

Section 7: The Coming of the Day of Judgment

Surah An-Naml – Verses 83–84

وَيَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِمَّنْ يُكَذِّبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ

حَتَّىٰ إِذَا جَاءُوا قَالَ أَكَذَّبْتُم بِآيَاتِي وَلَمْ تُحِطُوا بِهَا عِلْمًا أَمْ آذًا كُنْتُمْ تَعْمَلُونَ

83. “And on the Day when We shall muster out of every nation a party from those who belied Our revelations, and they shall be kept in rank.”

84. “Till when they come (before their Lord), He will say: ‘Did you reject My revelations while you had no comprehensive knowledge of them? Or what was it you did?’”

This verse indicates that Allah shall muster only a part out of every nation, while in Hereafter all people will be mustered. This makes it clear that the above verse does not relate to Hereafter but it relates to *Iraj'at* ‘return to life’ in which a group of men will be quickened before Resurrection.

So, this verse says:

“And on the Day when We shall muster out of every nation a party from those who belied Our revelations, and they shall be kept in rank.”

The Arabic word /hašr/ means ‘to cause to camp’, and ‘to send out a group from their place and to move them toward the battle-field, and the like’.

The Arabic word /fauj/, as Raqib says in Mufradat, means ‘a group who travel speedily’.

The Qur'anic word *lyuza'un* means 'keeping a crowd of people in a manner that a group of them joins another' and this meaning is usually applied upon some tremendous crowds, the like of which was used for the troops of Solomon in this Surah.

Thus, the verse, on the whole, indicates that there will come a day when Allah will raise to life a group from any nation and will send them forth for the retribution of their deeds.

Many of the commentators have considered this holy verse as a reference for the subject of *raj'at* 'return to life' and the return of some evil doers and good doers to this world at the threshold of the Hereafter, since if it was referring to the Resurrection and Hereafter the application of the holy phrase 'out of every nation a party' would not be correct, because in Hereafter all people will be mustered, as the Qur'an in Surah Al-Kahf, No. 18, verse 47 says:

"...and We muster them nor shall We leave out any one of them."

Another reference is that before this verse the words were about the signs of Resurrection at the end of this world, and the coming verses also point to the same subject, therefore, it is not probable that the verses before and after it speak about the events which happen before Resurrection, but the middle verse speaks of the Resurrection.

The agreement of the verses requires that all of them speak about the events before the Resurrection.

There are also many narrations in this ground that we will point to them when commenting the meaning of *raj'at* (return to life).

The concept of 'Raj'at' is one of the famous creeds of Shi'ah, the commentary of which, in a short sentence, is as follows. After the advent of Hadrat Mahdi (as) and at the threshold of Resurrection a group of 'true sincere believers' and a group of 'very vicious disobedient infidels' will return to this world.

The former group (true believers) will pass some degrees of development and the latter group will receive some harsh retributions.

The Late Sayyid Murtada, who is one of the dignitaries of Shi'ah, says:

"After the advent of Hadrat Mahdi, Allah, the Exalted, will cause some of those who have passed away aforetime to return to this world in order that they take part in the rewards and honours of his victory and observe his government throughout the world, and He will cause a group of obstinate enemies to return to this world to punish them."

Then, Sayyid Murtada adds:

"The reasoning of this sect is that no intellectual person can deny the power of Allah upon this thing, because it is not an impossible matter, while some of our opponents deny this subject so earnestly that it

seems improbable and they count it impossible.”

Then he adds:

“The proof for the legitimacy of this belief is the consensus of Twelvers, because none of them has ever opposed this belief.”¹

It is understood, of course, from the words of some of the ancient scholars of Shi'ah, and the Late Tabarsi's in *Majma'ul-Bayan* that a very minority of Shi'ah did not believe in this belief and commented /*raj'at*/ in the sense of the return of the domination and government of Ahl-ul-Bayt (as), not the return of persons and that the dead be quickened, but their opposition is in such a way that it does not harm consensus.

However, there are a lot of statements here that, in order not to go out of the way of commentary discussion, they are referred to in short as follows:

1- No doubt, the act of restoring some dead persons to life in this world is not one of the impossible things, as the restoring all human being to life in Hereafter is quietly possible.

To surprise for such an affair is like the wonder of a group of pagans of the Age of Ignorance concerning the subject of Resurrection, and mocking it is similar to their mockery upon Resurrection, because intellect does not consider it impossible; and the Power of Allah is so vast that all these affairs are easy for Him.

2- According to the Holy Qur'an, the occurrence of /*raj'at*/ (return to life) has happened for five instances of the former nations:

A. The first instance is about a prophet who was passing by a township the walls of which were ruined and the bones of the bodies of its people were scattered over there. He asked himself how Allah might restore these dead bodies to life.

Then Allah caused him to die and after one hundred years He restored him to life and asked him how long he had tarried. The prophet in answer said he tarried for one day or a part of a day. But Allah said he tarried for one hundred years.²

Whether this prophet is 'Uzayr or other prophet it is the same, the important matter is the life after death in this world.

The Qur'an says:

“...so Allah made him die a hundred years, then He raised him up...”

B. The Holy Qur'an in Surah Al-Baqarah, No. 2, verse 243 also speaks about another group who, being afraid of death and, with pretext of plague, restrained from going to the Holy War. They went out of their

houses and Allah issued the command of death for them and then they were restored to life.

“...Then Allah said to them; ‘Die’ (and they died); then He restored them to life...”

C. Again in Surah Al-Baqarah, No. 2, verses 55 and 56, concerning the Children of Israel, we recite that a group of them, after asking Moses for seeing Allah, died because of thunderbolt, and, the Qur’an says:

“Then We raised you up after your death in order that haply you might be thankful.”

D. In Surah Al-Ma’idah, No. 5, verse 110, among miracles of Jesus (as) we recite:

“...and you did raise the dead (from their graves), by My leave...”

This shows that Jesus (as) used to use this miracle of his repeatedly to raise the dead, and this is counted as a kind of /raj’at/ for some men.

E. Concerning the dead body and finding his murderer, the Children of Israel were quarrelling. Surah Al-Baqarah, No. 2, verse 73 says:

“So, We said: ‘strike him (the corps) with a part of it (the sacrificed cow)’. Thus, Allah gives life to the dead and shows you of His signs, so that you might understand.”

In addition to these five instances, there are also some other instances mentioned in the Qur’an, like the story of ‘the Companions of the Cave’ which was something similar to /raj’at/ (return to life); and the story of Hadrat Ebrahim and the four birds that, after killing them, returned to life again in order to illustrate the possibility of Resurrection of human beings for him.

This is also notable in the subject of /raj’at/.

However, how is it possible that a person accepts the Qur’an as a heavenly Book and, with these clear verses, does also reject the possibility of /raj’at/ (return to life)?

Basically, is /raj’at/ something other than returning to life after death? Is /raj’at/ not counted as a small example of Resurrection in this small world? He who accepts Resurrection with its vast scale, how can he deny the subject of /raj’at/ (return to life in this world)?

3- Whatever was said, up to here, proved the possibility of the occurrence of /raj’at/ (return to life), and there are also many traditions narrated from Ahl-ul-Bayt (as) which confirm its happening. Since our discussion has not the capacity of mentioning all of them, it is enough to refer to the number of them which the Late ‘Allamah Majlesi has collected and introduced.

He says:

“How is it possible that a person believes the truthfulness of the statements of Ahl-ul-Bayt (as) but he

*does not accept the widely transmitted traditions of Iraj'at/, the explicit traditions the number of which reaches about two hundred and that more than forty reliable persons of the narrators and famous scholars have referred to them in more than fifty books. If these traditions are not widely transmitted, what kind of tradition is widely transmitted?"*³

A Few Traditions as Examples

1- Imam Sadiq (as) said:

"The first one to whom the earth (grave) will be cleft and he will return to the world is Husayn-ibn-Ali (as)."

2- Imam Baqir (as) said to 'Bukayr-ibn-'A'yan':

"Verily the Messenger of Allah (S) and Ali (as) will return to life."

3- Imam Sadiq (as) said:

*"There will come with Gha'im (as) twenty seven men from behind Kufah; fifteen persons of them are from the people of Moses (as), those who used to guide (others) to the Truth and to call (them) to it; and seven persons of the Companions of Kahf; and Yusha'-ubnu-Nun, Salman, 'Abu-Dujanat-il-'Ansari, Miqdad, and Malik-i-'Ashtar will be his helpers and governors."*⁴

Imam Sadiq (as) in a tradition says:

*"Verily Iraj'at/ (return to life) is not general but it is informal, because only a group will return to life that have pure faith or pure infidelity."*⁵

This holy tradition defines the philosophy of /raj'at/, because a group of sincere believers who had encountered some barriers on the path of spiritual perfection in their life and their perfection remained incomplete, the Divine Wisdom requires that they continue their path of perfection by returning again to this world, so that they can be witnesses of the worldly government of Truth and Justice and participate in building this government, since participation in the formation of such a government is one of the greatest honours.

On the contrary, some of the hypocrites and obstinate tyrants, besides their special retribution in Hereafter, must tolerate some punishments in this world similar to what the people of Pharaoh, 'Aad, Thamud and Lot tolerated, and its only way is /raj'at/ (return to life in this world).

During the period of /raj'at/ (return to life in this world), the disbelievers will be reprimanded for both their beliefs and their behaviour.

Concerning the time when they are brought for reckoning, the verse says:

“Till when they come (before their Lord), He will say: ‘Did you reject My revelations while you had no comprehensive knowledge of them? Or what was it you did?’”

The speaker of this statement is Allah and the objective of the Qur’anic term *‘ayatil* is the miracles of Divine prophets, or the commandments of Allah, or all of them.

And the purpose of the phrase ‘you had no comprehensive knowledge’ is that without doing any research about it and being unaware of the reality of a matter, they began to reject it. This is the ultimate ignorance of a person that with rather no research and having no knowledge about something tries to deny it.

In fact, they will be asked of two things: one is their rejection while having not any research, and the other is the deed they used to do.

If the above verse is taken as about Hereafter and Resurrection, its meaning is clear, but if it refers to */raj‘at/* (return to life in this world), as the agreement of the verse requires, it points to this fact that at the time of returning some of the wrong doers to this world, the one who is vicegerent of Allah and is the ‘master of affairs’ will investigate them and then he will punish them in this world as much as they deserve.

This punishment does not hinder their Hereafter punishment. It is like the state of many of the criminals who tolerate the ‘fixed punishment for certain crimes’ in this world and, if they do not repent, their proper chastisement in Hereafter is reserved.

Surah An-Naml – Verse 85

وَوَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوا فَهُمْ لَا يَنْطِقُونَ

85. “And the word will be fulfilled against them because they were unjust so they shall not speak.”

The Divine punishment of the oppressors is decisive and the promise of the Divine chastisement has been said to them aforetime. Of course usually the cause and factor of the man’s afflictions is he himself.

However, concerning the punishment, this verse implies that when the command of Allah will be issued against them, they will not have anything to say.

It says:

“And the word will be fulfilled against them because they were unjust so they shall not speak.”

This punishment is their chastisement in this world, if the verse is commented in the sense of /raj'at/ (return to life in this world); and it means the chastisement of Hereafter, if the verse is commented in the sense of Hereafter.

Surah An-Naml – Verse 86

أَلَمْ يَرَوْا أَنَّا جَعَلْنَا اللَّيْلَ لِيَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ
يُؤْمِنُونَ

86. “Have they not seen how We have appointed the night that they may rest therein, and the day to give light? Verily, in this are signs for the people who believe.”

The function of the darkness of night in man's tranquility of nerves, and the light of the day in man's activity are the scientific issues which have been proved today.

Night is one of the bounties and mercy of Allah upon people, and it is the sign of Divine knowledge and power, thus, ignoring the function of the night is an example of the 'ignorant rejection'.

These verses refer to the subjects of origin and end, and the signs of Power and greatness of Allah (s.w.t.) in the world of existence.

The Qur'an also refers to the events of Resurrection, when it says:

“Have they not seen how We have appointed the night that they may rest therein, and the day to give light? Verily, in this are signs for the people who believe.”

This is not the first time that the Qur'an speaks about the refreshing effects of night and day, and the system of light and darkness; and it is not the last time, either.

This repetition is for the fact that the Qur'an is a Book for education and training of men, and we know that the principles of education sometimes require that a subject should be repeated and reminded in different occurrences, so that that subject might be completely understood.

The tranquility that can be obtained from night is a certain scientific fact. The dark curtain of night not only is an compulsory means for the cessation of activities of the day, but also it has a deep effect on the nerves of men and other animals and causes them to be in a deep sleep and rest, or as the Qur'an says, to be in a 'silence'.

Also, scientifically there is no room for any doubt that the light of the day has a relation with the struggle movement and activity of man during the day which is the property of the sunlight. Sunlight not only brightens the scene of life and makes man's eyes active, but also it awakens all the particles of the entity of man and makes them to move.

This verse makes manifest a part of 'Lordly Unity', and in view of the fact that the true object of worship is the Lord and Administrator of the world of existence, it nullifies the idols and causes the idolaters to review their creeds.

It is necessary for man to note this point that he must adapt himself with this system; to rest at night and to have effort and endeavour during the day, so that he can be safe and active. Spending the night like some sensual persons, and sleeping in the morning until noon, is wrong.

It is interesting that the Arabic word /mubsir/, which originally means 'clear-sighted', has been used as a modifier for the day while it is a modifier for human beings in the day. This is a kind of beautiful emphasis for it.

This difference of meaning which is seen in the statement of the benefit of the night and the day inside the verse, and once it says /liyaskunu fih/ and then in another place it says /mubsiran/ may be a hint to this fact that the main aim of the night is rest and peace, but the aim of the light of the day is not 'seeing' but seeing is a means for reaching the merits of life and enjoying them. (Be careful)

However, though this noble verse speaks directly about Monotheism and contrivance of the world of existence, it can contain a tender hint to the subject of Resurrection, too, because sleep is like death and wakefulness is like life after death.

At the end, some things that are introduced as the means of peace and tranquility are stated as follows:

1- Remembrance of Allah:

"...Behold! By Allah's remembrance (only) the hearts are set at rest."⁶

2- Unseen succour:

"It is He Who sent down tranquility into the hearts of the Believers..."⁷

3- Some sacred effects and objects:

"...That the Ark of Covenant will come to you, wherein shall be a tranquility from your Lord..."⁸

4- The encouragement of the Divine saints:

"...Surely your prayers are a comfort for them..."⁹

5- Residence and house:

“And Allah appointed a place of rest for you of your houses...”¹⁰

6- Spouse:

“...He created for you mates from among yourselves, that you dwell in tranquility with them...”¹¹

7- The Night:

“...We have appointed the night that they may rest therein...”¹²

It should be said that the occurrence of the descent of the Qur'an, the Prophet's 'ascension to Heaven', and the proper time for prayer and supplication all are at night, though some of the deluded persons misuse the bounty of the darkness of the night and commit some sins in it. In the present age, people seek for tranquility somewhere else and, therefore, they do not obtain it.

Today the world is engaged with technology, weapon, wealth, power, and political relations and, because of losing spirituality, it cannot find tranquility. There are also many persons who have been polluted with narcotic matters, alcoholic liquors, sex, etc. and are completely sinful. To find the reality in this regard, it is enough to refer to the investigations of crimes in the world.

Surah An-Naml - Verse 87

وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَفَزِعَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ
وَكُلٌّ أَتَوْهُ دَاخِرِينَ

87. “And (remind them of) The Day when the Trumpet will be blown and those who are in the heavens and those who are in the earth shall be terrified except him whom Allah will please, and all shall come to Him in utter humility.”

The destruction of the system of existence, the death of people, and beginning of Hereafter will occur with terrible sound of trumpet, (the Trumpet will be blown).

So, this noble verse, referring to the Resurrection and its preliminary events, announces:

“And (remind them of) The Day when the Trumpet will be blown and those who are in the heavens and those who are in the earth shall be terrified except him whom Allah will please, and all shall come to Him in utter humility.”

It is understood from the whole verses of the Qur'an that the Trumpet will be blown two or three times.

One of them will be at the end of the world and at the threshold of Resurrection, when horror will encompass all. The second time is when, by hearing it, everybody will die. (These two Blasts of Trumpet may be the same).

The third time will be at the time of resurgence and establishment of Hereafter when by the blown of the Trumpet quickening of the dead will occur and all the dead return to begin a new life.

Commentators are divided in the belief that the above verse refers to the first and second Blast or the third Blast. There are some frames of reference both in this verse and the coming verses which involve both of them. Some other commentators believe that it points to all of these Blasts.

But the apparent of the verse shows that it relates to the first Blast that occurs at the end of the world, because the Qur'anic word *ifaza'* which means a fear and horror that fills the whole heart of man is counted of the signs of this Blast; and we know that, in the Blast of Hereafter, fear and horror is because of deeds, reckoning, and retribution, not because of the effect of the Blast.

In other words, the apparent of the Qur'anic term *ifa fazi'al*, mentioned in the verse, indicates that this fear and horror is because of blowing in the Trumpet which belongs to the first Blast, since not only the last Blast does not create any horror, but also it is the cause of life and movement, and if there is any fear at that time it is for the deeds of man himself.

The Arabic word /nafx/ means 'to blow', and the word /sur/ means 'trumpet'. When offering the commentary of Surah Az-Zumar, No. 39, verse 68, we will explain the different ideas of the commentators concerning its purpose.

The holy phrase 'except him whom Allah will please' points to those who are good and pure, irrespective of the angels and the believers who are in the heavens and the earth. As the result of their Faith, they will have a special tranquility, and neither will the first Blast make them terrified, nor the last one.

And also in the next verses we recite:

"Whoever brings good, for him shall be better than it, and they shall be secure from the terror on that Day."¹³

The last sentence of the verse under discussion which says:

"All shall come to Him in utter humility"

apparently is general and there is no exception in it, because even the prophets and saints will be humble before Him.

And Surah As-Saffat, No. 37, verses 127-128 which says:

"...therefore they shall most surely be brought up,"

“Except the chosen servants of Allah, the purified ones.”

contain no contradiction with the generality of the verse under discussion, because the abovementioned verse refers to the principle of attendance in gathering–place of resurrection before Allah and secondly refers to the attendance in the scene of reckoning the deeds.

Surah An-Naml – Verse 88

وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ صُنِعَ اللَّهُ الَّذِي أَتَقَنَ كُلَّ شَيْءٍ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ

88. “And you see the mountains and think them firmly fixed but they shall pass away as the passing away of the cloud. It is the work of Allah Who has made everything in perfect order. Verily He is Aware of what you do.”

The Arabic word /sun‘/ is used for a work which is based upon knowledge, accuracy, and skill.

The universe is moving; even the mountains which seem motionless have motion and this motion is the sign of the Wise Power of Allah.

This verse points to another sign of the grandeur of Allah in the expansion of the world of existence.

It says:

“And you see the mountains and think them firmly fixed but they shall pass away as the passing away of the cloud. It is the work of Allah Who has made everything in perfect order...”

The One, in Whose program of creation all these orders and accuracy are found, is certainly aware of the deeds we do.

The verse says:

“... Verily He is Aware of what you do.”

Many commentators believe that the above mentioned holy verse is a hint to the events that will happen at the threshold of Resurrection, for we know that at the end of this mortal world and at the beginning of the next world there will happen some great earthquakes, explosions, and transformations wherein mountains will surely burst asunder.

This meaning is explicitly mentioned in many Suras in the end of the Qur’an.

Of course, this verse being set among the verses of Resurrection is the reason and evidence of this commentary.

But there are several frames of reference in the verse that verify another commentary. For example, the abovementioned verse is of the kind of verses of Unity and the signs of the greatness of Allah in this very world; and it points to the 'movement of the earth globe', the movement which is not sensible for us.

Thus, some parts of the verses under discussion are about Unity and some parts are about Resurrection.

The conclusion we can take from this commentary is that these mountains which we consider motionless are moving fast. Certainly, the movement of these mountains, without the movement of the lands they are on them, is meaningless. Thus, the meaning of the verse is that the earth moves fast like the movement of the pieces of the cloud.

According to the calculations of the modern scientists, the movement of the earth around itself is about 30 kilometers a minute, and its rotation around the sun is more than this.

The reason why the Qur'an has put the mountains in the center of discussion here, maybe for that mountains from the point of heaviness, weight and firmness are referred to in parables, and for explaining the Power of Allah, are counted a better example.

When the mountains, with this greatness and heaviness they have, move (accompanied with the earth) by the command of Allah, His Power over everything is proved.

However, the abovementioned verse is one of the scientific miracles of the Qur'an. We know that the first scientists who found out the movement of the sphere of the Earth were Galileh from Italy, and Kepernic from Netherlands.

They introduced this idea to the world in the end of sixteenth century and at the beginning of seventeenth century A.D., although the authorities of the Church violently condemned them.

But the Qur'an many years before them removed the curtain from over this fact, and announced the movement of the earth in the above form as a sign of Unity.

Therefore, informing of the movement of mountains is among the scientific miracles of the Qur'an, and in recognition of Allah everything is fix and perfect in its place, as the Qur'an says about Him:

"Who has made every thing in perfect order."

Surah An-Naml - Verses 89-90

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَهُمْ مِنْ فَزَعٍ يَوْمَئِذٍ ءَامِنُونَ

وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِي النَّارِ هَلْ تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ

89. “Whoever brings good, for him shall be better than it, and they shall be secure from terror on that Day.”

90. “And whoever brings evil, those shall be cast down on their faces, in the (Hell) Fire; ‘Are you rewarded (for) aught except what you used to do?’”

One of the bounties of the Qur’an is that it has let the way open to all people for development and happiness.

The holy verse says:

“Whoever brings good, for him shall be better than it, and they shall be secure from terror on that Day.”

This merit is for all people without considering their age, race, and sex. The word ‘good’ is used in general meaning /al hasanah/, in order that it concludes all favours, including: accepting the leadership of the Truth, the way of the Truth, the word of the Truth, the job of the Truth, and the choice of the Truth, the examples of some of which have been referred to in Islamic narrations.

But if the good deed, from whoever it is, is not destroyed because of hypocrisy, pride, haughtiness, and sin and comes to its destination safely, will deserve some additional rewards:

(Whoever brings good...).

But pleasures, insolence, and contumacies which come into being in the world as the result of sin, by burning in Hereafter, will be changed into disgrace and degradation.

The verse says:

“Whoever brings good, for him shall be better than it, and they shall be secure from terror on that Day.”

Upon the objective meaning of the Qur’anic word *hasanah* commentators have offered different beliefs. Some of them have rendered it into the term ‘Unity’ and the holy phrase of: ‘There is no god but Allah’, and also into ‘having faith in Allah’.

Some of them believe that it refers to the mastership of Amir-ul-Mu’mineen Ali (as) and immaculate

Imams (as). This meaning has been emphasized in many traditions narrated from Ahl-ul-Bayt (as).

For example: in a tradition Imam Baqir (as) says that one of the followers of Ali (as) who was called 'Abu-'Abdullah Jabali came to him (as) and Imam asked him whether he might inform him of the meaning of the word of Allah that says:

“Whoever brings good, for him shall be better than it, and they shall be secure from terror on that Day.”

He answered:

“Yes, may I be your ransom, O' Amir-ul-Mu'minin!”

Imam said:

*“Good is cognition of mastership and the love of us, Ahl-ul-Bayt; and sin is the denial of mastership and enmity against us, Ahl-ul-Bayt.”*¹⁴

Of course, as we have said repeatedly, the scope of the meaning of the verses is vast and the Arabic words /hasanah/ and /sayyi'ah/ have also here such a vast concept that envelops all the good deeds, including: faith in Allah, the Messenger of Islam, and the mastership of the Immaculate Imams (as), that are at the top of every good deed, and do not hinder that other righteous deeds be involved in the meaning of the verse.

And that some persons have become worried because of this generality concerning the word 'good' and said whether there can be found anything better than the Faith in Allah to be its reward. Its answer is clear because the pleasure of Allah is also higher than Faith. In other words, all of these things are the preliminaries for that and the consequence is prior to the preliminary.

Another question here is that the apparent of some verses (like Surah Al-Hajj, No. 22, verse 2) shows that the terror of Resurrection will cover all, then how are the possessors of good as an exception from it?

Surah Al-'Anbiya', No. 21, verse 103 answers this question, where it says:

“The Great Terror (of that Day) shall not grieve them...”

And we know that the 'Great terror' is the terror of the Hereafter Day, and the Terror of arriving into Hell, not the horror which will appear at the time of the Blast.

By the way, the Arabic word /kubbat/, mentioned in the verse, means: 'to be cast down'.

Then, the next verse refers to those who are situated in a place opposite to this group.

The verse says:

“And whoever brings evil, those shall be cast down on their faces, in the (Hell) Fire...”

Such people cannot expect anything except this.

The verse continues saying:

“...‘Are you rewarded (for) aught except what you used to do?’”

The Arabic term /kubbat/ is derived from /kabb/ which originally means ‘casting something on face down’, and, therefore, mentioning the word ‘faces’ in the above verse is for emphasis.

As the worst kind of punishment is said that this group shall be cast down on their faces in the (Hell) Fire. In addition, since they used to turn their faces away when they confronted the Truth, and they used to go toward sins with the same faces, now they should meet such a punishment.

The sentence:

“...‘Are you rewarded (for) aught except what you used to do?’”

may be the answer to the question that someone may say this punishment is a grievous punishment. They will be answered that those are the same deeds of theirs that have seized them and they have not any reward except their own deeds.

Surah An-Naml – Verse 91

إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلَدَةِ الَّذِي حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ وَأُمِرْتُ أَنْ أَكُونَ
مِنَ الْمُسْلِمِينَ

91. “(O’ Muhammad say:) ‘I am commanded only to serve the Lord of this city, Who has made it sacred, and His are all things; and I am commanded that I should be of those who submit.’”

The holy Prophet (S) is under the command of Allah, the Almighty.

A leader must announce his severity and decisiveness to people and say to them that whether they believe or not he will continue his way. The day when Mecca was conquered by Muslims, the Messenger of Allah (S) arrived in Mecca and broke the idols therein.

Then he stood at the threshold of Ka‘bah and said:

*“Verily Allah has respected Mecca (since the first day until the Hereafter).”*¹⁵

This verse, addressing the Prophet of Islam (S), reiterates some facts. It implies that he (S) should tell the people that he does his duty whether the obstinate pagans believe or not.

The verse says:

“(O’ Muhammad say:) ‘I am commanded only to serve the Lord of this city...”

This sacred city (Mecca) is the secure sanctuary of Allah, and is the noblest point on the earth. It is the oldest temple of Monotheism.

Yes, The Prophet (S) is commanded to worship the Lord Who has made this city (Mecca) sacred, and He has appointed some specialities for it. He has assigned some particular respects, ordinances, and prohibitions for it that other cities in the world do not have them.

But do not consider that only this city belongs to Allah, because everything in the world of existence belongs to Him.

The verse continues saying:

“...Who has made it sacred, and His are all things...”

The second order that he (S) is commanded to fulfil is that he should absolutely submit the commandment of Allah, not other than it.

The verse says:

“...and I am commanded that I should be of those who submit’.”

Thus, the Prophet (S) states his two main missions which are ‘worshipping Allah, the One’, and ‘being absolute obedient to His commandment’.

Surah An-Naml – Verse 92

وَأَنْ أَلْتُوا الْقُرْآنَ فَمَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَقُلْ إِنَّمَا أَنَا مِنَ الْمُنذِرِينَ

92. “And that I should recite the Qur’an (to people), so whoever is guided aright, he is guided aright to his own gain, and whoever goes astray, then say: ‘I am only (one) of the warners’.”

Next to Monotheism, the most important mission of the holy Prophet (S) was reciting the Divine verses to people. The benefit and harm of belief and disbelief of people, whether they accept the truth or not,

return to them.

By this verse, the Prophet of Islam (S) announces that he is commanded to recite the Qur'an to the people of Mecca and to invite them to fulfil its commandments, to use the Qur'an as a light of guidance, to drink much from its life-giving source, and to rely on its guidance in all his programs.

Yes, Qur'an is a means for him in reaching to those two sacred aims and struggling against any infidelity, deviation, and aberration.

The verse says:

“And that I should recite the Qur'an (to people)...”

Then, he (S) adds to the abovementioned statement implying that the people should not think that their belief is beneficial for him or more important than that, for Allah, the Great. No, all the benefits of guidance reach them both in this world and the Next.

The verse continues saying:

“...so whoever is guided aright, he is guided aright to his own gain...”

And whoever goes astray his burden is over his own shoulder, because the Prophet (S) is only a warner and the evil consequences of their deeds do not reach him. His duty is to convey the clear revelation, and his duty is also showing the way and that how it can be paved, but he who is eager to remain in aberration he has caused only his own misfortune.

It is interesting that concerning guidance it says:

“whoever is guided aright, he is guided aright to his own gain”,

but concerning aberration it does not say it is to his own loss; it says:

“I am only (one) of the warners”.

This difference in statement may refer to this fact that the prophet is never silent in front of those who go astray and he does not leave them alone to their own state, but he constantly warns them and he does not become tired of doing it continuously, because he is a warner.

The verse says:

“...and whoever goes astray, then say: ‘I am only (one) of the warners’.”

This point is noteworthy that this Surah has begun with the statement of the importance of the Qur'an and it ends with the emphasis on recitation of the Qur'an, so the beginning and the end of the Surah is about the Qur'an.

Surah An-Naml - Verse 93

وَقُلِ الْحَمْدُ لِلَّهِ سِيرِكُمْ ءَايَاتِهِ فَتَعْرِفُونَهَا وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ

93. “And say: ‘Praise be to Allah. Soon He will show you His signs that you shall recognize them, and your Lord is not heedless of what you do’.”

The Qur’anic phrase *‘al hamdu lillah! (praise be to Allah)* is the best sentence for praising Allah that not only the Prophet (S) has repeatedly been commissioned to say it, but also everyday all Muslims have to repeat it through Surah Al-Hamd.

Therefore, in this verse, which is the last verse of Surah An-Naml, the command is that he should praise Allah for all these great bounties, specially for the bounty of guidance.

It says:

“And say: ‘Praise be to Allah...”

This praise relates to both the bounty of the Qur’an, and the guidance of Allah, and also can be a preparation for the next sentence when it says:

“...Soon He will show you His signs that you shall recognize them...”

This meaning in this verse indicates that by the passing of time and the development of science, knowledge, and man’s wisdom, everyday some new secrets of the revelations in connection with the world of existence will be unveiled and, a day after another, humankind can be acquainted more and more with the greatness of the Power of Allah and the depth of His knowledge, and this property of Divine revelation will never be ceased and will continue as long as man lives.

Yet, if you go astray and pave the way of deviation, you must know that your Lord is never heedless of the deeds you do.

The verse says:

“...and your Lord is not heedless of what you do’.”

You should not imagine that if Allah postpones your retribution because of His grace and mercy it is for the reason that He is not aware of your deeds, or that its reckoning and record are not preserved.

The above ending sentence of the verse, which has exactly been repeated in nine occurrences of the Qur’an or with a little difference, is a short sentence and it is an expressive warning upon all human

beings.

O Lord! Show us a part of the signs of Your greatness each day so that we know You everyday better and more than before, and that we thank You for these bounties You have bestowed on us!

O Lord! A mass of difficulties have surrounded us, and the enemies, both inside and outside, are trying hard to quench Your Light!

O Lord! It is You Who gave Solomon those abilities, and strengthened Moses to stand against Pharaoh; cause us to be victorious against the enemies, and destroy those of them who are not eligible to be guided like the People of 'Ad, the People of Thamud, and the People of Lot.

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1. Safinat-ul-Bihar, Vol. 1, P. 511
 2. Surah Baqarah, No. 2, verse 259
 3. Bihar-ul-'Anwar, Vol. 53, P. 122
 4. Mizan-ul-Hikmah, Vol. 4, P. 1982; Tafsir-us-Safi, Vol. 4, P. 76; Bihar, Vol. 53, P. 39
 5. Bihar-ul-'Anwar, Vol. 53, P.39
 6. Surah Ar-Ra'd, No. 13, verse 28
 7. Surah Al-Fath, No. 48, verse 4
 8. Surah Al-Baqarah, No. 2, verse 248
 9. Surah At-Taubah, No. 9, verse 103
 10. Surah An-Nahl, No. 16, verse 80
 11. Surah Ar-Room, No. 30, verse 21
 12. Surah An-Naml, No. 27, verse 86
 13. The current Surah, verse 89
 14. The Commentaries of As-Safi, Burhan, Atyab-ul-Bayan, Majma'-ul-Bayan, Jawami'-ul-Jami', following the verse.
 15. The Commentary of Kanz-ud-Daqa'iq

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