

Section 4: The Divine Mercy

Surah Al-'Anbiya' – Verses 42 – 43

قُلْ مَنْ يَكْلُوكُمْ بِاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَنِ بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ مُعْرِضُونَ

أَمْ لَهُمْ ءَالِهَةٌ تَمْنَعُهُمْ مِنْ دُونِنَا لَا يَسْتَطِيعُونَ نَصْرَ أَنفُسِهِمْ وَلَا هُمْ مِنَّا يُصْحَبُونَ

42. “Say: ‘Who guards you by night and by day from (the Wrath of) the Beneficent (Allah)?’ But (yet) they turn away from the remembrance of their Lord!”

43. “Or have they gods that can protect them from (the wrath of) Us? They are not able to help themselves nor can they be defended from Us.”

The common powers cannot protect man from different gangers. Man is always in need of the protection and support of Allah, because protection is always of the dignity of Allah's Lordship. Thus, this holy verse implies that not only in the Hereafter no one defends you against the Divine punishment, but also in this world the case is the same.

The verse says:

“Say: ‘Who guards you by night and by day from (the Wrath of) the Beneficent (Allah)?’...”

In fact, if the Lord of heaven had not set the atmosphere of the earth as a protective canopy for it, only this would have been sufficient that you had to be the target of the aerolites to be bombarded every day and night.

It is noteworthy that instead of the application of Allah, the holy word ‘the Beneficent’ has been used in

this verse. This means that: you should see how much sin you have committed that you have caused the wrath of Allah, Who is the source of general Mercy and favour.

Then, it adds:

“..But (yet) they turn away from the remembrance of their Lord!”

They hearken neither to the advices of His prophets, nor do they let Allah’s remembrance and His blessings move their hearts, nor may they use their contemplation in this way.

Again, as a question, the holy Qur’an asks: to what have these unjust and sinful disbelievers pleased themselves against the Divine retributions? Do they have gods who can defend them before the Wrath of Allah?

The verse says:

“Or have they gods that can protect them from (the wrath of) Us?...”

These artificial gods of theirs cannot even assist themselves nor can they defend themselves, nor does Allah help them by means of His Grace and spiritual power.

The verse continues saying:

“...They are not able to help themselves nor can they be defended from Us.”

Surah Al-’Anbiya’ – Verse 44

بَلْ مَتَّعْنَا هَؤُلَاءِ وءَابَاءَهُمْ حَتَّى طَالَ عَلَيْهِمُ الْعُمُرُ أَفَلَا يَرَوْنَ أَنَّا نَأْتِي الْأَرْضَ
نَنْقُصُهَا مِنْ أَطْرَافِهَا أَفَهُمُ الْغَالِبُونَ

44. “Yet, We gave provision to these and their fathers until life grew long for them. Do they not see that We come to the land, curtailing it of its sides? Are they then the victors?”

This holy verse has pointed to one of the main reasons of the disobedience of the faithless persons.

It says:

“Yet, We gave provision to these and their fathers until life grew long for them....”

But, this long life and abundant divine blessings did not move the sense of gratitude in them so that they might humble themselves in worshipping Him. On the contrary, those divine blessings caused their pride and disobedience.

Do they not see that this present world and its gifts are not durable? Do they not see that Allah is constantly watching the land, decreasing its sides and its inhabitants?

The verse says:

“...Do they not see that We come to the land, curtailing it of its sides?...”

They see that tribes and nations come and go one after another, in a manner that even the scientists, dignitaries, and scholars, who are the managers of the affairs of the earth, have passed away. Then, who is the victor, they or the Lord?

The verse continues:

“...Are they then the victors?”

Surah Al-’Anbiya’ – Verse 45

قُلْ إِنَّمَا أُنذِرُكُمْ بِالْوَحْيِ وَلَا يَسْمَعُ الصُّمُّ الدُّعَاءَ إِذَا مَا يُنذَرُونَ

45. “Say: ‘Verily I warn you only by the revelation. But the deaf do not hear the call when they are warned.’”

The glad tidings and warnings of Divine prophets are not based upon personal decisions, imaginations, conjectures and guesses, but they are wholly based on the Divine conclusive revelation.

Therefore, this fact is reiterated in this holy verse that the mission of the Prophet (S) is that he should warn people by the way of Divine revelation.

So, addressing the holy Prophet (S), it says:

“Say: ‘Verily I warn you only by the revelation....’”

And, he should tell them he does not say anything from his own self, but if it does not affect their hard hearts, it is not so surprising, nor does it show any reason for the deficiency of the revelation. On the contrary, it is for the fact that when the warnings are said to the deaf persons, they cannot hear.

The verse says:

“...But the deaf do not hear the call when they are warned.”

They should have receptive ears so that they hearken the word of the Truth. The ears, which the different curtains of sin, negligence, and pride have covered, have utterly lost the ability of hearing the

Truth.

Thus, those who do not utilize the divine blessings properly, it seems that they are deprived of those blessings.

That is, if a person has apparently ears, but he does not hear the Truth, or he has eyes but he does not see the facts, he is indeed deaf and blind. Sometimes, of course, preaching is not effective because individuals are not eligible and receptive; then it does not mean that there is a deficiency in the preacher or his style of preaching.

Surah Al-'Anbiya' – Verse 46

وَلَئِن مَّسَّتْهُمُ نَفْحَةٌ مِنْ عَذَابِ رَبِّكَ لَيَقُولُنَّ يَا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ

46. “And if a blast of the punishment of your Lord touches them, they will certainly say: ‘Woe unto us! Verily we were unjust.’”

Those persons who do not awake by the warnings of divine prophets, will surely be awakened by the lashes of the divine punishment. By confronting the simplest danger, all claiming vanities will be destroyed and the sleeping consciences will awaken.

This holy verse implies that these unaware proud people, who never obeyed the Lord when they were in peace and affluence, will be so worried when a little punishment of Allah visit them that they cry that they were all oppressors and unjust.

The verse says:

“And if a blast of the punishment of your Lord touches them, they will certainly say: ‘Woe unto us! Verily we were unjust.’”

But, what is the use of it? This constrained awareness does not benefit them.

Surah Al-'Anbiya' – Verse 47

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ
مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ

47. “And We shall set up the balances of justice for the Resurrection Day, so that no soul shall be

wronged anything; and even if there be (an action) of the weight of grain of mustard seed, We will bring it (into account), and sufficient are We (as) reckoners.”

This holy verse points to the exact and just Reckoning of the deeds on the Resurrection Day and the precise and just rewards of the Hereafter in order that the disbelievers and oppressors know, supposing that the punishment of this world does not encompass them, the chastisement of the Hereafter is certain, and their entire acts will minutely be reckoned.

Allah in this holy verse says:

“And We shall set up the balances of justice for the Resurrection Day...”

The available Islamic traditions indicate that: on the Day of Resurrection, the scales of measurement of people’s deeds are prophets (as), the immaculate Imams (as), the sanctified, and the righteous, those near stationed ones in whose record of deeds there is not any dark spot.

These scales of measurement are so exact and regular that as if they are the justice themselves. For this reason, the verse immediately adds:

“...so that no soul shall be wronged anything;...”

That is, neither the divine reward of the righteous will be decreased, nor the proper punishment of the wrong doers will be added to.

This negation of ‘being wronged anything’ does not mean that there will not be exactness in Reckoning. On the contrary, the case will be such that the least thing of good and bad will be made present and will be measured.

The verse continues saying:

“...and even if there be (an action) of the weight of grain of mustard seed, We will bring it (into account)...”

And, this alone is enough that Allah is the Reckoner of the deeds of the servants.

The verse says:

“...and sufficient are We (as) reckoners.”

Surah Al-‘Anbiya’ – Verses 48 – 49

وَلَقَدْ آتَيْنَا مُوسَىٰ وَهَارُونَ الْفُرْقَانَ وَضِيَاءً وَذِكْرًا لِّلْمُتَّقِينَ

الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَهُمْ مِنَ السَّاعَةِ مُشْفِقُونَ

48. “And indeed We gave Moses and Aaron the Furqan (criterion) and a Light and a Reminder for the pious ones.”

49. “Those who fear their Lord in secret and they dread the Hour (of doom).”

There are stated some outstanding points from the lives of the Divine prophets in this verse and the following ones, which have fairly been enlightened with some very instructive matters.

These explanations make more clear the former discussions upon the messengership of the holy Prophet of Islam (S) and his conflicts with the opponents, and with regard to the existing principals among them.

In this verse, it says:

“And indeed We gave Moses and Aaron the Furqan (criterion) and a Light and a Reminder for the pious ones.”

Then, in the next verse, the Qur’an introduces the pious as having the following qualities.

The verse says:

“Those who fear their Lord in secret and they dread the Hour (of doom).”

Their dread is a kind of fear which is mingled with respect and glorification to Him.

The pious, in fact, are very interested in the Resurrection Day, since it is the center of the reward and grace of Allah; yet they are also frightened of the Reckoning of the Lord.

Explanations

In the same way that the general aims of the prophets are alike, the qualities of their celestial Books are also similar. Those qualities which are mentioned in this verse about the Torah, in some other verses of the Qur’an, they are attributed to the Qur’an, too, such as Furqan, Light, Reminder.

1- Furqan:

“Blessed is He Who sent down the Furqan upon His servant...”¹

The Qur’anic term /furqan/ is called to a news by which ‘right’ is recognized from ‘wrong’.

2- Light: /diya’/

“...and We have sent down to you a manifest Light.”²

3. The Reminder: /ٱikr/.

“Verily, We (Ourselves) have sent down the Reminder (the Qur’an)...”³

Surah Al-’Anbiya’ – Verse 50

وَهَذَا ذِكْرٌ مُّبَارَكٌ أَنْزَلْنَاهُ أَفَأَنْتُمْ لَهُ مُنْكَرُونَ

50. “And this (Qur’an) is a blessed Reminder which We have sent down (for you). Do you then deny it?”

Concerning the Qur’an being blessed, this is sufficient to know that, in a short time, it could turn many people from polytheism to monotheism, from separation to unity, from ignorance to knowledge, from wildness to civilization, from captivity to government, from pollution to purity, from poverty to richness, from stagnation to running, from superstitions to facts, from disgrace to glory, from following the false deities to obeying the immaculate Imams (as), from negligence to awareness, from instability to steadfastness, from disbelief to faith, and, concisely speaking, from darkness to light.

So, this holy verse, comparing the Qur’an with the former Divine Books, says:

“And this (Qur’an) is a blessed Reminder which We have sent down (for you). Do you then deny it?”

Is there any room for denying such a Book? The reasons of its legitimacy are found inside of it, its luminosity is manifest, and its followers are prosperous and victorious.

The sanctity of the Qur’an is not deniable; and it is such a Book that its admonitions can attract millions of hearts to itself in different ages and out of many generations.

To be acquainted with the extent that how much this holy Qur’an is the cause of cognizance and source of beatitude, it is quite enough to consider the status of the residents of Arabian Peninsula before the descent of the Qur’an when they used to live in wildness, ignorance, poverty, misery and dispersion, comparing with their status after the descent of the Qur’an, when they became an example for others.

We may also consider the condition of some nations before and after that the Qur’an went among them.

1. Surah Al-Furqan, No. 25, verse 1

2. Surah An-Nisa, No. 4, verse 174

3. Surah Al-Hijr, No. 15, verse 9

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