

Section 4: A Scene of the Resurrection

Surah Ya-Sin – Verses 51–53

وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ

قَالُوا يَا وَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ

إِن كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ

51. “And the Trumpet shall be blown, then behold, from their graves they shall hasten on to their Lord.”

52. “They shall say: ‘Oh! woe to us! Who has raised us up from our sleeping-place? This is what the Beneficent (Allah) promised; and the apostles told the truth.’”

53. “There would be naught but a single Blast, when they shall all brought before Us.”

Hereafter is a scene of awareness, acknowledgement and confession. The establishment of Hereafter and reckoning is the requisite of the Attribute of Allah Who is Beneficent.

That which the disbelievers denied in the world, they will confess it on That Day. (When the name of Rahman was mentioned in the world they used to say:

“What is Rahman?”,

but on that Day they will say:

“This is what the Beneficent (Allah) promised”.

In this verse, the Qur’an points to another stage which is the stage of life after death. It says:

“And the Trumpet shall be blown, then behold, from their graves they shall hasten on to their Lord.”

By the command of Allah, the dust and the rotten bones will have life again and come out from their graves and attend that wonderful court for trial and reckoning.

They will have life again and will be quickened by a single Blast, in the same manner that all of them died with a single Blast (blown in the Trumpet). Neither their death nor their being quickened is difficult for Allah.

Just like the trumpet which is blown for the soldiers of the army to gather and be ready, and then, in a short time, they all get up and come out from their tents and attend in the row, the act of raising the dead is, like that, quick for Allah, too.

The Qur’anic word /’ajdath/ is the plural form of /jadath/ in the sense of ‘grave’. This meaning shows well that resurrection, besides having the spiritual aspect, has the bodily aspect, too, and the man’s new body will be made from the same former materials.

The application of the Arabic term ***inufixa/ (shall be blown)*** in the past tense form is for the sake that in the Arabic language the certain future affairs are stated in past verb form indicating that there is no doubt in it, as if it had happened before.

The Arabic term ***lyansilun/*** is derived from /nasl/ in the sense of ‘walking quickly’. Raqib in Mufradat says: this word originally means: ‘to separate from something’, and that a person’s children in Arabic are called ***inasl/ (offspring)*** it is for the sake that they have separated from father and mother. Therefore, when a person quickly gets away and separates, this word is used.

The application of the Arabic term ***lrabbihim/ (their Lord)*** seems that it refers to this fact that the Lordship, ownership and training of Allah require that there should be a reckoning and Resurrection for the affairs.

However, it is clearly understood from the verses of the Holy Qur’an that ending of this world and the beginning of the next world both will happen suddenly and with a revolutionary movement and each of them has been rendered into ‘blowing in the Tempest’, the full explanation of which will be mentioned in the commentary of Surah Az-Zumar, No. 39, verse 68.

In the next verse, the Qur’an adds:

“They shall say: ‘Oh! woe to us! who has raised us up from our sleeping-place? This is what the

Beneficent (Allah) promised; and the apostles told the truth.”

Yes, the scene is so expressive and terrible that man forgets all the false and superstitious matters, and he will not have any way except confessing the facts explicitly. It likens the graves to sleeping-places, and the Resurrection to getting up from sleep.

This has also been mentioned in a famous tradition which says:

*“You will pass away like that you sleep, and you will be raised as you get up from sleep.”*¹

Here they terrify and cry that woe to us! Who did awaken us from sleeping, and rose up from our sleeping-place?

But soon they will realize and remember that the true prophets in the world have given them promise of this Day from the side of Allah. They answer themselves that this is the promise of the Beneficent, Allah; the Lord Whose general mercy has enveloped all and Whose prophets told the truth and made us aware of this Day, but alas we mocked them all.

Therefore, the Qur’anic sentence:

“...this is what the Beneficent (Allah) promised and the apostles told the truth”

is the continuation of the statement of the rejecters of Resurrection, but some commentators have considered it as the statement of the angels or the believers, which contrasts the apparent of the verse, and there is no necessity upon it, because the confusion of the rejecters on the fact on that Day is not a matter that is mentioned only in this verse.

Surah Al-’Anbiya’, No. 21, verse 97 says:

“And the true promise has drawn nigh; then behold, staring wide (in terror), the eyes of those who disbelieve! (They say:) ‘Alas for us! We were heedless of this (Day); nay; we were unjust ones.’”

However, the application of the Arabic term *Imarqadl*, which is used in the sense of ‘sleeping-place’ and ‘sleep’, denotes to this fact that in the world of purgatory they are in a state similar to sleep, and as it is said in the commentary of Surah Al-Mu’minun, No. 23, verse 100, due to the majority of people, who are in a status between infidelity and faith, ‘purgatory’ is not unlike to the state of sleeping, where both the excellent believers and extraordinary vice disbelievers are completely aware and enjoy the blessings or are faced with kinds of chastisement.

Some of the commentators have given this probability that the terror and grief in Hereafter is so much that the purgatory chastisement, compared with it, is like naught but a peaceful sleep.

Then, in order to explain the speed of the occurrence of the blast of the trumpet, in the third verse the

Qur'an says:

“There would be naught but a single Blast, when they shall all brought before Us.”

Therefore, there will not need a long time for the dead to be quickened and that they rise from their graves and attend in the just court of Allah, in the same manner that there needs not a long time for the death of individuals. The first Blast is a cry for death and the second Blast is a cry for life and attending in the court of Allah, the Just.

The application of the word **‘Blast’ (a cry)** and emphasizing it with the word ‘single’ and then the application of the Arabic term **‘iḥṣā’**, which in such instances informs of the sudden occurrence of something, and the application of:

“They shall all be brought before Us”

in the form of a nominal sentence all are as evidence to the quick occurrence of this part of Resurrection.

The conclusive tone of these verses and the piercing influence of them in the men’s hearts is so effective that as if they hear this cry with their ears saying: O’ men who are asleep! O’ the scattered dusts! And O’ rotten bones! Stand up! Stand up! And be ready for Reckoning and recompense! How beautiful the verses of the Qur’an are, and how expressive their warnings are!

Surah Ya-Sin – Verse 54

فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْئًا وَلَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ

54. “So this day no soul shall be dealt with unjustly in the least, nor shall you be recompensed but that which you used to do.”

Allah is just, and the Hereafter is the Day of appearance and manifestation of Allah’s Justice. The retribution and reward on the Hereafter Day is on the basis of our deeds in the world.

This verse refers to the end of the righteous believers and the wicked disbelievers. It implies that on that Day nobody shall be dealt with unjustly. Neither the reward of anybody will be decreased, nor will the retribution of anybody be increased.

It says:

“So this day no soul shall be dealt with unjustly in the least...”

Then it refers to a statement which, in fact, is a clear and vivid evidence for the lack of injustice in that great court. It continues saying:

“...nor shall you be recompensed but that which you used to do.”

In other words, the deeds you do in this world, good or bad, will be with you there on that Day. The same deeds will be incarnated and in all stations of the gathering place of resurrection, and after the end of Reckoning, will be with you as your companion. Is the deliverance of the fruit of someone’s deeds to him contrary to justice?

Or is the carnation of deeds and making it as a person’s companion injustice? And by this it is made clear that, basically, in that sense ‘injustice’ does not have any concept. If here, amongst human beings, there is sometimes justice and sometimes injustice, it is for the reason that they have not the ability of showing and delivering the deeds of everybody to him.

Some of the commentators have considered that the recent sentence refers to the evil doers and pagans who will face with retribution equal to their deeds and it does not refer to the believers, because Allah will give them the rewards more than their deeds because of His Grace and His Mercy.

Surah Ya-Sin – Verses 55–58

إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَاكِهِونَ

هُم وَأَزْوَاجُهُمْ فِي ظِلَالٍ عَلَى الْأَرَآئِكِ مُتَكَبِّرُونَ

لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ مَّا يَدْعُونَ

سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ

55. “Verily the inhabitants of Paradise that ay are busy in rejoicing,”

56. “They and their wives shall be in the shades, reclining on raised coaches;”

57. “They shall have fruits therein, and they shall have whatever they desire.”

58. “Peace’: is the word from a Merciful Lord (for them).”

In Paradise, there will be life without death, health with no sickness, youth with no senility, honour with no disgrace, favour with no indebtedness, permanence with no distraction, joy with no wrath, and intimate ease with no fear. Moreover, in Paradise there will be received a consent and a significant greeting from the side of Allah.

And, however, this holy verse refers to the part of the rewards of the believers and, before anything else, emphasizes on the peace of mind and says:

“Verily the inhabitants of Paradise that Day are busy in rejoicing,”

They are busy with the bounties of Allah and are aloof from any annoying thought, so they will be in the utmost joy and happiness.

The Arabic word */šūqul/* and the term */šūqll/* both are with the sense of events and moods that come to man and make him busy to them whether they are happy or sad.

But since the Qur’anic term */fakihun/* has immediately been mentioned after it, and this term is the plural form of */fakih/* in the sense of joyful, happy, and laughing, it can be a hint to the affairs which make man so busy to him that he may neglect the annoying affairs totally in a way that he will be in full rejoicing and no grief or sorrow dominates him, and he forgets even the horror and fear that he gets at the time of the establishment of Hereafter and attending in the Divine court of justice.

If this horror does not really go, the shade of anxiety and sorrow will constantly have heaviness on the man’s heart. Therefore, one of the effects of this business of mind is forgetting the terror of the Hereafter.

However, next to the peace of mind which is the source of all bounties, and it is the condition of using all merits, it refers to the explanation of other bounties.

It says:

“They and their wives shall be in the shades, reclining on raised coaches;”

The Arabic term */’azwajl/* here means ‘***the heavenly wives***’, or it means the faithful wives whom they had in this world.

And that some have said that it may be in the sense of ‘their associates’, like Surah As-Saffat, No. 37, verse 22 which says:

“(And Allah will command the angels:) ‘Gather you together those who were unjust and their mates and what they used to worship,”

that here it seems very improbable, in particular that the Qur’anic term */’ara’ikl/*, the plural form of */’arikahl/*, according to a group of commentators and philologists is in the sense of some beds which are

in bridal chamber.²

The application of the Arabic word *izilal* (**shades**) refers to the shades of the trees in Paradise amidst which the thrones of the people of Heaven have been erected. Or it refers to the shades of the castles in Paradise.

All of these show that there is sunshine there, too; but there is not a tormenting sunshine. Yes, they have some other kind of pleasure and happiness under the pleasant shades of the Heavenly trees.

In addition to that, the verse says:

“They shall have fruits therein, and they shall have whatever they desire.”

It is clearly understood from other verses of the Qur’an that the food of the people of Paradise is not only fruits, but the abovementioned verse shows that the best food of the people of Heaven is fruit, the special fruits which are completely different from the fruits of this world.

And, even in this world, according to the confession of the specialists of nutriment, fruits are the best and the most suitable nutriment for man.

The Qur’anic term /yadda’un/ is derived from /da’ayah/in the sense of ‘demand’, i.e. whatever they demand and desire it will be available for them, and they will not have any wish which will not be done for them.

In Majma‘-ul-Bayan the Late Tabarsi says:

“An Arab uses this meaning in respect to Itamanni and he says: ‘whatever you desire you may demand from me’.”

And thus, whatever today man may think of and whatever does not come into his mind from among the kinds of merits and the bounties, they will be available and prepared there, and the entertainment of Allah from His guests will be done in the highest possible level.

But, the most important of all are the spiritual merits which are referred to in the last verse of the verses under discussion.

It says:

“Peace: is the word from a Merciful Lord (for them).”

This enlivening and pleasant call, which is full of His love and affection, attracts the man’s attention to itself so deeply, and gives him joy, happiness and spirituality, that does not match any other bounty.

Yes hearing the call of the beloved one, is a call filled with love and mixed with grace which causes the

people of Paradise to be thoroughly rejoicing, a moment of which is superior to the whole world and whatever exists in it.

A tradition narrated from the Prophet of Islam (S) indicates that he said:

“While the people of Paradise are busy enjoying the bounties of Heaven there will appear a light above them.

This is the light of Allah which is cast upon them and at the same time a call will be heard saying:

‘Peace and greeting on you, O’ the people of Paradise!’

And this is the same thing which has been mentioned in the Qur’an. It is here that the view of Allah attracts them so strongly that they neglect His all other things and, in that state, they forget the whole bounties of Paradise.

It is here that the angels come out from every door and say:

‘Peace upon you’.”³

Yes, the ecstasy of the intuition and presence of the Beloved and the visit of the Lord’s Grace are so delightful and gratifying that a moment of which is not equal with any blessing, even with the whole world.

The lovers of visiting Him are so that if this spiritual gift might be ceased from them, they would die. Amir-ul-Mu’mineen Ali (as) in a tradition said:

“If I remain walled from the visit of the Lord for a moment, I will die.”

It is interesting that the apparent of the verse is that this greeting of Allah unto the believers in Paradise is a direct greeting without any intermediary. It is a greeting from the Lord, Allah, the greeting which originates from His special Mercy, i.e., the rank of His specific Mercy, and all grace and favours are gathered in it. Oh, what a blessing it is!

In principle, Paradise is ‘the Abode of Peace’, as Surah Yunus, No. 10, verse 25 says:

“And Allah does call mankind to the Abode of Peace...”

And the people of Paradise, who are the dwellers of this abode, will sometimes face with the angel’s greeting.

At the time of arrival into Paradise, the angels arrive to them from every door and say:

“Peace (be) upon you (saying) that you persevered in patience! (And now) how excellent is the Ultimate Abode.”⁴

And sometimes the dwellers of 'A'raf call them and say:

"...Peace be upon you!..."⁵

And sometimes they will be faced with the angels' greeting after entering into Paradise:

"...and the warders thereof say unto them: 'Peace be unto you...'"⁶

Sometimes, at the time of taking their souls, this greeting is delivered to them from the side of the angels of death.

They say:

"...Peace be upon you! Enter the Paradise because of what you used to do..."⁷

And sometimes they themselves greet each other.

And, in principle, in their greeting there is 'Peace', the Qur'an says:

"...their greetings therein is: 'Peace!'"⁸

And, finally, the superior and above all of these is the greeting of Allah:

"'Peace': is the word from a Merciful Lord (for them)."

Briefly speaking, there will be heard there neither a vain word nor a sinful thing. There will be only 'peace' and 'peace'.

The Qur'an says:

"They shall not hear therein vain or sinful discourse,"

Of course, it is not a greeting in mere pronunciation, but it is a greeting the effect of which penetrates in the depth of man's soul and makes it thoroughly full of tranquillity, peace, and health.

Surah Ya-Sin – Verses 59-62

وَأَمَّا زُورًا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ

أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

وَأَنْ أَعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ

وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا أَفَلَمْ تَكُونُوا تَعْقِلُونَ

59. “And (they will be told) get you aside this day O’ you the guilty ones!”

60. “Did I not make covenant with you, O’ children of Adam, that you should not serve the Satan, verily he is a manifest foe to you;”

61. “And that you should serve Me? This is the straight path.”

62. “And yet he has led astray a great number of you. Did you not then understand?”

The separation of the guilty ones from the righteous ones is according to the law of Divine Justice Who said that the faithful and the pagan are not equal.

The Qur’an says:

“Is he then who is a believer like him who is a transgressor? They are not equal.”⁹

In the verses under discussion, a short part of the fate of the hellish people and the followers of Satan is referred to.

The first is that the Qur’an implies that, on that Day, with a contemptuous tone, it will be said to the guilty ones to get aloof from the believers.

The Qur’an says:

“And (they will be told) get you aside this day O’ you the guilty ones!”

It was you who, in the world, had substituted yourself deceitfully in the rows of the believers and sometimes took benefit of their honour and credit. Now you must separate your rows from theirs, and appear in your own real feature.

This is, in fact, the actualization of the promise of Allah that in Surah Sad, No. 38, verse 28 He says:

“Shall We treat those who believe and do good like the mischief-makers in the earth? Or shall We make the pious ones like the wicked?”

However, the apparent of the verse under discussion refers to the separation of the rows of the guilty from those of the believers, though the commentators have delivered some other probabilities, among them is the separation of the rows of the guilty from each other, and every group of them will be in a definite line.

The next verse refers to the expressive rebukes and blames of Allah unto the sinners on the Day of Hereafter and says:

“Did I not make covenant with you, O’ children of Adam, that you should not serve the Satan, verily he is a manifest foe to you;”

This Divine covenant has been taken from man in different ways, and He has repeatedly mentioned this matter to him.

At first, on the day when the children of Adam were living on the earth, they were addressed by this word of Allah, saying:

“O’ children of Adam! Let not Satan seduce you as he expelled your parents from the Garden, stripping them both of their clothing that he might expose unto them their shameful parts. Surely he sees you, he and his tribe, from where you do not see them. We have made the Satans the friends of those who do not believe.”¹⁰

Then, this very warning was expressed by the tongues of Divine messengers, as Surah Zukhruf, No. 43, verse 62 says:

“And let not the Satan prevent you, surely he is manifest enemy.”

And in Surah Al-Baqarah, No. 2, verse 168 we recite:

“...and do not follow the footsteps of Satan surely he is a manifest foe for you.”

On the other side, this covenant has also been taken in the world of nature with the tongue of bestowing wisdom on man, because the intellectual proofs clearly testify that man should not obey the command of the one who has been his enemy from the first day and has sent him out from the Paradise, and has sworn to seduce the children of Adam.

From the third side, by the Divine constitution and innate disposition of all human beings upon Monotheism, and the restriction of obedience for the Pure Essence of Allah, this covenant has also been taken from man. And thus, not only by one mere language but also by several languages this Divine recommendation has been performed and this promise and covenant has been signed.

By the way, we recite in a narration from Imam Sadiq (as) who said:

“Whoever obeys a person in committing a sin, he has worshipped him.”¹¹

In another tradition Imam Baqir (as) said:

“Whoever listens to a speaker (and accepts his statement) he has worshipped him. If the speaker reiterates the ordinance of Allah, he has worshipped Him, but if the speaker speaks from the side of

Satan, he has worshipped Satan."¹²

And in the third verse, for more emphasis and stating the duty of the children of Adam, it says:

"And that you should serve Me? This is the straight path."

From one side, He has taken covenant from men that they should not obey Satan, because he has proved his enmity and hatred from the first day. Which wise person follows the command of his ancient and manifest foe?

And in the opposite side, He has taken covenant that he obeys Him and He has defined its reason by saying:

"This is the straight path."

This, in fact, is the best motivation for human beings, because, for instance, when it happens that a person finds himself in the middle of a dry and hot desert and sees his soul, his wife and children, as well as his wealth, in the danger of the thieves and wolves, the most important thing he may think of, as finding the straight way toward the destination, a way which can lead him easier and sooner to the point of safety.

However, it is understood from this meaning that this world is not the abode of residence, because the path is shown to the person who passes a passage and he has a destination in front of him.

Again, for being more acquainted with this clear dangerous enemy, in the fourth verse, it says:

"And yet he has led astray a great number of you. Did you not then understand?"

Do you not see that how many miseries Satan has provided for his followers? Have you not studied the history of the ancient nations to see how painful and evil fates his followers had? The ruins of their afflicted cities are in front of your eyes; and their sorrowful end is clear for anyone who has the least understanding and thought.

Then, why do not you take earnest the enmity of the one who has repeatedly shown the examination of his enmity? You make friends with him again, and, even, you choose him as your own leader and as your own friend.

The Qur'anic term /jibill/, as Raqib says in Mufradat, is in the sense of 'society' and 'group'; and the application of the Arabic term ***/kathir/*** is for emphasis concerning the followers of Satan who form a great number of people.

However, a safe wisdom requires that man should seriously avoid of such a dangerous foe who shows no mercy to anyone and his prays are seen over the soil of destruction everywhere, and he should not let himself be in negligence.

As Amir-ul-Mu'mineen Ali (as), the aware leader, in one of his sermons¹³, addressing people, attracts their attention to this fact by saying:

“Therefore, O’ the servants of Allah! You should fear lest Satan infects you with his disease (pride), or leads you astray through his call, or marches on you with his horsemen and foot-men, because, by my life, he has put the (dangerous) arrow in the bow for you, has stretched the bow very strongly, and has aimed at you from a nearby position, and he (Satan) said:

‘O’ Lord! Because you have left me to stray, certainly I will adorn (evil) to them on the earth, and certainly I will cause them all to go astray’. ¹⁴ ¹⁵

(While Allah was not the cause of his mislead, but his low desire made him astray.)

And, really, it is surprising that we choose such an enemy as our friend!

Surah Ya-Sin – Verses 63-64

هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ

اصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ

63. “This is the Hell which you were promised.”

64. “Enter you into it today for what you were disbelieving.”

Allah has completed the argument to the hellish people and has constantly conveyed the danger of Hell to them.

Yes, on that day, while the blazing and flaming Fire of Hell is in front of the eyes of the wrong-doers, pointing to it, He addresses the guilty and says:

“This is the Hell which you were promised.”

One after another the Divine prophets came and made you avoid such a Fire on such a Day, but you mocked them all. So, in the next verse, it implicitly says: you should enter it and burn by its blazing Fire, because this is the fruit of the rejection you used to have.

It says:

“Enter you into it today for what you were disbelieving.”

Surah Ya-Sin – Verse 65

الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ

65. “Today we set a seal on their mouths, and their hands speak to Us, and their feet bear witness as to what they have been earning.”

The mention of the head and of the feet, are as an example, because in other verses of the Qur’an we recite that, the ear, the eye, and the heart will be questioned of, too, and even the skin will bear witness.

In this verse, the Qur’an hints to the witnesses on the Day of Hereafter. These are some witnesses that are as parts of the man’s body and there is no room for denying their words.

It says:

“Today we set a seal on their mouths, and their hands speak to Us, and their feet bear witness as to what they have been earning.”

Yes, on that Day the man’s limbs are not submitted to his wishes any more. They will separate their account from the entire entity of man and will submit to Allah and obey Him only, the Sacred Essence, and by their witness they make the facts manifest.

What a wonderful court it is, where its witnesses are the limbs of the man’s body. They are the means by which they have committed the sins.

Perhaps, the witness of the limbs is for the sake that when these sinners are told their recompense is Hell for the deeds they did, they deny them thinking that it is the worldly court and they can deny the facts by tricks.

Here, the bearing witness of the limbs will begin and wonder accompanied with terror will overcome their entity thoroughly, and all the ways of escape will ilat, No. 41, verse 20 says:

“Until when they be shut to them. As Surah Fus come to it, their ears and their eyes and their skins shall bear witness against them as to what they used to do.”

And Surah An-Nur, No. 24, verse 24 says:

“On the day when their tongues and their hands and their feet testify against them as to what they used to do.”

This point is also noteworthy that in one place the Qur’an says ‘their tongues testify’ (like Surah An-Nur),

and in the verse under discussion He says:

“... We set a seal on their mouths.”

This meaning may be for the sake that at first on the man’s tongue will be set a seal and his limbs will begin to bear witness. When he sees the witness of the limbs, his tongue will start speaking, and since there is no room for denials the tongue will confess the truth, too.

There is also this probability that the objective meaning of the witness of the tongue is not the ordinary speaking, but it is a speech like the speech of other limbs which comes from its inside not from its outside.

Concerning the number of witness in that great Court and that how they will testify, we will explain it in more details when commenting on Surah Fussilat, No. 41, verses 19–23, Allah willing.

The final word is that the witness of the limbs is about the pagans and sinners; otherwise, the account of the believers is clear.

Imam Baqir (as) in a tradition says:

“The limbs of a believer do not testify against him, but they testify against the one on whom the command of punishment has been decreed.

As for the believer, his record (of deeds) will be given to his right hand, (and he will recite it himself), as Allah has said:

‘... then whoever is given his book in his right hand, then these will read their book (joyfully) and they will not be treated unjustly in the least’.¹⁶

Surah Ya-Sin – Verses 66–67

وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّىٰ يُبْصِرُونَ

وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَىٰ مَكَانَتِهِمْ فَمَا اسْتَطَاعُوا مُضِيًّا وَلَا يَرْجِعُونَ

66. “And if We please, We would obliterate their eyes, then they would race to the way, but how would they see?”

67. “And if We please, We would surely transform them in their place, then they would not be able

to go on, nor will they return.”

We should not be neglectful of the wrath of Allah (s.w.t.) and change of His bounties. Before the descent of punishment, obstinacy should be put aside.

This verse points to one of the punishments which Allah may afflict the guilty group in this very present world, and it is a terrible painful punishment.

It says:

“And if We please, We would obliterate their eyes...”

In this state, an extraordinary horror will envelop them. They want to go in the path they usually used to go and to precede each other, but how can they do?

“...then they would race to the way, but how would they see?”

They will be unable even to find the road toward their houses, let alone they find the path of the truth and step in the straight way.

Then, the next verse refers to another painful chastisement.

It says:

“And if We please, We would surely transform them in their place...”

(They may be transformed into some motionless statues that have no soul, or into some palsied animals.)

The verse continues saying:

“...then they would not be able to go on, nor will they return.”

However, the two abovementioned verses are about the chastisements in the world. They are as threatening to the disbelievers and the sinners that Allah is able to afflict them to such painful fates in this very world, but, because of His Grace and Mercy, He has not done so, haply these obstinate sinners become aware and return to the path of the truth.

1. Tafsir-us-Safi, (old edition), P. 352; and 'Athar-us-Sadiqin, Vol. 21, P. 381

2. Lisan-ul-'Arab, Mufradat Raqib, Majma'-ul-Bayan, Qurtabi, Rouh-ul-Ma'ani, and some other commentaries

3. The commentary of Rouh-ul-Ma'ani, Vol. 23, P. 35

4. Surah Ar-Ra'd, No. 13, verse 24

5. Surah Al-'Araf, No. 7, verse 46

6. Surah Az-Zumar, No. 39, verse 73

7. Surah An-Nahl, No. 16, verse 32
8. Surah 'Ibrahim, No. 14, verse 23
9. Surah As-Sajdah, No. 32, verse 18
10. Surah Al-'Araf, No. 7, verse 27
11. Wasa'il, Vol. 18, P. 91
12. Ibid.
13. No. 192, Nahj-ul-Balaqah
14. Qur'an, 15:39
15. the commentary of Fakhr-Razi, under the verse; Nur-uth-Thaqalayn, vol. 4, P. 392
16. Tafsir-us-Safi, under the verse; verse 7 from Surah Isra', No. 17

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