowing *Allah*.
3. Those who are intelligent grasp the knowledge of *Allah* from everything in the world.
4. The wiser a person is, the more signs he grasps.

*"Verily in the creation of the heavens and the earth and the alternation of the night and the day, there are signs for the possessors of intellects."*

## **Surah 'Ali-Imran, Verse 191**

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ  
وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

**191. "Those who remember Allah while standing, sitting and lying on their sides, and meditate on the creation of the heavens and the earth, (seriously saying) 'Our Lord! You have not created (all) this in vain! Glory be to you! Save us then from the torment of the Fire!'"**

The remembrance of *Allah* in all conditions of a person is the sign of wisdom.

*"Those who remember Allah while standing, sitting and lying on their sides..."*

And, 'the possessors of intellects' are those who remember Allah and contemplate. The Qur'an introduces them such:

*"Those who remember Allah while standing, sitting and lying on their sides, and mediate..."*

Faith is worthy when it is based on intelligence and contemplation. It says:

**"... and mediate on the creation of the heavens and the earth ..."**

We should know this fact that the farther we keep aloof from the god aims, the nearer we will approach to Hell and we must return that distance again. The world of creation has not been done in vain even though we do not realize all its secrets.

**"... ' Our Lord! You have not created (all) this in vain! Glory be to you! Save us then from the torment of the Fire '."**

## Surah 'Ali-Imran, Verse 192

رَبَّنَا إِنَّكَ مَنْ تَدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

**192. "Our Lord! Anyone You cause to enter the (Hell) Fire, surely You have put him to disgrace; and the unjust will have no helpers."**

Fire is important, but disgrace and notoriety is more important, and more painful than the bodily punishment.

**"Our Lord! Anyone You cause to enter the (Hell) Fire, surely You have put him to disgrace..."**

By the way, the transgressors will be deprived of intercession.

**"... and the unjust will have no helpers."**

## Surah 'Ali-Imran, Verse 193

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا  
وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ

**193. "Our Lord! Verily we have heard (the invitation of) a Crier calling to the faith, saying: 'Believe in your Lord!' So we did believe. 'Our Lord! forgive us therefore our sins, and cover of us our evil deeds, and make us die with the righteous'. "**

Perhaps, the purpose of the Arabic term /ʔunub/ 'sins', occurred in this verse, is 'the great sins', and the purpose of the term /sayyi'ah/ 'sin' is a lesser sin'; as in the following holy verse, /sayyi'at/ (**lesser sins**)

has occurred in comparison with /kaba'ir/ (great sins):

*"If you shun the great sins which you are forbidden, We will do away with your small sins ..."*<sup>3</sup>

And, maybe, the purpose of the Quranic term /sayyi'at / is the effects of sins.

While in this world the wise say:

***"Verily we have heard (the invitation of)..."***,

there are some persons who are heedless to this invitation. Certainly on the Resurrection Day, they regretfully will say: 'We wish we would hearken to the words of Allah and had obeyed His command', as the Qur'an refers to them in Surah Al-'An'am, No.6, verse 31; and Surah Az-Zumar, No.39, verse 56.

## **Explanations**

1. The wise are ready to accept the truth, and they, responding to the call of their innate disposition, answer the call of prophets, the invitation of the godly knowledgeable men, and the cry of martyrs.
2. Seeking forgiveness is the sign of wisdom.
3. Death with the righteous is a gift from *Allah*.
4. The far sighted intelligent ones wish the death with the righteous, and think of the goodness of destiny.

***"Our Lord! Verily we have heard (the invitation of) a Crier calling to the faith, saying: 'Believe in your Lord!' So we did believe. 'Our Lord! forgive us therefore our sins, and cover of us our evil deeds, and make us die with the righteous' !"***

## **Surah 'Ali-Imran, Verse 194**

رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ

**194. "Our Lord! and grant us what You have promised us through Your Messengers, and do not disgrace us on the Day of Resurrection. Verily You do not break any promise."**

In these verses, *Allah* has illustrated the way and manner of 'the wise' and 'the people of understanding', such that they are qualified with these qualities: the remembrance of *Allah*, the thought of attaining to 'wisdom', submitting to prophets, seeking *Allah's* forgiveness, willing to die well, and expecting to reach the bounties of *Allah* and saving from disgrace and notoriety.

In the previous verses, the Faith of the wise unto *Allah* and the Resurrection was referred to. Now, in this verse, the belief in prophet hood is also pointed out.

***"Our Lord! and grant us what You have promised by Your Messengers..."***

## **Explanations**

1. The goal of the wise is reaching to divine graces, and saving from the Hell Fire and notoriety in the Hereafter.

2. The wise believe in all prophets and all promises of *Allah*.

***"Our Lord! and grant us what You have promised us through Your Messengers, and do not disgrace us on the Day of Resurrection. Verily You do not break any promise."***

## **Surah 'Ali-Imran, Verse 195**

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِّنْكُمْ مِّمَّنْ ذَكَرَ أَوْ أُنتَىٰ بَعْضُكُمْ مِّنْ  
بَعْضٍ فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِن دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا  
لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِّنْ عِنْدِ  
اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ

**195. "So their Lord responded their prayer, (saying): 'I will not waste the work of any worker among you, whether male or female, the one of you being from the other. So, those who migrated and were driven out of their homes and suffered hurt in My way, and who fought and were killed, I will certainly cover their evil deeds, and I will certainly make them enter into gardens beneath which rivers flow, as a reward from Allah; and Allah! with Him (only) is the Fairest Reward.'"**

The content of this verse follows the subject of the previous verses. It is about the people of understanding, the possessors of intellects, and the result of their deeds.

Upon the occasion of the revelation of this verse, it is said that once 'Umm-us- Salamah' (one of the Prophet's wives) asked the Messenger of *Allah* (S) that there are many statements mentioned in the Qur'an about Holy war, immigration, and self-sacrifice of men, but do women have a share in them, too ? The verse was revealed and their Lord answered this question as such:

***"So their Lord responded their prayer, (saying): 'I will not waste the work of any worker among you, whether male or female..."***

There are some unaware people among non-Muslims that sometimes accuse Islam by saying that Islam is the religion of males, not females, Here, this statement makes it clear that how far such people are from the Truth.

Through the next words, the verse indicates that in the process of creation all human beings relate to each other, because some of them have been born from some others, i.e., women have been created from men and men from women.

**"... the one of you from the other..."**

In the continuation of the verse, it concludes that:

**"...So, those who migrated and were driven out of their homes and suffered hurt in My way, and who fought and were killed, I will certainly cover their evil deeds..."**

Then, the Qur'an adds that besides forgiving their sins they will certainly be placed in Heaven containing of various bounties. It says:

**"... and I will certainly make them enter into gardens beneath which rivers flow..."**

This is a reward bestowed by *Allah* which is given to them, for their self-sacrifice, and it is, of course, of the best rewards. It says:

**"...as a reward from Allah; and Allah! with Him (only) is the Fairest Reward."**

This part of the verse is a hint to the fact that the godly rewards are not fully and completely recognized by the people in this world, but they ought to know that *Allah's* reward is higher and more significant than any other rewards.

## **Surah 'Ali-Imran, Verse 196**

لَا يَغُرَّنَّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ

**196. "Let not the (prosperous) going about of those who disbelieve deceive you in the cities."**

Because of their commercial travels, the pagans of Mecca and the Jews of Medina lived in welfare. But the Muslims, as a result of leaving their wealth and properties in Mecca and emigrating to Medina, and, on the other hand, being involved with economical siege, were living in some straitened circumstances. So, the revelation of this verse caused them to console.

**"Let not the (prosperous) going about of those who disbelieve deceive you in the cities."**

## Explanations

1. Sending political, economical, and martial missions, or holding secret meetings and having equivocal interviews performed by the enemy, should not deceive you.

### Surah 'Ali-Imran, Verse 197

مَتَاعٌ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ

197. *"(It is) a brief enjoyment! Thereafter their abode is Hell, and how bad the resting place (it is)!"*

Imam Amir-ul-Mu'mineen Ali (as) in a tradition has said: *"There is not goodness in a pleasure after which is Fire (of Hell)."*<sup>4</sup>

The fleeting pleasures and eternal torment is for the infidels, while temporary hardships and the eternal peace and comfort belong to the believers.

*"(It is) a brief enjoyment! Thereafter their abode is Hell, and how bad the resting place (it is)!"*

### Surah 'Ali-Imran, Verse 198

لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نُزُلًا مِّنْ عِنْدِ اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ

198. *"But those who are in awe of their Lord, for them are gardens beneath which rivers flow, therein they will abide for ever, a reception from Allah, and whatever is with Allah is the best for the righteous."*

In Arabic Language, the term /nuzul/ is called to the first thing which the guest is usually received with, such as sweet drink, fruit and so on.

From this point of view, it seems that the verse intends to say: beware not to pervert from the path of piety and Faith when you see the commercial going about of infidels, because the gardens of Heaven are just the beginning of the reception for you, not its main one.

*"But those who are in awe of their Lord, for them are gardens beneath which rivers flow; therein*

*will they abide for ever, a reception from Allah, and whatever is with Allah is the best for the righteous."*

## Surah 'Ali-Imran, Verse 199

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنزِلَ إِلَيْكُمْ وَمَا أُنزِلَ إِلَيْهِمْ خَاشِعِينَ لِلَّهِ  
لَا يَشْتُرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا أُولَئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ  
الْحِسَابِ

**199. "And surely of the People of the Book are some who believe in Allah and in what has been sent down to you and in what has been sent down to them, being humble towards Allah. They do not sell the verses of Allah for a small price. These are they that have their reward with their Lord; verily Allah is quick in reckoning."**

Some commentators believe that this verse has been revealed about some of the People of the Book who embraced Islam. They were included of forty people from Najran, thirty two persons from Abyssinia, and eight men from Byzantine.<sup>5</sup>

Some other Books denote that the verse is revealed about Negus who died in the ninth year after Immigration in the month Rajab.

When the Messenger of Allah (S) became aware of his death, he told Muslims that one of their brethren had died somewhere out of Arabia and they would prepare to pray his funeral prayer in compensation of his services.

They asked who he was, and the Prophet (S) said it was Negus. After that Muslims, accompanying the Messenger of Allah (S) went into the Baqi', a graveyard in Medina, and prayed his funeral prayer.

## Surah 'Ali-Imran, Verse 200

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

**200. "O' you who have faith! do persevere and outdo (all others) in endurance, and be ready (to guard the bounds), and be in awe of Allah that you may be prosperous."**

This verse recommends kinds of perseverance and patience when confronting misfortunes, as follows: In the first stage be patient in personal adversities and desires.

**"O' you who have Faith! do persevere...."**

In the second stage: persevere more against the pressure of the enemy.

**"... and out do (all others) in endurance..."**

In the third stage: try to protect the geographical bounds against the invasions of the foreign enemies; try to protect the ideological and theological bounds by means of scientific argumentations; and try to protect the bounds of the heart (*mind*) from the attack of temptations.

**"...and be ready (to guard the bounds),.."**

In Arabic language, tying something somewhere is called /rabat/ and that is way this term is also used for an 'inn', because in old times caravans used to stay there where they kept their goods, horses, and camels.

Again, it is used for a heart which is firmly tied to the grace of *Allah*, too. There are also some other derivations from the same root which are applied in Arabic, like: /irtibat/ (*relationship*), /marbut/ (*related*), and /rabit / (*communicator*).

In Islamic traditions, the phrase /rabit / has been applied in the sense of 'expectation for prayer'. It seems that Muslims tighten their own hearts and souls by the link that they create in prayers.

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1. At-Tafsirul- Kabir, vol. 9, p. 134
  2. Bihar-al-Anwar, vol. 69, p. 276
  3. Surah An-Nisa, No.4, verse 31
  4. Bihar-al-Anwar, vol. 41, p. 104
  5. Majma'-ul-Bayan, Vol. 2, p. 561, & Tafsir-ul-Kabir, by Fakhr Razi

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