

Ar-Ra'd [13:2]

اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ أَسْتَوَىٰ عَلَى الْعَرْشِ
وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى يُدَبِّرُ الْأَمْرَ
يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ ﴿٢﴾

Allah is He Who raised the heavens without any pillars that you can see; is firmly established on the throne (of authority); He has subjected the sun and the moon (to His Law)! Each one runs (its course) for a term appointed. He does regulate all affairs, explaining the signs in detail, that you may believe with certainty in the meeting with your Lord.

MUHAMMAD HUSAIN TABA TABAI (AR)

Allah is He who raised the heavens without any pillars that you can see. Then He rose above the Throne. He has subjected the sun and the moon. Each running (its course) for a term appointed. He regulates all affairs explaining the verse in detail that you may believe with certainty in meeting with your Lord.

In Mafarudat Raghib says *Umud* is the thing with which a tent is supported but in the Qur'an it is mentioned with *without any support*. Some people say that *Amd* is the plural form of *Amad* but by itself is not plural.

- The purpose of this verse is to remind everyone of the proof of God's might.
- It also wants to remind us that He is one and without any partners.
- He has created and raised the heavens wherein he relaxes them without any pillars.
- You see this with your eyes.
- He has ordained them with solar and lunar systems that orbit and rotate at a specified rate for a certain time.
- Is there any one else who can devise such systems, create the heavens without any pillars and control the suns and the moons and who can devise a plan for the entire universe?
- Any one who can separate these signs and places each of them separately so that you may believe in meeting your Lord?
- So the entity that devises the system with the details of His creation is God and He is the sole protector of the entire universe.
- There is no other God but Him.

Hence the words, *Allah is He who raised the heavens without any pillars and support* mean that God separated the earth and the heavens and created a distance between them. It is this space that makes the heavens shed their light, rain and wind, and other signs on the earth.

So, He raised the skies without any support to show us its unit, so that they should ponder that certainly, there is someone who has raised them without pillars. He has not left the heavens to decay but has kept it secure in its orbit so that it does not fall.

Yes, but the positioning of the heavens without pillars is not stranger than the positioning of the earth. Both are totally dependent on God and are in orbit because of His control though the positioning is due to the causes in both the earth and the heavens. Even if the heavens are raised high on pillars they are not independent of God's will. So, we can say that all creations are dependent on their positioning and existence on God and this dependence will never end.

But mankind, despite all the causes knows the laws of nature and believes that any event that has causes has hidden reasons for its existence due to the divine order. When he sees an event that has causes, he is reminded about it continuously and he believes in it so he does not look at it another time in surprise nor does he try to unravel the causes.

When he sees that every materially heavy body once released in air falls to the ground, he is surprised and searches for its cause and searches it so much that he can create a support for it but when he finds no support for the roof (the heavens) then he goes for the second layer of canopy and then he goes to the next so he continues till he tires and gives up because he knows that every raised thing has a support.

Yes ,if something happens that is above this law of support like the skies that is fixed on its position and orbit without the support of any pillars, then he is like a person who has just risen from sleep and tries to find his bearing to search for the causes.

When God says *He raised the heavens without any pillars* and the word *Narunha* is used to add to the meaning so no-one should construe that it has pillars that are unseen or is raised on unseen pillars. The verse also does not mean that the heavens do not have any support the likes of which cannot be discerned by the human eye. When the heavens do not have any pillars then God keeps them safe and raised but if they had pillars then there was no need for God to worry about their safety. The verse does not mean what the common commentators have opined. Things that they do not understand they attribute to God like the heavens, the natural calamities, the soul etc.

The words of God tell us that everything in existence is the creation of God. Nothing can be created or done without the will of God. He Himself says, *He is the creator of all things* in verse sixteen and then in verse 54 of Surah A'raf He says, *Your Lord is Allah who created the heavens and the earth (in six days)*.

Thirdly, His words tell us that there are causes for everything created. God is on the *Sirate Mustaqim* and He is the reason and the cause of *Sirate Mustaqim*. This does not mean that in some work His will is imposed but in others that we can't see is that they are not imposed. The result is that we attribute some events to Him and then without any cause attribute things to him for others that we do not see. So, we see a roof that stands on its pillars, then we should say that it is so because God wills it to be and when we see the sky without any support we should still say that this too stands because of God's special or ordinary directive. This is not the reason behind *He who raised the heavens without pillars*, but it is to instigate a sense of curiosity to make mankind investigate the cause and in the end realize and rely on God's power.

In the next verse this is what He says, *And it is He who spread out the earth and placed therein firm mountains and rivers*. It will be explained later.

As we understand from the verse, it speaks about the omnipotence of God for it says, God alone is the sustainer and creator of everything and there is no other protector but Him. And then the verse continues by saying, *And then He rose over the throne. He has subjected the sun and the moon each running its course for a term appointed*. This proves the planning and execution of the scheme that joins the earth and the heavens. He did this to prove that He alone is the creator, sustainer and Protector of all creations. He is alone.

The Qu'ran argues with those idolaters, who do not deny that Allah has created the whole universe alone, and they make no partners in it, they believe He is The Only God and He has handed over all the schemes to some material being in this world. The heavens to one, the earth to another and the same is for mankind, beasts, water, deserts, peace, war, life and death and these lesser beings are worth worshipping because they should be willing to accept us. The only answer to those who have such ideas is the truth about the One and omnipotent God and not an Only God. There is none another. To Him will return all the creations; this is what the idolaters denied and they are not harmed.

From here we understand why in the beginning He said, *Allah is He who has raised the heavens without pillars* is not a proof for *And then He rose above the Throne*. It was stated in the beginning. because it was related to the verse 54 of Surah A'raf that says, *Indeed your Lord is Allah who created the heavens and the earth* and verse 3 of Surah Yunus that says, *Surely your Lord is Allah who created the heavens and the earth in six days and then He rose over the Throne*.

We also learn that *without pillars* is about *who raised* and the words *without support* reverts to the pillars. In short, it says *He raised the heavens with pillars that cannot be seen by human eyes.*

Now when some people have said the words, *that you can see* is there to refute the doubt that comes to the mind when we hear the words *He created the heavens without any pillars* and they may ask how the heavens stay without any pillars. The reply is *that you cannot see*, or you see that there are no pillars. Now we should think of all things above the earth, like the constellations, wind, et.c because they all exist, raised without support or pillars for all mankind to see.

The control of the Arsh, the sun and the moon have all been dealt with in the explanation of verse 54 of Surah A'raf.

The words, *Each running its course for a term appointed* has been explained that the heavens and the earth will exist and move till a certain time and they will cease when the time comes. This is also true for the sun and the moon together with the heavens for they too are under His orders for their existence and movement.

We have discussed the meaning of “ He regulates all affairs” when we explained Surah Al Anam.

His words, “ explaining the verses” or the explanation given after something - this refers to the fact that He arranged everything in a manner that befitted them and they do not clash to destroy their originality and cause.

When we say, “the arrangement of the house”, we mean the systematic arrangement so that it can be rectified and those who need it can benefit from it. It is the same for the scheme of the universe, and in it too, all things should be properly and systematically arranged so that everything is available for its purpose. Everything should have a stage of existence and a time for it so that it can coexist with the others that are existing. The ultimate end of all this arrangement lies with God and as a result this life is followed by a life in the hereafter.

He regulates all affairs explaining the verses in detail that you may believe with certainty the meeting with the Lord.

From the very words of the verse we understand that it is about the divine scheme of things. *Detail* here refers the separation of some from some other and then rejoining so that whatever is hidden in every creation comes forth; so the light will come out of the darkness; the truth will come out from the untruth; the well being will come out from chaos; the pious will be separated from the evil; and the abstainer will be differentiated from the sinner.

Here we find that He mentioned “ That you may believe with certainty in the meeting with your Lord” to tell us that we will all meet our Lord and the day of the meeting will be the Day of Judgment or the Day of Details. He has promised that the abstainers will be separated from the sinners on that day and He said in verse 40 of Surah Dukhan, “ Verily the Day of Judgment is the appointed time for all of them”. In Surah Ya Sin verse 59 He says, “ O you criminals, get you apart this Day.” And in verse 37 of Surah Al Anfal He says, “ In order that Allah may distinguish the wicked from the good, and put the wicked one on another, heap them together and cast them into Hell! Those! It is they who are the losers”.

The commentators believe that the verses mentioned here are the verses of the divine books that have been given to His apostles. The details mentioned above is to reveal the truth stated in those books that were revealed to the apostles for the people to ponder upon them, think about their meanings, so that they may believe in their meeting with their Lord and that they may move towards it.

The commentators confirm the meanings described by me to be the closest to the verses.

He said, “ That you may believe with certainty” to stress the omnipotence of God and point towards Him the creator of all things. He is their Lord and your Lord. He is the only sustainer and there is no other protector but Him. He has no partners.

“ And it is He who spread out the earth, and placed therein firm mountains and rivers”

Here the word firm refers to the mountains that stand erect in their places. “Zawjain” or Ithnain is always mentioned together like the day and night or one is mentioned to construe the other and some times it is used to state that they are two and not four.

MIR AHMED ALI (AR)

Aqa Mahdi Puya says:

Allah has created the universe. He is the sole sovereign. All laws pertaining to creation, legislation and administration are governed by His omnipotent, just and merciful will. There is no one, equal to Him, who shares in His absolute authority.

Please refer to the commentary of al Baqarah: 29 and al Araf: 54.

Allah is the creator, the constant ruler and the continuous governor. The whole universe exists and operates in accordance with the laws made, governed and regulated by the will of Allah.

al Baqarah: 29

In Arabic language, according to Lisanul kitab, sab-a is used (in addition to denote number seven) to say seven or more, several or many. Therefore, the seven heavens mentioned in this verse may mean a large number of heavens.

What we see above is sama. Raghīb Isphani says that every sama is a heaven in relation to what is beneath it.

In verse 12 of al Talaq it is mentioned that there are as many earths as the heavens.

Aqa Mahdi Puya says:

According to this verse and verses 9 to 12 of Ha Mim and verses 27 to 32 of Nazi-at, the development of the earth and its resources had taken place before the arrangement and organisation of the heavens. Verses 30 to 33 of Anbiya say that the heavens and the earth were an integrated mass, but had been separated by splitting. The creation of the heavens and the earth was simultaneous, but the development of earth took place before the grouping of the heavens. Verse 30 describes another development after the arrival of Adam.

(see commentary for verse 4)(see commentary for verse 2)

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

Here, in this verse, which is stated after the abbreviated letters, the Qur'an refers to an important part of the evidences of monotheism and the signs of Allah in the world of creation. What a beautiful statement it is when it says:

" Allah is He Who raised the heavens without any pillars which you (can) see, ..."

This verse unveils a scientific fact which was not manifest for anyone at the time of the revelation of the Qur'an. At that time the Ptolemaic system governed over the scientific centers and the thoughts of people. According to it, the planets and heavens were considered as the layers of an onion which were located over each other, and the earth was in the center. About one thousand years after the revelation of these verses, the knowledge of humankind realized that the mentioned theory was utterly wrong and the reality is that the celestial planets each rotates on a fixed axis in its own position, suspending and also invariable, without having anything to lean against. The only factor which supports them to be fixed in their own particular rotations is the equilibrium resulted from the attractive and repelling forces.

This equilibrium of the attractive and repelling forces, as an unseen pillar, keeps the celestial planets fix in their positions and orbits.

Then, the verse continues saying:

" then He established Himself on Arsh (the Throne of authority) "

Next to the statement of creation of the heavens, and the existence of Allah's authority over them all, it refers to the subjection of the sun and the moon which is under His control. The verse says:

" and subjected the sun and the moon, ..."

But the material system of the world is not eternal, and all the celestial bodies, such as the sun and the moon, will continue to rotate along their defined orbits until an appointed time. The verse says:

" each one runs unto an appointed term. ..."

Next to that, the Qur'an implies that these acts of to and fro are not undue and do not exist with no result, because it is Allah Who arranges everything. Then, there is an account for every movement, and every account has been appointed for a particular aim. The verse continues saying:

" He directs the affair (of existence)"

Then, it adds:

"... He explains the signs (in detail) so that you may be certain of the meeting with your Lord. "

Explanations:

1. There are some verses in the Qur'an which indicate that Allah maintains the heavens and the earth. Among them are the followings:

A. *" Allah is He Who raised the heavens without any pillars which you (can) see, ..."* (The above mentioned verse) .

B. *"Verily Allah holds the heavens and the earth lest they come to naught; and if they come to naught none besides Him can hold them back; ..."* (Sura Fatir, No. 35, verse 41)

C. *"... And He withholds the heaven from falling on the earth ..."*

In Tafsir Al- Mizan, Allamah Tabatabai says that the purpose of the Qur'anic word/ tafsil/ (explanation) is separation of the celestial planets and the earth from each other. The observation of this separation makes us aware of the separation of people in the Hereafter.

The Arabic word/ 'amad/ is the plural form of/ 'amud/ which means 'pillar'. However, when we do not see something, it cannot be taken as a reason for its inexistence.

Imam Ridha (AS) said:

There are some pillars, but you do not see them.
(Bihar, vol. 60, p. 79, and Burhan, vol. 2, p. 278)

There is a very attractive tradition in this field narrated from Amir- ul- Mu'mineen Ali (AS) who has said:

These stars, which are in the sky, are some cities like the cities on the earth, every one of which is connected with another by means of a pillar of light.
(Safinat- ul- Bihar, vol. 2, p. 475)

Could there be found a more expressive and clearer meaning than 'invisible pillar' or 'a pillar of light' in the expansion of the literature of that time for mentioning the concept of 'attractive force' and its resulting equilibrium against the 'repelling force' D. The creation of the world with no Resurrection is a vain action. The reference for Resurrection is the same reasoning of theism. The same One Who creates and directs the affairs of existence, can accomplish the Resurrection and Hereafter, too.

" so that you may be certain of the meeting with your Lord. "

Once Ali-ibn-Abi Talib (AS) was asked how Allah reckons (the deeds of) all mankind in Hereafter. Then he answered: "In the same way that He sustains all humankind. " (Tafsir- ul- Kabir)

The Subjection of the Sun and the Moon:

The above- mentioned verse indicates that Allah (SWT) has subjected the sun and the moon. There are also many other verses in the Qur'an which denote that the entire celestial stars, all beings on the earth, the day and the night, and the like of them are wholly subjected to mankind.

In one occurrence, it says: "*and He has made the rivers subservient to you. ...*"

By another statement in the same verse the holy Qur'an says: "*and He has made the ships subservient to you, ...*"

In another occurrence, the Qur'an says: "*And He has made the night and the day, and the sun and the moon subservient to you ...*"

In a holy verse, the Qur'an says: "*And He has made the constantly moving sun and the moon subservient to you ...*"

The Qur'an also in another occurrence says: "*And He it is Who has made the sea subservient that you may eat fresh meat from it ...*"

In another occurrence, the Qur'an questions: "*Do you not see that Allah has made subservient to you whatsoever is in the earth ...*"

And, finally, somewhere else the Qur'an says: "*And He has made subservient to you whatsoever is in the heavens and whatsoever is in the earth, all, from Himself; ...*"

From the totality of these verses, it is well understood that:

Man is the most complete being in the world of creation, and, from the view of Islam, he is so worthy and respected that Allah has made all other beings subservient to him; i. e., it is the Man who is the representative of Allah, and whose heart is the place fit for the Light of Allah.

However, it is evident that the Qur'anic word/ *taskhir*/ (subjection) , referred to in these verses, does not mean that man can bring all these things under his own command, but it implies that they are alongside his benefit and service. For example, the celestial planets reflect the light for him, or have some other advantages for him, which he may utilize.

No school of thought, other than Islam, has considered so much worth and high rank for Man, and in no other doctrine and philosophy Man has such an exalted position and personality. These are the specialties of the ideology of Islam which promote the value of man high as such. Knowing this fact has a deep moral effect in man; because, when he meditates that Allah has bestowed upon him so much grandeur in a state that every thing; such as: the sun, the moon, the celestial sphere and all other things, are at his service, he will not tend to negligence and meanness so that he becomes as captive to lusts, wealth, ranks, and ungodly forces. Such a man is the one who removes all barriers and promotes high and higher.

How can one say that the sun and the moon are not at the service of man while they illuminate and warm the scene of his life by their lights. Without sunshine, there will be no movement and development on the earth. Moreover, by its gravity, the sun causes the earth to rotate on its orbit, the moon causes the low tides and the high tides appear in the seas, which are the source of many blessings and benefits for man. The ships on the seas, the rivers, the day and the night, and the like of them, each serves and helps man in a particular way. A careful observation and contemplation over them, and over the regular order they have, makes it clear that they are some manifest evidences unto the Greatness, Power and Wisdom of the Creator.