

## Section 2: Allah has ordained Mercy on Himself

The greatness of the Divine Mercy – None can help when the wrath of Allah afflicts any one

### Surah Al-'An'am, Verse 11

قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ انظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ

11. **"Say: 'Travel in the earth, then see what has been the end of the rejecters' !"**

Here, the Qur'an has taken another method of awakening these arrogant conceited persons. It tells the Prophet (S) to admonish them by such a statement:

**"Say: Travel in the earth ..."**

No doubt that seeing the remaining traces of the former people by one's eyes and those nations who pave the way of destruction as a result of neglecting the facts, is more effective than studying their history in their concerning books. The reason is that these traces make the truth more sensible and perceptible.

By the way, it should be noted that such a fleeting beauty or splendor is not important, but the final consequence is important.

**"... the end of the rejecters ..."**

Thus, the failure of the opponents of the truth is certain. If you doubt, you can study their history, or by traveling, you can see their traces and take an example from them.

It is noteworthy to know that the divine commandment mentioned by the holy phrase: **"Travel in the earth"**, which is recited in this verse, has occurred six times in the Qur'an.

Unfortunately, the infidels observed this expressive commandment more practically than the Muslims. They traveled into Islamic countries and explored all parts of their lands and became aware of their mines, stores, the points of their strength and weakness, their cultural works, manuscripts and arts, and spoilt them while Muslims were in the sleep of negligence.

Imam Amir-ul-Mu'mineen Ali (as) said:

*"By his lie, a liar obtains the Wrath of Allah, the Glorified, the affront of people, and the enmity of angels."*<sup>1</sup>

Again, Imam Ali (as) said:

*"The end of telling a lie is reproach and regret."*<sup>2</sup>

## Surah Al-'An'am, Verse 12

قُلْ لِمَنْ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ قُلْ لِلَّهِ كَتَبَ عَلَى نَفْسِهِ الرَّحْمَةَ لِيَجْمَعَ كُفْرًا إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ

**12. "Say: 'To whom belongs what is in the heavens and the earth?' Say: 'To Allah, He has prescribed mercy on Himself: He will surely gather you on the Resurrection Day, of which there is no doubt. Those who have lost their own selves, they will not believe.' "**

The phrase:

***"He has prescribed mercy on Himself"***

has occurred two times in the Qur'an, both of which are recited in this Holy Surah, verses 12 and 54.

The phrase

***"... of which there is no doubt ..."***

has been mentioned about both the Qur'an and the Hereafter.

As Allah *has* ordained and assigned some duties for us, He has prescribed some duties for Himself, too. Among them are those which are mentioned in the Qur'an such as 'guidance':

***"Surely Ours is it to show the way."*** (Surah Al-Layl, No.92, verse 12),

and Giving sustenance:

***"And there is no animal in the earth but on Allah is the sustenance of it..." (Surah Hud, No. 11, Verse 6).***

Bestowing mercy upon the servants:

***"He has prescribed mercy on Himself."***

But the condition of receiving the Divine mercy is that the servants themselves should have mercy upon others.

A tradition says: "Whoever does not have mercy (upon others) will not be shown mercy on.<sup>3</sup>"

The mercy of Allah is abundant. Salman has narrated a tradition from the Prophet (S) who said: *"The mercy of Allah is one hundred degrees, one of which is the origin of all graces of Allah in this world. On the Day of Judgment, Allah will deal with people by the whole one hundred degrees of His mercy."*<sup>4</sup>

This fact should be noted that the great loss of the disbelievers lies in this that instead of reasoning they go after their delusions; and instead of taking the godly saints, they seek for false deities; and instead of Faith and observing the Hereafter, they disbelieve; and instead of submitting to the Light, they submit to Hell Fire.

But whatever comes forth from Allah upon the world of existence is based on Mercy, and Allah's Mercy is spread over all things everywhere.

1. The Qur'an indicates that the Divine Mercy involves everything. In this regard, **Surah Al-'Araf, No.7, verse 56** says:

***"... My mercy encompasses all things ....."***

This mercy has many examples, including:

Rain:

***"And He it is Who sends down the rain after they have despaired, and He unfolds His mercy ....."***  
**(Surah Ash-Shoura. No.42. Verse 28)**

Wind:

***"And He it is Who sends the winds as good news heralding His mercy....."*** (Surah Al-'Araf. No.7. verse. 57).

Night and day:

***"And out of his mercy He has made for you the night and the day....."*** (Surah Al-Qases No.28. verse 73).

The Prophet:

**"And we have not sent you but as a mercy to the worlds." (Surah Al- 'Anbiya. No.21. verse 107).**

The Qur'an:

**"... These are clear proofs from your Lord and a guidance and a mercy ..." (Surah Al- 'Araf. No.7. vers 203).**

The Torah:

**"...The Book of Moses was a guide and a merc ..." (Surah Al-Ahqaf. No.46. verse 12).**

Delivery:

**"So We delivered him and those with him by a mercy from Us...." (Surah Al- 'Araf. No. 7. verse 72).**

Love of spouse:

**"... and He put between you love and mercy....." (Surah Ar-Rum. No.30.Verse 21).**

Plants and fruits:

**"Look then at the signs of Allah's mercy, how He gives life to the earth after its death....." (Surah Ar-Rum. No.30. verse 50).**

Acceptance of Repentance:

**"... do not despair of the mercy of Allah ..." (Surah Az-Zumur. No.39. verse 53).**

## **Surah Al-'An'am, Verse 13**

وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ وَهُوَ السَّمِيعُ الْعَلِيمُ

**13. "And to Him belongs whatever dwells in the night and the day; and He is All-hearing, All-Knowing!"**

As a cradle, the night and the day give human beings, and all creatures, peace and tranquility in their laps. Some of the living creatures rest at night while some others rest during the day.

Whatever exists in the universe, whether they are manifested or concealed, belongs to Him. Therefore, not only the whole system of existence belongs to Allah, but also its governance and its control is His.

The verse says:

***"And to Him belongs whatever dwells in the night and the day; and He is All-hearing, All-Knowing'."***

## **Surah Al-'An'am, Verse 14**

قُلْ أَغَيْرَ اللَّهِ اتَّخَذُ وَلِيًّا فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ قُلْ إِنِّي  
أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ

**14. "Say: ' Shall I take a guardian besides Allah, the Originator of the heavens and the earth, and He feeds (others) and is not (Himself) fed?' Say: 'I have been commanded to be the first who submits himself '. And be not you (O' Muhammad) of the polytheists."**

Again, in this verse the words are upon the unity of Allah *and* rejecting paganism and idolatry. In the same time that pagans accepted that the creation of the world specified to Divine Essence, they had taken idols as their support and refuge.

For the purpose of destroying the false imagination, The Qur'an instructs the Prophet (S) such:

***"Say: ' Shall I take a guardian besides Allah, the Originator of the heavens and the earth, and He feeds (others) and is not (Himself) fed?!'..."***

It is worthy to note that among all the attributes of Allah, here; the Qur'an has emphasized but on feeding the creatures and giving them their sustenance.

Using this sense, maybe, is for the sake that most of the connections in the material life of man relate to this very material need, viz, the need in eating a piece of bread, which makes persons to humiliate themselves before the masters of wealth and power. The case may be so that sometimes they bow before them as if they worship them.

In the above-mentioned verse, the Qur'an denotes that your sustenance is in the authority of Allah, not in that of them.

Then, in answer to the suggestion of those who invited the Prophet (S) to join the camp of polytheists, the Qur'an instructs him to say that besides the command of wisdom which leads him to rely on the One Who is the Creator of the heavens and the earth, he also says that the revelation of Allah has instructed him to be the first Muslim who submits himself, and never he joins the row of polytheists.

The verse says:

**"...Say: ' I have been commanded to be the first who submits himself '. And be not you (O' Muhammad) of the polytheists."**

## **Surah Al-'An'am, Verse 15**

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ

**15. "Say: 'Verily I fear, if I disobey my Lord, the retribution of a grievous Day'."**

There are two kinds of fear. The first kind is that sort of awe which is indecent, such as fearing from Holy Struggle. The second kind is that fear which is agreeable and praiseworthy, like fearing from Allah ' punishment.

The Divine Law has been decreed equally for all. Even the Messenger of Allah *should* fear from its evil, if he sinned.

The fear of the saints of Allah, of course, is for the sake of Allah's wrath, not from the deities or from people. And, indeed, fear is one of the impedimental factors from deviation and committing wrong.

Regarding to the existence of the Divine completing the argument denoting that the Lord is both the Creator and the Sustainer, and has commanded to submission and prohibited from polytheism, disobedience from the command of Allah deserves punishment.

The verse, addressing the Prophet (S), commands:

**"Say: ' Verily I fear, if I disobey my Lord, the retribution of a grievous Day' !"**

## **Surah Al-'An'am, Verse 16**

مَنْ يُصْرَفْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُ وَذَلِكَ الْفَوْزُ الْمُبِينُ

**16. "Whoever is spared of it (the Divine retribution) on that Day, He has certainly been merciful to him, and that is the manifest triumph."**

The Messenger of Allah (S) once said:

*"By Allah in whose hand is my soul, no one of people may enter into Paradise (merely) by his own deed."*

They asked him:

“Even you, O' Messenger of Allah?”

The Prophet (S) answered:

*"Even I, unless Allah shelters me with His mercy and grace."*

Then, the Holy Prophet (S) put his hands on his head and recited the above-mentioned verse.<sup>5</sup>

***"Whoever is spared of it (the Divine retribution) on that Day, He has certainly been merciful to him, and that is the manifest triumph."***

Everybody is threatened to fall in danger. Saving from the Divine punishment demands a particular grace from the side of Allah.

However, prosperity can be gained only in the light of security from His Wrath.

## Surah Al-'An'am, Verse 17

وَإِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

**17. "And if Allah touches you with affliction, none can remove it but He; and if He touches you with good, then He is All-Powerful over all things."**

Hopes should be to Allah, and fears should also be from Allah, since the origin of all affairs is the same. It is not such that the good nesses come from one source and the cause of removing vices originates from another source.

The Laws of Allah are legitimated for all and they let no exception. The Holy Prophet (S) should betake to Allah when confronting the bitter and sweet incidents, too. The verse says:

***"And if Allah touches you with affliction, none can remove it but He; and if He touches you with good, then He is All-Powerful over all things."***

## Surah Al-'An'am, Verse 18

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَهُوَ الْحَكِيمُ الْخَبِيرُ

## 18. "And He is the Omnipotent over His servants, and He is the All-Wise, the All -Aware."

In the current Surah, verse No. 14, the discussion was about creative power and sustenance of Allah. In verse 15, it was about the Wrath of Allah and Hereafter. In verse 16, the words were upon the Divine rescue and mercy.

Verse 17 is about solving the difficulties and reaching the good nesses. So, in this verse, His absolute Power (Omnipotence) is stated about.

If it happens that some tyrant persons dominate others for some days because of ignorance, weakness and disunity of people, it is sure that His Omnipotence ruins all these arrangements and, in the frame of wisdom and knowledge, He utilizes His Power and Dominance. That is why the Qur'an says:

**"And He is the Omnipotent over His servants, and He is the All-Wise, the All-Aware."**

## Surah Al-'An'am, Verse 19

قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً قُلِ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ  
لَأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ أَتَيْنَكُمْ لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ آلِهَةً أُخْرَى قُلْ لَأَشْهَدُ قُلُوبًا إِنَّمَا  
هُوَ إِلَهٌ وَاحِدٌ وَإِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ

19. "Say: 'What thing is the greatest in testimony?' Say: 'Allah! He is witness between me and you, and this Qur'an has been revealed to me that I may warn you thereby, and whomever it reaches. Do you indeed testify that there are other gods with Allah?' Say: 'I do not testify'. Say:, He is only One God, and verily I am quit of that which you associate (with Him) !"

The pagans of Mecca demanded witness from the Prophet (S) for his prophet hood. They did not accept the prophecy of the Messenger of Allah (S) and told him that even the Jews and the Christians did not know him a divine prophet.

This holy verse, with an atmosphere of Allah's inspiration and help, and at the time of loneliness of Islam, foretells a bright and promising future for Muslims, when it hates polytheism. For three times, and in a short phrase, the Qur'an refers to Unity of Allah while quitting polytheism. The verse says:

**"Say: 'What thing is the greatest in testimony?' Say: 'Allah! He is witness between me and you, and this Qur'an has been revealed to me that I may warn you thereby, and whomever it reaches. Do you indeed testify that there are other gods with Allah?' Say: 'I do not testify'. Say: 'He is only One God, and verily I am quit of that which you associate (with Him) !"**



Besides all other prophetic miracles, Unseen aids, and frustrating the hostile plots, the Qur'an itself is the greatest evidence to the Prophet's Messenger ship.

The messenger ship of Muhammad (S) is both worldly and eternal, for all humankind and in all ages.

However, a permanent warning indeed, should be accompanied with an everlasting warner.

Therefore, the divine Imamate and leadership should also be together with the Qur'an forever.

This meaning is cited in Tafsir-us-Safi and Usul-i-Kafi, narrated from Iman Sadiq (as)

## Surah Al-'An'am, Verse 20

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمُ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فَهُمْ لَا  
يُؤْمِنُونَ

**20. "Those whom We have given The Book (the Jews and Christians) recognize him (Muhammad) as they recognize their sons. Yet those who have lost their own selves, they will not believe."**

The content of this verse is similar to that of Surah Al-Baqarah, No.2, verse 146. Not only the name and qualities of the Prophet of Islam were mentioned in the Torah and the Evangel and the scholars of the People of the Book had informed their people of him under the title of 'the promised prophet', but also the characteristics of this Holy Prophet (S) and his companions were recorded in their Books. The Qur'an says:

**"Muhammad is the Messenger of Allah, and those with him are the firm (of heart) against the unbelievers, compassionate among themselves, ...that is their description in the Torah and their description in the Evangel....."**<sup>6</sup>

In this verse, the Qur'an clearly answers to those who claimed that the People of the Book had no evidence upon the prophet hood of the Prophet of Islam (S) , when it says:

**"Those whom We have given The Book (the Jews and Christians) recognize him (Muhammad) as they recognize their sons. ..."**

And, at the end of the verse, as a final conclusion, the Qur'an announces that, with all these clear signs, only those people do not believe in this Prophet who have lost all their things and the capital of their own selves in the bargaining market of commercial transactions of lives. It says:

**"... Yet those who have lost their own selves, they will not believe."**

- 
1. Qurar-ul-Hikam, vol. 2, p. 876
  2. Qurar-ul-Hikam, vol. 2, p. 502
  3. Fi-Zalal, a commentary book
  4. Fi-Zalal, 'Alusi.
  5. Tafsir Nur-uth-Thaqalayn, vol. 1, P. 706; and Majma'-ul-Bayan
  6. Surah-Al-Fath, No. 48, verse 29

---

**Source URL:**

<https://www.al-islam.org/enlightening-commentary-light-holy-quran-vol-5/section-2-allah-has-ordained-mercy-himself>