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Ayat no. 1-4

In the Name of Allah, the Beneficent, the Merciful

Ya Seen. I swear by the Quran full of wisdom... Most surely you are one of the apostles, On a right way. (36:1-4)

Titles of the Prophet in Quran

It is reported in *Kashshaf-e-Haqiqat* that Ja'far bin Muhammad as-Sadiq ('a) said: The Almighty Lord has remembered my grandfather, the Messenger of God, by several names. First 'Muhammad' in the verse:

Muhammad is not the father of any of your men, but he is the Apostle of Allah and the Last of the prophets (33:40)

Second: 'Ahmad' as He has said:

And when Isa son of Marium said: O children of Israel! Surely I am the apostle of Allah to you, verifying that which is before me of the Taurat and giving the good news of an Apostle who will come after me, his name being Ahmad, (61:6)

Third: 'Abdullah' when He says:

And that when the servant of Allah (Abdillah) stood up calling upon Him, they well nigh crowded him (to death). (72:19)

Fourth and fifth: 'Taha' and 'Yasin'. By 'Taha' is perhaps meant 'Taalubush Shafat' (One who intercedes) and by 'Yasin' 'O! Syedul Bashar' (Chief of men). It may also be that 'Yasin' denotes 'perfect man'. Anyway He swears by the Quran, which contains wisdom.

There are various sciences and lessons in it as well as many truths, wisdoms, admonitions and warnings. It is, therefore, proper that he (Holy Prophet) may have the adjective 'Hakim' as the conveyer of Quran, which is from the 'Hâkim' (Ruler), that is Allah.

Like a hundred teachers!

I swear by the Quran full of wisdom... Most surely you are one of the apostles, (36:2-3)

The polytheists were denying the messengership of the last Prophet. In this holy verse the Lord of the worlds swears by the Quran, which itself is a true testimony to the messengership of Muhammad ('s).

This shows extreme nicety of the holy verse, which, if you ponder over it, has both sworn and presented a proof of its stand. Quran itself is a witness to the truth that Muhammad ('s) is a Messenger of God!

According to Holy Quran and the unanimous stand of all historians, Muhammad ('s) never went to any school, he never read any book, he never held a pen in his hand, and he never had a teacher:

And you did not recite before it any book, nor did you transcribe one with your right hand, for then could those who say untrue things have doubted. (29:48)

Then how is it that this book (Quran) is full of the foremost and the latest sciences? And whatever is necessary for mankind, a variety of sciences. Is there any room for doubting that it is sent only by Almighty God? It is before your own eyes that Muhammad ('s) passed forty years of his life in Mecca. He has not come from any other place.

Is there anyone who can claim that he had a teacher or he went to a school? So these sciences are definitely not his own. Necessarily they are from Almighty God. How nice has someone expressed this in these couplets:

How wonderful that my beloved never went to any school.

Nor he wrote anything and yet he has become equal to two hundred teachers.

Secondly, the Quran challenges the Arabs who were considered at the pinnacle of eloquence: Join all of you together and try to compose even a Chapter like a Chapter of this Quran.

Say: If men and jinn should combine together to bring the like of this Quran, they could not bring the like of it, though some of them were aiders of others. (17:88)

Eternal miracle for an everlasting religion

Every messenger had a miracle with him. When he passed away, his miracle also went away with him. For example, when Moosa ('a) used to cast his staff, it turned into a serpent, when he hit a rock with his staff, twelve springs gushed therefrom. Isa ('a) used to enliven the dead. But when he ascended to the heavens his miracle also went away with him.

But in the case of Muhammad ('s), his miracle remains till the Day of Judgment and that miracle is the Holy Quran. Just as his religion (Islam) is present, it will on the Day of Resurrection, testify his truthfulness that the one who brought it (Quran) is the messenger of God, sent by God Himself.

It is impossible for one who never attended any school to compose even a verse like that of Quran; which is full of eloquence and rhetoric. Each verse testifies to the fact that he is the last Prophet.

Who is a Prophet? Difference between a Prophet and a Messenger

'Messenger' has an added specialty over a Prophet. It denotes one who gives news (Naba) and who has been given the news. Prophet means the 'sent one' (Mursal). We have a tradition of Imam Sadiq ('a) wherein it is mentioned that people asked him the difference between a Messenger and a Prophet. He said, "A Messenger is one who hears the voice but does not see the angel who is giving him the news from the unknown.

A Prophet is one who also sees the angel bringing revelation from God. He hears the voice of revelation and he is ordained to guide people and invite them towards God. Being sent by God he is called a Prophet of Allah. Messenger means one who has been given information and he is more general and the divine command to invite people might or might not have been given to him."

It is mentioned in some narrations that once Abu Zar asked the Prophet ('s), "What is the number of Messengers?" He replied, "134 thousand." He was again asked, "How many of them are Prophets?" The reply was: 313.¹ Those who were appointed to call people towards God were three hundred and thirteen in number.

The next verse:

On a right way. (36:4)

is a predicate after predicate. Truly, you are among those who were sent from God for the call (message) and guidance of the people. Moreover, you are on the right path. Everyone who obeyed you is also on the right path.

True path in this world and in the Hereafter

Relevant to this verse, it is appropriate to discuss about 'Sirat' or the Path. 'Sirat' in this world and in the Hereafter, is a subject we speak about several times daily: O God! Guide us to the right path.

What is the difference between Path in this world referred here, and the Path in the Hereafter, crossing which is obligatory?

Firstly, in Persian, 'Sirat' means Right Path. The road leading to anything is called 'Sirat'. 'Sirat' is any means of reaching that thing or goal. Sometimes, the aim pertains to space. If you want to go to the holy city of Mecca, you say: The road or path to Mecca is by this way. If the aim is spiritual, the path to it is of course the one appropriate to it.

For example when somebody is ill, the way to health is a doctor and taking medicine and also refraining from certain things. Here it is the 'Sirat' to physical health. Or, for instance in trade or business the Path is market, shop, commodity, buying and selling. In case you want to become a doctor, the Path to it is to study and join a medical college and so on.

Monotheism—the true path of proximity to God

If your aim is proximity of God and lasting welfare, entering paradise, salvation and approaching the Lord of the Worlds then what is the Path for it? What path should you take so that you may reach paradise and attain nearness to the Lord of the worlds? Doubtlessly there is a path for it. There is nothing, which does not have a way or means.

For all those who aim to get nearer to God, knowledge and spiritual ranks, their path is the being of Aale Muhammad ('s). In this chapter of Yasin, it is mentioned that Monotheism (worship of Only One God) is the True Path or Sirat-e-Mustaqeem (the straight path). So worship Only One God, not anyone or anything else.

Similarly, anyone who deviates during the journey does not reach his destination and does not attain his aim. One who sins or rebels, has deviated from the path of worshipping God because he has turned his back to the aim and has proceeded on the way to Hell. It is impossible for one to adopt a path going east and hope to reach west. One who indulges in sin cannot get nearer to Husain ('a). One who sows watermelon cannot get colocynth and vice versa:

The apostle believes in what has been revealed to him from his Lord, and (so do) the believers; they all believe in Allah and His angels and His books and His apostles; We make no difference between any of His apostles; and they say: We hear and obey, our Lord! Thy forgiveness (do we crave), and to Thee is the eventual course. (2:285)

What path do we tread? Do we walk the road of selfish desires, passions and Satan? Or we are on the

path, which leads to Muhammad, Paradise and nearness to God? Only Truthfulness and selflessness lead to the House of God. Only this is the Straight Path (Siratul Mustaqeem).

We recite at least 17 times daily: (O God!) **Keep us on the right path.** O Lord, be it that I am not of those about whom You have said:

(These are) they whose labor is lost in this world's life and they think that they are well versed in skill of the work of hands. (18: 104)

One who is drowned in ignorance thinks that he will reach paradise very soon but he does not know that he is racing towards retrogression and is about to fall.

Sin is a fall from the path of worship

Many a time, one who is sinning constantly like usurping other's property is carrying the complaint of the one he has wronged. So he is always in a state of downfall. He has no other alternative but to pray to God: O God! Please make me return towards You and make me repent before You. This much is mentioned in the Holy Quran and in narrations.

So make haste in repenting. Truly, none but an infallible has no downfall. But one should soon repent. He must, without wasting a moment return towards the path of worship. Once your tongue commits a sin like speaking abusively and shamelessly, step away from repeating such a thing at once. Make up with those you have wronged.

Be lawful so that God may forgive you. Say: I seek the forgiveness of Allah and towards Him I turn (Astagfirullaah Wa Atoobu Ilaih).

Every sin cuts off the road of truth. It would be same tomorrow on the Day of Judgment. Deviation from the path of worship in this world will cause the sinner to fall in the fire of Hell in the Hereafter.

As a perfect example, imagine a moth that circles a lamp. It imagines that the flame is a window of salvation.² Man also thinks that passions are life-giving nourishments and imagines that attractive dress and passionate desires are means of happiness. Just as the moth is destroyed so also would be one who keeps himself warm with passions.

The love of desires, of women and sons and hoarded treasures of gold and silver and well bred horses and cattle and tilth, is made to seem fair to men; this is the provision of the life of this world; and Allah is He with Whom is the good goal (of life). (3: 14)

No risk to the wall of a community that has a supporter like you

But there is a good tidings in this tradition that the Holy Prophet (‘s) said, “And I raise them up and save them from hellfire.”

As far as possible, try to increase your connections with the Holy Prophet (‘s). Make it a rule to send more and more *salawat* on him and his Ahle Bayt (‘a) especially in the Holy month of Ramadan. It will help you walk the right path in this world also.

O, one who weeps for Husain (‘a)! Repent with the auspiciousness of Husain (‘a). Come out of the darkness of sins and reach the light through seeking forgiveness. I know about some people who were saved from their downfall through the grace of their attachment with Ahle Bayt (‘a) and they resorted to repentance.

The outward aspect of the meaning will be known tomorrow on the Day of Judgment. When they pass that Sirat Bridge, which passes over hell. A difference will be maintained there between people. For some that bridge would be thinner than human hair and sharper than a sword.

Ali—the distributor of Paradise and Hell

There is a narration about Prophet Muhammad’s High Station (*Maqam-e-Mahmood*), which you mention in the Ziyarat of Ashura. It is a part of the Field of Gathering. All the Messengers, saints and righteous people, chief of whom is Muhammad, would be present there.

It is a lofty pulpit of light having a thousand steps. On the first step is the seal of the Prophets, Muhammad (‘s) and on the next one, Lion of God Almighty (Asadullah Al-Ghalib), Ali bin Abi Talib (‘a). On all other steps would be the rest of the Messengers, Prophets, and righteous people according to their status.

At the base would be the believers, who would also gain entry to that high place. In this praised location (Maqaame-e-Mahmood), for which the Holy Prophet prays, an extraordinarily and extremely handsome angel comes to the Holy Prophet (‘s) and says, “I am Rizwan, the keeper of Paradise.” He brings with him the key of the gate of Paradise and says, “I have been ordered to hand over the key to the gate of Paradise to your honor.”

Thereafter, an extremely frightening angel comes up and says, “I am the keeper of hell and I am commanded to hand over the key of hell to your honor.” The Holy Prophet says, “O Ali! Take up these keys; the division of people for entry to paradise and hell is in your hand.” ³ The Holy Prophet (‘s) himself announces, “I am also coming and setting on, on the Sirat. Anyone who has permission from Ali (‘a) can cross the bridge of Sirat happily and luckily.”

If the master does not intercede on the Day of Judgment in our favor, we will take offence against

the decorator that he made us ugly. (Persian couplet)

It is mentioned in an authentic tradition that, on that Day, all would be wailing, “O God! Be merciful to me, save me, save me.” There would be only one gentleman who would appeal, “O Lord! Save my Ummah, my Ummah (Followers)”, and that person is Muhammad (‘s).^{[4](#)}

It is mentioned in Khasais of Shaykh Sadooq, that when the Holy Prophet (‘s) narrated the prophecy of Husain’s martyrdom to Zahra (‘a) till he even described the grave of Husain (‘a) he said, “Tomorrow, on the Day of Judgment, I will intercede in favor of anyone who visits the grave of Husain (‘a).” The most hope-filled sentence is that the Holy Prophet said, “I myself would search that person so that I may give salvation to him; even if he is in a deep cavity he would get salvation.”^{[5](#)}

Would such a person have any sign? Yes, it would be written on his forehead in radiant writing: Here is the one who visited the grave of Husain.

^{[1](#)}. Safinatul Bihar

^{[2](#)}. “And you rush towards hell fire like moths...” (Safinatul Bihar, vol. 2, pg.28)

^{[3](#)}. Biharul Anwar, vol. 4

^{[4](#)}. Safinatul Bihar, vol. 2, pg., 28.

^{[5](#)}. Khasais al Husainiyah Shaykh Ja’far Shustari

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