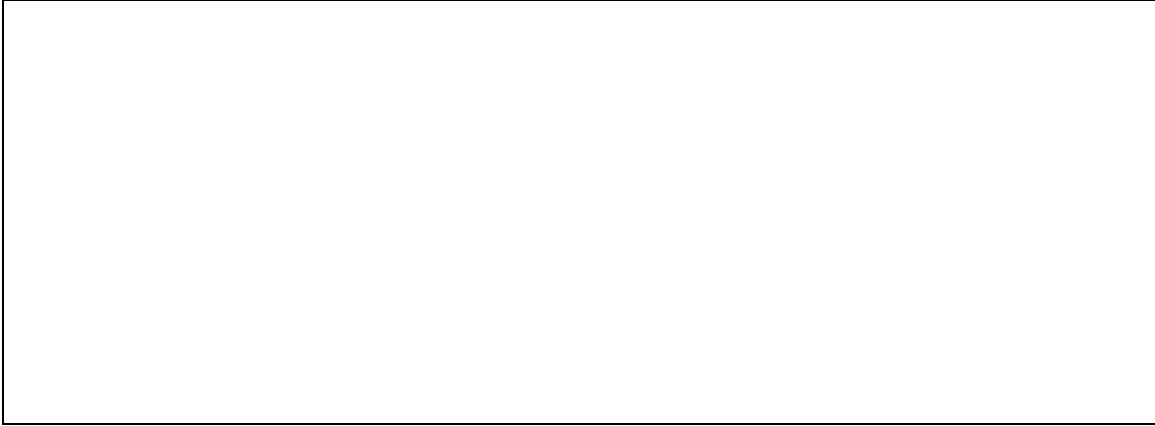


### **Al-A'raf (7:43)**



And We shall remove from their hearts any lurking sense of injury;- beneath them will be rivers flowing;- and they shall say: "Praise be to Allah, who hath guided us to this (felicity): never could we have found guidance, had it not been for the guidance of Allah. indeed it was the truth, that the apostles of our Lord brought unto us." And they shall hear the cry: "Behold! the garden before you! Ye have been made its inheritors, for your deeds (of righteousness)."

### **MUHAMMAD HUSAIN TABA TABAI (AR)**

*We will remove all rancor from their hearts. Rivers shall flow beneath their abodes, and they will say, "All praise is for God who guided us to this, and we would not have been guided had God not guided us; indeed the emissaries of the Lord came with the truth." And it shall be said aloud to them, Behold! This is the garden that you have inherited, a reward for what you did.*

The word "Ghil" means the contaminations in the heart. Or the hatred therein. Such a condition takes away all joy from life. Humans tend to coexist and God cleanses their hearts when they do so. This makes their lives happy and they will have a blissful station in the after life.

God says, 'And they will say, "All praise is for God who guided us." God has created mutual harmony in their hearts and so all evil thoughts are removed from them. The same is stressed in verse 26 of Surah Waqiya that says, "No frivolity will they hear therein nor any sinful speech." They will hear only "Peace be upon you" from all sides and they will recite God's praises and they will praise too but not as said in verse 159 of Surah Saffat, "Glorified be Allah from what they attribute to Him." Hamd means the praise of God and it is specific and this has been dealt with in the explanation of Surah Al-Hamd.

When they say, it is God, "Who has guided us to this, we could never have found guidance were it not for Allah" it means that god alone has the power to guide and mankind has no say in it.

When they say, “Indeed the emissaries of God did come with the truth” they admit He has fulfilled the promise that He had made through His apostles. The dwellers of Hell too make a similar admission and it will read in the coming verse. Both the groups of people will admit to this on the Day of Judgment when His omnipotence and punishment will be manifest and His control will be for all to see. This will be the sign for the believers to be thankful and it will be final argument against those who disbelieved.

They will hear the crier say, “This is the Paradise that you have inherited for what you used to do.”

We discern from this verse that when a person leaves an inheritance or dies, his wealth is transferred to others as owner. When it is said that Ulama are the inheritors of the apostles of God it means that the Ulama inherit the knowledge that the apostles bequeath them. When we say that God is the inheritor of this earth it does not mean that He has relinquished His omnipotence and has let mankind inherit it but it means that He has leased it to mankind for use.

When we say that paradise is His legacy it means they have deserve a place in it because of their deeds and the disbelievers have forgone it due to their sins. The believers inherited it because of their deeds because they would not have done so in the absence of good deeds. In verse 11 of Surah Al-Muminun God says, “Those who inherit Paradise will live in it forever” the believers have made Paradise their inheritance. In verse 74 of Surah Zumar God says, “All Praise is for God who has fulfilled His promise to us and made us inherit this land. We can dwell in it wherever we will. What an excellent reward for those who do goodness.”

Inheritance is the legacy that the deceased leave behind and that which is obtained without any hardship too is called “Aras” or inheritance. When they say that the heirs (among the progeny of Yaqub) inherit it means they inherit the ministry and the knowledge of the apostle’s. It is the Sadaqa that the Prophets leave behind them and the followers of that prophet are also considered as his inheritors. The Holy Messenger told Hadhrat Ali “You are my successor.” He asked, “What is the inheritance?” The Messenger replied, *It is the inheritance that the Prophets before me have left behind, the Book and the Sunnah.*

God is the inheritor in the sense that everything reverts to Him. Hadhrat Ali is reported to have said, “This ayah was revealed during Badr” and some say it is a Makkan ayah but there is doubt in it.

Ibn Abi Hatim narrates that the messenger said, When people cross the Rubicon and enter Paradise they will say, *All Praise is for God.* Abu Huraira says that these will be words of those who go to Hell when they will see Paradise( from afar) .

There are various Hadiths about inheritance that will be discussed later.

## **MIR AHMED ALI (AR)**

### **7-42**

Those who believe in Allah, the Holy Prophet and his Ahlul-Bayt, follow their teachings and do good will dwell in everlasting bliss, where harmony of thoughts and feelings among the believers, on account of higher intellectual awareness, will be one of the pleasures of eternal life.

Verses 36 to 41 and 42 to 43 show the difference between the beliers of the Holy Prophet and his Ahlul-Bayt and the followers of the Holy Prophet and his Ahlul-Bayt in the life of hereafter.

## **AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS**

The Arabic term /ghill/ means 'a secretly penetration'. Regarding this, the secret grudge and envy are also called /ghill/.

In the former verses, we recited that the dwellers of Hell curse each other. Now, in this verse, the Qur'an says that the dwellers of Heaven have no rancour in their breasts unto each other. Whatever they have is peace and affection. None may envy another's rank. All of them are thankful of the bounties of Allah in Heaven.

Explanations :

1. Prophets are some means of guidance, and their guidance is accompanied with truth. They themselves, their speeches, their actions, their styles, and their promises are entirely truth.

*"... Indeed, our Lord's messengers came with the truth. ..."*

2. According to the Islamic literature, every one of the believers and the disbelievers, has a place both in Heaven and in Hell. But, believers inherit the places of disbelievers in Heaven and disbelievers inherit the Hellish places of the believers.

*"... ' This is the Garden which you inherit ..."*

3. It is understood from the Islamic traditions that the gates of happiness and wretchedness are open to everybody. No one was created for Heaven nor for Hell from the beginning. It is the person's choice and action which leads the one toward the final abode.

4. Heaven stands instead of good action, not because of bare wishes and imaginations.

*"... for what you used to do."*