

Section 2: The Five Times of the Daily Glorification of Allah

Surah Ar-Room – Verses 11–13

اللَّهُ يَبْدُوُ الْخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ إِلَيْهِ تُرْجَعُونَ

وَيَوْمَ تَقُومُ السَّاعَةُ يُبْلِسُ الْمُجْرِمُونَ

وَلَمْ يَكُنْ لَهُمْ مِنْ شُرَكَائِهِمْ شُفَعَاءُ وَكَانُوا بِشُرَكَائِهِمْ كَافِرِينَ

11. “Allah originates the creation, then reproduces it, then unto Him you shall be returned.”

12. “And On the Day when the Hour will come, the guilty shall be in despair.”

13. “And these shall not be for them any intercessors from among their ‘partner gods’ and they shall disbelieve in their partners.”

The Arabic word */yublisu/* is derived from */’iblas/* which means a grief that has appeared because of intensity of despair. The term *’Iblis* is also derived from the same word.

The previous verses talked about the rejecters who used to mock the signs of Allah. By stating a part of discussions about Resurrection and the fate of the sinners in Hereafter, these holy verses complete the discussions stated in the former verses about the Resurrection.

At first, the Qur'an says:

"Allah originates the creation, then reproduces it, then unto Him you shall be returned."

The subject of Resurrection, which has also been mentioned in some other verses of the Qur'an, has been stated through a short and expressive reasoning. The Qur'an implies that the same One Who had the ability of originating the creation, has also the ability of bringing Resurrection forth, as well as the law of justice, and also the Divine Wisdom requires that this creation should be reproduced.

The Qur'anic sentence:

"...then unto Him you shall be returned"

points to this fact that after this life, in Hereafter, all of you return to the Divine Court and to His reward and His compensation. And more than that, those believers who have come in the path of perfection of Allah will also go forth in their perfection toward infinite and toward the Pure Essence of Allah.

In the next verse, the state of the guilty in Hereafter has been illustrated as follows:

"And On the Day when the Hour will come, the guilty shall be in despair."

However, on that Day, the guilty are right to be in despair and sorrow, because they neither have brought any faith and righteous deed with them into the resurrection plain, nor have they any helper, nor it is possible for them to return to the world and compensate their past faults.

Therefore, in the next verse, the Qur'an says:

"And these shall not be for them any intercessors from among their 'partner gods'..."

These are the same idols and the objects of worship that whenever these idolaters were asked why they worshipped them, they used to say:

"...these are our intercessors with Allah..."¹

In Hereafter, they will surely understand that there is neither any peculiarity nor profit in these worthless hollow objects of worship.

It is for this reason that they will disbelieve in the objects of worship that they had associated them with Allah and they will hate them.

The verse continues saying:

"...and they shall disbelieve in their partners."

Why should they not disbelieve in them? These objects of worship not only do not solve any problem for

them, but also, as the Qur'an claims, they will belie them and say:

"...they were not unto us worshipping."²

And worse than this is that these objects of worship will be some enemies for their worshippers, as Surah Al-'Ahqaf, No. 46, verse 6 says:

"And when mankind are mustered (at the Resurrection) they will be hostile to them and deny that (men) had worshipped them."

Surah Ar-Room – Verses 14-16

وَيَوْمَ تَقُومُ السَّاعَةُ يُومِّدُ يَتَفَرَّقُونَ

فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَهُمْ فِي رَوْضَةٍ يُحْبَرُونَ

وَأَمَّا الَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ فَأُولَئِكَ فِي الْعَذَابِ مُحْضَرُونَ

14. "And on the Day when the Hour will come, that Day they shall be divided;"

15. "And as for those who believed and did righteous deeds, they shall be made happy in a garden (of Paradise)."

16. "And as for those who disbelieved and rejected Our signs and the meeting of the Hereafter, those shall be arraigned into the chastisement."

This verse points to the different groups of people on the Day of Hereafter, when it says:

"And on the Day when the Hour will come, that Day they shall be divided;"

It means that on the Hereafter Day the pure persons will be separated from the impure ones.

That is, Hereafter will be the Day of the end of ungodly relations and friendships.

Then in the next verse, the Qur'an says:

"And as for those who believed and did righteous deeds, they shall be made happy in a garden (of Paradise)."

The Qur'anic word **/yuhbarun/** is derived from /hibr/ with the sense of 'an interesting and good effect'. It is also used for the state of rejoice and happiness the effect of which appears in the face, and since the hearts of the people of Paradise are so full of rejoice and happiness that its effects appear in their whole entity, this meaning has been used concerning them.

The Arabic term **/raudah/** is called to a place where there is plenty of water and trees; that is why the green gardens are called /raudah/. The reason why this word has been used in its indefinite Arabic form here, it is for veneration and dignifying it. That is, they will be in affluence inside the best and the most beautiful and joyful gardens of Paradise.

Then, in the next verse, it says:

“And as for those who disbelieved and rejected our signs and the meeting of the Hereafter, those shall be arraigned into the chastisement.”

It is interesting that the Qur'an, qualifying the people of Paradise, uses the word /yuhbarun/ (are made happy) which is the sign of their full consent, while the word /muhdarun/ (they will be arraigned) is used concerning the people of Hell, which is an indication to their utmost dislike and unhappiness, because to be arraigned is used in the instances that are done against the inner desire of man.

Another point, which is mentioned about the people of Paradise, is both 'Faith' and 'righteous deed', while, concerning the people of Hell, the Qur'an suffices to mentioning only their lack of Faith which leads to both the rejection of Divine signs and Resurrection.

This points to the fact that, for entering into Paradise, mere Faith is not enough and righteous deed is also necessary. But for entering into Hell only disbelief is enough though the one has not committed any other sin, since disbelief itself is the greatest sin.

However, 'Ibn-i-Manzur in 'Lisan-ul-'Arab' says:

*“The Arabic word **Isa'at** is an appellation for the time when the Blast of the end of the world is blown and suddenly all will die, and it is also a name for the time when people will be raised in Hereafter.*

This name has been chosen for the end of the world and for the occurrence of Resurrection, for the sake that by the first Blast, that Allah has pointed out in Surah Yasin, No. 36, verse 29, saying:

“It was no more than a single mighty Blast, and behold! They were like ashes quenched and silent”,

everybody will suddenly die, (and by the second Blast they will suddenly stand up and the Hereafter will be set).

Zubaydi in Taj-ul-'Arus narrates from some commentators that Isa'at is of three kinds:

1) 'Sa'at-ul-Kubra' (the great hour) which is the Day of Resurrection when people will be quickened for reckoning.

2) Sa'at-ul-Wusta (the middle hour), the day of sudden death of the people of one age (by the Divine punishments and by the chastisements for some people who are not amendable).

3) Sa'at-us-Suqra (the lesser hour), the day of everyone's death."

Surah Ar-Room – Verses 17-18

فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ

وَلَهُ الْحَمْدُ فِي السَّمَاوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ

17. "So glory be to Allah, when you enter the evening and when you enter the morning."

18. "And to Him belongs praise in the heavens and the earth, and at nightfall and when you are at midday."

Some commentators believe that these verses point to the times of the five daily prayers done in the morning, noon, and evening.

The Qur'anic sentence '**So glory be to Allah**' and the sentence: '**To Him belongs praise**' may be a command for glorification and praising, which has been said in the form of declarative sentences.

Next to a great deal of detailed discussions about Origin and Resurrection and pointing to some rewards of the believers and retributions of the disbelievers mentioned in the former verses, in these verses which are under discussion, the Qur'an refers to the glorification and praise of Allah (s.w.t.), and also removal and sanctification of His Pure Essence from any partners, defect and blemish, where it says:

"So glory be to Allah, when you enter the evening and when you enter the morning."

"And to Him belongs praise in the heavens and the earth, and at nightfall and when you are at midday."

Thus, in these two verses there have been stated about the glorification of Allah done in four times: at the beginning of night

"... When you enter the evening..."

in the morning at the dawn:

“.. When you enter the morning”,

by the night:

“...and at nightfall...”

and at the decline of noon:

“...When you are at midday.”

But praise of Allah has been generalized from the point of place and it has encompassed the expanse of the heaven and the earth.

The announcement of these four different times cited in the abovementioned verses may be an allusion of the constance and permanence of glorification; as we may say: ‘Take care of so and so every morning and evening’ (which means always and at any time).

It is also necessary to be mentioned here that the Qur’anic sentences: ***‘glory be to Allah’*** and ***‘to Him belongs praise’*** can be a statement of glorification and praise from the side of Allah, as in Surah Al-Mu’minun, No. 23, verse 14 He says:

“...So blessed be Allah, the Best of the creators”.

And this glorification and praise may be in the sense of command, which means: do glorify and praise Him.

This meaning seems nearer to the fact that the above verses are as a command to all servants so that they glorify and praise Allah every morning and evening as well as every noon and night by prayer and other than that in order to wipe out the effects of polytheism and sin from their hearts and souls.

The Prophet (S) in a tradition said:

“Whoever recites these two holy verses and the verse after them in the morning whatever (of virtues) is lost from him on that day will be recompensed, and whoever recites them at the beginning of night whatever is lost from him at night will be recompensed.”³

Surah Ar-Room – Verse 19

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذَلِكَ تَخْرُجُونَ

19. “He brings forth the living from the dead and brings forth dead from the living, and gives life to the earth after its death, and thus shall you be brought forth.”

There are many examples and expansions mentioned in the commentary books concerning the Qur’anic sentence saying:

“He brings forth the living from the dead and brings forth dead from the living...”

among them are: man produced from sperm drop and producing sperm drop from man; a faithful child from unfaithful parents and vice versa, all of which are the signs of absolute power of Allah in the world, and His ability in producing the Hereafter and Revivification of the creatures.

However, in this holy verse again the Qur’an returns to the subject of Resurrection and, in another way, it answers the doubt of the deniers of it, as follows:

“He brings forth the living from the dead and brings forth dead from the living, and gives life to the earth after its death, and thus shall you be brought forth.”

That is, ‘the scene of Resurrection’ and ‘the scene of the end of the world’, one of which is ‘coming out the living from the dead’ and the other is ‘coming out the dead from the living’ is constantly repeated before your eyes. Therefore, it is not surprising that at the end of the world all living beings pass away and, in Resurrection, all human beings return to a new life.

Then, as for the ‘coming out the living from the dead’ concerning the dead lands, which is repeatedly emphasized on in the Holy Qur’an for the subject of Resurrection, is clear for everybody that the land turns to be dead in winter when neither there grows any plant on it nor does any flower smile, nor does any blossom blow.

But in spring, with the change of weather, and by falling the life giving drops of rain, there will be a movement in the land: plants grow everywhere, flowers smile, and blossoms will appear on the trees; and this is the scene of Resurrection that we see in the world.

Then, as for coming out the dead from the living, which is not any thing concealed, either. It is seen that over the globe always the trees change into bare wood, or human beings and animals lose their life and become dead bodies.

But, concerning ‘coming out the living from the dead’, some commentators have rendered it into as coming out men and animals from sperm drop, while some others of them have rendered it into the birth of believers from disbelievers, and some into waking up from sleep.

But the outward of the verse denotes that the main meaning of the verse is none of these meanings, because sperm drop itself is a living creature; and the subject of faith and disbelief is something from the parts inside of the holy verse not outward of it.

The outward of the verse means that Allah brings forth the living creatures from the dead and He changes the dead into living creatures.

According to the assured science of today, at least in the laboratories and daily observations of human beings, there have been seen no instances that living creatures would be produced by inanimate beings, but the living beings always are produced from egg, seed or sperm drop of other living beings.

But certainly at the beginning, when this dust globe was wholly a fiery globe, there existed no living creature. Later, in some particular conditions, that science has not properly discovered it yet, by a great evolution, some living creatures come into being from some inanimate things.

This matter, of course, cannot be seen in the present conditions of the earth as far as it is available in man's knowledge. (Yet, under some conditions in the depth of oceans this evolution may occur at the present time, too.)

But what is sensible and completely tangible for us is that the inanimate beings are constantly absorbed to become as a part of living creatures' bodies and wear the clothing of life.

Neither of water and food we have is a living being, but when they arrive inside our body they change into some living beings, and some new cells are added to the cells of our body and, for example, by this very way a little child changes into a powerful young man with a strong body.

Is this not bringing forth the living from inside of the dead, or the living from dead?

Therefore, it can be said that in the system of the world of nature ceaselessly life comes out from death and death comes out from life. For this very reason the Lord, Who is the Creator of nature, is able to give life to the dead in the next world.

Of course, as we said before, the abovementioned verse have some other commentaries, too, from the spiritual point of view, including: the birth of some believers from disbelievers, disbelievers from believers, coming forth of learned ones from ignorant one, and ignorant ones from learned ones, and good doers from evildoers, and evildoers from good doers. These meanings have been mentioned in some of the Islamic narrations, too.

Again, these meanings may be among the innate meanings of the verse, because we know that the verses of the Qur'an have both outward and inward meanings. And, also, death and life may have a vast and conclusive meaning which encompasses both the material aspect and the spiritual aspect.

Upon the commentary of the Qur'anic sentence:

"...gives life to the earth after its death..."

Imam Musa-ibn-Ja'far (as) through a tradition says:

“The purpose of it is not that He will make the land alive by the rain, but Allah will raise some men to establish justice and the earth will become alive by means of justice. (Do know that) the establishment of justice in the earth is more beneficial than forty days of rainfall.”⁴

It is clear that when the Imam (as) says the purpose is not rainfall, it is a negation of exclusiveness; that is, the verse should not be limitedly rendered into rain, because the spiritual giving life to the earth by means of justice is also more significant than rainfall.

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1. Surah Yunus, No. 10, verse 18
 2. Surah Al-Qasas, No. 28. verse 63
 3. Nur-uth-Thaqalayn, Vol. 4, P. 172
 4. Narrated from the book of Kafi, according to Nur-uth-Thaqalayn, Vol. 4, P. 173

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