

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ
إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٨﴾

Al-Hashr (The Gathering) 59:18

O You Who Believe!

- Fear Allah.
- nAd let every soul look to what (provision) He has sent forth for tomorrow.
- Yes, fear Allah.
- For Allah is well-acquainted with (all) that you.

Commentary

Allamah Taba Tabai (AR)

The issues of this verse have been extracted from the previous verse. It speaks of the Bani Nazeer the Jewish tribe, their torturous ways, and their breaking of the covenant. These things put them at the peril of losing both the world and the hereafter. The hypocrites got them enraged against God and His Messenger and this destroyed them and the true reason behind it is that they never remembered God in their deeds, they forgot Him and so He forgot them. They did not do anything to retrieve their souls from the darkness and met their dark fate.

Any one who believes in God and His Messenger together with the Day of Judgment should continuously remember God and never forget Him. He should think about the deed he does and presents it in the presence of God. The deeds are never dead and God will give His judgment according to the deeds in His records. God has clarified this in his words, " O You who believe! Fear God and keep you duty to Him and everyone look to see what he has sent forth for tomorrow."

In the above verse they are being invited to remember God and never forget Him. They should reflect on their deeds both good and bad on which roll the carriage of the hereafter. They should self reflect and the deeds should be done only for the pleasure of God. If they have done something good they should be thankful to God for allowing them to have done it and if they have done something bad then they should be ashamed, curse themselves and ask God for forgiveness.

They should remember God through all the good names attributed to Him in the Qur'an. This is the only way through which a man can attain a glory better than any glory he can think about. Since man is God's servant in all sense just as God is his master, in all sense the glory of man is that he should recognize himself; know his signs and his glory is that he should think of himself as someone owned by God.

He should humbly go about his duties and do all that he does with a view to pleasing God and not to please his self or his ego. He should not be the least negligent about his characteristics and deeds and should not reflect upon himself and his deeds casually but should know that God encompasses everything and he is aware of the souls that he has created and never neglects any one of them.

His heart is assured in this way as God says in verse 28 of Surah Ra'd, " And whose hearts find rest in the remembrance of God". He should remember God always through his glorious attributes mention in the Qur'an with due humility and humbleness. He should then do good deeds and keep remembering God as said in verse 205 of Surah A'raf, " And remember your Lord verbally and within yourself, humbly and with fear, without loudness in words in the mornings, and in the afternoons and be not of those who are neglectful. Surely, those who are with your Lord (angels) are never too proud to perform acts of worship to Him but they glorify His Praise and prostrate before Him."

And then God says in verse 38 of Surah Ha Mim Sajda, " Then there are those with your Lord who glorify Him night and day and they are never tired."

Up to here we have discussed the glory of God's realization through his glorious attributes in comparison with those that are dependant and are flawed. God says, " Had we sent down the Qur'an on a mountain, you would surely have seen it humbling itself and rending asunder by the fear of God. Such are the parable that we put forward to mankind that they may reflect."

God says, " O you who believe! Fear God and keep your duty to Him and let everyone look to see what he has sent forth for tomorrow." The believers have been asked to fear God and they should reflect on the deeds that they send to the hereafter for God to judge. If they are good he may hope for rewards and if they are bad then he should be afraid and repent and seek humility before the lord and this is self-reflection.

Piety has been explained in the hadith that we should avoid the things banned by God in the sense that it is connected with the compulsory and the optional. We should avoid doing the banned things and leaving the good.

God says, " Has sent forth for tomorrow." to express surprise about people not reflecting upon their deeds before tomorrow. The Arabic word Ghadan refers to the Judgment day. This is the day on which the deeds will be valued. Tomorrow is in the sense that the Judgment Day is very close, as close as tomorrow. In verses 6 and 7 of Surah Ma'arij God says, " Verily they see it (the torment) far off but we see it quite near." the verse will now mean,

O believers! When obeying Him think about the commands He has told you to do and those He has told you not to do, fear Him and reflect upon them. Think on what you have done for He will judge them on the final day, whether you have done good or bad, will it be accepted or rejected by Him?

God says, " Fear God, indeed He is aware of all that you do." This is the second order for piety. The cause for this is that ' God is aware.' He should be pious in his deeds and avoid doing that which is evil while trying to reform oneself continuously. He should reflect on how he should protect his soul and his deeds. " Fear God" warns us that we should correct our deeds and ourselves before we are presented with them to God.

Now we know in both the positions the word piety (Taqwa) has separate meanings;

- in the first instance it is connected with the ultimate result of the deeds done and
- in the second that Piety should be adopted in the deeds that are being done.

According to some people,

- the first "Taqwa" tell us to repent from sins and
- the second tells to avoid sinning in the future.

They say that first time it is the fulfillment of compulsory duties and the second order is just the reminder of the first order.

Mir Ahmed Ali (AR) and Aqa Mahdi Puya (AR)

The "fear of God" is akin to love. Taqwa implies full awareness of the laws made by Allah-which prevents and safeguards man from transgressing the boundaries laid down by Allah, creates self-control, keeps away from sin and injustice and stimulates positive doing of good. It is not merely a feeling or an emotion; it is an act, a doing of things which become a preparation and provision for the hereafter.