

## Section 6: Everything In the Heavens and the Earth Glorifies Allah

### Sura An-Nur – Verses 41–42

أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ وَالطَّيْرِ صَافَّاتٍ كُلُّ قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ

وَاللَّهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ الْمَصِيرُ

**41. “Have you not seen that unto Allah glorifies whosoever is in the heavens and the earth, and the birds with wings outspread (in their flight)? Each one knows its own (mode of) prayer and praise. And Allah is Aware of what they do.”**

**42. “And unto Allah belongs the dominion of the heavens and the earth, and unto Allah is the ultimate return (of all).”**

In the previous verses, Allah’s light, the light of guidance and faith, the dense darkness of disbelief and ignorance were mentioned, while the concerned verses mention the reasons of monotheism, which are the signs of Divine lights and means of guidance.

First the holy Prophet (S) is addressed when it says:

**“Have you not seen that unto Allah glorifies whosoever is in the heavens and the earth, and the birds with wings outspread (in their flight)? Each one knows its own (mode of) prayer and praise. And Allah is Aware of what they do.”**

Since this general praise of creatures is a reason for the creative power of Allah, and His creative power is the reason of His ownership of the whole world of existence, and it is also the reason of the fact that all creatures return to Him, in the next verse the Qur'an adds:

***“And unto Allah belongs the dominion of the heavens and the earth, and unto Allah is the ultimate return (of all).”***

Another possibility in the relation of this verse with the previous verse is that in the last sentence of the previous verse, Allah's awareness of deeds of all men and the glorification of creatures is mentioned, and this holy verse refers to His justice court in the next world, Allah's ownership of the heavens and the earth and His right to judge.

## **Notes**

First: The meaning of the Qur'anic sentence *l'alam tara/* means as it is translated, but it is probable that the subject of the Arabic verb *l'alima/* (to be aware) is Allah, not creatures.

In this case the translation of the verse will be in this way:

***“...Of each He knows verily the worship and the praise...”***

Second: Many times the Qur'an has explicitly stated the praise, prayer, and prostration of creatures, and sometimes has said:

***“...but you do not understand their glorification...”***<sup>1</sup>

It is understood from these verses that knowledge and intelligence is not limited to men. Though some consider the glorification of the creatures of existence as genetic glorification and nonverbal language of creation, the apparent of the verses does not say this.

Third: in this noble verse, man is indirectly warned by Allah:

- 1) creatures of heavens and earth and birds are praising Allah, why is man neglectful of it?
- 2) Creatures' praise is done consciously, why does not man have presence of heart?
- 3) Birds glorify Allah and are praying when they are flying, but some men bombard others when they are in airplane and are in negligence and unawareness.

Forth: A tradition indicates that when Imam Sadiq (as) heard the sound of a sparrow, he said:

***“This bird is busy praising and praying.”***<sup>2</sup>

Fifth: Why does the above verse put emphasis on only the praise of birds, while their wings are extended at the time of flying, and does not mention other creatures? The answer is that in addition to a

lot of variety that birds have, they enjoy characteristics that attract every wise man.

These heavy things fly fast in the air and break the force of gravity, especially when their wings are extended fully and they do not move them and they ride waves of air. They go everywhere and turn every side without causing themselves any difficulty.

Their knowledge of anemometry issues, their profound knowing of geographical position of the earth at the time of traveling and migrating from a continent to another continent and even from the north polar areas to the south polar parts, and a strange system that guides them in this long journey, even when the sky is cloudy, are of surprising issues and of the obvious reasons of monotheism.

The special radar that, some birds have, helps them to find their way in the darkness of night, and even the fact that a kind of them targets a prey in the depth of water and can catch it very swiftly is the very surprising characteristic of these birds.

Anyway, there are secrets in birds that because of them Qur'an has specially put emphasis on them.

Sixth: What is the purpose of/salat/ (prayer)?

Some commentators of the Qur'an, such as the Late Tabarsi in "Majma'-ul-Bayan" and 'Alusi in "Ruh-ul-Bayan", have interpreted the word 'Salat', mentioned here, as supplication, which is its main concept in dictionary.

Thus, the creatures of heaven and earth pray Allah with gestures or with their own verbal language and ask Him grace and He, Who is absolutely gracious, bestows it on them, according to their potentialities, as they deserve.

But they primitively know what they need and what they must ask for and what kind of supplication they ought to pray.

Moreover, according to aforementioned verses, they are humble before His magnificent court and yield to the rules of creation. On the other hand they declare Allah's attributes of perfection with their whole entity and negate any shortcoming about Him. Thus, their four worships are completed by: praising, glorification, prayer, and prostration.

## Sura An-Nur – Verse 43

أَلَمْ تَرَ أَنَّ اللَّهَ يُزْجِي سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَّامًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ وَيُنزِلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ فَيُصِيبُ بِهِ مَنْ يَشَاءُ وَيَصْرِفُهُ عَنِ مَنْ يَشَاءُ يَكَادُ سَنَابِرُهُ يَذْهَبُ بِالْأَبْصَارِ

**43. “Have you not seen that Allah drives gently the clouds, then joins them together, then converts them into a mass, and you see the rain coming forth from the midst of them? And He sends down from the heaven from the (clouds like) mountains wherein is hail, afflicting therewith whom He pleases, and turning it away from whom He pleases. The flash of its lightning well-nigh blinds the sight.”**

To study creation is the best way for knowing Allah which causes to have His love. All movements in the universe are done with Divine will and power and also for a wise aim.

Therefore, in this verse, we face a little part of the wonders of creation, and the science, wisdom and magnificence that are behind them. All of them are reasons of His Pure Essence and monotheism.

So the Qur’an, addressing the Prophet (S), says:

**“Have you not seen that Allah drives gently the clouds, then joins them together, then converts them into a mass, and you see the rain coming forth from the midst of them?...”**

The Arabic word /yuzji/ is derived from the word /’izja’/ which means ‘to drive softly’. It is the driving that is used for arranging the scattered creatures, and this word is exactly true about clouds.

Every piece of clouds come from a place of the seas and then Allah drives them towards each other, links and condenses them.

The Arabic word /rukam/ means objects and things that are piled up.

The Qur’anic word /wadq/, as many commentators believe, means: ‘drops of rain that come from clouds.’ But, in Mufradat, Raqib says that it has another meaning and that is the tiny bits of water that are scattered in the air at the time of raining.

But, the first meaning is more proper here, for what shows Allah’s magnificence more is those enlivening drops of rain, not those dust-like bits of rain. Moreover, wherever the holy Qur’an mentions clouds and descending of favours, it refers to the issue of rain.

Yes, it is the rain that enlivenes dead grounds and the earth, basically and covers trees with life dress and waters both men and animals.

Then another wonderful phenomenon of sky and clouds is referred to.

It says:

**“...And He sends down from the heaven from the (clouds like) mountains wherein is hail, afflicting therewith whom He pleases, and turning it away from whom He pleases...”**

When hail falls, the blossoms of trees, fruits, the products of farms, even some animals and men are

usually not safe from its harm.

Yes, it is Allah Who sometimes sends down enlivening rain from cloud and sometimes with a little change in it, He converts it into harmful and even deadly hail. This shows the ultimate of His power and grandeur, where He sets harm and benefit, as well as death and life of men beside each other and even He has interwoven them.

In the end of the verse, another heavenly phenomenon, that is the sign of monotheism, is mentioned:

***“...The flash of its lightning well, nigh blinds the sight.”***

These clouds which are, in fact, made of water bits which emit such a fire when they become full of electricity that their lightning rivets eyes and their thunder sometimes shakes everything. Such great power that is among this delicate vapor is verily wonderful.

The only question that remains here is that: From which mountain of heaven do these hails fall and come down?

Here, commentators have different opinions:

1. Some say that the Arabic word /jibal/ (mountains) here has got ironical aspect, as we say ‘mountain of trouble’ or ‘mountain of food’. Therefore, a huge amount or mountain of hail is created by clouds in the sky and part of it descends on cities, some on deserts, and even some of it may hit some individuals.
2. Some have said that the purpose of ‘mountains’ is huge masses of cloud that are dimensionally like mountains.
3. The writer of the commentary of Fi Zilal<sup>3</sup>, says something else which seems more proper. He says that masses of cloud in the sky are truly like mountains.

Though when we look at them from the earth, we see them even, while those who fly with aircraft above them see that clouds seem like mountains and valleys that are on the earth In other words, looking from the above, the surface of clouds is never even and like the surface of the earth has got a lot of unevenness.

So, from this point of view, calling ‘clouds like mountain’ is proper.

Besides the above clear statement, the explanation of some scientists can be added here:

Hail is precipitation of balls or pieces of ice with a diameter of 5 mm to 10 cm (about 0.2 to 4 inches). Small hail (also called sleet, or ice pellets) has a diameter of less than 5 mm.

Because the formation of hail usually requires cumulonimbus or other convective clouds with strong updrafts, it often accompanies thunderstorms. Large hailstones are often characterized by alternating

layers of clear and opaque ice, caused by irregular rates of freezing.

In areas where the temperature is not far below 0° C (32° F), freezing occurs slowly, allowing trapped air to escape and producing clear ice. When the hailstone then moves into a much colder area, freezing occurs quickly, trapping air and producing a layer of white ice.

Hail is extremely destructive to buildings and crops; if large enough, it may be dangerous to animals exposed to it. Hailstones about 15 cm (6 inches) in diameter have fallen during thunderstorms in the Middle Western United States.

Hailstorms are most common in the middle latitudes and usually last around 15 minutes. They ordinarily occur in middle to late afternoon.<sup>4</sup>

Regarding this matter, the scientific point that exists will be clearer, for huge hails are formed only when masses of cloud get very dense so that when storm throws frozen balls of hail into them, they absorb more water. And this is when masses of cloud are upwardly located like mountain and they will be a considerable source for forming hail.

There is another analysis by other writers, the summary of which is as follows:

“In the concerning verses, lofty clouds explicitly refer to mountains of ice, or, in other words, mountains in which there is a kind of ice, and this is very interesting.

For after invention of aircraft and the possibility of high flight, man’s knowledge was developed and scientists found clouds that consist of icy pillars and so the appellation ‘mountains of ice’ is truly applied to them.

And it is again surprising that one of Russian scientists has used the phrase ‘mountains of cloud’ or ‘mountains of snow’ in describing stormy raining clouds. Thus, it is now obvious that there are really mountains of ice in the heaven.

This is the miracle of the holy Qur’an that, 14 centuries before, it said:

***“...And He sends down from the heaven from the (clouds like) mountains wherein is hail...”***

## **Sura An-Nur – Verse 44**

يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ ۚ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ

**44. “Allah alternates the night and the day; verily there is a lesson in this for those with sight.”**

The shift and change of night and day is not accidental, but it is based on an exact system.

A person of insight can learn lesson from all times and all places.

The phenomena of the universe provide us lessons, that we do ponder them.

In this noble verse, one of the signs of creation and Allah's grandeur, which is the creation of day and night, is mentioned.

It says:

***“Allah alternates the night and the day; verily there is a lesson in this for those with sight.”***

Commenting this holy verse, there are stated different opinions about how this revolution is:

Some consider it as the coming and going of day and night; day comes and makes the night invisible and vice versa.

Some say that it means shortening of one of them and prolonging of the other one, which happens gradually, and the formation of seasons depends on it.

Finally, some say that it refers to the changes such as warmness, coldness, and other events that happen during the day and night.<sup>5</sup>

It must be mentioned that the above commentaries are not in conflict with each other, and it is possible that all of them are included in the Qur'anic phrase /yuqallibu/ ('alternates').

Undoubtedly, as it is scientifically proven, both coming and going of the day and night, and gradual changes of them, are vitally important for man and it is a lesson for 'those with sight'.

Constant shining of sun increases temperature of the air, burns living creatures, and mentally wearies men, but when the darkness of night comes after this shining, it modifies it totally.

The gradual changes of day and night, which is the factor of formation of four seasons, play an important role in the growth of plants, the life of all living creatures, the descending of rain, and storing water in the ground.

## **Sura An-Nur – Verse 45**

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِّن مَّاءٍ فَمِنْهُمْ مَّن يَمْشِي عَلَى بَطْنِهِ وَمِنْهُمْ مَّن يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ مَّن يَمْشِي عَلَى أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

**45. “And Allah has created every animal from water; so of them is (a kind) that walks upon its belly and (a kind) that walks upon two legs and (a kind) that walks upon four. Allah creates what He pleases. Verily Allah is All-Powerful over every thing.”**

All of creatures are created by His will. In this noble verse, one of the main aspects of creation system, which is one of the most obvious reasons of monotheism, that is the issue of life with its various forms, reference has been made to.

It says:

**“And Allah has created every animal from water...”**

All of them are made of water, but they have different and wonderful forms;

**“...so of them is (a kind) that walks upon its belly and (a kind) that walks upon two legs and (a kind) that walks upon four...”**

Yet this is not limited to these things and life has got extraordinarily various forms, including creatures that live in the sea, or insects that have thousands species and thousands faces.

Therefore in the end of the verse, the Qur’an says:

**“...Allah creates what He pleases. Verily Allah is All-Powerful over every thing.”**

## **Some Points**

First: There are different opinions about the matter that the verse under discussion refers to what kind of ‘water’. There are three commentaries on it:

A) The purpose of water is the drop of seed. Many of commentators have chosen this commentary and in some narrations it has been referred to, too.

The problem that this commentary faces with is that not all creatures are created from the drop of seed. For there are unicellular organisms and some other animals that are the extensions of animal and are created through cell division, an asexual reproduction, and it must be said that the above subject has got a typical aspect, not a common and general aspect.

B) The purpose of it is the creation of the first creature, for according to some Islamic narrations, the first creature that Allah created was water and men were created after water.

Moreover, according to the new scientific theories, the first sign of life appeared in the seas and this phenomenon ruled in the depth of seas or in the shallows of seas before it appeared anywhere else. (Of course, the power that created the living creature with all of its complexity in the first phase and then guided it in other phases was Allah’s will, a supernatural force.)

C) The last commentary is that the purpose of the creation of living creatures from water is that now the main material that makes up them is water and the main part of their body is made of water and that without water no living creature can continue to live.

Of course, these commentaries are in line with each other, but the first and the second ones seem more correct.

Second: The question that raises here is that animals are not limited to these three groups (reptiles, bipeds, quadrupeds), but there are many creatures that have more than four legs?

The answer to this question lies in the verse itself, for it is said in the next sentence:

***“...Allah creates what He pleases...”***

Moreover, the most important animals that man is to deal with are these three groups. Besides, some believe that even some animals that have more than four feet rely mainly on four feet and the rest of feet functions as helping means.<sup>6</sup>

Third: Undoubtedly the strangest phenomenon of this world is life, the issue that is still an unsolved riddle for scientists.

All of them say that living creatures are created from lifeless materials of this world, but no one knows how and under what circumstances this mutation has happened, for in no laboratory the changing of lifeless materials to living creatures is observed, although thousands of scientists have thought about this and experimented a lot during very many years.

What is certain is that the secrets of life are so complex that the entire manly knowledge and sciences, with their whole development, are not able to discover and understand them yet.

In current condition of the world, living creatures are created from only living creatures and no living creature is created from a lifeless creature. Certainly it was not so in a long time ago and; in other words, life in the earth has got a history of creation that no one knows how its condition was and it is a riddle to man.

More strange than that is the species of life. There are completely various aspects of life; unicellular organisms that are seen only by means of microscope unto huge whales that are more than 30 meters long and they are mountain of floating meet.

From insects of which hundreds of thousand species are discovered to birds that are thousand and thousands species, each of which have a world full of secrets.

Zoology books that today constitute a great part of great libraries of the world show only a little of these secrets. Sea, that has always been full of secrets, specially its animals, is still unknown to us with all

knowledge that we have about it.

Verily how magnificent is Allah Who has created these various animals and has bestowed them what they have needed. How great is His power and knowledge that He has bestowed them what is needed proportionate to their conditions. And it is strange that all of them at first were created from water, and some little of the simple materials of the earth.

## Sura An-Nur – Verses 46-47

لَقَدْ أَنْزَلْنَا آيَاتٍ مُبَيِّنَاتٍ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

وَيَقُولُونَ ءَامَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّى فَرِيقٌ مِّنْهُمْ مِّنْ بَعْدِ ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ

**46. “Verily We have sent down revelations explanatory, and Allah guides whom He pleases unto a straight way.”**

**47. “And they say: ‘We believe in Allah and in the Messenger, and we obey’. Then, after that, some of them turn away, these are not (really) believers.”**

### Occasion of Revelation

Commentators have mentioned 2 occasions of revelation for a part of these verses:

First: One of the hypocrites had some quarrel with one Jewish man. That Jewish man asked that apparently-Muslim hypocrite to go together to the Prophet (S) to have their quarrel settled down, but the hypocrite did not accept it and asked the Jewish man for going to Ka’b Ibn Ashraf Yahudi (a Jewish man) for issuing judgment.

(Even according to some narrations, the hypocrite said it was possible that Mohammad (S) might not judge between them justly.)

The above verses were sent down and reprimanded such persons very severely.

Second: An argument happened between Imam Ali (as) and Othman, (or according to a narration, between that Imam and Muqayrat-Ibn Wa’il). And it was for a land that he had bought from Imam Ali (as) and then some stones were found in it and the buyer wanted to cancel the bargain because of it.

Imam Ali (as) asked for the judgment of the holy Prophet (S) between them, but Hakam Ibn Abee Abil-

'As, one of the hypocrites, said to the buyer not to do that for if he went to Ali's cousin, the Prophet (S), he would certainly judge between them in favour of him. The above verse was descended and rebuked him.<sup>7</sup>

Since the words in previous verses were about belief in Allah, the reasons of monotheism, and His signs in the world of creation, the concerned verses talk about the signs of faith, reflections of monotheism in man's life and his yielding to the Truth.

First it says:

***"Verily We have sent down revelations explanatory..."***

These are some verses that lighten the hearts by the light of faith and Unity. Of course, the existence of these 'explanatory revelations' paves the ground for faith, but the main role is played by Divine guidance, because:

***"...and Allah guides whom He pleases unto a straight way."***

We know that Allah's will and providence is not undue, and the light of guidance is cast on those hearts that are receptive for accepting it; that is, they have started spiritual struggle and taken steps towards Him.

Then hypocrites, who have no faith and only speak about faith and faith cannot be cast on their hearts, are reprimanded.

The verse proclaims:

***"And they say: 'We believe in Allah and in the Messenger, and we obey'. Then, after that, some of them turn away, these are not (really) believers."***

What kind of faith is it that it is only uttered by their tongue and it is not manifested in other fields of their deeds?

It is understood from this verse that if a person's faith remains only at the level of tongue and he does not really believe in Allah, he is not a believer, for if he were a believer his faith would not be rejected in this verse.

## **Sura An-Nur – Verse 48**

وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِّنْهُمْ مُّعْرِضُونَ

**48. “And when they are summoned unto Allah and His Messenger in order that he may judge between them, behold, some of them are averse;”**

The sign of real faith is the acceptance of the Prophet’s judgment (S), and the sign of hypocrisy is rejecting his judgment.

So, in this noble verse, as one obvious reason for their disbelief, the Qur’an implies that when they are invited to the Book of Allah and His ordinance and religion as well as to the judgment of His Messenger (S) so that he judges between them, a part of them turn away.

The holy verse in this regard says:

**“And when they are summoned unto Allah and His Messenger in order that he may judge between them, behold, some of them are averse;”**

That the Holy Qur’an mentions the name of the Prophet (S) after the name of Allah is because of the fact that the Prophet’s judgment is ordered by Allah and Allah’s judgment and that of the Prophet (S) are the same.

## **Sura An-Nur – Verses 49–50**

وَإِنْ يَكُنْ لَهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ

أَفِي قُلُوبِهِمْ مَرَضٌ أَمْ ارْتَابُوا أَمْ يَخَافُونَ أَنْ يَحِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولُهُ بَلْ أُولَئِكَ هُمُ الظَّالِمُونَ

**49. “But if the truth be on their side, they come unto him willingly with submission.”**

**50. “Is there in their hearts a disease, or do they doubt, or are they in fear that Allah and His Messenger will deal unjustly with them? Nay, but such are the unjust ones.”**

When hypocrites and pagans saw that they were not right and they themselves were guilty and sinful, they refused to go to the Prophet (S) for judgment, for they knew that the Prophet would judge between them justly and fairly, and truth is not welcomed to every one.

But if they found out that quarrel would end in favour of them, they would hasten to achieve what is their right and they would not be content with anything except with the Prophet’s judgment, so that the right, that was proved to be on the shoulder of their opposite party, would be served to them.

The verse says:

***“But if the truth be on their side, they come unto him willingly with submission.”***

Another point in this holy verse is that only a group of hypocrites refused to ask the judgment of the Prophet (S), perhaps, for the reason that another group was not so bold and impudent, for, hypocrisy has got various degrees and levels as faith has got.

Then in the next verse, the main factors and motivations of their unyielding to the judgment of the Prophet (S) are mentioned in three sentences.

First it says:

***“Is there in their hearts a disease...”***

This is one of the attributes of the hypocrites who declare to be faithful, but they never yield to the judgment of Allah and the Prophet (S), because they heartedly deviate from monotheism.

Or if they do not have the sickness of hypocrisy in their heart, they have doubts and it is natural that when a person has doubt in accepting a religion, he does not succumb to its concomitants.

The verse continues saying:

***“...or do they doubt...”***

And if they are not any of the above, they are believers, the verse says:

***“...or are they in fear that Allah and His Messenger will deal unjustly with them?...”***

This is an obvious paradox that a person who knows the Prophet (S) as the Messenger of Allah and His religion herald and considers his judgment as Allah’s judgment, never thinks that he might do any oppression upon him.

Is it possible that Allah treats anyone unjustly? Is not oppression originating from ignorance, or need or conceit? Allah’s holy realm is pure from all of them. The verse says:

***“...Nay, but such are the unjust ones.”***

They did not want to be satisfied with what was their right, and because they knew the Prophet (S) would not grant any thing from others’ rights to them, they would not succumb to his judgment.

## **What is Hypocrisy?**

Hypocrisy is, in fact, a malady and deviation. A soundman has got only one face; his soul and body are in harmony; if he is a believer, his whole entity declares faith, and if he is a deviated person, both his

appearance and inward declare his deviation.

But if his appearance professes faith and his inward declares paganism, this quality is a kind of disease, as Sura Al-Baqarah, No. 2, verse 10 says:

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

In view of the fact that these people do not deserve Allah’s guidance and favour, because they are obstinate and stubborn in their deeds and plans, Allah leaves them to themselves so that their disease increases.

Verily, the most dangerous people of a society are often hypocrites, for we do not know what to do with them, they are really neither friend nor seem enemy. They use the believers’ facilities, and are apparently saved from pagans’ punishment, but their deeds are worse than pagans’.

As we know, because this inconsistency in appearance and inward can not be continued for ever, finally curtains are drawn and their defiled inward will be shown, as in the former verses and their occasion of revelation we saw that when a case of judgment was formed, the cat was let out of the bag and their inward malice appeared.

Another matter is that, the government of justice is only Allah’s government, for if man tries as much as possible to be free from conceit, animosity, kindness, and selfishness, he may get unconsciously involved in them, unless he is infallible and immune from the side of Allah.

It is for this reason that we say the real and true legislator is only Allah, because not only He knows all needs of man with His unlimited knowledge and He knows the best way for satisfying them, but also He never gets deviated because of needs, kindness and animosity.

The fairest judgments are carried out by Allah, the Prophet (S) and the Infallible Imams. And the judgment of those who follow them is a little like theirs.

But this selfish man does not accept these fair and just judgments, and does not acknowledge these evenhanded rules, and he goes after a law, a government and a judgment that satiate his greed, avarice and lust more.

And what an interesting sentence is in the above verse:

***“...Nay, but such are the unjust ones.”***

Meanwhile, facing such events is often a touchstone for evaluating man’s true faith so that every man who is not straightforward will be facially dark.

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1. Sura Isra', No. 17, verse 44
  2. The Commentary Fakhr-i-Razi and Ruh ul-Bayan
  3. Vol. 6, P. 109
  4. From Encyclopedia Britannica
  5. The Commentary of: Fakhr-i-Razi, Majma'-ul-Bayan, and Ruh-ul-Ma'ani
  6. The Commentary by Qurtabi, and Fakhr-i-Razi, following the verse
  7. Majma'-ul-Bayan, Ruh-ul-Bayan, Tibyan, Qurtabi, Fakhr-i-Razi, Safi, Nur-uth-Thaqalyn

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