

Section 1: The Qur'an Contains Signs From the All-Wise

Surah Yunus – Verse 1

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In The Name of Allah, The Beneficent, The Merciful

الرَّتِلْكَ ءَايَاتُ الْكِتَابِ الْحَكِيمِ

1. “Alif ‘A’, Lam ‘L’, Ra ‘R’. These are the verses of the Book of Wisdom.”

It is noteworthy that six consecutive suras of the Qur'an begin with abbreviated letters which are recited: Alif, Lam, Ra. These Suras are: Yunus, Hud, Yusuf, Ar-Ra'd (with an exception, of course), 'Ibrahim, and Al-Hijr. Each of these letters is an indication to the Names of Allah or to some other things which have been explained at the beginning of Surah Al-Baqarah.

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

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

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

is “*the Book of Wisdom*”.

Surah Yunus – Verse 2

أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِنْهُمْ أَنْ أَنْذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ ءَامَنُوا
أَنْ لَهُمْ قَدَمٌ صِدْقٍ عِنْدَ رَبِّهِمْ قَالَ الْكَافِرُونَ إِنَّ هَذَا لَسَاحِرٌ مُّبِينٌ

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

The verses of wisdom of the Qur’an are composed of the same letters and sounds that are just like Alif, Lam, and Ra.

Their differences with other statements lie in the fact that they are intermingled with divine wisdom, the sort of which is so encompassing that it exposes the truth, and drags mankind to guidance, but the people do not believe this fact that a man, selected from among themselves, can receive revelations from Allah.

This matter is not surprising, since the aim of revelation is to warn the people and give glad tidings to the believers notifying them of the high esteem in which they are being held with their Creator. If they believe firmly in Him, He guides them and rewards them accordingly!

The verse says:

“Was it a wonder to the people that We revealed to a man from among themselves that he should warn mankind and give good tidings to those who believe that they have before their Lord the rank of Truth?...”

The idolaters, however, said that “*this man*” (meaning the Prophet (S), must have obviously been a sorcerer and a magician since he brought something that could not be brought by others.

The verse continues saying:

“...(While) the unbelievers say: ‘This is indeed an evident sorcerer!’”

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

Surah Yunus – Verse 3

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ
يُدَبِّرُ الْأَمْرَ مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ ذَلِكُمُ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ أَفَلَا تَذَكَّرُونَ

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

The objective meaning of ‘**Six Days**’ is six periods of time in the course of creation.

The ‘**throne**’ (‘arsh) alludes to power and omnipotence. When one says someone was enthroned or overthrown, he implies that he was elevated in power or stripped of his power. Allah’s comprehensive authority extends all over existence both before the creation of the earth and the heavens and after their creation.

The Qur’an says:

“And His ‘Arsh (throne) was over the water.”²

Even next to the end of the world and during the Resurrection, Allah’s omnipotence over all existence will remain intact, too.

The Qur’an says:

“...and above them eight shall bear on that Day your Lord’s ‘Arsh (throne).”³

Messages

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

The verse says:

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

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

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

The verse says:

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

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

It says:

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

Man believes in his Creator. He only needs to be reminded.

The verse concludes:

“...will you not remember?”

7. Deity is not separate from Lordship.

Surah Yunus – Verse 4

إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا وَعَدَ اللَّهُ حَقًّا إِنَّهُ يَبْدُو الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ

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

This verse puts forth both the principle of Resurrection (***to Him will be your return***), and its probability,

(...He originates the (process of) creation, then He causes it to return...).

This meaning is just like verse 19 of Surah Al-'Araf, No. 7 which states:

"...As He brought you forth in the beginning, so shall you return."

And it also refers to the aim of Resurrection which involves punishment and reward.

The verse continues saying:

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

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

Surah Yunus – Verse 5

هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ
وَالْحِسَابَ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

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

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

From among the tokens of Allah's designs in the world of existence and His absolute command over the universe, one can name the wise order spread throughout the entire cosmos. Do you not behold what a heat and what a light He has given to the sun?

They change with the changes of the sun in the morning and during the day, and manifest themselves in the variety of the seasons of the year. It varies at dawn and midday, not exceeding the limits at any extreme.

If the sun's heat exceeds what it already is, all the earth would be incinerated, and if it decreases from its

present temperature, the earth and what ever is in it will freeze, and in both cases, life will terminate in its totality.

If the light of the sun was extinguished you would no longer be able to see the moon for it borrows its light from the sun. It spreads its light at nighttime over the earth, residing temporarily in its different stages: as the full moon, as a crescent and occasionally disappearing altogether.

Through observing the regularity of these changes mankind can keep track of their days, months and years, organize their work and make plans with a schedule.

That is, it is an accurate natural calendar that can benefit both the sage and the illiterate for keeping track of the rhythm of their work in their daily-lives. This privilege of the moon is besides the light that it gives us.

The verse says:

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

Then the Qur’an implies that this process of creation and the revolution and rotation of the sun and the moon are not to be dismissed as trivial matters.

The verse continues saying:

“...Allah did not create that save in truth...”

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

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

It says:

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

Surah Yunus – Verse 7

إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ فِي السَّمَاوَاتِ وَالْأَرْضِ لآيَاتٍ لِقَوْمٍ
يَتَّقُونَ

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

Allah has designed the universe in keeping with His Own magnificence and wisdom, the cycle of night and day, the overarching heavens, the fixed and moving stars, the animals, plants, inanimate objects, and all the rest of provisions and bounties provided in the earth are proofs and evidences upon His Oneness and Glory for those people who avoid committing sins and disobeying Allah for the fear of His punishment.

The fact that He only mentions the pious as those who reflect upon His Signs is an indication that it is only such people who take lessons by observing the worldly phenomena. The rest of mankind are blinded by their own negligence and ignorance; no phenomenon can affect on their hearts; thus, they cannot grasp the objectives of creation.

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

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

“... The sign of the night have We made to pass away and have We the sign of the day manifest...”⁴

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

Allah says:

“And We made the night as a covering,”

“And We made the day for (seeking) livelihood.”⁵

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

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

The verse says:

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

Question: Why is it that some scientists are atheists?

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

Surah Yunus – Verses 7 – 8

إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنُّوا بِهَا وَالَّذِينَ هُمْ عَنْ
آيَاتِنَا غَافِلُونَ

أُولَئِكَ مَأْوَاهُمُ النَّارُ بِمَا كَانُوا يَكْسِبُونَ

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

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

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

At first, the verse says:

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

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

“...and those who are neglectful of Our Signs,”

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

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

The Messenger of Allah (S) said:

“He who loves meeting Allah, Allah also loves meeting him.” 6

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

Also, negligence from the revelations of Allah, is the origin of separation from Allah which in turn is the origin of the lack of sympathy and, consequently, falling into pollution, mischief, and sin whose ultimate

result cannot be aught but Fire.

Surah Yunus – Verse 9

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرِي مِنْ تَحْتِهِمُ
الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ

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

Then the Qur’an refers to the state of another group who behave opposite of the two groups mentioned before.

The holy verse says:

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

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

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

The verse continues saying:

“...beneath them rivers flow in gardens of bliss.”

Surah Yunus – Verse 10

دَعْوَاهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ وَّءَاخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ
الْعَالَمِينَ

10. “Their cry therein (will be): ‘Glory be to You, O Allah!’ and ‘Peace’ will be their greeting therein. And the close of their cry (will be): ‘(All) praise is (only) Allah’s, the Lord of the Worlds’.”

The faithful will lead their lives in an environment full of peace, kindness, love unto the Lord, and

blessings of various kinds. Whenever they contemplate these things and reflect upon His Essence and qualities, in their speech and prayers in Paradise they will invoke their Lord, and as the verse says:

“Their cry therein (will be): ‘Glory be to You, O Allah!’...”

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

The verse continues saying:

“...and ‘Peace’ will be their greeting therein...”

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

The verse says:

“...And the close of their cry (will be): ‘(All) praise is (only) Allah’s, the Lord of the Worlds’.”

Explanations

“Peace” is the word uttered by the people in Paradise and the atmosphere of Paradise is filled with /salam/ (peace). It comes from different sources, such as from Allah:

“Peace: a word from a Merciful Lord”⁷,

and which comes from the angels saying:

“Peace be upon you, you shall be happy;”⁸.

It also is uttered by all those who reside in Paradise.

“Only the saying: ‘Peace, Peace’.”⁹

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

Some Islamic tradition indicate that the People of Paradise, by uttering /subhaanaka ’allahumma/ will call up the hosts of Paradise, who in turn show up immediately and fulfill their wishes. 10

1. In Islamic quotations, whether those of the Sunnis or those of the Shia’h, the Prophet of Islam (S) has been known as the Propagator of Truth. (See the of Qurtubi and Al-Borhan).

2. Surah Hud, No. 11, verse 7

3. Surah Al-Haqqah, No. 69, verse 17
4. Surah Al-'Isra', No. 17, verse 12
5. Surah Naba', No. 78, verses 10, 11
6. Tafsir-ul-Furqan
7. Surah Yaseen, No. 36, verse 58
8. Surah Az-Zumae, No. 39, verse 73
9. Surah Al-Waqi'ah, No. 56, verse 26
10. The Manhaj-us-Sadiqin

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