

Section 7: Establishment of Islamic Dominion Promised

Sura An-Nur – Verses 51–52

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا
وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقْهِ فَأُولَئِكَ هُمُ الْفَائِزُونَ

51. “The saying of the believers, when summoned to Allah and His Messenger, in order that he may judge between them, is no other than that they say: ‘We hear and we obey.’ And those are they that are the successful.”

52. “And whoever obeys Allah and His Messenger, and fears Allah, and is in awe of Him: so these are that are the victorious.”

How hypocrites actually treated the judgment of the Prophet (S) was depicted in the previous four verses. In this holy verse, how the real believers treated him (S) is depicted so that people look at themselves and see, from the view point effacing the ordinance of Allah, to what group they belong.

In the previous holy verses we saw how dark-hearted hypocrites, who were in the dense darkness, reacted to the judgment of Allah and the Prophet (S), and how they refused the just judgment of the Prophet (S), as though they feared that Allah and the Prophet (S) might tread on their right.

But the concerned verses describe its opposite case, that is, the believers’ treatment with this Divine

judgment.

At first, it says:

“The saying of the believers, when summoned to Allah and His Messenger, in order that he may judge between them, is no other than that they say: ‘We hear and we obey.’...”

What an interesting sentence,

“... We hear and we obey...”!

It is short and meaningful.

The Arabic word /'inna/ which is for limiting, indicates:

“...that they have nothing but this to say...”

They have only one word and verily the reality of Faith is this very meaning:

“... We hear and we obey...”

How can a person who knows Allah as the Omniscient, needing no one, the Compassionate, and the Merciful on all servants prefer others' judgment to His judgment? Also, how can that person show any action but listening to and obeying His command and judgments? What a good means it is for the believers' success and what great trial is for them!

Therefore in the end of the verse, it is added:

“...And those are they that are the successful.”

The one who yields to Allah, and considers Him as the judge, is undoubtedly victorious in every thing, whether in the worldly life or in the spiritual one.

The second verse talks about the same fact, but more generally.

It proclaims:

“And whoever obeys Allah and His Messenger, and fears Allah, and is in awe of Him: so these are that are the victorious.”

In this holy verse, those who obey and those who fear Allah are described as 'the victorious'; while in the previous verse those who yield to the judgment of Allah and the Prophet (S) were described as 'the successful'.

As it is understood from the references of lexicon, the Arabic word /fauz/ and the word /falah/ both have

almost one meaning. Raqib says in Mufradat:

“The word Ifauz/ Means: ‘victory and achieving a good affair accompanied with safety’, and concerning the word Ifalah/ he says it means: ‘victory and achieving the purpose and aim’.”

(Of course, the word ‘Falah’ originally means: ‘to split’. Since victorious people surmount obstacles that are on their way and split their way for going forth and reaching their aim, the word ‘Falah’ has been used in the sense of victory.)

And since the last holy verse talks about obedience absolutely and the previous verse talks about the yielding to Allah’s judgment, one of them is general and the other one is particular, the result of both of them must be the same.

It is interesting that, in the last verse, three attributes are mentioned for those who are victorious: obeying Allah (s.w.t.) and the Prophet (S), fear of Allah, and piety.

Some commentators say that ‘obedience’ is a general meaning and its inward branch is ‘fear of Allah’ and ‘piety’ is its outward branch. Thus, at first obedience is generally talked about, and then its inward branch and, after that, its outward one.

It is necessary to mention that there is a narration by Imam Baqir (as) about the commentary of the Qur’anic sentence:

“...And those are they that are the successful”,

who said:

“The objective of this verse is Amir-ul-Mu’mineen Ali (as).”¹

Undoubtedly, the most obvious extension of this verse is Imam Ali (as), and the purpose of the above tradition is this and it never rejects the commonness of its concept.

Sura An-Nur – Verse 53

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِن أَمَرْتَهُمْ لَيَخْرُجْنَ قُلْ لَّا تُقْسِمُوا طَاعَةً مَّعْرُوفَةً إِنَّ
اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

53. “They have sworn by Allah the most earnest oaths (that), if you order them, they will certainly go forth. Say: ‘Do not swear; (better than this is) honourable obedience. Verily Allah is aware of what you do.’”

Do not trust any swear and oath, because hypocrites often abuse the sacred things, and prevent hypocrites' abuse by not accepting their oath and swear.

The occasion of revelation that is mentioned about this verse and the next one in some commentaries denotes that some hypocrites became very upset after the descending of the pervious verses and their severe reprimand.

They went to the Prophet (S) and swore their oath of obedience to his command, and then the holy Qur'an answered them decisively by saying:

“They have sworn by Allah the most earnest oaths (that), if you order them, they will certainly go forth. Say: ‘Do not swear; (better than this is honourable obedience. Verily Allah is aware of what you do’.”

Many commentators think that the purpose of the Qur'anic phrase /layaxrujanna/:

(“...they will certainly go forth...”)

is going out for Holy Struggle, while some others think that it means: leaving one's house and family, or going with the holy Prophet (S) everywhere and to be at his service'.

Of course, the Arabic word /xuruj/ or its derivatives are used in the holy Qur'an in the sense of: both going out for Holy Struggle and leaving home, affairs, and family.

However, consistency with the previous holy verses, that mentioned the judgment of the Prophet (S) about the conflicting issues, necessitates that we accept the second commentary; meaning that: they came to the Prophet (S) and declared their yielding to his judgments and they swore that they not only would give a part of their property, but also they would leave all their property and family entirely, if command was issued.

Nevertheless, it causes no problem if both of the meanings are included in the verse, that is, they are ready both for leaving family and property with the command of the Prophet (S) and for going to Holy Struggle.

But, in view of the fact that those who are hypocritical sometimes change their appearance when they encounter unfavourable atmosphere of society and resort to very strong oaths and sometimes their oath itself indicates their falsehood, the holy Qur'an answers them explicitly, indicating that they need not swear, it is better they do sincere and frank obedience in action.

By the way, Allah is informed of what they have in their mind and He knows that whether they are swearing false oath or they have really changed their way.

Sura An-Nur - Verse 54

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِن تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ

54. "Say: 'Obey Allah and obey the Messenger. But if you turn away, then on him is only what is imposed (on him), and on you is what is imposed on you; and if you obey him, you shall be on right guidance; and nothing is on the Messenger but the clear conveyance (of the Message)."

The Prophet (S) is commissioned to call hypocrites for obedience;

"Say: Obey Allah...",

because obeying the commands and orders of the Prophet (S) is obligatory like obeying Allah's orders and commandment.

Therefore, in this noble verse, this concept is emphasized where it says:

"Say: 'Obey Allah and obey the Messenger..."

Then the Holy Qur'an implies that there are two positions against this command, when it continues saying:

"...But if you turn away, then on him is only what is imposed (on him), and on you is what is imposed on you; and if you obey him, you shall be on right guidance; and nothing is on the Messenger but the clear conveyance (of the Message)."

He was commissioned to convey Allah's commandment to all people, whether they accept it or not. Detriment and benefit of accepting or rejecting it would influence them. The Prophet (S) was not obligated to force and compel people to go on the right path and accept the call.

It is interesting that in the above verse, the duties are referred to as being 'heavy loads'; it is in fact so. Both the commission of the Prophet (S) and frankly obeying his call were a burden on the shoulder that had to be carried out and except sincere people no one could carry out this duty.

Therefore, we read in a narration by Imam Baqir (as), about the Prophet (p.b.u.h), who said:

"Oh those who recite the Holy Qur'an! Be in awe of Allah, Almighty. Be pious toward His Book that is a burden on your shoulder, because both you and I are responsible. I am responsible for conveying His message to you and you are responsible before Allah's Book and my practice (Sunnah) that are on your

shoulder.”

Some Points

1. The repetition of the Qur’anic phrase /’ati’u/ (Obey) indicates that the Prophet (S) has got two missions: one is declaration of revelation (Obey Allah) and the other one is declaring governmental rules (obey the Messenger).

2. In the holy Qur’an, we encounter some instances that contain two commandments from the side of Allah mentioned with together, and both of them must be carried out and doing one of them is not enough and is not acceptable, including:

A) Faith and deeds;

*“...those who believe and do righteous deeds...”*²

B) Ritual prayer and alms-tax;

*“...And keep up the prayer, and pay the poor-rates (Zakat).. .”*³

C) Expressing gratitude to Allah and parents;

*“...Be grateful to Me and to both your parents ...”*⁴

D) Obeying Allah and His Messenger;

*“...Obey Allah and obey the Messenger ...”*⁵

3. In the holy Qur’an, the sentence/wa ’in tawallau/ (But if you turn away) is used many times. In all cases it is used for sympathizing with the Prophet (S) so that he would not get discouraged about his mission concerning people’s inattention and heedlessness.

Sura An-Nur – Verse 55

وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا
اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن
بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ
الْفَاسِقُونَ

55. *“Allah has promised those of you who believe and do righteous deeds, that He will certainly*

appoint them successors in the earth as He appointed successors those before them; and that He will certainly establish for them their religion which He has chosen for them; and that certainly He will, after their fear, give them security in exchange. They will do worship Me (alone) and not associate aught with Me; and whoever disbelieves after this, then these are they that are evil-doers.”

Occasion of Revelation

Many commentators, including Suyuti in *Asbab-ul-Nuzul*, Tabarsi in *Majma‘-ul-Bayan*, Sayyid Qutb in *Fi-Zilal*, and Qurtabi in his commentary, upon the occasion of revelation of this verse have said:

When the Prophet (S) and Muslims migrated to Medina and were warmly welcomed by Ansar (Helpers), all Arabs became their enemy and it was such that they were to carry a weapon when they went to bed and to be on the alert all the time.

The continuation of this state became difficult for the Muslims. Some of them declared their feeling explicitly:

“To what day would this state continue? Would a time come that we could rest calmly in the night and peace and tranquility rule over us and we fear no one but Allah?”

The above verse was sent down and gave them this good tidings that of course such a day would come.

Islam is a universal religion. In future victory belongs to the believers and pagans are doomed to be defeated. The key of achieving the Truth and authority of the world is ‘Faith’ and ‘good deeds’. Those who believe and do good deeds glad tidings of victory are given to, not to those who are barely believers.

Religion is not separated from politics, but politics and government are for saving religion.

Since the previous holy verses talked about obeying the commandments of Allah (s.w.t.) and the Prophet (p.b.u.h), the concerned verse continues this matter and mentions the result of this obedience which is the worldly government, and the Qur’an emphatically announces:

“Allah has promised those of you who believe and do righteous deeds, that He will certainly appoint them successors in the earth as He appointed successors those before them; and that He will certainly establish for them their religion which He has chosen for them; and that certainly He will, after their fear, give them security in exchange. They will do worship Me (alone) and not associate aught with Me...”

It is certain that after the dominion of the government of Monotheism and settlement of the Divine religion when any kind of anxiety, insecurity and infidelity disappear, those who

resist to be disbelievers are wrong-doers.

The verse continues saying:

“...and whoever disbelieves after this, then these are they that are evil-doers.”

However, the totality of the verse denotes that three things are promised by Allah to be bestowed on those Muslims who have faith and do good deeds:

1. Succession and authority over the earth.
2. Establishing the factual religion of Truth everywhere fundamentally, firmly, and deeply, (which is understood from the Qur’anic word ‘Tamkin’).
3. Abolishing all the factors that cause fear and insecurity.

The result of these abovementioned affairs will be worshipping Allah absolutely with utmost freedom, and obeying His commandments. There will be no partner for Him among people and pure monotheism will rule everywhere. Of course, we will explain that at what time this Divine promise has been fulfilled, or when it will be fulfilled.

Some Points

1. The Commentary of the Qur’anic Sentence

“...as He appointed successors those before them...”:

Commentators have different opinions about the matter that to whom this sentence refers that they had got authority on the earth before Muslims.

Some say that it refers to Adam, David and Solomon, because in verse 30 of Sura Al-Baqarah we read about Adam:

“...‘Verily I am appointing on the earth a deputy’...”

And it is said about David in Sura Sad, No. 38, verse 26:

“ (And it was said unto him): O’ David! Verily We have set you a viceroy in the earth...”

And since Solomon was the heir of David’s authority, he became caliphate on the earth;

“And Solomon was David’s heir...”⁶

But some others, such as the great commentator ‘Allamah Tabatba’i said in Al-Mizan that this concept is improbable, because he does not consider the sentence /’allaḥina min qablihim/ (to those before them’)

to be proper for prophets.

For this sentence has not been used for prophets in the Qur'an, therefore it refers to nations that were faithful and did good deeds and became the rulers on the earth.

However, some others believe that this verse refers to the Children of Israel who achieved authority on the earth when Moses (as) appeared and Pharaoh was defeated, as it is mentioned in Sura Al-'A'raf, No. 7, verse 137:

“And We made the people, who were abased, the inheritors to the east (parts) of the land and the west (parts) of it which We had blessed therein...”

It is also said about them (the believers of the Children of Israel):

“And to grant them power in the earth...”⁷

It is true that there were some wicked and insincere persons among the Children of Israel and even they might be pagan, but government was in the hand of the righteous believers, (therefore the fault that some commentators find with this commentary is rejected,) and, thus, the third commentary seems more correct.

2. To Whom Does Allah Promise?

In this verse we read that Allah has promised the authority of the earth, establishment of the chosen religion and complete security to those who are believers and do righteous deeds, but commentators are of different opinions about the extension of these persons:

Some of them say that it refers to the Companions of the Prophet (S), who ruled the earth after Islam and defeated pagans at the time of the Prophet (S).

(Of course, the purpose of the word 'Ard' (the earth) is not all of the earth or all countries, but it is a concept that is true about a part and the whole both.)

Some say it refers to the first four caliphates' authority. And some consider its meaning so wide-ranging that it includes all Muslims who have such an attribute.

Some say that it refers to government of Mahdi (may Allah hasten his appearance!), which includes western and eastern parts of the world and the religion of Truth will widespread. Fear and war will be abolished on the earth, and sincere worship will be materialized for all people of the world.

Undoubtedly this holy verse includes the first Muslims and certainly the full extension of this verse is the government of Mahdi (may Allah hasten his appearance!), which according to the opinion of all Muslims, whether Shi'ite or Sunni, will make the earth peaceful and full of justice after oppression and tyranny rule the world.

However, it is not against the generality and extensiveness of the concept of the verse.

So, whenever Muslims are verily faithful and do righteous deeds whole-heartedly, they will consequently achieve a strong and influential authority.

Some say that the word /'ard/ is absolute and general which includes all of the earth, but this is only limited to the government of Mahdi (may we get sacrificed for him!) and it is not consistent with the Qur'anic sentence /kamastaxlafa/ (as He granted it), because the predecessors' government and authority did not certainly include all of the earth.

Moreover, the occasion of revelation of the verse indicates that at least an example of such government was achieved for Muslims at the time of the Prophet (S), although it was at the end of his life.

But we repeat again that the product of all prophets' struggles and attempts, their continual propagation and pursuit and complete example of monotheism sovereignty, complete security, and sincere worship with no polytheism will be materialized when Mahdi (may Allah hasten his appearance!), the offspring of the prophets and the progeny of the Prophet of Islam (S), will reappear.

The same person about whom all Muslims have narrated this tradition from the Prophet (S) who said:

*"If only one day of the world's lifetime is remained, Allah will make that day so long that a man from my progeny, whose name is like my name, will rule the earth and fill the earth with justice as it has been filled with oppression and tyranny."*⁸

It is interesting that the Lale Tabarsi says about this verse that it is narrated from the household of the Prophet (S) (Ahl-ul-Bayt (as)) that:

*"This verse is about Mahdi, who is from the family of the Prophet (S)."*⁹

In Ruh-ul-Ma'ani and many other Shi'ite commentaries, upon the commentary of this verse, there has been narrated from Imam Sajjad (as) who said:

"By Allah, they are our Shi'ites (followers) (Ahl-ul-Bayt). Allah does this for them by the hand of a man who is from us and he is Mahdi (the guide) of the Ummah. He will fill the earth with justice and fairness as it has been filled with oppression and tyranny. He is the man about whom the Prophet (S) said:

'If one day of the world's lifetime has remained...'"

As we said, these commentaries do not mean to limit the meaning of the verse, however, they are for stating its full extension, but because some commentators, such as 'Alusi who has not pay attention to this matter in Ruh-ul-Ma'ani, have negated these traditions.

Qurtabi, the famous Sunni commentator, narrated from Miqdad-Ibn-'Aswad who heard from the Prophet (S), who said:

“No clay or stone house will remain unless Allah causes Islam enters that house (and faith and monotheism get widespread on the earth.)”¹⁰

For more explanation about the government of Mahdi (as) and its vast and proven documents in Sunni and Shi'ite books, you may refer to the book *Muntakhab-ul-'Athar*, PP. 247 on where they are taken especially from Sunni sources.

3. The Final Aim is Sincere Worship

The Qur'anic sentence /ya'budunani la yušrikuna bi šay'a/ (They will do worship Me (alone) and not associate aught with Me) from the point of literature, whether its tense is present, or it is ultimate, its concept is that the final aim is establishing the government of Truth, embedding the religion of Truth, and spreading security and peace, which is the very fortifying the foundations of worshipping and monotheism, in another verse of the Qur'an it is mentioned as the aim of creation, where it says:

“And I have not created the jinn and the humankind except that they should worship Me.”¹¹

A kind of worship which is the high education center of men that edifies their spirit and soul. The worship that Allah does not need but servants need it desperately for paving the path of perfection and development.

Therefore, Islamic insight, contrary to worldly approaches whose final aim is the extreme welfare of worldly life, does not follow such a thing as an aim, even the worldly life is valuable when it is used as a means for achieving that spiritual aim.

But we must pay attention to this matter that worshipping that lacks polytheism, and negates both non-divine laws and authority of low desires, is possible only by establishing a government of justice.

It is possible that you invite some persons to Truth by teaching, edification, and propagation, but for generalizing this matter in the society we must establish government of the righteous who are faithful.

That was why the great prophets attempted to do this, especially the Prophet of Islam (S), at the first possible opportunity, established such a government after migrating to Medina.

So it can also be concluded that all the attempts and struggles carried out for war and peace, and even educational, cultural, economic, military programs are planned in such a government are for the sake of worshipping Allah which is free from any polytheism.

It is also necessary to mention that the meaning of the righteous' government, obedience from the True religion and sincere worship is not a society that has no wrongdoer and sinner in it, but it means that the government is in the hand of the righteous believers and no public polytheism is seen in the society, otherwise, when man is free to choose his way and has got the freedom of will, it is possible to have deviated individuals in the man's best divine societies.

Sura An-Nur - Verse 56

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ

56. “And establish prayer and pay the poor-rate and obey the Messenger, so that mercy may be shown to you.”

Ritual prayer, alms-tax, and obeying divine leader is an obvious example of faith and righteous deed of the believers to whom sovereignty of the earth was promised in the former verse:

(“Allah hath promised those of you who believe and do righteous deeds...”)

In Islam worshipping issues (ritual prayer), financial issues (alms-tax), and political and governmental issues (obeying Allah’s prophet) are not separated from each other. So, in this verse, people are mobilized for preparing the ground for such a government.

At first, it says:

“And establish prayer...”

The same ritual prayer that is the key of relation between the Creator and creatures, and it guarantees their continuous connection with Allah, and it is an obstacle between them and corruption and wrong action.

Then, after that, the verse continues saying:

“...and pay the poor-rate...”

It is the same alms-rate that is the sign of relationship with Allah’s creatures and it is an effective means for decreasing the distance between them and causes their affectionate relations to be strengthened.

So, the verse continues:

“...and obey the Messenger...”

This obedience, which is general and indicates that we should be obedient unto the Messenger of Allah in all things, causes us to be among the righteous believers who deserve to have the authority of the earth.

It is in this case and under the shade of fulfilling these commandments that haply we may find mercy, and be among those righteous believers who are worthy of leading the government of justice.

The verse concludes:

“...so that mercy may be shown to you.”

Some Traditions On Ritual Prayer and Alms-Tax

1. The Prophet (S) said:

*“The first thing that Allah obligated upon my people to do was the five ritual prayers and the first deed of them that will ascend is the five ritual prayers, and the first thing that will be asked about is the very ritual prayers.”*¹²

2. Imam Baqir (as) said:

*“Islam is founded on five things: ritual prayer, amls-tax, ritual pilgrimage, fasting, and the guardianship (of Ahl-ul-Bayt)”*¹³

3. Imam Sadiq (a.s) said:

“The first thing that a servant will be reckoned of is ritual prayer, so if ritual prayer is accepted, other deeds will be accepted. If his ritual prayer is not accepted, the rest of his deeds will be rejected, too.”

4. Imam Baqir (as) said:

*“When our offspring become five years old, we enjoin them to perform ritual prayer, so when your issues get seven years old, tell them to keep up prayer.”*¹⁴

5. The Prophet (S) said:

“Never the time of ritual prayer comes unless an angle cries:

*O’ people stand up and put off the fires that you have kindled.”*¹⁵

6. Imam Ali (as) said:

*“When a person stands up to perform ritual prayer, Satan looks at him jealously, for he sees that Allah’s mercy has covered him.”*¹⁶

7. The Prophet (S) said:

“The five ritual prayers are like a pleasant stream that is before the door of your house. If someone washes oneself in it five times a day, no dirt will remain.”

(A person who performs five ritual prayers per day will be cleaned from any spiritual deviations.)¹⁷

8. The Prophet (S) said:

“Allah said:

‘(Oh Prophet!) I enjoined your people five ritual prayers and I promised with Me to send to Paradise everyone who protects them in their proper times, and there will not be promised with Me for the one who does not protect (perform) them’.”¹⁸

9. Imam Ali (as) said:

“I advise you to pay alms–tax. I heard the Prophet (S) saying:

*“Alms–tax is the bridge of Islam. So whoever pays it will cross the bridge and whoever does not pay it will fall down of it, and (payment of) alms–tax soothes Allah’s wrath.”*¹⁹

10. The narrator of the tradition says that he heard Imam Ali (as) saying:

*“The pillars of Islam are three, and none of them is useful without the other ones: ritual prayer, alms–tax and guardianship.”*²⁰

11. The Prophet (S) said:

*“Heal your patients with charity, and save (and insure) your property with alms–tax.”*²¹

12. Imam Musa–Ibn–Ja‘far (as) said:

*“Verily Alms–tax is set for being the food of the poor, and for increasing their wealth.”*²²

13. The Prophet (S) said:

*“When alms–tax is not paid the earth holds back its (favours and) blessings.”*²³

14. Imam Sadiq (as) said:

*“The Prophet (S) has set alms–tax for 9 things, (which are) wheat, barley, date, raisin, gold, silver, camel, cow, and sheep, and let off other ones.”*²⁴

15. Imam Sadiq (as) said:

“Every Muslim is enjoined to pay alms (given on the festival of the end of Ramadan). One who does not pay it may expire.”

Then Imam was asked:

“What does expire mean?”

He said:

Sura An-Nur – Verse 57

لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَأْوَاهُمُ النَّارُ وَلَبِئْسَ الْمَصِيرُ

57. “Think not that the disbelievers can frustrate (Allah’s plan) in the earth, their abode is the Fire and an evil destination it is!”

Even if pagans are super powerful, they will be defeated against Allah’s religion.

In other words, if you think that powerful stubborn foes may throw a spanner in the works and may prevent the fulfilment of Allah’s promise, this is impossible, because their power is nothing comparing with Allah’s power.

Therefore, the verse says:

“Think not that the disbelievers can frustrate (Allah’s plan) in the earth...”

Not only they will not be in security from the punishment of Allah in this world but also, in the Hereafter, Fire is their abode.

The verse continues saying:

“...their abode is the Fire and an evil destination it is!”

The Arabic word /mu’jizin/ is the plural form the word /mu’jiz/, meaning to make unable. Since sometime one is after someone and he escapes him and he goes out of pursuer’s territory and this matter makes him (the pursuer) unable, this word /mu’jiz/ is sometimes used in the same meaning.

The above verse refers to this very meaning and it implies that no one can go out of Allah’s territory.

1. Nur-uth-Thaqalyn, Vol. 3, p. 616

2. Sura Al-Baqarah, No. 2, verse 25

3. Ibid, verse 43

4. Sura Luqman, No. 31, verse 14

5. The verse under discussion

6. Sura An-Naml, No. 27, verse 16

7. Al-Qasas, No. 28, verse 6

8. In the book Muntakhab-ul-’Athar, 123 hadiths are mentioned about this matter and they are narrated from different Islamic references, especially from Sunni ones. Refer to this books from page 247 on.

9. Majma'ul-Bayan, following the verse
10. The Commentary by Qurtabi, following the verse
11. Sura Ath-Thariyat, No. 51, verse 56
12. Kanz-ul-'Ummal, Vol, 7, Tradition No. 18859
13. Bihar, Vol. 82, p. 234
14. Wasa'il-ush-Shi'ah, Vol. 3, p. 12
15. Bihar, Vol. 82, p. 209
16. Bihar, Vol. 82, p. 207
17. Kanz-ul-'Ummal, Vol, 7, Tradition No. 18931
18. Kanz-ul-'Ummal, Vol, 7, Tradition No. 18872
19. Bihar-ul-'Anwar, Vol. 77, p. 407
20. Bihar-ul-'Anwar, Vol. 68, p. 386
21. Wasa'il-ush-Shi'ah, p. 66
22. Ibid, p. 46
23. Wasa'il-ush-Shi'ah, 146
24. Ibid, 34
25. Bihar-ul-'Anwar, Vol. 96, p. 109

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