

Tafsir Qummi

Vol. 1

Ali Ibne Ibrahim Qummi

English Translation: Sayyid Athar Husain S.H. Rizvi

Translated from the Farsi version of *Tafsir Qummi* by
Agha Jabir Rizwani

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Agha Buzurg Tehrani's introduction to *Tafsir Qummi*

In the name of Allah, the Beneficent, the Merciful. Praise and glorification upon the confidant of Almighty Allah; and salutation and peace be upon our lord and master, the divine Prophet, Abul Qasim, Muhammad (s) and upon the twelve infallible individuals and successors of the Prophet (a).

The accomplished and perfect scholar, Thiqaatul Islam Jazaeri (r) requested me to write a preface to *Tafsir Qummi*, which was being printed for the third time. I was pleased that it was being printed again and excused myself due to physical weakness, which prevented me from more work hence I was unable to write the foreword. But Ayatullah Jazaeri was not satisfied and continued to press me and I also continued to refuse as my condition did not allow me. So, whoever wants more and better information about the excellence of *Tafsir Qummi* may refer to our book, *Adh-Dhariya Ilaa Tasaneefush Shia*, Vol. 4, Pg. 302 as I have mentioned a detailed account over there. You would conclude from this fine piece of writing that this Tafsir is narrated from two Imams: Abu Ja'far Muhammad bin Ali al-Baqir (a) through Abil Jarud and Abi Abdullah Ja'far bin Muhammad Sadiq (a) through the chains of Ali bin Ibrahim Qummi (r).

I pray for this Sayyid and his like: that is scholars, who propagate the statements of the Holy Imams (a) and revive the writings of former scholars.

I write these few lines with trembling fingers in my public library in Najaf Ashraf on Saturday, 1st Rabiul Awwal, 1387 A.H. lunar.

The mortal one,

Agha Buzurg Tehrani,

May Allah forgive him.

Foreword by Ayatullah Mufti Sayyid Tayyib Agha Jazaeri (r)

In the name of Allah, the Beneficent, the Merciful. Praise be to Allah, Who revealed the *Furqan* (Quran) on his servant that it may be warner to the worlds. Peace and salutations be upon Muhammad Mustafa, best of the creatures, whom He sent as grace, mercy and giver of glad tidings; and on his progeny, from whom He removed all filths and purified them with a thorough purification; and exceeding curses be on their enemies.

During my early youth, when I began reading books, and stepped into the garden of knowledge and literature, I often saw the mention of *Tafsir Qummi*, and I liked its matter very much. Its subject matter was extremely clear and unambiguous, but it was itself not available anywhere till in order to continue my education, I reached Najaf Ashraf. There also, no information was available regarding this book. Whoever I asked, said: I have not seen this book. I even visited the library of Allamah Amini, which is supposed to be among the largest libraries of the world; but this book was not present there also. I was highly amazed that such a book, which was a treasure trove of the wisdom and inheritance of the Holy Imams (a) was so rare! This Tafsir became a Herculean task! Why scholars did not accord importance to it and take any step for its publication?

So, I said to myself that if this fine writing remained in an abandoned well, in the future also it would be lost like *Usul Arba Miya* and other important books of our school; and only its name would remain.

That is why I gathered the courage and set out for this difficult task. First of all I went to my respected teacher, His

Eminence, Ayatullah al-Uzma Sayyid Mohsin al-Hakim, and informed him about my intention. He said:

“Agha Sayyid Tayyib, publishing *Tafsir Qummi* is not an easy task and it is not the job of a single individual. A number of scholars should form a committee and collaborate so that this may be reprinted anew.”

At that time I was not yet thirty and I thought that he said this due to my young age and greatness of this book and regarded this monumental task beyond my capacity. So I came out and straight away went to the tomb of Imam Ali (a), who is the solver of all difficulties and the guide to those, who have lost the way. After according all respects, I said:

“Sir, I feel that *Tafsir Qummi* should be published, so I went to Ayatullah Hakeem and he told me: It is not the job of one person. He was right. Now, two of us would perform this job. One of them being this nameless servant and the second is you, the respected Imam. Did you not sometimes sit with Qamber on a single mount? These traditions belong to you only; help me. The writing from me is illumination from you! Access from me is approval from you! The pen is from me and the movement is from you! The pencil is from me and the correction is from you!”

Perhaps it was an auspicious hour that the Imam accepted the request of this humble servant, because after that as I proceeded with the project, all difficulties that I encountered were soon solved in the easiest way as if someone was holding my hand and guiding me through the ordeal.

Different versions of *Tafsir Qummi*

First of all, two printed copies are available; one is printed in 1313 A.H. and the other in 1315 A.H. and both are Iranian editions; secondly, two manuscripts were also discovered: one in the library of Ayatullah Hakeem and the second in the library of Ayatullah Kashiful Ghita, due to which I was highly elated, but

this elation did not last for long, because I saw that all the four copies were strewn with errors. What would I do! I gathered the courage to work with those very same copies, but what all I had to bear? Only God knows and my Imam. During those extreme seasons of Najaf and those dusty streets; between the library of Kashiful Ghita and library of Hakeem, I was like a person doing Sayy between Safa and Marwa till I produced a flawless copy of this book.

With the assistance of the solver of difficulties [Imam Ali (a)], I produced the *Tafsir* in two volumes (in Arabic) and they were printed in a beautiful format for which I thank the Almighty, praise be to Him.

Financial grant of Ayatullah Hakeem

When the book was printed, I took the first copy to the great teacher, Ayatullah al-Uzma Hakeem (t). When he inspected it, he was amazed and expressed great joy to those present there, saying: “Look, this is *Tafsir Qummi*! Agha Jazaeri has got it published.”

After that he sent me an amount as a grant for this service, may God’s mercy be on him and his martyred sons and righteous progeny.

Author of this book

The noble author of this incomparable Tafsir is the great trustworthy scholar, Abul Hasan Shaykh Ali bin Ibrahim bin Hashim Qummi (r) [d. 307]. His holy tomb is situated near the shrine of Masuma in Qom.

Shaykh Ali bin Ibrahim lived during the lifetime of Imam Hasan Askari (a). Only this much is sufficient for his trustworthiness and prominence that he has narrated numerous traditions and apart from *Al-Kafi*, other books are teeming with

his reports as in the words of Sayyid Khoei (t): “His traditional reports in books of traditions reach the figure of 7140”¹

Najjashi says: “Ali bin Ibrahim was trustworthy and reliable in narrating traditions and followed the authentic school of religion.”²

Allamah Hilli has also mentioned the gist of the above statements.³

Since in this Tafsir, Ali Ibne Ibrahim has narrated traditions from his father, Ibrahim bin Hashim, therefore, it is necessary to mention his biography as well in brief.

Ibrahim bin Hashim

Like his son, he also was a reliable narrator of traditions, who commanded a lofty position among reporters and he also had the honor of meeting Imam Ali Reza (a).

Sayyid Damad says: “In my opinion, his traditional reports are of the rank of authenticity and his matter is higher than that someone should evaluate or verify him; on the contrary, through him others should be evaluated.”⁴

“He is the authority among the authorities of permission to narrate, a jurist, traditionist, a well known personality, elder of the community, prolific narrator of traditions and accurate scholar in quoting. He quotes from reliable scholars and the four canonical books of traditions are full of his traditional reports.”⁵

¹ *Mojam Rijalul Hadith*, 11/194.

² *Rijal*, Najjashi, Pg. 260.

³ *Khulasa Aqwaal*, Pg. 49.

⁴ *Tanqihul Miqal*, 1/40.

⁵ *Tanqihul Miqal*, 1/41.

Muhammad bin Abi Umair

Allamah Mamqani says: “He lived during the periods of Imam Musa Kazim (a), Imam Ali Reza (a) and Imam Muhammad Taqi (a). Scholars of traditions have consensus that even when his traditional reports are without chains of narrators, they are authentic.”

Najjashi says: “He was a prominent personality and commanded respect in both the sects (Sunni and Shia). The Ahle Sunnat have also narrated from him. He narrates from two Imams: Imam Musa Kazim (a) and Imam Ali Reza (a).”¹

Jahiz says: “During the reign of Harun Rashid they had him imprisoned and asked him to inform about the Shia of Ali (a) if he wanted his freedom, but he did not agree. So they had him flogged, and when the number of whippings reached a hundred, he was on the verge of death. At that very same moment was heard the voice of his friend, Muhammad bin Yunus bin Abdur Rahman [another prominent companion of Imam Ali Reza (a)], saying: ‘O Muhammad bin Umair, fear Allah!’ So he remained quiet till the Almighty Allah gave him relief.”²

Allamah Hilli has narrated from Shaykh Tusi that: “He was regarded as the most reliable of all among the Shia as well as Ahle Sunnat. He was an ardent worshipper.”³

Kishi says: “He was from those six persons upon whose veracity in *hadith* there is consensus of our scholars of traditions.”⁴

“One of the specialties of Ibne Abi Umair is that Ahle Sunnat have narrated traditions from him, but he has not narrated from them.”⁵

¹ *Rijaal*, Najjashi, Pg. 226.

² *Majma Rijalul Hadith*, 11/193.

³ *Khulasa*, Pg. 68.

⁴ *Rijaal Kishi*, 1/830.

⁵ *Rijaal Kishi*, 1/855.

The first narrator of this Tafsir

There is a point worth mention regarding this Tafsir and it is that its first narrator was Abul Fadhl bin Muhammad bin Qasim bin Hamza bin Imam Musa bin Ja'far (a). He was the student of Ali Ibne Ibrahim and he inscribed this Tafsir upon the dictation of his teacher.

Although books of tradition narrators have not mentioned this person, but his lofty rank is clear from the fact that his reports reach to Imam Musa Kazim (a) through only three intermediary reporters and he was the student of Ali Ibne Ibrahim and the absence of his mention in books of tradition narrators does not affect his reliability, because this Tafsir, in view of prominent scholars and well known teachers is regarded as an important source of Quranic exegesis since the ancient age. *Majmaul Bayan, Tafsir Burhan, Tafsir Safi* and *Wasailush Shia* have all quoted from this Tafsir. If there was even the slightest doubt in this Tafsir, such authentic scholars would have never relied on it. Especially, Allamah Faiz Kashani (r), who is regarded as a brilliant moon on the firmament of all the sciences and was an expert of the science of Quranic exegesis. In the same way, Shaykh Hurre Amili was an expert in the science of traditions and who compiled the great book of *Wasailush Shia*, would never have relied on this Tafsir, because he has mentioned at the beginning of his book:

“In compiling this book, I have not remained confined to the Four canonical books of traditions; on the contrary, I have relied on other books as well, because they are also authentic and written by trusted scholars and there is no doubt in their veracity.”¹

In the same way, the great scholar, Agha Buzurg Tehrani (r), compiler of the well known Shiite encyclopedia, *Ad-Dharia ilaa Tasaneef Shia*, has written a foreword to this book, which is

¹ *Wasailush Shia*, 1/5.

printed at the beginning in the first edition,¹ in which he has extolled the Tafsir in the following words:

“We mentioned that the Tafsir of Abul Jarud is not less reliable than *Tafsir Ali Ibne Ibrahim*.”²

Characteristics of this Tafsir

1- As mentioned before, this Tafsir is one of the elements of exegeses.

2- Often its reports are quoted from Imam Muhammad Baqir (a) and Imam Ja'far Sadiq (a) through few intermediaries, that is why Allamah Tehrani told me it should be named as 'Tafsir Sadiqain'.

3- Author of this Tafsir was a contemporary of Imam Hasan Askari (a); this aspect greatly influences the authenticity of its reports.

4- The second narrator (author's father) Ibrahim bin Hashim was one of the companions of Imam Ali Reza (a) this aspect also increases the authenticity of its reports.

5- This Tafsir contains a treasure trove of the merits and excellence of the holy Ahle Bayt (a), which is not present in most exegeses.

6- Realities and facts are hinted at in this Tafsir, which were previously concealed from human view and man has achieved them now, like the report of population on stars (refer to verse 6 of Surah Saffat).

There is difference between us (Shia Imamiyah) and others regarding Tafsir of Quran; in the position of translation and exegesis, we rely on two strengths:

¹ We have also mentioned the translation of this foreword at the beginning of this book.

² *Ad-Dharia*, 4/308.

First: Reason, second: Ahle Bayt (a). Others neither have anything to do with reason, nor with Ahle Bayt (a). They interpret in whatever way they like through personal opinion, whereas *tafsir bir ray* is prohibited and its unlawfulness is proved through Quran and Sunnah (which, if Allah wills, we would explain later).

For example they translate 22-23 verse of Surah Qiyamah:

﴿٢٢﴾ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾

“(Some) faces on that day shall be bright, looking to their Lord.” (Surah Qiyamah 75:22-23)

...to mean that on Judgment Day, some faces would be illuminated and they would see God.¹

But we Shia Imamiyah do not accept this meaning to be logical. God cannot be seen, because what can be seen is material and limited, the Almighty Allah is neither material nor limited! On the basis of this, we are compelled to refer to the interpretation of Ahle Bayt (a). So, in this very same *Tafsir Qummi*, it is narrated from Imam Ja’far Sadiq (a) that:

﴿٢٣﴾ إِلَىٰ رَبِّهَا نَاظِرَةٌ

“...looking to their Lord.” (Surah Qiyamah 75:23)

...implies looking to the mercy and bounties of Allah. That is: they would be looking at the mercy and bounty of Allah.

It is narrated from Amirul Momineen (a) that he said:

“When the friends of Allah would become free of the accounting of deeds, they would reach a stream named ‘stream of life’. When they bathe in that stream and drink its water, their

¹ *Tafsir Durre Manthur*, 6/290.

faces would become bright and illuminated and all the traces of hardships would be destroyed. After that they would glance towards Allah, the Mighty and Sublime as to what further reward He gives them.”

After that His Eminence said: “Looking towards God implies looking towards divine rewards.”¹

Prohibition of interpretation based on personal opinion

First of all Allah, the Mighty and Sublime has Himself prohibited *tafsir bir rayy*.

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ ۚ فَأَمَّا الَّذِينَ هَٰٔلَ قُلُوبِهِمْ زَيَّغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۗ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ ۗ وَالرَّاسِخُونَ فِي الْعِلْمِ

“He it is Who has revealed the Book to you; some of its verses are decisive, they are the basis of the Book, and others are allegorical; then as for those in whose hearts there is perversity they follow the part of it which is allegorical, seeking to mislead and seeking to give it (their own) interpretation, but none knows its interpretation except Allah, and those who are firmly rooted in knowledge...” (Surah Aale Imran 3:7)

This holy verse clearly prohibits us on the basis of our personal opinion to interpret any of the verses of Quran if we don't know its meaning and interpretation. On the contrary, we

¹ *Tafsir Safi*, 2/766.

should refer to those ‘firmly rooted in knowledge’; and that is the holy Ahle Bayt (a) and not anyone else.

Imam Ja’far Sadiq (a) says: “We are those ‘firmly rooted in knowledge’ and we are aware of its interpretation.”¹

Almighty Allah reiterates the same point in another verse:

﴿ ٤٣ ﴾ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

“...so ask the followers of the Reminder if you do not know.” (Surah Nahl 16:43)

‘Followers of the Reminder’ are the very same Ahle Bayt of the Holy Prophet (s).²

Reason also says the same

For example, you purchase an external device and most probably it comes with a booklet of instructions, which states that it is necessary to read the instructions before using the device. You read the booklet and still don’t understand, because it contains terms that are beyond your knowledge; now what would you do? Obviously, you must approach someone, who is an expert about those terms and in use of that device. Those very same experts are the ‘folks of remembrance’ (*Ahle Zikr*). The Ahle Bayt of the Holy Prophet (s) are experts of ‘Zikr’ (the holy Quran). ‘Zikr’ is one of the titles of the holy Quran. Allah, the Mighty and Sublime says:

﴿ ٩ ﴾ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

¹ *Al-Kafi*, Vol. 1, Pg. 213; *Tafsir Ayyashi*, Vol. 1, Pg. 164.

² *Al-Kafi*, Vol. 1, Pg. 211.

“We have revealed the Reminder and We will most surely be its guardian.” (Surah Hijr 15:9)

Moreover, same is the concept of the Tradition of two heavy things (*Hadith Thaqlayn*). The Holy Prophet (s) said:

“O people, I leave among you two heavy things: the Book of Allah and my progeny, my Ahle Bayt; the two would not separate till they come to me at the Pool.”

This tradition is authentic with regard to the chains of narrators according to the criteria of *Sahih Bukhari* and *Sahih Muslim* and it is excessively recorded in books of Shia and Sunni (*Mutawatir*).¹

It is clear from this tradition that the holy Ahle Bayt (a) are the explainers and interpreters of the holy Quran appointed by the Almighty Allah and His Messenger, as Ali (a) announced in the gathering of Muhajireen and Ansar:

His Eminence gestured to his chest and said: O people, here is the treasure trove of knowledge. Here is the saliva of the Messenger of Allah (s); here is the information that the Messenger of Allah (s) has filled in my chest like how a mother bird feeds her chick and fills up its hungry stomach.

O people, ask me whatever you want, because I have the knowledge of the formers and latters. By that God, who split the seed and created the souls, if you ask me regarding any verse of Quran that which verse was revealed at night and which was revealed during the day, which is Meccan and which is Medinan, which was revealed during journey and which was revealed at home, which is abrogating and which is abrogated; which is clear and which is ambiguous, what is its inner interpretation and what is the context of its revelation? I would inform you about everything.

¹ Refer: *Sahih Muslim*, Kitab Fadhl Sahaba, Chapter on the excellence of Ali (a), Vol. 4, Pg. 1873, Beirut; *Sahih Tirmidhi*, 2/308; *Mustadrak Hakim*, 3/109; *Biharul Anwar*, 21/387.

Is it not astonishing that people interpret the Quran through their personal opinion or go in pursuit of Abu Huraira and his like?

They don't ask Ali (a), who was the gate of the knowledge of the Prophet (s), who was reared in his lap; and instead ask Abu Huraira, who did not serve the Prophet for more than three years! Those having any sense should consider this well.

In any case, both: traditions of the Sunni as well as the Shia, strongly forbid *Tafsir bir rayy*:

Ahle Sunnat Traditions

The Messenger of Allah (s) said: "Whoever interprets the Quran in accordance to his personal view while being in the condition of ablution (*Wudhu*), his *Wudhu* would become invalid, and he should perform it again."¹

And he (s) said: "Whoever interprets the Quran in accordance to his personal view has got his place fixed in Hell."²

Shia Traditions

1- The Messenger of Allah (s) said: "Whoever interprets the Quran in accordance to his personal view, even if he is right, he has, in fact, erred."³

2- The Messenger of Allah (s) said: "Whoever interprets the Quran in accordance to his personal view has got his place fixed in Hell."⁴

3- Imam Ja'far Sadiq (a) said: "Whoever interprets the Quran in accordance to his personal view, even if he is right, he does not

¹ *Kanzul Ummal*, 1/661, Tr. 2871.

² *Tafsir Qurtubi*, 1/31.

³ *Tafsir Safi*, 1/21.

⁴ *Tafsir Safi*, 1/21.

get any reward and if he errs, he is much further than the heavens (of divine reward).”¹

Clarification of doubt

If someone says: If it is not allowed to interpret the Quran without the help of the traditional reports of Ahle Bayt (a), then Quran falls short in authority as the holy Quran itself says:

﴿ ٢٤ ﴾ أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَا

“Do they not then reflect on the Quran? Nay, on the hearts there are locks.” (Surah Muhammad 47:24)

And it is mentioned in traditions: “If have doubt about a tradition, you should check it with Quran; if it is in accordance to it, accept it, otherwise reject it.”²

Reply

It was mentioned previously that there are two types of verses in the holy Quran: the clear and the ambiguous. The clear verses are not needful of interpretation, like the following verses:

﴿ ٤٣ ﴾ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ

“And keep up prayer and pay the poor-rate...” (Surah Baqarah 2:43)

¹ *Tafsir Ayyashi*, 1/17.

² *Wasailush Shia*, 18/84.

كُتِبَ عَلَيْكُمُ الصِّيَامُ

“Fasting is prescribed for you...” (Surah Baqarah 2:183)

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ

*“And accomplish the pilgrimage and the visit for Allah...”
(Surah Baqarah 2:196)*

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالِدَمُّ وَلَحْمُ الْخِنْزِيرِ

*“Forbidden to you is that which dies of itself, and blood,
and flesh of swine...” (Surah Maidah 5:3)*

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ۖ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ

*“They ask you about intoxicants and games of chance.
Say: In both of them there is a great sin...” (Surah Baqarah
2:219)*

There are numerous verses in the holy Quran like the above. From them the actual prohibition and unlawfulness is clear, and they are not needful of interpretation. Though interpretation would be required for more details and in that instance one would have to refer to Ahle Bayt (a).

Our opinion regarding this translation

May the Almighty Allah grant to the translator of this Tafsir, Agha Jabir Rizwani the very best rewards that he invested so much labor to complete its Farsi translation.

People having perception and insight know that translation is not an easy job; on the contrary, on some occasions it is impossible!

Like to translate the following verses:

وَعِضَ الْمَاءِ وَقُضِيَ الْأَمْرُ وَاسْتَوَتْ عَلَى الْجُودِيِّ ۖ وَقِيلَ
بُعْدًا لِلْقَوْمِ الظَّالِمِينَ ﴿٤٤﴾

“...and the water was made to abate and the affair was decided, and the ark rested on the Judi, and it was said: Away with the unjust people.” (Surah Hud 11:44)

فَعَشِيَهُمْ مِّنَ الْيَمِّ مَا غَشِيَهُمْ ﴿٧٨﴾

“...so there came upon them of the sea that which came upon them.” (Surah Taha 20:78)

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اللَّهُ الصَّمَدُ ﴿٢﴾

“Say: He, Allah, is One. Allah is He on Whom all depend.” (Surah Ikhlas 112:1-2)

On the contrary, even translation of one word, like:

اللَّهُ أَكْبَرُ

...*Allaahu Akbar* is difficult. Someone asked Imam Ja'far Sadiq (a) about the meaning of *Allaahu Akbar*. His Eminence asked: What have you understood? The narrator said: That Allah is greater than everything.

His Eminence said: Was Allah not great when nothing else existed? The narrator said: Then you please tell me what the meaning is?

His Eminence said: Allah is much above than that He can be described.¹

“O one, who is much above imagination and comparison
And all that has been said and we heard and read about.”²

It is worthy of praise that Agha Rizwani agreed to take up such a mammoth project and also fulfilled it in the best manner.

This humble servant is absolutely satisfied with his work.

Rather, I should say that I am nothing; even Allah, the Mighty and Sublime is pleased with his job, because he has brought interpretation of His discourse from Arabic to Farsi.

Prophet of Islam (s), His Eminence, Muhammad Mustafa (s) is pleased, because the translator has assisted in publicizing the excellence of Amirul Momineen Ali (a).

Amirul Momineen Ali (a) is pleased, because he has clarified the true station of the Holy Prophet (s).

All the Holy Imams (a) are pleased, because he has created awareness about their mastership (*Wilayat*).

The author of this book [Shaykh Ali Ibne Ibrahim (r)] is pleased, because his work is introduced to a wider audience.

So may Allah grant him with the reward of the doers of good and increase scholars like him, who serve religion and

¹ *Maaniul Akhbaar*, Pg. 11.

² Translation of Arabic couplet.

propagate the excellence of Amirul Momineen (a) and his purified progeny.

Humble servant,

Sayyid Tayyib Musawi Jazaeri

Qom

Eid-ul-Azha 1429

Farsi Translator's Preface

Birth

Abul Hasan Ali Ibne Ibrahim Ibne Hashim Qummi was among the prominent Shia traditionists at the end of the third century and the beginning of the fourth century lunar Hijri.

He was one of the companions of Imam Hasan Askari (a) and is regarded as one of the teachers of Thiqatul Islam Kulaini.

The Late Shaykh writes in the book of *Fehrist*: Ibrahim bin Hashim Abul Ishaq was originally from Kufa and after that he moved to Qom and our scholars say: He was the first, who publicized the traditions of Kufa in Qom.¹

So, on the basis of the statement of Shaykh Tusi, Ali Ibne Ibrahim was born in either of the two places (Kufa or Qom), but his date of birth is not known.

The author of *Tanqihul Miqal* writes: I could not find the death of his passing away and what is concluded from *Uyun* is that in the year 307 A.H. Hamza Ibne Qasim, grandson of Hazrat Abul Fadhl Abbas (a) took license from him to narrate traditions, therefore he must have died after that year.²

Also, in *Al-Kuna wal Alqab*, the late Shaykh Abbas Qummi (r), after the glorifying the lofty status of Ali Ibne Ibrahim, writes: I could not find the date of his demise, except that he was alive in the year 307 A.H.³

¹ *Al-Fehrist*, Shaykh Tusi, Pg. 4.

² *Tanqihul Miqal*, Vol. 2, Pg. 260.

³ *Al-Kuna wal Alqab*, Vol. 3, Pg. 84.

Childhood

Ali was born in believing, scholarly family that was an ardent follower of Ahle Bayt (a). His father is a prominent narrator of Shia traditions.

He acquired expertise in the recognition of Muhammad and Aale Muhammad (a) from his father since childhood and also learnt from his brother, Ishaq bin Ibrahim bin Hashim and other prominent and trustworthy narrators of Shia traditions and the result of these extensive efforts and learning the sciences of Aale Muhammad (a) was that he himself became the most well known authority on traditions in the city of Qom. He has narrated the incident of the marriage of Ummul Fadhl, daughter of Mamun to Imam Jawad (a), which we narrate from him as the first authority.¹

But regretfully, this great scholar lost his eyesight during his middle age.

Father

Ali's father was himself a prominent Shia scholar and a traditionists and large number of traditions in *Al-Kafi* are narrated from him. In the book of *Al-Kuna wal Alqab*, the late Shaykh Abbas Qummi (r) writes about the status of Ibrahim bin Hashim, father of Ali Ibne Ibrahim: "He was the most prominent and the greatest of traditional personalities in the city of Qom. He was the first, who popularized the traditions of the people of Kufa in Qom and in fact, he was the teacher of Qom and a recognizable face.

¹ *Mafakhir Islam*, Vol. 2, Pg. 222 quoting from *Fehrist*, Shaykh Tusi, Pg. 89.

Children

Ali Ibne Ibrahim Qummi had three sons: Ahmad bin Ali bin Ibrahim, Ibrahim bin Ali bin Ibrahim and Muhammad bin Ali bin Ibrahim Qummi and all of them are narrators of traditions.¹

Ahmad bin Ali was one of the teachers of Shaykh Saduq and the latter has narrated many traditions from him.²

Also, Muhammad bin Ali bin Ibrahim also, was one of the teachers of Shaykh Saduq and the latter has also narrates from him.

Personality

Ali Ibne Ibrahim Qummi is regarded as a prominent and reliable scholar of Shia traditions, in such a way that when the majority of the biographers reach his name, they describe him with the epithets of trustworthy, firm in faith, following the correct religion; he knew excess of traditions and so on.

Shaykh Kulaini narrates innumerable traditions from him that comprise more than three-fourths of his book of *Al-Kafi* and this indicates the trust that the students of this teacher had in him.

Late Shaykh Tabarsi says in *Elamul Waraa*: Ali bin Ibrahim is among the greatest narrators of Shia traditions, who lived during the period of Imam Hasan Askari (a) and Muhammad bin Yaqub Kulaini has quoted numerous traditions from him in his *Al-Kafi*.

It is sufficient for the scholarly personality of this great scholar that he had a father like Ibrahim bin Hashim and a brother like Ishaq bin Ibrahim bin Hashim and he benefited from them and also had sons like Ahmad bin Ali bin Ibrahim, who

¹ *Mausisa Tabaqat Fuqaha*, Vol. 4, Pg. 266.

² *Al-Kuna wal Alqab*, Vol. 3, Pg. 84.

was the teacher of Shaykh Saduq and also Ibrahim bin Ali bin Ibrahim bin Hashim and Muhammad bin Ali bin Ibrahim bin Hashim, who have numerous writings to their name.

The late Dawani writes: He is having fine writings, great teachers and famous students, which are sufficient to understand his greatness, especially when nothing negative is recorded about him.¹

Teachers

The late Ali Dawani writes as follows about the teachers of Ali Ibne Ibrahim Qummi: Ali Ibne Ibrahim obtained knowledge of traditions from numerous Shia as well as Ahle Sunnat scholars in different cities of the Islamic lands or he obtained license from them to narrate traditions. It is obvious that to find all the books and teachers of Ali Ibne Ibrahim, who was one of the greatest authorities on traditions and who left behind so many authoritative books of traditions is a difficult task. On the basis of all the sources that are accessible, like *Fehrist Shaykh, Rijal Najjashi, Jame Ruwat, Mojamur Rijalul Hadith*, we have prepared the following list of prominent Shia tradition narrators, who were his teachers and who lived during the middle of the third century Hijri:

- 1- His father, Ibrahim bin Hashim
- 2- His brother, Ishaq bin Ibrahim bin Hashim
- 3- Ahmad bin Abu Abdullah Barqi
- 4- Ayyub bin Nuh
- 5- Ali bin Muhammad Kashani
- 6- Ahmad bin Ishaq Qummi
- 7- Husain bin Hasan
- 8- Ismail bin Muhammad Malaki

¹ *Mafakhir Islam*, Vol. 2, Pg. 227.

- 9- Hasan bin Muhammad Rawi
- 10- Hasan bin Musa Khashshab
- 11- Rayyan bin Sult
- 12- Sirri bin Rabi
- 13- Salma bin Khattab
- 14- Salih bin Sindi
- 15- Salih bin Abdullah
- 16- Abbas bin Maroof
- 17- Abdullah bin Sult
- 18- Abdullah bin Muhammad bin Isa
- 19- Ali bin Ishaq
- 20- Ali bin Hassan
- 21- Ali bin Muhammad bin Abi Ishaq Khaffaf
- 22- Muhammad bin Husain (Ibne Abil Khattab)
- 23- Muhammad bin Khalid Tayalisi
- 24- Muhammad bin Salim
- 25- Muhammad bin Ali Hamadani
- 26- Muhammad bin Isa bin Ubaid Yaqtini
- 27- Mukhtar bin Muhammad bin Mukhtar Hamadani
- 28- Musa bin Ibrahim Maharabi
- 29- Harun bin Muslim
- 30- Yasir, the servant
- 31- Yaqub bin Yazid
- 32- Abu Hashim Dawood bin Qasim Ja'fari
- 33- Ahmad bin Muhammad bin Isa

- 34- Abu Samina Muhammad bin Ali Sairafi
- 35- Muhammad bin Rayyan bin Sult
- 36- Ali bin Shira
- 37- Yahya bin Abdur Rahman bin Khaqan
- 38- Ahmad bin Muhammad bin Abul Fadhl Madaini
- 39- Qasim bin Muhammad Barmaki
- 40- Ja'far bin Salma Isfahani
- 41- Qasim bin Rabi
- 42- Ali bin Rayyan bin Sult
- 43- Abdullah bin Ahmad Mosuli
- 44- Ismail bin Isa, alias Sandi
- 45- Hasan bin Saeed Ahwazi
- 46- Husain bin Saeed Ahwazi
- 47- Muhammad bin Yahya
- 48- Ja'far bin Salma Ahwazi
- 49- Muhammad bin Saalim¹

Students

Numerous personalities have also studied the traditions of Ahle Bayt (a) under him, some of them being:

- 1- Thiqatul Islam, Muhammad bin Yaqub Kulaini, author of the great book of *Al-Kafi*, who has quoted more than one-fourth traditions of this book from Ali Ibne Ibrahim Qummi.
- 2- Hamza bin Muhammad bin Ahmad bin Sikkeen
- 3- Ahmad bin Ziyad bin Ja'far Hamadani

¹ *Mafakhir Islam*, Vol. 2, Pg. 228.

- 4- Hasan bin Hamza Alawi Tabari
- 5- Muhammad bin Musa bin Mutwakkil
- 6- Muhammad bin Ahmad bin Safwani
- 7- Ali bin Babawayh Qummi
- 8- Muhammad bin Ali Majiluwayh
- 9- Ali Abdullah Warraq
- 10- Husain bin Ibrahim Natana
- 11- His son, Ibrahim bin Ali bin Ibrahim
- 12- His another son, Ahmed bin Ali bin Ibrahim
- 13- His third son, Muhammad bin Ali bin Ibrahim
- 14- Husain bin Hamadan
- 15- Ali bin Muhammad bin Quluwayh
- 16- Muhammad bin Hasan Saffar
- 17- Ahmad bin Ali bin Ziyad
- 18- Ahmad bin Muhammad Alawi
- 19- Hasan bin Qasim
- 20- Husain bin Ibrahim bin Ahmad Mukattab
- 21- Hamza bin Muhammad Alawi
- 22- Muhammad bin Hasan bin Walid Qummi
- 23- Muhammad bin Quluwayh Qummi...and so on.¹

Writings

Ali Ibne Ibrahim has numerous writings to his credit, some of them being:

¹ *Mafakhir Islam*, Vol. 2, Pg. 229.

- 1- *Nawadirul Quran*¹
- 2- *Nasikh wa Mansookh*
- 3- *Qurbul Asnad*
- 4- *Ash-Sharai*
- 5- *Al-Haidh*
- 6- *At-Tauheed wash Shirk*
- 7- *Fadhail Amirul Momineen (a)*
- 8- *Al-Maghazi*
- 9- *Al-Anbiya*
- 10- *Al-Mash-dhar*
- 11- *Al-Manaqib*
- 12- *Ikhtiyaar Quran*
- 13- *At-Tafsir*
- 14- *Hadith Tazweej al-Mamun Ummul Fadhl bin Abu Ja'far Muhammad bin Ali al-Jawad (a).*
- 15- *Risala fee Maani Hisham wa Yunus*
- 16- *Jawaabaat Masail Salah Muhammad bin Bilal (Hilal)*²
- 17- *Fadhail al-Quran*³

Tafsir Ali Ibne Ibrahim Qummi

Tafsir Ali Ibne Ibrahim Qummi is one of most valuable traditional and exegetical books of the Shia that has reached to us and has been printed a number of times more than any other book of that period. This Tafsir commands great value and

¹ *Ad-Dharia*, Vol. 24, Pg. 349.

² *Mafakhir Islam*, Vol. 2, Pg. 229.

³ *Ad-Dharia*, Vol. 16, Pg. 262.

authority among Shia commentators of Quran and great Shia scholars gauge the value of other traditional commentaries of Quran with reference to this Tafsir.

This Tafsir unveils the secrets of the verses that are revealed in the honor of Ahle Bayt (a). In fact this is the Tafsir of the *Wilayat* of Ahle Bayt (a) and reviving it in the society is like reviving the remembrance of Ahle Bayt (a) and declaring immunity from the enemies of those great personalities, as Ibne Hajar Asqalani, the Ahle Sunnat scholar writes about this Tafsir and its author: Ali Ibne Ibrahim is an ardent Shia, who has written a Tafsir that contains disasters!¹

His Eminence, Hujjatul Islam Allamah Sayyid Tayyib Jazaeri (r) has extolled the author in the foreword to this Tafsir and he says: There is no doubt that the Tafsir in our hands is the most ancient Tafsir to reach us and if this Tafsir had not reached us, we would not have had authentic texts regarding the science of Tafsir of Quran and the senior scholars of Quranic exegesis wouldn't have been confident about the Tafsir of Quran.

Such characteristics are present in this Tafsir as are not found in other books of exegesis, like:

- 1- This Tafsir is the foundation of many Shia Tafsir books.
- 2- Since traditions in this Tafsir are narrated from Imam Muhammad Baqir (a) and Imam Ja'far Sadiq (a) through shortest chains of narrators, therefore they are more authentic; so much so that it is mentioned in *Ad-Dharia*: In fact, *Tafsir Ali Ibne Ibrahim Qummi* is the Tafsir of Imam Muhammad Baqir (a) and Imam Ja'far Sadiq (a).
- 3- The author of the Tafsir lived during the period of Imam Hasan Askari (a).
- 4- His father (Ibrahim bin Hashim), who narrated these reports to his son (Ali), was from the companions of Imam Ali Reza (a).

¹ *Mafakhir Islam*, Vol. 2, Pg. 227.

5- Since there is excess of information about the excellence of Ahle Bayt (a) in this Tafsir, the enemies of those personalities tried very much to remove their excellence from the (exegeses of) Quran.

6- This Tafsir comprises of numerous verses of holy Quran, whose implication cannot be understood without assistance and guidance of Ahle Bayt (a), who are fully learned about Quran.¹

The late Shaykh Agha Buzurg Tehrani says regarding this book: This Tafsir is a valuable and fine accomplishment and a timeless work, which is narrated from two noble Imams: Imam Muhammad Baqir (a) through the reports of Abul Jarud and Imam Ja'far Sadiq (a) through the reports of Ali Ibne Ibrahim Qummi.²

Ayatullah Haaj Shaykh Husain Wahid Khorasani (m.z.) said in his lecture in Dars-e-Kharij: The reporters of *Tafsir Ali Ibne Ibrahim* are trustworthy according to the opinion of scholars in general. Ali Ibne Ibrahim himself explains in his foreword to the Tafsir that what is mentioned in this Tafsir has reached him through most trusted channels and due to that it becomes a part of generally verified facts. In the narrators of traditions we have two types of verification and each is sufficient for completion of the chains of narrators (*hadith*): one is special testimony like Najjashi or Shaykh Kishi or Saduq say that so and so is trustworthy, righteous, good and just; the other is general testimony like the testimony Shaykh Tusi in the book of *Udda* that so and so does not narrate through reliable persons and scholars of traditions consider this acceptable and the best testimony of Ahle Sunnat: one is the testimony of Ibne Quluwayh in the introduction of his book of *Kamiluz Ziyaaraat*, in which he said that these traditional reports have reached to me through reliable teachers; another is the testimony of Ali Ibne Ibrahim that some great jurists, who have relied on these two general certifications. The late Agha Khomeini (r) initially acted on

¹ *Tafsir Qummi*, Vol. 1, Pg. 14.

² *Ad-Dharia*, Vol. 4, Pg. 303.

the general certifications in jurisprudence, but at the end of his life he turned away from the narrators of *Kamiluz Ziyaaraat* in a general manner, but he remained on the general certifications of *Tafsir Ali Ibne Ibrahim* till the end of his life.¹

Here ends the Farsi Translator's Preface to *Tafsir Ali Ibne Ibrahim* written on the eve of the birthday of Amirul Momineen Imam Ali Ibne Abi Talib (a) in the holy city of Qom 13/Rajab al-Murajjab corresponding to 26/4/1387 Solar year with the prayer that this humble service of this unworthy slave might be accepted in the divine court and may God not turn us away from His mercy and blessings.

If Allah wills

Jabir Rizwani

Qom

¹ *Dars Kharij Usul Fiqh*, Maurikha 20/10/1385 Solar year.

English Translator's Preface

Praise be to God, the Lord of the universe. May God bless Muhammad and his purified progeny.

After such excellent prefaces, forewords and introductions, what can this humble translator write about this authentic and ancient Tafsir except, to state that the validity of a Tafsir should be judged through the criterion of its traditional value.

No matter how scholarly a Tafsir may seem to be, can it have any worth if it is lacking in explanatory traditional reports of the Holy Infallibles (a)?

No matter how seemingly scholarly philosophical discussion it may contain, would you trust it if it is opposed to the confirmed statements of Ahle Bayt (a)?

Would you disregard the clear cut opinions of the house of revelation and support the futile attempts of 'modern' scholars to interpret the word of God in accordance to the views of fallible humans?

Secondly, it is alleged that *Tafsir Qummi* supports belief in distortion in the holy Quran. Nothing can be further from the truth! 'Distortion' as understood by the author of this Tafsir implies distortion of interpretation and not distortion of revelation. Without elucidating further, I request the readers to refer to the sub topic 'Verses, whose interpretation was distorted' in the Author's Introduction for more details.

Finally, I quote the author himself regarding the authenticity of this Tafsir:

"I have only recorded traditions here that have reached me from my teachers and reliable persons of the Imamiyah sect,

which are narrated on the authority of holy infallibles (a) and I have not been satisfied with report from others.”

Shaykh Hurre Amili (r) has also accepted its authenticity and testified that all traditions in the Tafsir are reliable.¹

Finally, I beseech the Imam of the time (a) to accept this humble offering, as only his acceptance can enhance its value and prove beneficial for my hereafter.

Humble creature,

Syed Athar Husain S.H. Rizvi

¹ *Wasailush Shia*, Vol. 20, Pg. 68.

Introduction

This *Tafsir* before you is translation of the exegesis of Ali bin Ibrahim Qummi. It is a commentary of Quran that has benefitted all the Shia commentators of Quran throughout the ages. So much so: that all commentators have mentioned it under their exegesis. Allamah Majlisi has also, in the great Shia encyclopedia that is *Biharul Anwar*, quoted from this Tafsir excessively.

Now, the translation of this book has reached completion through the bestowal of God and grace of the Imam of the time (a) and is ready to be printed in five volumes. It is necessary that I should explain the following points regarding it:

1- The copy followed in translation is the edition published by Darul Kitab Jazaeri, which is revised and footnotes are added to it. It also contains an introduction of His Eminence, Ayatullah Sayyid Tayyib Jazaeri (r).

2- With attention to its verses and translation and also research of the footnotes and sources that are used in this exegesis, translation of the exegesis has reached to five volumes.

3- Our excellent research of footnotes from books of traditions as narrated in *Biharul Anwar* and from the traditions of the exegesis of *Tafsir Burhan*, *Safi*, *Nurus Thaqlayn* and also many other different books: that is if we quote from all the books of exegesis the volume of the book would reach to a size much more than it is at present.

4- Translation of volume first has come in two volumes, so that the sources of research are mentioned at the end of the second volume and the translation of second volume of Arabic is

also prepared in three volumes so that its researched sources are also mentioned at the end of the fifth volume.

5- *Tafsir Qummi* includes all the chapters of Quran, but it does not contain all the verses of Quran; therefore for the convenience of English readers, we have given Arabic text with English translation in different fonts, so that the reader may have easy access and should not face any difficulty.

6- Since this translation is the first translation, which is given with exegesis of Qummi, it is not free of doubt; therefore I humbly request the reader that at the time of finding any mistake they should overlook it and forgive this humble writer.

In the end I thank all those who have cooperated in the typesetting, especially Hujjatul Islam wal Muslimeen, Haaj Amir Agha Jazaeri.

In the same way, I beg Almighty Allah not to separate us from Quran and should not take away our attachment to Quran; because if we don't have divine sense, we would be unfortunate and degraded in the world and the hereafter.

We also beg from Almighty Allah not to separate us from the speaking Quran, Amirul Momineen (a).

If Allah wills.

Author's introduction

Praise and glorification to the Almighty Allah, the One, the Unique and the self-sufficient, Who has not created anything, except through His power. The source of everything is from Him. He does not have any quality that can be comprehended. He has no end or limit with which show a comparison and all His qualities embellish the language.

Praise and glorification be to the Almighty Allah, Who has no beginning and end. Glorified and pure is He, who describes Himself and the describers fail to describe Him.

Praise and glorification be to the Almighty Allah, who deemed actions in this world and their recompense in the hereafter. There is a measure for everything and for every measure there is a period and writing is appointed for every period:

يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ ۖ وَعِنْدَهُ أُمُّ الْكِتَابِ ﴿٣٩﴾

“Allah makes to pass away and establishes what He pleases, and with Him is the basis of the Book.” (Surah Raad 13:39)

Praise and glorification be to the Almighty Allah, Who has appointed praise for His thanks and thanks for His obedience and honor. I bear witness that there is no God, except One God as He says:

سَتُكْتَبُ شَهَادَتُهُمْ وَيَسْأَلُونَ ﴿١٩﴾

“Their evidence shall be written down and they shall be questioned.” (Surah Zukhruf 43:19)

And He said:

إِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ ﴿٨٦﴾

“...but he who bears witness of the truth and they know (him).” (Surah Zukhruf 43:86)

We bear witness with expansion of breast and with our insight with which truly our flesh, blood, hair, skin, ears and eyes are blended.

We bear witness that Muhammad (s) is His servant and His Messenger and He sent the Quran through His Eminence for the guidance of humans.

Amirul Momineen Ali (a) says: O people, Allah, blessed and High sent His Prophet to you and revealed Quran upon him with truth, whereas you were unaware of Quran and its sender; also about the Prophet and his sender, during the period of the suspension of chain of prophets and the long sleep of the nations and the spread of unawareness and transgression, mischief and breaking of firm foundation and blindness from realities and transgression, injustice and decadence of religion and the flaring up of the battles contemporary to rebounding of the gardens of the world and drying up of structures and strewing of the leaves and hopelessness of fruits and falling down of the level of its waters, standards of guidance are worn out and the flags of destruction are raised, the world is like the cheerless cheeks of people and is tangled, he turned his back to them and did not show them its face. The fruit of the world was a disaster and its diet, carrion. Its end was fear and its apparent was the sword. Attachments detached from you and you were dispersed. Viewpoint of the people of the world were blind and their days, dark. They cut off the ties of relationships and shed blood of each other. They buried their daughters alive in their

neighborhood and the life of happiness and prosperity had gone away from them. Neither did they have any hope of reward from God, nor any dread of Him. Their living ones were in filthy blindness and their dead in the fire of Hell, hopeless and distress. At that time the Holy Prophet (s) presented a heavenly formula, about which the previous prophets had informed and separated the lawful from the unlawful and doubtful. This formula is the very same Quran. Ask it to speak to you, it would never speak. But I inform you that the Quran contains the knowledge of the past and the future and it would command you till Judgment Day and explain your differences. If you again ask me about Quran I would again inform you.

The Messenger of Allah (s) said during the Farewell Hajj in the holy Mecca and Masjid Kheef: I am departing from you for the hereafter and all of you would meet me tomorrow on Judgment Day besides the cistern of Kauthar, whose length is as the distance between Yemen and Basra; and it is having silver cups as numerous as the stars and at that time I would ask you regarding the two heavy and important things.

They asked: O Messenger of Allah (s), what are those two things?

He replied: One is the holy Quran, whose one end is with God and the other end is in your hands; such that if you remain attached to it, you would never deviate; and the other is my progeny and Ahle Bayt (a); and the Kind and Wise Lord has informed me that the two shall not separate in any case till they arrive to me at the Kauthar Cistern, like these two fingers: index and middle fingers. I don't say that they would come like the index finger and the thumb as one of them is having precedence over the other and then he gestured with his fingers.

So, O people; know the value and rank of the great Quran. It is clear that whoever remains attached to it, would be guided and whoever neglects it would be humiliated and deviated. And the Quran is the greatest program, which must be followed to the letter; and the Almighty Allah said:

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تَبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَى
لِّلْمُسْلِمِينَ ﴿٨٩﴾

“...and [O Prophet] We have revealed the Book to you explaining clearly everything, and a guidance and mercy and good news for those who submit.” (Surah Nahl 16:89)

...and also said:

وَأَنزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ

“...and We have revealed to you the Reminder that you may make clear to men what has been revealed to them...” (Surah Nahl 16:44)

He made it obligatory on the Prophet to announce the laws and commands of Quran and made it obligatory on the people to remember it and act upon it, so that no one might say: since I did not know, I did not act upon it. I will only narrate what I have received from the reports of the Holy Imams (a), whose mastership (Wilayat) is obligatory on us and the acceptance of our deeds are subject to our having Wilayat. I will only mention what the Almighty Allah has made obligatory on us with regard to posing questions to the Holy Imams (a):

فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٤٣﴾

“...so ask the followers of the Reminder if you do not know.” (Surah Nahl 16:43)

The Almighty Allah has extolled them in the holy Quran as follows:

يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَعِبُدُوا رَبَّكُمْ وَافْعَلُوا
 الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٧٧﴾ وَجَاهِدُوا فِي اللَّهِ حَقَّ
 جِهَادِهِ ۗ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ
 حَرَجٍ ۗ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ ۗ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ
 قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ
 عَلَى النَّاسِ

“O you who believe! bow down and prostrate yourselves and serve your Lord, and do good that you may succeed. And strive hard in (the way of) Allah, (such) a striving as is due to Him; He has chosen you and has not laid upon you any hardship in religion; the faith of your father Ibrahim; He named you Muslims before and in this, that the Apostle may be a bearer of witness to you, and you may be bearers of witness to the people...” (Surah Hajj 22:77-78)

So, the Messenger of Allah (s) is a witness on the Holy Imams (a) and the Holy Imams (a) are witnesses on the people. Knowledge is with them and Quran is with them and the religion that Allah, the Mighty and Sublime has liked for the prophets, angels and messengers must be acquired from them.

Amirul Momineen Ali (a) says: O people, the sciences that the Almighty Allah revealed on Adam, the father of humanity, and also all the sciences and knowledge that was the source of precedence of prophets from the time of Adam till the last prophet is with me and my progeny, my Ahle Bayt (a). Where are you going? Why are you confused and lost?

In the same way, he says in another sermon: Companions of the Holy Prophet (s) know that His Eminence said: Indeed, I and my Ahle Bayt are from the purified ones. O people, if you want,

you would not be lost. Don't try to gain precedence over the progeny of your prophet and do not get separated from them lest you get deviated and go down into Hell. And don't oppose them lest you become fools. Don't teach them as they are more learned than you all; they are the greatest of people as regards knowledge and the ones having most patience and forbearance; and the most humble of people. O people, follow the truth and its folks in every condition, wherever you are.

What we explained about the greatness of Quran, importance of knowledge and the Holy Imams (a) is sufficient for those, whose chests were broad and whose hearts are illuminated and who trod the path of faith and we sought assistance from God and we rely on Him as He is the best of the helpers and the best of the executors.

Either the verses of Quran are abrogating and abrogated or clear and ambiguous or common and general; and preceding or succeeding, or its stories are connected or disconnected from each other, or sequence without revelation or not and some of them are with general words and having a particular meaning or the contrary and some of the verses are such that their interpretation accompanies their revelation and their interpretation was in the revelation and some of their interpretation is opposed to revelation and the interpretation of verses is either before their revelation or it occurs after revelation, and some verses are in the position of absolute leave and some leaves are form of choice and some are acted on their apparent and not on their esoteric and there are verses, which apparently narrate about the past people, but their implication is another community. There are some verses, whose half has been abrogated and the other half is not abrogated. Some verses address a particular community, but its meaning and interpretation is another people, and some verses are addressed to the Prophet, but its implication is the Ummah.

Some words in Quran are mentioned as singular, but their meaning is plural; the prohibition of some laws is not recognized, except after their being made lawful; some are in

refutation of the atheists, some in refutation of duality and some in refutation of Jahmiya and atheistic disbelievers and the fire worshippers. Some verses are in refutation of the words and deeds of idolaters, some are in refutation of statements of the Mutazila and the Jabariya sects; some are in refutation of deniers of Paradise and Hell after death and the Judgment Day. Some verses are in refutation of those, who deny the Ascension of Prophet (*Meraj*) and some are in refutation of those, who violated the oath they had given during the particle stage of creation (*Aalame Zar*) and some are in refutation of the deniers of *Rajat* and *Mutah*.

Some verses are in refutation of those, who describe God and some are addressed to Amirul Momineen (a) and the Holy Imams (a) or describe the excellence and reappearance of Hazrat Hujjat, or reports of *Rajat* or what the Almighty Allah has mentioned regarding assisting the Holy Imams (a) or promise to take revenge from their enemies. Some verses are about Islamic laws and reports of the prophets, their advent, birth and the description of their codes of law (*Shariah*) and the destruction of their nations as a result of sinfulness; or in description of Jihad of the Holy Prophet (s) with the deniers and the stories, parables, exhortations, glad tidings or threats to the people.

In the beginning, we present one or some verses by way of example so that each of these types are clearly identified in the Quran and I pray to God to help me in this venture and seek refuge in Him and excess of benedictions be on the Holy Prophet (s) and his holy Ahle Bayt till the Judgment Day; those holy beings, from whom the Almighty Allah has kept away all filth and impurity and made them absolutely pure.

Abrogator and the abrogated

The waiting period for a widow was one year and Islam continued this practice in the beginning and the first verse revealed about this practice was:

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَتَاعًا
إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ

“And those of you who die and leave wives behind, (make) a bequest in favor of their wives of maintenance for a year without turning (them) out...” (Surah Baqarah 2:240)

When Islam spread and strengthened, the Almighty Allah revealed the following verse:

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ
أَشْهُرٍ وَعَشْرًا

“And (as for) those of you who die and leave wives behind, they should keep themselves in waiting for four months and ten days...” (Surah Baqarah 2:234)

This verse has abrogated the verse mentioned above it.

During the period of Jahiliyya, whenever a woman committed fornication, she was confined to the house and the fornicator male was punished; the Almighty Allah said:

وَاللَّاتِي يَأْتِينَ الْفَاحِشَةَ مِنْ نِسَائِكُمْ فَاسْتَشْهَدُوا عَلَيْهِنَّ أَرْبَعَةً
مِنْكُمْ ۖ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّىٰ يَتَوَفَّاهُنَّ
الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا ﴿١٥﴾

“And as for those who are guilty of an indecency from among your women, call to witnesses against them four (witnesses) from among you; then if they bear witness, confine

them to the houses until death takes them away or Allah opens some way for them.” (Surah Nisa 4:15)

And regarding males, He says:

وَالَّذَانِ يَأْتِيَانَهَا مِنْكُمْ فَادُّوهُمَا ۖ فَإِنْ تَابَا وَأَصْلَحَا فَأَعْرَضُوا
عَنْهُمَا ۚ إِنَّ اللَّهَ كَانَ تَوَّابًا رَحِيمًا ﴿١٦﴾

“And as for the two who are guilty of indecency from among you, give them both a punishment; then if they repent and amend, turn aside from them; surely Allah is Oft-returning (to mercy), the Merciful.” (Surah Nisa 4:16)

When Islam became strong, the Almighty Allah revealed the following verse:

الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ

“(As for) the fornicatress and the fornicator, flog each of them, (giving) a hundred stripes...” (Surah Nur 24:2)

This verse abrogates the verses before it and there are numerous verses like this, each type of which would be explained at the proper occasion.

Clear verses

The Almighty Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ
وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى
الكَعْبَيْنِ

“O you who believe! when you rise up to prayer, wash your faces and your hands as far as the elbows, and wipe your heads and your feet to the ankles...” (Surah Maidah 5:6)

He also says:

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُّ وَلَحْمُ الْخِنزِيرِ

“Forbidden to you is that which dies of itself, and blood, and flesh of swine...” (Surah Maidah 5:3)

He also says:

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ...

“Forbidden to you are your mothers and your daughters and your sisters...” (Surah Nisa 4:23)

These are from the unambiguous verses of Quran, because their revelation and interpretation is same and their revelation makes us needless of their interpretation and there are many examples of such verses.

Ambiguous verses

Ambiguous verses can be defined as verses, whose one word has numerous and varying meanings, like verses containing the word of mischief (*Fitna*), because *Fitna* has

numerous different meanings; sometimes it implies chastisement:

﴿ ١٣ ﴾ يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ

“(It is) the day on which they shall be tried at the fire.”
(Surah Zariyat 51:13)

Once it is used in the meaning of disbelief, like in the verse:

وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ

“...and persecution- disbelief- is severer than slaughter...” (Surah Baqarah 2:191)

...as here *Fitna* implies denial.

It has come in the meaning of love and affection:

أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ

﴿ ٢٨ ﴾

“...your property and your children are a temptation...”
(Surah Anfal 8:28)

It also implies test and examination, like in the verse:

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ

﴿ ٢ ﴾

“Do men think that they will be left alone on saying, We believe, and not be tried?” (Surah Ankabut 29:2)

And like the verses containing the words of truth and deviation. Such kinds of ambiguous verses are numerous and we shall explain each in its proper occasion and the sign of ambiguity is that its word is one and meanings, numerous.

General and particular

As for the verses, whose words are general and their meaning is particular, like the verse:

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي
فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿١٢٢﴾

“O children of Israel, call to mind My favor which I bestowed on you and that I made you excel the nations.” (Surah Baqarah 2:122)

As the word of ‘nations’ in this verse is general, but its meaning is particular, because Bani Israel are given excellence over other people due to the things granted to them by the Almighty Allah.

Like:

وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ

“...and she has been given abundance...” (Surah Naml 27:23)

The word of ‘given’ is general, but its meaning is particular, since Bilquis was not given much.

Like:

رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ ﴿٢٤﴾ تُدَمِّرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا

“...a blast of wind in which is a painful punishment, destroying everything by the command of its Lord...” (Surah Ahqaf 46:24-25)

As its words are general and the meaning is particular, because that wind did not destroy numerous things.

As for the verses, whose words are particular and the meaning is general, like:

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ
نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ
أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا

“For this reason did We prescribe to the children of Israel that whoever slays a soul, unless it be for manslaughter or for mischief in the land, it is as though he slew all men; and whoever keeps it alive, it is as though he kept alive all men...” (Surah Maidah 5:32)

As the verbal form of the verse is restricted for Bani Israel and its meaning is general and universal including all the people.

Verse having advancement and postponement

Verses having advancement and postponement: Like verses of the waiting period of women as the abrogating verse has been advanced over the abrogated verse, and it was obligatory that the abrogated verse, which fixed one year as the waiting period as

per the customs of Jahiliyya should be preferred over the abrogating verse that fixed the waiting period to be four months and ten days, as the verse: ‘waiting period for women is four months ten days’ has got precedence over the verse: ‘waiting period is one full year’; so it is necessary to recite the first verse as abrogated even though it might be revealed first and the second verse, which is the abrogating verse was revealed after that.

أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ وَمِنْ قَبْلِهِ
كِتَابٌ مُّوسَىٰ إِمَامًا وَرَحْمَةً

“Is he then who has with him clear proof from his Lord, and a witness from Him recites it and before it (is) the Book of Musa, a guide and a mercy?” (Surah Hud 11:17)

Imam Ja’far Sadiq (a) has said that this verse was revealed as follows:

افمن كان على بينة من ربه ويتلوه شاهد منه اماما ورحمة ومن
قبله كتاب موسى

“Is he then aware of proof of his Lord that is recited before him, which is the imam and mercy, and before it is the Book of Musa.”

And like the verse:

مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا

“There is nothing but our life in this world; we die and live...” (Surah Jathiya 45:24)

It was as follows: ‘We live and die...’, because the nature worshippers did not believe in life after death and the verse describes their view; so the word of ‘we die’ precedes the word of ‘we live’.

Like in the verse:

يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ ﴿٤٣﴾

“O Maryam! keep to obedience to your Lord and humble yourself, and bow down with those who bow.” (Surah Aale Imran 3:43)

...in which the word of ‘humble yourself’ is made to precede the word of ‘bow down’ and it was ‘bow down and humble yourself’, because in prayer, bowing precedes prostration.

Like the verse:

فَلَعَلَّكَ بَاخِعٌ نَفْسَكَ عَلَى آثَارِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهِذَا
الْحَدِيثِ أَسَفًا ﴿٦﴾

“Then (O Prophet) maybe you will kill yourself with grief, if they do not believe in this announcement, sorrowing after them.” (Surah Kahf 18:6)

...was as follows:

“Then maybe you will kill yourself with grief, sorrowing after them, if they do not believe in this announcement.”

Such examples are numerous in the holy Quran.

Disjoint verses

Verses that are interrupted with other verses and after that the narration continues to complete the picture; like the verse:

وَإِبْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ ۖ ذَلِكُمْ خَيْرٌ
لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿١٦﴾ إِنَّمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ
أَوْثَانًا وَتَخْلُقُونَ إِفْكًا ۚ إِنَّ الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ لَا
يَمْلِكُونَ لَكُمْ رِزْقًا فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا
لَهُ ۚ إِلَيْهِ تُرْجَعُونَ ﴿١٧﴾

“And (We sent) Ibrahim, when he said to his people: Serve Allah and be careful of (your duty to) Him; this is best for you, if you did but know: You only worship idols besides Allah and you create a lie; surely they whom you serve besides Allah do not control for you any sustenance, therefore seek the sustenance from Allah and serve Him and be grateful to Him; to Him you shall be brought back.” (Surah Ankabut 29:16-17)

After that the report of Ibrahim (a) is interrupted and the address is to the Ummah of the Holy Prophet (s) saying:

وَإِنْ تَكْذِبُوا فَقَدْ كَذَّبَ أُمَمٌ مِنْ قَبْلِكُمْ ۖ وَمَا عَلَى الرَّسُولِ
إِلَّا الْبَلَاغُ الْمُبِينُ ﴿١٨﴾ أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ
ثُمَّ يُعِيدُهُ ۚ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ... وَأُولَئِكَ لَهُمْ عَذَابٌ
أَلِيمٌ ﴿٢٣﴾

“And if you reject (the truth), nations before you did indeed reject (the truth); and nothing is incumbent on the apostle but a plain delivering (of the message). What! do they not consider how Allah originates the creation, then reproduces it? Surely that is easy to Allah...they have despaired of My mercy, and these it is that shall have a painful punishment.” (Surah Ankabut 29:18-23)

After that continues the remaining story of Prophet Ibrahim (a):

فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا اقْتُلُوهُ أَوْ حَرِّقُوهُ فَأَنْجَاهُ
اللَّهُ مِنَ النَّارِ

“So naught was the answer of his people except that they said: Slay him or burn him; then Allah delivered him from the fire...” (Surah Ankabut 29:24)

And like in the story of Luqman, it is mentioned:

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ ۚ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾

“And when Luqman said to his son while he admonished him: O my son! do not associate aught with Allah; most surely polytheism is a grievous iniquity.” (Surah Luqman 31:13)

From here the discourse of Luqman to his son is interrupted with divine statements:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ ﴿١٤﴾ وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۖ وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوفًا ۖ وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ۚ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٥﴾

“And We have enjoined man in respect of his parents - his mother bears him with faintings upon faintings and his weaning takes two years - saying: Be grateful to Me and to both your parents; to Me is the eventual coming. And if they contend with you that you should associate with Me what you have no knowledge of, do not obey them, and keep company with them in this world kindly, and follow the way of him, who turns to Me, then to Me is your return, then will I inform you of what you did.” (Surah Luqman 31:14-15)

At this point, the Quran reverts to the statement of Luqman:

يَا بُنَيَّ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَاوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ ۗ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿١٦﴾

“O my son! surely if it is the very weight of the grain of a mustard-seed, even though it is in (the heart of) rock, or (high above) in the heaven or (deep down) in the earth, Allah will

bring it (to light); surely Allah is Knower of subtleties, Aware.”
(Surah Luqman 31:16)

Such examples are also numerous in the holy Quran.

Verses, whose words are used in place of other words

Like in the verse:

لَئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ

“...so that people shall have no accusation against you, except such of them as are unjust...” (Surah Baqarah 2:150)

That is the unjust from them may not. But here the word of ‘except’ is used in place of ‘not’.

Like in the verse:

يَا مُوسَى لَا تَخَفْ إِنِّي لَا يَخَافُ لَدَيَّ الْمُرْسَلُونَ ﴿١٠﴾ ﴿١١﴾ إِلَّا
مَنْ ظَلَمَ

“O Musa! fear not; surely the apostles shall not fear in My presence; neither he who has been unjust...” (Surah Naml 27:10-11)

That is: ‘not he, who has been unjust’ as here except (*illa*) is used in place of not (*la*).

And like in the verse:

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقتُلَ مُؤْمِنًا إِلَّا خَطَأً

“And it does not behoove a believer to kill a believer except by mistake...” (Surah Nisa 4:92)

Here also except (*illa*) is used in place of not (*la*).

In the same way:

لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ

“The building, which they have built will ever continue to be a source of disquiet in their hearts...” (Surah Taubah 9:110)

That is: Till their hearts become unquiet. Here except (*illa*) is used in place of until (*h'atta*) and such examples are also numerous in the holy Quran.

Verses opposed to revelation

Like the verse:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

“You are the best of the nations raised up for (the benefit of) men; you enjoin what is right and forbid the wrong and believe in Allah...” (Surah Aale Imran 3:110)

Imam Ja'far Sadiq (a) said to someone, who recited the above verse: How can you be the best of the nations when you killed Hasan, Husain and Amirul Momineen (a)?

Then how was it revealed, asked the reciter.

His Eminence replied: The verse is revealed as follows: ‘You are the best of the Imams raised up for men.’ Don’t you see how the Almighty Allah has extolled them after that:

تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

“...you enjoin what is right and forbid the wrong and believe in Allah...” (Surah Aale Imran 3:110)

And like the following verse, which was recited in the presence of Imam Ja’far Sadiq (a):

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ

﴿۷۴﴾ إِمَامًا

“O our Lord! grant us in our wives and our offspring the joy of our eyes, and make us guides to those who guard (against evil).” (Surah Furqan 25:74)

His Eminence said: They prayed to the Almighty Allah to grant them pious leaders.

The reciter asked: May I be sacrificed on you, then how was the verse revealed? His Eminence replied: The verse was revealed as follows:

“And they who say: O our Lord! grant in our wives and offspring the joy of our eyes, and make for us guides, who guard (against evil).”

And like the following verse:

لَهُ مُعَقَّبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ

“For his sake there are angels following one another, before him and behind him, who guard him by Allah’s commandment...” (Surah Raad 13:11)

Imam Ja’far Sadiq (a) asked: “Are you not an Arab? ‘*mua’aqqibatun*’ means the one, who comes behind. How could he become ‘*bayni yadayhi*’ – one, who is in front.

And then ‘*yahfadhoonahu min amri Allahi*’ will mean that they will guard against chastisement that descends by the Command of Allah. Such an assumption is absurd.

The Imam (a) was asked: “What then is the reality?”

Imam Sadiq (s) replied: “The verse was revealed as follows: ‘*Lahu mua’aqqibatun min khalfihi wa raqebun min bayni yadayhi yahfadhoonahu min amri Allahi* [For each (such) person there are guardians behind and guardians in front, who protect him in accordance with the command of Allah].”

Such examples are numerous in the holy Quran.

Verses, whose interpretation was distorted

Like:

لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ ۖ أَنْزَلَهُ بِعِلْمِهِ ۖ وَالْمَلَائِكَةُ
يَشْهَدُونَ

“But Allah bears witness by what He has revealed to you that He has revealed it with His knowledge, and the angels bear witness (also)...” (Surah Nisa 4:166)

...which was actually as follows:

“But Allah bears witness by what He has revealed to you [regarding Ali] that He has revealed it with His knowledge, and the angels bear witness (also)...”

And like the verse:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ

“O Apostle! deliver what has been revealed to you from your Lord...” (Surah Maidah 5:67)

...was as follows:

“O Apostle! deliver what has been revealed to you from your Lord [regarding Ali]...” (Surah Maidah 5:67)

And like the verse:

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ قَدْ ضَلُّوا ضَلَالًا بَعِيدًا

﴿١٦٧﴾

“Surely (as for) those who disbelieve and hinder (men) from Allah’s way, they indeed have strayed off into a remote error.” (Surah Nisa 4:167)

...was as follows:

“Surely (as for) those who disbelieve [and usurped the rights of Aale Muhammad (a)] and hinder (men) from Allah’s way, they indeed have strayed off into a remote error.” (Surah Nisa 4:167)

﴿٢٢٧﴾ وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ

“...and they who act unjustly shall know to what final place of turning they shall turn back.” (Surah Shoara 26:227)

...was:

“...and they who act unjustly [and usurped the rights of Aale Muhammad (a)] shall know to what final place of turning they shall turn back.” (Surah Shoara 26:227)

In the same way, is the verse:

وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ

“...and if you had seen when the unjust shall be in the agonies of death...” (Surah Anaam 6:93)

...was:

“...and if you had seen when the unjust [who usurped the rights of Aale Muhammad (a)] shall be in the agonies of death...” (Surah Anaam 6:93)

Verses revealed in plural, but whose implication is singular

As for the verses that are revealed in plural, but whose implication is to one particular person:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ

“O you who believe! be not unfaithful to Allah and the Apostle, nor be unfaithful to your trusts...” (Surah Anfal 8:27)

This verse was revealed about Abu Lubaba bin Abdullah bin Mundhir.

And like the verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ

“O you who believe! do not take My enemy and your enemy for friends...” (Surah Mumtahina 60:1)

...which was revealed about Hatib bin Abu Balta.

Like the verse:

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ

“Those to whom the people said: Surely men have gathered against you...” (Surah Aale Imran 3:173)

...as this verse was revealed about Naeem bin Masud Ashjai.

And like the verse:

وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ

“And there are some of them who molest the Prophet and say: He is one, who believes everything that he hears...” (Surah Taubah 9:61)

...which was only revealed about Abdullah bin Nufail; and there are numerous such verses in the holy Quran.

Verses revealed in singular, but imply plural

As for verses, whose words are singular, but their implication is plural, like:

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴿٢٢﴾

“And your Lord comes and (also) the angel in ranks,” (Surah Fajr 89:22)

Here the noun ‘angel’ is singular and its implication is plural (angels).

Like the verse:

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ
وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ

“Do you not see that Allah is He, Whom obeys whoever is in the heavens and whoever is in the earth, and the sun and the moon and the stars, and the mountains and the trees...”
(Surah Hajj 22:18)

Verses in past tense implying the future

As for verses in past tense implying the future, like the verse:

يُنْفَخُ فِي الصُّورِ فَفَرَعَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ
إِلَّا مَنْ شَاءَ اللَّهُ ۗ وَكُلُّ أَتَوْهُ دَاخِرِينَ ﴿٨٧﴾

“...when the trumpet shall be blown, then those who are in the heavens and those who are in the earth shall be terrified except such as Allah please, and all shall come to Him abased.” (Surah Naml 27:87)

And like the verse:

وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ
إِلَّا مَنْ شَاءَ اللَّهُ ۗ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ

﴿٦٨﴾ وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجِيءَ
 بِالنَّبِيِّينَ وَالشُّهَدَاءِ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ
 ﴿٦٩﴾ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ
 ﴿٧٠﴾

“And the trumpet shall be blown, so all those that are in the heavens and all those that are in the earth shall swoon, except such as Allah please; then it shall be blown again, then lo! they shall stand up awaiting. And the earth shall beam with the light of its Lord, and the Book shall be laid down, and the prophets and the witnesses shall be brought up, and judgment shall be given between them with justice, and they shall not be dealt with unjustly. And every soul shall be paid back fully what it has done, and He knows best what they do.” (Surah Zumar 39:68-70)

All these verses are such that they have not come to pass and it would occur in future, but since the words are in past tense, it is as if they have occurred and connected to the past; and there are numerous such verses as well.

Disconnected verses

As for disconnected verses, they are verses, whose one part is one Surah and another part is another Surah after that like the story of Bani Israel in which Prophet Musa (a) took them across the Red sea and the Almighty Allah drowned Firon and his men and the details of how the Almighty Allah sent down Manna and Salwa upon Bani Israel, which is mentioned in Surah Baqarah that they said to Musa:

لَنْ نَصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْبِتُ
الْأَرْضُ مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِهَا وَنَصْلِهَا

“And when you said: O Musa! we cannot bear with one food, therefore pray Lord on our behalf to bring forth for us out of what the earth grows, of its herbs and its cucumbers and its garlic and its lentils and its onions...” (Surah Baqarah 2:61)

Musa (a) told them:

أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ ۗ اهْبُطُوا مِصْرًا
فَإِنَّ لَكُمْ مِمَّا سَأَلْتُمْ

“Will you exchange that which is better for that which is worse? Enter a city, so you will have what you ask for...” (Surah Baqarah 2:61)

They told Musa (a):

يَا مُوسَىٰ إِنَّ فِيهَا قَوْمًا جَبَّارِينَ وَإِنَّا لَن نَدْخُلُهَا حَتَّىٰ يَخْرُجُوا
مِنْهَا فَإِن يَخْرُجُوا مِنْهَا فَإِنَّا دَاخِلُونَ ﴿٢٢﴾

“O Musa! surely there is a strong race in it, and we will on no account enter it until they go out from it, so if they go out from it, then surely we will enter.” (Surah Maidah 5:22)

So, one half of the verse is present in Surah Baqarah and the other half in Surah Maidah.

Like the verses:

اَكْتَبَهَا فَهِيَ تُمْلَى عَلَيْهِ بُكْرَةً وَأَصِيلًا ﴿٥﴾

“...he has got them written - so these are read out to him morning and evening.” (Surah Furqan 25:5)

وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ ۖ إِذَا
لَا رُتَابَ الْمُبْطِلُونَ ﴿٤٨﴾

“And you did not recite before it any book, nor did you transcribe one with your right hand, for then could those who say untrue things have doubted.” (Surah Ankabut 29:48)

Examples of such verses are numerous in the holy Quran, which would be explained at the proper occasion.

Verses, whose half is abrogated and the other half remains in force

As for verses, whose half is abrogated and the other half remains in force, like the verse:

وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّىٰ يُؤْمِنَنَّ

“And do not marry the idolatresses until they believe...” (Surah Baqarah 2:221)

...because Muslims married the People of the Book, like the Jews, Christians and also gave them women in marriage, the Almighty Allah revealed the following verse:

وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّىٰ يُؤْمَنَّ ۚ وَلَا أَمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّنْ
 مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ ۗ وَلَا تُنكِحُوا الْمُشْرِكِينَ حَتَّىٰ
 يُؤْمِنُوا ۚ وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ

“And do not marry the idolatresses until they believe, and certainly a believing maid is better than an idolatress woman, even though she should please you; and do not give (believing women) in marriage to idolaters until they believe, and certainly a believing servant is better than an idolater, even though he should please you...” (Surah Baqarah 2:221)

...which prohibits Muslims from marrying idolater women and idolaters from marrying Muslim ladies; after that this part of the verse:

وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّىٰ يُؤْمَنَّ

“And do not marry the idolatresses until they believe ...” (Surah Baqarah 2:221)

...is abrogated with the following verse of Surah Maidah:

الْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ ۗ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ
 لَكُمْ وَطَعَامُكُمْ حِلٌّ لَهُمْ ۗ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ
 وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا
 آتَيْتُمُوهُنَّ أَجُورَهُنَّ

“This day (all) the good things are allowed to you; and the food of those who have been given the Book is lawful for you and your food is lawful for them; and the chaste from among the believing women and the chaste from among those who have been given the Book before you (are lawful for you); when you have given them their dowries...” (Surah Maidah 5:5)

And the following part of the verse:

وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَ

“And do not marry the idolatresses until they believe ...” (Surah Baqarah 2:221)

...is not abrogated, because it is not lawful for a Muslim woman to marry the polytheists, but it is lawful for Muslims to marry polytheist Jew and Christian women.

Like for example:

وَكُتِبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ
بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ

“And We prescribed to them in it that life is for life, and eye for eye, and nose for nose, and ear for ear, and tooth for tooth, and (that there is) reprisal in wounds...” (Surah Maidah 5:45)

...that this verse is abrogated by the following verse:

كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلَى ۖ الْحُرُّ بِالْحُرِّ وَالْعَبْدُ
بِالْعَبْدِ وَالْأُنثَى بِالْأُنثَى

“...retaliation is prescribed for you in the matter of the slain, the free for the free, and the slave for the slave and the female for the female...” (Surah Baqarah 2:178)

So the part:

النَّفْسَ بِالنَّفْسِ...وَالسِّنَّ بِالسِّنِّ

“...life is for life...and tooth for tooth...” (Surah Maidah 5:45)

...is abrogated and the part:

الْجُرُوحَ قِصَاصٌ

“...and (that there is) reprisal in wounds...” (Surah Maidah 5:45)

...is not abrogated. That is one half of the verse is abrogated and the other half remains as it is.

Verses, whose interpretation are same as their revelation

As for verses, whose interpretations are same as their revelation are verses that are revealed about the lawful and the prohibited and these verses are not needful of interpretation; like:

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ
وَخَالَاتُكُمْ

“Forbidden to you are your mothers and your daughters and your sisters and your paternal aunts and your maternal aunts...” (Surah Nisa 4:23)

And like the verse:

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالِدًا وَلَحْمُ الْخِنْزِيرِ

“Forbidden to you is that which dies of itself, and blood, and flesh of swine...” (Surah Maidah 5:3)

There are numerous verses of this type and such verses are known as the clear verses of Quran as we shall later explain.

As for the verses, whose interpretations do not accompany their revelation, like the verse:

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

“Obey Allah and obey the Apostle and [Ulil Amr] those in authority from among you...” (Surah Nisa 4:59)

...because till the Prophet does not explain, people would not understand who ‘Ulil Amr’ are.

And like the verse:

اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ﴿١١٩﴾

“...be careful of (your duty to) Allah and be with the true ones.” (Surah Taubah 9:119)

People would not be needless only by hearing this from the Prophet till they are not told what the implication of ‘true ones’ is.

And like the verse:

كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ

“...fasting is prescribed for you, as it was prescribed for those before you...” (Surah Baqarah 2:183)

Till the Prophet does not explain, people would not understand from this verse how many days to observe fasts.

In the same way, is the verse:

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ

“And keep up prayer and pay the poor-rate...” (Surah Baqarah 2:43)

Through the text of the verse, people would not know how many units of prayer they must offer and what the quantum of poor rate is that they must pay unless the Prophet explains.

Verses, whose interpretations arrived before their revelation

As for the verses, whose interpretations arrived before their revelation are incidents that occurred during the period of the Prophet and there was no command regarding them with His Eminence, like committing *Zihar* during the period of Jahiliyya; if the Arabs committed *Zihar* with their wives that woman remained unlawful on them forever. When the Holy Prophet (s) migrated from Mecca to Medina (*Hijrat*) a person named Aws bin Samit, who had declared *Zihar* with his wife, came to the Prophet; His Eminence was waiting for the revelation; later the Almighty Allah revealed the following verse:

الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مِنْ نِسَائِهِمْ مَا هُنَّ أُمَّهَاتِهِمْ ۖ إِنَّ
 أُمَّهَاتِهِمْ إِلَّا اللَّائِي وَلَدْنَهُمْ

“(As for) those of you who put away their wives by likening their backs to the backs of their mothers, they are not their mothers; their mothers are no others than those who gave them birth...” (Surah Mujadila 58:2)

And like this verse regarding *Liaan* (curse) and other than that regarding which command had not come to the Prophet from the Almighty Allah and till that time nothing was revealed in the holy Quran.

Verses, whose interpretation is after revelation

As for verses, whose interpretation is after revelation, are incidents that occurred after the period of His Eminence, the Messenger of Allah (s) like the usurpation of Caliphate and rights of Aale Muhammad (a) and how the Almighty Allah has promised His help over the enemies and what the Almighty Allah mentioned to His Prophet regarding the reappearance of His Eminence, Qaim (a), the reports of Rajat and Judgment Day and the like. Like the following verse:

وَلَقَدْ كَتَبْنَا فِي الزُّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ
 الصَّالِحُونَ ﴿١٠٥﴾

“And certainly We wrote in the Book after the reminder that (as for) the land, My righteous servants shall inherit it.” (Surah Anbiya 21:105)

And like the verse:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ
 فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ
 دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا ۗ
 يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا

“Allah has promised to those of you who believe and do good that He will most certainly make them rulers in the earth as He made rulers those before them, and that He will most certainly establish for them their religion, which He has chosen for them, and that He will most certainly, after their fear, give them security in exchange; they shall serve Me, not associating aught with Me...” (Surah Nur 24:55)

The above verse is regarding the Qaim of Aale Muhammad (a).

And like the verse:

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ
 أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ ﴿٥﴾ وَنُؤْتِكُمْ لَكُمْ فِي الْأَرْضِ

“And We desired to bestow a favor upon those, who were deemed weak in the land, and to make them the Imams, and to make them the heirs, and to grant them power in the land...” (Surah Qasas 28:5-6)

And the like of these verses, whose interpretation is after their revelation, such verses are numerous.

Verses, whose words are same but meaning different

As for the verses with same words and different meaning, like the verse:

وَأَسْأَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعَيْرَ الَّتِي أَقْبَلْنَا فِيهَا

“And inquire in the town in which we were and the caravan with which we proceeded...” (Surah Yusuf 12:82)

That is from the people of the town and caravan.

Like the verse:

وَتِلْكَ الْقُرَىٰ أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا

“And (as for) these towns, We destroyed them when they acted unjustly...” (Surah Kahf 18:59)

That is: We destroyed the people of the village.

Verses with permission after resolution

As for the verses with permission after resolution regarding which Allah, blessed and High made obligatory for them to perform ablution (*Wudhu*) and ritual bath (*Ghusl*) with water and said:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ
وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى
الكَعْبَيْنِ ۚ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا

“O you who believe! when you rise up to prayer, wash your faces and your hands as far as the elbows, and wipe your heads and your feet to the ankles; and if you are under an obligation to perform a total ablution...” (Surah Maidah 5:6)

After that He gave leave and said that whoever does not have access to water, he may perform the dry ablution (*Tayammum*) with dust.

And He said:

وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ
أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا
فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ

“...and if you are sick or on a journey, or one of you come from the privy, or you have touched the women, and you cannot find water, betake yourselves to pure earth and wipe your faces and your hands therewith...” (Surah Maidah 5:6)

And like the verse:

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ



“Attend constantly to prayers and to the middle prayer and stand up truly obedient to Allah.” (Surah Baqarah 2:238)

After that He has allowed it saying:

فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا

“But if you are in danger, then (say your prayers) on foot or on horseback...” (Surah Baqarah 2:239)

And like the verse:

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ

“Then when you have finished the prayer, remember Allah standing and sitting and reclining...” (Surah Nisa 4:103)

Imam Musa Kazim (a) said: A healthy person prays the ritual prayer in the standing position and the ailing one prays sitting; if one does not have the strength to sit, he can rest on his side and make gestures; this is the meaning of permission after resolution.

As for a permission in which a person has the choice to comply with that command or leave it, the Almighty Allah has given choice to man that in face of a tragedy and pain that reaches him from someone else, pulls him towards revenge and he retaliates and takes revenge and said:

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا ۗ فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ

“And the recompense of evil is punishment like it, but whoever forgives and amends, he shall have his reward from Allah...” (Surah Shura 42:40)

This person has the choice either to take revenge or forgive.

It is a leave, whose outward is opposed to its inward

As for the leave, whose outward is opposed to its inward, is a command, whose outward they act upon and whose inward they ignore; the Almighty Allah has prohibited the believers from cultivating friendship with the disbelievers and He says:

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ ۗ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ

“Let not the believers take the unbelievers for friends rather than believers; and whoever does this, he shall have nothing of (the guardianship of) Allah...” (Surah Aale Imran 3:28)

After that He gave permission for dissimulation (*Taqayyah*) that they may pray with them and keep fast like them and apparently act like them, but they should follow the religion of God and in the inner self act against the apparent and He says:

إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً

“...but you should guard yourselves against them, guarding carefully...” (Surah Aale Imran 3:28)

This is the interpretation of leave and the meaning of the statements of Imam Ja'far Sadiq (a) that he said: The Almighty Allah likes that you should act on the permissions just as you act upon obligations, commands and resolutions.

Verses, whose word is report and meaning is narrative

As for the verses, whose word is report and meaning is narrative:

﴿٢٥﴾ وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا

“And they remained in their cave three hundred years and (some) add (another) nine.” (Surah Kahf 18:25)

This verse describes the condition of the folks of the cave, because the Almighty Allah has not refuted their statement and on the contrary, He said:

اللَّهُ أَعْلَمُ بِمَا لَبِثُوا ۗ لَهُ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ

“Allah knows best how long they remained; to Him are (known) the unseen things of the heavens and the earth...” (Surah Kahf 18:26)

And like the verse:

مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ

“We do not serve them save that they may make us nearer to Allah...” (Surah Zumar 39:3)

...which reports the statement of the disbelievers.

All the above verses are such that their words are report, but their meanings is narrative and quoting of the statement and such verses are numerous as would be explained at the proper place.

Verses addressed to the Prophet, but aimed at the Ummah

As for the verses that are addressed to the Prophet, but which are aimed at the Ummah, like the verse:

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ

“O Prophet! when you divorce women, divorce them for their prescribed time...” (Surah Talaq 65:1)

This verse is addressed to the Prophet, but it is aimed at the Muslims.

And like the verse:

وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُلْقَى فِي جَهَنَّمَ مَلُومًا مَدْحُورًا

﴿ ٣٩ ﴾

“...and do not associate any other god with Allah lest you should be thrown into hell, blamed, cast away.” (Surah Isra 17:39)

Such kinds of verses, which are addressed to the Prophet, but which are aimed at the Ummah, are numerous.

Imam Ja'far Sadiq (a) said: The Almighty Allah sent His Prophet and addressed him according to the proverb: I speak to you, O neighbor, that you may hear, O daughter-in-law.

Statements addressed to a people, but aimed at some other people

As for statements that are addressed to some people, but aimed at some others, like:

وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ
مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوقًا كَبِيرًا ﴿٤﴾

“And We had made known to the children of Israel in the Book: Most certainly you will make mischief in the land twice, and most certainly you will behave insolently with great insolence.” (Surah Isra 17:4)

The above verse is addressed to Bani Israel, but it is aimed at the Muslim Ummah.

Verses in refutation of atheism

As for verses, which are in refutation of atheism, like:

وَمَنْ نُّعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ ۗ أَفَلَا يَعْقِلُونَ ﴿٦٨﴾

“And whomsoever We cause to live long, We reduce (him) to an abject state in constitution; do they not then understand?” (Surah Yasin 36:68)

The atheists imagine that man is created through the rotation of the skies; that is: the seed that settles in the womb is due to the passing of the days and nights that reach to that seed; and under the effect of food it matures and grows day by day and becomes big. The Almighty Allah in the captioned verse has refuted their statement and He says: Whoever reaches old age,

he returns to the condition of childhood and he develops defects and weaknesses and if it was as they imagined, man should continue to grow and develop as long as he lives; and since his growth is stopped and after that he even develops defects, their view is invalid and therefore it is confirmed that the creation of a child and its growth and development is through the planning of the Almighty Allah and not the passage of days and nights.

Refutation of polytheism and dualism

As for the refutation of polytheism and dualism, like the following verse:

مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ ۚ إِذَا لَدَّهَبَ كُلُّ
إِلَهٍ بِمَا خَلَقَ

“Never did Allah take to Himself a son, and never was there with him any (other) god - in that case would each god have certainly taken away what he created...” (Surah Mominoon 23:91)

He says: If there were two gods, one would take precedence over the other; when one of them intends to create a human being, the other one would want to create an animal and this would create a conflict and contradiction between them and this contradiction is the greatest impossibility and since the contradiction of intention is impossible the existence of two gods is also invalid and considering the phenomena in world and creation of the living beings, all of them point to the existence of one creator, as He says:

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا

“If there had been in them any gods except Allah, they would both have certainly been in a state of disorder...”
(Surah Anbiya 21:22)

Verses in refutation of the idol-worshippers

Verses in refutation of the idol-worshippers, like the following:

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ أَمْثَلُكُمْ ۖ فَادْعُوهُمْ
فَلْيَسْتَجِيبُوا لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٩٤﴾ أَلَهُمْ
أَرْجُلٌ يَمْشُونَ بِهَا ۖ أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَا ۖ أَمْ لَهُمْ
أَعْيُنٌ يُبْصِرُونَ بِهَا ۖ أَمْ لَهُمْ آذَانٌ يَسْمَعُونَ بِهَا ۖ قُلِ ادْعُوا
شُرَكَاءَكُمْ ثُمَّ كِيدُوا فَمَا تُنظِرُونَ ﴿١٩٥﴾

“Surely those whom you call on besides Allah are in a state of subjugation like yourselves; therefore call on them, then let them answer you if you are truthful. Have they feet with which they walk, or have they hands with which they hold, or have they eyes with which they see, or have they ears with which they hear? Say: Call your associates, then make a struggle (to prevail) against me and give me no respite.”
(Surah Araaf 7:194-195)

And like the verse, which quotes the statement of Prophet Ibrahim (a):

قَالَ أَفَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ
﴿٦٦﴾ أَفْ لَكُمْ وَلِمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ ۗ أَفَلَا تَعْقِلُونَ

﴿٦٧﴾

“He said: What! do you then serve besides Allah what brings you not any benefit at all, nor does it harm you? Fie on you and on what you serve besides Allah; what! do you not then understand?” (Surah Anbiya 21:66-67)

Like the verse:

قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ
عَنْكُمْ وَلَا تَحْوِيلًا ﴿٥٦﴾

“Say (to these idolaters, O Prophet): Call on those whom you assert besides Him, so they shall not control the removal of distress from you nor (its) transference.” (Surah Isra 17:56)

And like the verse:

أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ ۗ أَفَلَا تَذَكَّرُونَ ﴿١٧﴾

“Is He then Who creates like him who does not create? Do you not then mind?” (Surah Nahl 16:17)

Verses in refutation of atheists and idolaters are in excess.

Verses refuting the atheists

As for the verses in refutation of the atheists, who imagine that the time is never ending and they deny the gathering and the

Judgment Day; the Almighty Allah quotes their statement and says:

وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا
الدَّهْرُ ۗ وَمَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ ۗ إِنِ هُمْ إِلَّا يَظُنُّونَ

﴿ ٢٤ ﴾

“And they say: There is nothing but our life in this world; we live and die and nothing destroys us but time, and they have no knowledge of that; they only conjecture.” (Surah Jathiya 45:24)

The Almighty Allah has refuted their claim, and He says:

يَا أَيُّهَا النَّاسُ إِن كُنتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن
تُرَابٍ ثُمَّ مِّن نُّطْفَةٍ ثُمَّ مِّن عَلَقَةٍ ثُمَّ مِّن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ
مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ ۗ وَنُقَرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ
مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ ۗ وَمِنكُمْ مَّن
يُتَوَقَّىٰ وَمِنكُمْ مَّن يَرُدُّ إِلَىٰ أَرْدَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِّن بَعْدِ
عِلْمٍ شَيْئًا

“O people! if you are in doubt about the raising, then surely We created you from dust, then from a small seed, then from a clot, then from a lump of flesh, complete in make and incomplete, that We may make clear to you; and We cause what We please to stay in the wombs till an appointed time, then We bring you forth as babies, then that you may attain

your maturity; and of you is he who is caused to die, and of you is he who is brought back to the worst part of life, so that after having knowledge he does not know anything..." (Surah Hajj 22:5)

After that He gives the example of resurrection and gathering on Judgment Day and says:

وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ
وَأَنْبَتَتْ مِنْ كُلِّ زَوْجٍ بَهِيجٍ ﴿٥﴾ ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ
وَأَنَّهُ يُحْيِي الْمَوْتَى وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٦﴾ وَأَنَّ
السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ



"...and you see the earth sterile land, but when We send down on it the water, it stirs and swells and brings forth of every kind a beautiful herbage. This is because Allah is the Truth and because He gives life to the dead and because He has power over all things, And because the hour is coming, there is no doubt about it; and because Allah shall raise up those, who are in the graves." (Surah Hajj 22:5-7)

And like the verses:

اللَّهُ الَّذِي يُرْسِلُ الرِّيَّاحَ فَتُثِيرُ سَحَابًا فَيَنْسُطُهُ فِي السَّمَاءِ
كَيْفَ يَشَاءُ وَيَجْعَلُهُ كِسْفًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ ۗ
فَإِذَا أَصَابَ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ إِذَا هُمْ يَسْتَبْشِرُونَ

﴿٤٨﴾ وَإِنْ كَانُوا مِنْ قَبْلِ أَنْ يُنَزَّلَ عَلَيْهِمْ مِنْ قَبْلِهِ
 لَمُبْلِسِينَ ﴿٤٩﴾ فَانظُرْ إِلَىٰ آثَارِ رَحْمَتِ اللَّهِ كَيْفَ يُحْيِي
 الْأَرْضَ بَعْدَ مَوْتِهَا ۗ إِنَّ ذَٰلِكَ لَمُحْيِي الْمَوْتَىٰ

“Allah is He Who sends forth the winds so they raise a cloud, then He spreads it forth in the sky as He pleases, and He breaks it up so that you see the rain coming forth from inside it; then when He causes it to fall upon whom He pleases of His servants, lo! they are joyful. Though they were before this, before it was sent down upon them, confounded in sure despair. Look then at the signs of Allah’s mercy, how He gives life to the earth after its death...” (Surah Rum 30:48-50)

And like the verse:

رَزَقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا ﴿٦٢﴾

“...they shall have their sustenance therein morning and evening.” (Surah Maryam 19:62)

That is: In the Paradise of the world, where the souls of the believers would be transferred to and in everlasting Paradise there are no nights and days.

And like the verse:

وَمِنْ وَّرَائِهِمْ بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٠٠﴾

“...and before them is a barrier until the day they are raised.” (Surah Mominoon 23:100)

Imam Ja'far Sadiq (a) said: Barzakh is the grave, where there would be reward and chastisement and the grave is the connection between the world and the hereafter.

In the same way, the statement of Imam Musa Kazim (a) supports this contention: By God, I fear for you regarding the Barzakh.

And like the verse:

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۚ بَلْ أَحْيَاءُ
عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾ فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ
وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٧٠﴾

“And reckon not those who are killed in Allah’s way as dead; nay, they are alive (and) are provided sustenance from their Lord; rejoicing in what Allah has given them out of His grace and they rejoice for the sake of those who, (being left) behind them, have not yet joined them, that they shall have no fear, nor shall they grieve.” (Surah Aale Imran 3:169-170)

Imam Ja'far Sadiq (a) said: By God, in Paradise glad tidings would be given to someone from the believers, who was in the world and has not yet joined them.

And the like of these verses, which are in refutation of the statement of the deniers of reward and chastisement, are in excess.

Verses refuting the deniers of Ascension (*Meraj*)

As for verses refuting the deniers of Ascension (*Meraj*), like:

وَهُوَ بِالْأُفُقِ الْأَعْلَى ﴿٧﴾ ثُمَّ دَنَا فَتَدَلَّى ﴿٨﴾ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى ﴿٩﴾

“And he is in the highest part of the horizon. Then he drew near, then he bowed. So he was the measure of two bows or closer still.” (Surah Najm 53:7-9)

And like the verse:

وَأَسْأَلُ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ آلِهَةً يُعْبَدُونَ ﴿٤٥﴾

“And ask those of Our apostles whom We sent before you: Did We ever appoint gods to be worshipped besides the Beneficent God?” (Surah Zukhruf 43:45)

And like the verse:

فَأَسْأَلِ الَّذِينَ يَفْرءُونَ الْكِتَابَ مِنْ قَبْلِكَ

“...ask those who read the Book before you...” (Surah Yunus 10:94)

That is: The prophets that the Holy Prophet (s) met during the night of Ascension.

Verses in refutation of corporeality of God

As for the verses in refutation of corporeality of God, like:

مَا كَذَبَ الْفُؤَادُ مَا رَأَى ﴿١١﴾ أَفْتِمَارُونَهُ عَلَىٰ مَا يَرَىٰ
 ﴿١٢﴾ وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ﴿١٣﴾ عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ
 ﴿١٤﴾ عِنْدَهَا جَنَّةُ الْمَأْوَىٰ ﴿١٥﴾

“The heart was not untrue in (making him see) what he saw. What! do you then dispute with him as to what he saw? And certainly he saw him in another descent, at the farthest lote-tree; near which is the garden, the place to be resorted to.”
 (Surah Najm 53:11-15)

Ahmad bin Muhammad bin Abi Nasr has narrated that Imam Ali Reza (a) asked: O Ahmad, what is the difference between you and the companions of Hisham bin Hakam regarding divine monotheism?

I said: May I be sacrificed on you, on the basis of a tradition narrated from the Holy Prophet (s), on the night of Ascension, he saw the Almighty Allah in form of an elegant youth, we believe in the form of God and Hisham denies that and he says that the Almighty Allah does not possess a body.

Imam (a) said: O Ahmad, somehow when the Holy Prophet (s) on the night of Ascension, came to the Farthest Lote tree the veil parted to the extent of the hole of a needle and he saw the effulgence of the greatness of the Lord and you have supposed effulgence to be a body; O Ahmad, give up this belief as these statements would not give you any profit and this is a great issue.

Verses in refutation of the deniers of the creation of Paradise and Hell

As for the verses in refutation of the deniers of the creation of Paradise and Hell, like:

عِنْدَ سِدْرَةِ الْمُنْتَهَى ﴿١٤﴾ عِنْدَهَا جَنَّةُ الْمَأْوَى ﴿١٥﴾

“At the farthest lote-tree; near which is the garden, the place to be resorted to.” (Surah Najm 53:14-15)

The Sidra is in the seventh heaven and Jannatul Mawa is near Sidra.

Hammad has narrated from Imam Ja'far Sadiq (a) that he said: The Holy Prophet (s) said: When I was taken up to the heavens and I entered Paradise, I saw a castle of red ruby, which was illuminated and clear from whose interior the outside was visible and there were two halls of pearl and emerald inside it. I asked Jibraeel: For whom is this castle?

He replied: For one, who speaks nicely and who is always fasting and who feed the poor and when all the people are asleep, they are in nightly vigil and in remembrance of God.

Amirul Momineen Ali (a) asked: Is anyone from your Ummah capable of performing these tasks?

He replied: O Ali, come near. I went near to His Eminence. He said: Do you know what is good speech and conduct?

I said: Allah and His Messenger know best.

The Prophet said: It is saying: Glory be to Allah, and praise be to Allah, and there is no god except Allah, and Allah is the greatest. And do you know what the meaning of always fasting is?

Ali (a) said: Allah and His Messenger know best.

The Prophet said: One, who fasts on all the days of the month of Ramadhan.. Do you know what is 'feeding'?

Ali (a) said: Allah and His Messenger know best.

His Eminence said: Whoever is in pursuit of sustenance for his dependants and he does not allow the eyes of his dependants to fall on the property of others and they should not be the

burden for others. Do you know what is meaning of nightly vigil?

Ali (a) said: Allah and His Messenger know best.

The Prophet said: One, who does not sleep between the Maghrib and Isha prayer, since the Jews and the Christians and those like them sleep between the Maghrib and Isha prayer.

The Messenger of Allah (s) said: When I entered Paradise, I saw angels sometimes constructing a magnificent castle with gold and silver bricks and sometimes resting. And asked the angels: Why do you work sometimes and rest sometimes? They replied: We wait for the arrival of the construction materials.

I asked: What is the construction material?

They replied: The utterance of the believers in the world: Glory be to Allah, and praise be to Allah, and there is no god except Allah, and Allah is the greatest. When they are reciting this in the world, we are also busy in building the castle, and when they do not recite it, we also stop working.

The Messenger of Allah (s) said: When Jibraeel took me to Paradise and seated me on a throne of Paradise, he handed me a quince, which split and a Hourie came out from it with very black eyelashes, and she said:

Peace on you, O Ahmad. Peace on you, O Muhammad. Peace on you, O Messenger of Allah (s). I asked: May Allah have mercy on you, who are you? She replied: I am Raziya and Marziya; Almighty Allah created me from three things: My lower boy is of musk and the upper part is of Camphor; between the two is ambergris; I was kneaded with the nectar of life. Then the Almighty Allah said: Be, and I became the present creation for your cousin, successor and minister, Ali Ibne Abi Talib (a).

Imam Ja'far Sadiq (a) said: The Holy Prophet (s) used to kiss his daughter, Fatima a lot and Ayesha was enraged at that and used to say: O Messenger of Allah (s), you kiss Fatima too much!!!

He said: O Ayesha, on the night of Meraj, when I entered Paradise; Jibraeel took me to the Tooba tree and gave me a fruit from it, which I ate. The Almighty Allah transformed it into a seed in my loins. When I returned to the earth and established relations with Khadija, she became pregnant with Fatima. When I kiss Fatima, I smell the fragrance of Tooba from her.

There are numerous similar traditional reports, which refute the deniers of Ascension, Paradise and Hell.

Verses in refutation of the predestinarians (Jabarites)

As for the verses in refutation of the predestinarians (Jabarites), who claim that our acts are not our own and as a result we have no control over our acts and we are compelled to act and that they are attributed to man metaphorically, but realistically, like the verse:

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ

“And you do not please except that Allah please...”
(Surah Insan 76:30)

And like the verse:

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ ۖ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا

“Therefore (for) whomsoever Allah intends that He would guide him aright, He expands his breast for Islam, and (for) whomsoever He intends that He should cause him to err, He makes his breast strait and narrow...” (Surah Anaam 6:125)

And other than these verses, who interpretation is opposed to their apparent meaning and according to the belief of Jabariya divine reward and chastisement do not exist, as according to their belief the acts of people are not through their own intention that they should become the cause of divine reward and chastisement and since they believe in compulsion in human acts and attribute divine reward and chastisement to the Almighty Allah, may Allah give us refuge, they regard the Almighty Allah to be unjust on human beings, because He rewards and punishes humans for acts they have not committed; whereas the Almighty Allah is immune from such acts that He should punish anyone without mistake and there are numerous verses in Quran that refute the belief of the Jabarites, like:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۗ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا
اَكْتَسَبَتْ

“Allah does not impose upon any soul a duty, but to the extent of its ability; for it is (the benefit of) what it has earned and upon it (the evil of) what it has wrought...” (Surah Baqarah 2:286)

And the words of ‘laha’ (for it) and ‘alaiha’ (upon it), in fact, proves that it is their own act.

Like the verse:

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٧﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ
شَرًّا يَرَهُ ﴿٨﴾

“So he who has done an atom’s weight of good shall see it. And he who has done an atom’s weight of evil shall see it.” (Surah Zilzal 99:7-8)

And like the verse:

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ﴿٣٨﴾

“Every soul is held in pledge for what it earns.” (Surah Muddaththir 74:38)

And the verse:

ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ

“This is for what your own hands have sent before...” (Surah Aale Imran 3:182)

And verse:

وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ

“And as to Samood, We showed them the right way, but they chose error above guidance...” (Surah Fussilat 41:17)

Like the verse:

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿٣﴾

“Surely We have shown him the way: he may be thankful or unthankful.” (Surah Insan 76:3)

And like:

وَعَادًا وَثَمُودَ وَقَدْ تَبَيَّنَ لَكُمْ مِنْ مَسَاكِنِهِمْ ۖ وَرَيْنَ لَهُمْ
 الشَّيْطَانَ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ وَكَانُوا مُسْتَبْصِرِينَ
 ﴿٣٨﴾ وَقَارُونَ وَفِرْعَوْنَ وَهَامَانَ ۖ وَلَقَدْ جَاءَهُمْ مُوسَىٰ
 بِالْبَيِّنَاتِ فَاسْتَكْبَرُوا فِي الْأَرْضِ وَمَا كَانُوا سَابِقِينَ ﴿٣٩﴾
 فَكُلًّا أَخَذْنَا بِذَنبِهِ ۖ فَمِنْهُمْ مَنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُمْ
 مَنْ أَخَذَتْهُ الصَّيْحَةُ وَمِنْهُمْ مَنْ خَسَفْنَا بِهِ الْأَرْضَ وَمِنْهُمْ مَنْ
 أَغْرَقْنَا ۖ وَمَا كَانَ اللَّهُ لِيُظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ
 يَظْلِمُونَ ﴿٤٠﴾

“And (We destroyed) Ad and Samood, and from their dwellings (this) is apparent to you indeed; and the Shaitan made their deeds fair-seeming to them, so he kept them back from the path, though they were endowed with intelligence and skill, and (We destroyed) Qarun and Firon and Haman; and certainly Musa came to them with clear arguments, but they behaved haughtily in the land; yet they could not outstrip (Us). So each We punished for his sin; of them was he on whom We sent down a violent storm, and of them was he whom the rumbling overtook, and of them was he whom We made to be swallowed up by the earth, and of them was he whom We drowned; and it did not beseem Allah that He should be unjust to them, but they were unjust to their own souls.” (Surah Ankabut 29:38-40)

Such verses are in excess in the holy Quran and it would be explained in its proper place and we would also mention those verses, which the Jabariya present as evidence in their support,

however they have not understood their meaning and interpretation.

Verses refuting the Mutazila view

As for the verses that refute the Mutazila view are numerous in the holy Quran; like their view that: We are independent in our own acts and deeds and the Almighty Allah has no role in our acts and the divine will and intention has no access to human issues and the Shaitan wants what he himself wants and not what God wants; and the verse:

﴿ ١٤ ﴾ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

“...so blessed be Allah, the best of the creators.” (Surah Mominoon 23:14)

...is quoted by them as evidence and they say that in the sphere of existence in creation there are other creators other than the Almighty Allah, but they don't know and have not understood what the aim and meaning of creation is and from which path. Imam Ja'far Sadiq (a) was asked whether the Almighty Allah has delegated His functions to His servants? His Eminence replied: The Almighty Allah is much above and greater than that He should delegate acts to human beings.

They asked: So the Almighty Allah has compelled them to it?

Imam (a) replied: The Almighty Allah is most just than that He should compel them to it and then punish them for the same.

They asked: Is there a middle way between compulsion and free will?

Imam (a) replied: Yes, it is one of the divine secrets and it is much wider than the distance between the heavens and the earth.

And it is mentioned in another tradition that they asked His Eminence if there was a middle path between compulsion and free will?

Yes, His Eminence replied.

What is that middle path? They asked.

His Eminence said: It is one of the divine secrets. And in the same way, he said: This is how it has reached us.

Yunus says that Imam Ali Reza (a) said to me: O Yunus; do not believe in Qadarite views, because they do not mention the statements of the folks of Paradise and Hell and the statements of Shaitan. Because the folks of Paradise say: We praise the Almighty Allah that He guided us to the right path and if the guidance of God were not there, we would never have been guided. And the folks of Hell say: O God, wretchedness dominated us. And Iblis says: O Lord, leave me in misguidance since I disobeyed You.

I asked: O my master, by God, we do not follow the belief of the Qadarites, but we say whatever God wants and what His decree and destiny command.

His Eminence said: O Yunus, in the same way, not as you say; yes, there is nothing, but that the Almighty Allah has wanted and willed, and He has destined and commanded it, O Yunus, do you know what divine exigency (*Mashiyat*) is?

No, I don't know.

His Eminence said: Divine exigency (*Mashiyat*) is the first mention. Do you know what divine will (*Iraada*) is?

No, I don't know.

He said: Divine will (*Iraada*) is determination upon what the Almighty Allah wants. Do you know what destiny (*Taqdeer*) is?

No, I don't know.

He said: Destiny (*Taqdeer*) is estimation and fixing of limits regarding life spans, livelihoods and eternity and annihilation. He asked: Do you know what decree (*Qadha*) is?

No, I don't know.

He said: It is the establishment of the essence and there is nothing in the world, but that it is present in the first mention and the protected tablet.

Verses in refutation of the deniers of Rajat

Like the verse:

وَيَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا

“And on the day when We will gather from every nation a party...” (Surah Naml 27:83)

Hammad has narrated that Imam Ja'far Sadiq (a) said: O Hammad, what do the (Ahle Sunnat) people say regarding this verse?

I said: They say that this verse is regarding Judgment Day.

He said: It is not as they say; this verse is the evidence of Rajat. Would the Almighty Allah on Judgment Day call only one group from every nation, leaving the rest? And the verse regarding the Judgment Day is the following:

وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا ﴿٤٧﴾

“...and We will gather them and leave not anyone of them behind.” (Surah Kahf 18:47)

And like the verse:

وَحَرَامٌ عَلَىٰ قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ ﴿٩٥﴾

“And it is binding on a town which We destroy that they shall not return.” (Surah Anbiya 21:95)

Imam Ja’far Sadiq (a) said: The Almighty Allah would not resurrect the group that has become eligible for divine chastisement and which is destroyed during the Rajat. They would be resurrected only during the Judgment Day. But sincere believers and pure disbelievers and those not destroyed through divine chastisement would be resurrected.

Abdullah bin Muskan has narrated that Imam Ja’far Sadiq (a) said in the exegesis of the verse:

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ

“And when Allah made a covenant through the prophets: Certainly what I have given you of Book and wisdom - then an apostle comes to you verifying that which is with you, you must believe in him, and you must aid him...” (Surah Aale Imran 3:81)

From the time of Adam, the Almighty Allah did not send any prophet, but that He would make him return to the world and they would assist Amirul Momineen (a). And the implication of:

لَتُؤْمِنُنَّ بِهِ

“...you must believe in him...” (Surah Aale Imran 3:81)

That is: They would gain belief in the Holy Prophet (s) and:

“...and you must aid him...” (Surah Aale Imran 3:81)

...implies that they would aid Amirul Momineen (a).

There are numerous such verses in the holy Quran in which the Almighty Allah has promised help and Rajat to the Holy Imams (a). And He says:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ
فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ
دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا ۗ
يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا

“Allah has promised to those of you who believe – [O the Holy Imams (a)] - and do good that He will most certainly make them rulers in the earth as He made rulers those before them, and that He will most certainly establish for them their religion which He has chosen for them, and that He will most certainly, after their fear, give them security in exchange; they shall serve Me, not associating aught with Me...” (Surah Nur 24:55)

These promises are for the time when the Holy Imams (a) would return to the world.

Like the verse:

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ
أئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ ﴿٥﴾ وَنُؤَمِّكُنَّ لَهُمْ فِي الْأَرْضِ

“And We desired to bestow a favor upon those who were deemed weak in the land, and to make them the Imams, and to make them the heirs, and to grant them power in the land...”
(Surah Qasas 28:6)

This whole verse is regarding Rajat.

Umar bin Shimr has narrated that Jabir Ibne Abdullah Ansari was mentioned during a gathering in the presence of Imam Muhammad Baqir (a) and His Eminence said: During the Rajat, Almighty Allah would resurrect Jabir, who had scaled a lofty rank in knowledge and intelligence and he knew the interpretation of the following verse:

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ

“Most surely He Who has made the Quran binding on you will bring you back to the destination.” (Surah Qasas 28:85)

There are numerous such verses in the holy Quran and we shall explain each of them at their proper place.

Refuting the comparison makers

As for refuting the statements of the comparison makers, like:

وَأَنَّ إِلَىٰ رَبِّكَ الْمُنْتَهَىٰ ﴿٤٢﴾

“And that to your Lord is the goal.” (Surah Najm 53:42)

Jamil has narrated that Imam Ja'far Sadiq (a) said: Whenever your discussion reaches the Almighty Allah, you should stop and only discuss things that are lower than the Arsh and refrain from talking about us above the Arsh; and don't speak about that statement. How often it happens that some

people enter a discussion above the Arsh and lose their sense of reason and fall into bewilderment and confusion in such a way that if you question facing them, they would reply behind and if you call them from behind they would reply before them.

Imam Ja'far Sadiq (a) said: Whoever ponders to discover the being of God would inevitably be destroyed as the Almighty Allah cannot be described, except through what He has described Himself.

And there are statements of Amirul Momineen Ali (a) in one of his sermons, in which he has mentioned the negative attributes of the Almighty Allah.

Verses regarding encouragement

Like the verse:

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا
مَّحْمُودًا ﴿٧٩﴾

“And during a part of the night, pray Tahajjud (the midnight prayer) beyond what is incumbent on you; maybe your Lord will raise you to a position of great glory.” (Surah Isra 17:79)

And:

هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابِ أَلِيمٍ ﴿١٠﴾
تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ

وَأَنْفُسِكُمْ ۚ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١١﴾ يَغْفِرُ
لَكُمْ ذُنُوبَكُمْ وَيُدْخِلُكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

“...shall I lead you to a merchandise which may deliver you from a painful chastisement? You shall believe in Allah and His Apostle, and struggle hard in Allah’s way with your property and your lives; that is better for you, did you but know! He will forgive you your faults and cause you to enter into gardens, beneath which rivers flow...” (Surah Saff 61:10-12)

And:

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا

“Whoever brings good, he shall have better than it...” (Surah Naml 27:89)

And:

وَمَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ
يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ ﴿٤٠﴾

“...and whoever does good, whether male or female, and he is a believer, these shall enter the garden, in which they shall be given sustenance without measure.” (Surah Ghafir 40:40)

Verses that prove fear and divine chastisement

Like the verse:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ ۖ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ



“O people! guard against (the punishment from) your Lord; surely the violence of the hour is a grievous thing.” (Surah Hajj 22:1)

And the verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ
وَالْحِجَارَةُ

“O you who believe! save yourselves and your families from a fire whose fuel is men and stones...” (Surah Tahrir 66:6)

And the verse:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ ۖ وَآخِشُوا يَوْمًا لَا يَجْزِي وَالِدٌ عَنْ
وَلَدِهِ وَلَا مَوْلُودٌ هُوَ جَازٍ عَنْ وَالِدِهِ شَيْئًا ۚ إِنَّ وَعْدَ اللَّهِ
حَقٌّ ۖ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ



“O people! guard against (the punishment of) your Lord and dread the day when a father shall not make any satisfaction for his son, nor shall the child be the maker of any satisfaction for his father; surely the promise of Allah is true, therefore let not this world’s life deceive you, nor let the arch-

deceiver deceive you in respect of Allah.” (Surah Luqman 31:33)

There are numerous such verses in the holy Quran, which shall be explained at their proper occasion.

Stories of Quran

As for the stories: they are verses, in which the Almighty Allah has narrated to His Prophet reports of the previous prophets, like:

نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ

“We relate to you their story with the truth...” (Surah Kahf 18:13)

And:

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ

“We narrate to you the best of narratives...” (Surah Yusuf 12:3)

And:

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ مِنْهُمْ مَنْ قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَنْ لَمْ نَقْصُصْ عَلَيْكَ

“And certainly We sent apostles before you: there are some of them that We have mentioned to you and there are others whom We have not mentioned to you...” (Surah Ghafir 40:78)

There are exceeding numbers of such verses in the holy Quran, which shall be explained at their proper occasion, if Allah wills.

We mentioned a few verses on every topic by way of examples and in brief so that the readers may be informed about the types of verses and that they may discover the academic rank of this valuable exegesis and it would be sufficient for whomsoever God expands the breast and make bestowals to him by making him follow the religion that He has chosen for his angels and prophets.

And we seek help from Allah and upon Him do we rely and we ask from Him protection, good sense and assistance and pray that He bless Muhammad and his purified progeny.

Exegesis of Surah Fatiha

1- Surah Fatiha (The Opening) was revealed in Mecca and it comprises of 7 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾

الرَّحْمَنِ الرَّحِيمِ ﴿٣﴾

مَالِكِ يَوْمِ الدِّينِ ﴿٤﴾

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا

الضَّالِّينَ ﴿٧﴾

- 1- In the name of Allah, the Beneficent, the Merciful.
- 2- All praise is due to Allah, the Lord of the Worlds.
- 3- The Beneficent, the Merciful.
- 4- Master of the Day of Judgment.
- 5- Thee do we serve and Thee do we beseech for help.
- 6- Keep us on the right path.
- 7- The path of those upon whom Thou hast bestowed favors. Not (the path) of those upon whom Thy wrath is brought down, nor of those who go astray.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Abu Basir says: I inquired from Imam Ja'far Sadiq (a) about the exegesis of:

﴿ ١ ﴾ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Beneficent, the Merciful. (Surah Fatiha 1:1)

He replied: “Arabic letter ‘Ba’ (ب) is brilliance and goodness of God.

‘Seen’ (س) is for effulgence and loftiness of Almighty Lord.

‘Meem’ (م) is for ‘Mulk’: that is kingdom of Almighty God.

‘Allah’ is the deity of everything.

‘Ar-Rahman’ is a common trait: that is the kind one and the sustainer of all the creatures in the world.

‘Ar-Raheem’ is a special quality that is reserved only for the believers.¹

Ibne Uzniyyah says that Imam Ja'far Sadiq (a) said:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“In the name of Allah, the Beneficent, the Merciful.”
(Surah Fatiha 1:1)

¹ *Biharul Anwar*, Vol. 89, Pg. 228; *Tauheed*, Pg. 230; *Al-Mahasin*, Vol. 1, Pg. 238; *Maaniul Akhbar*, Pg. 3; *Al-Kafi*, Vol. 1, Pg. 59; *Tafsir Ayyashi*, Vol. 1, Pg. 22.

A verse that deserves more to be recited aloud than Bismillah is:

وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ وَلَّوْا عَلَىٰ أَدْبَارِهِمْ نُفُورًا



“And when you mention your Lord alone in the Quran they turn their backs in aversion.” (Surah Isra 17:46)¹

Abu Basir says: Imam Ja’far Sadiq (a) said:

الْحَمْدُ لِلَّهِ: (*Al hamdu lillaah*) implies thanks is for Almighty Allah.

رَبِّ الْعَالَمِينَ: (*Rabbil Aalameen*) implies that Almighty Allah has created the creatures.

الرَّحْمَنِ: (*Ar-Rahmaan*) is that He is beneficent on all the creatures.

الرَّحِيمِ: (*Ar-Raheem*) is that He is merciful and kind only upon believers.

مَالِكِ يَوْمِ الدِّينِ: (*Maliki Yaumideen*) implies the Judgment Day and its proof is the statement of Almighty Allah:

وَقَالُوا يَا وَيْلَنَا هَذَا يَوْمُ الدِّينِ ﴿٢٠﴾

“And they shall say: O woe to us! this is the day of requital.” (Surah Saffat 37:20)

Thus, *Yaumudeen* implies Judgment Day.

¹ Biharul Anwar, Vol. 89, Pg. 228.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾

5- *Thee do we serve and Thee do we beseech for help.*

It is addressed to Allah, the Mighty and Sublime: that is O God: we worship You alone and seek help only from You.

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾

6- *Keep us on the right path.*

That is: Keep us on the path and cognition of Imam (a).¹

Imam Ja'far Sadiq (a) says: 'The right path' implies Amirul Momineen (a) and cognition of His Eminence. Its proof is the statement of Almighty Allah:

وَإِنَّهُ فِي أُمَّ الْكِتَابِ لَدَيْنَا لَعَلِّي حَكِيمٌ ﴿٤﴾

“And surely it is in the original of the Book with Us, truly elevated, full of wisdom.” (Surah Zukhruf 43:4)

Indeed, the Quran in the protected tablet, which is with us, is firmly rooted and its foundation is strong.

It implies Amirul Momineen (a), who is mentioned in the Mother of the Book (*Ummul Kitab*), in the verse of:

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾

6- *Keep us on the right path.*²

¹ *Biharul Anwar*, Vol. 89, Pg. 229; *Tafsir Burhan*, Vol. 1, Pg. 110.

² *Tafsir Burhan*, Vol. 1, Pg. 111; *Biharul Anwar*, Vol. 24, Pg. 11 & Vol. 89, Pg. 228; *Maaniul Akhbaar*, Pg. 32.

Ja'far (Hafas) bin Ghiyath says: Imam Ja'far Sadiq (a) explained 'the path'/siraat (الصِّرَاطُ) as follows and said: "It is inclined up for a thousand years, coming down for a thousand years and plain and level for thousand years."¹

Sadan bin Muslim says: I inquired from Imam Ja'far Sadiq (a) regarding 'the path'/siraat (الصِّرَاطُ). He said: "It is thinner than a strand of hair and sharper than the sword: some people would cross it swiftly like lightning; and some would cross like galloping of horse; some would walk across it; some will crawl on all fours; some would be suspended in such a way that a part of their bodies would be in the fire, burning and another part of their body would be outside the fire and they would cross the 'the path'/siraat (الصِّرَاطُ) in this manner."

Huraiz says that Imam Ja'far Sadiq (a) recited the verse in the following manner:

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطٍ مِّنْ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ
الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

“Keep us on the right path; path of those upon whom Thou hast bestowed favors. Not (the path) of those upon whom Thy wrath is brought down, nor of those who go astray.”

And he said:

الْمَغْضُوبِ عَلَيْهِمْ

“Upon whom Thy wrath is brought down.”

“...implies the idols” and:

¹ Biharul Anwar, Vol. 82, Pg. 52; Tafsir Burhan, Vol. 1, Pg. 111.

الضَّالِّينَ

“...those who go astray.”

“...are the Jews and Christians.”¹

Ibne Uzina narrates from Imam Ja'far Sadiq (a) that he said:

الْمَغْضُوبِ عَلَيْهِمْ

“Those upon whom Thy wrath is brought down.”

...implies the idols and:

الضَّالِّينَ

“...those who go astray.”

...implies those, who doubt. That is those, who do not recognize their Imam.”²

Imam Ja'far Sadiq (a) says: “Iblis screamed in shock on two occasions: first when Messenger of Allah (s) was appointed to prophethood and secondly when Surah Hamd was revealed.”³

¹ *Biharul Anwar*, Vol. 24, Pg. 20, Vol. 89, Pg. 230; *Tafsir Nurus Thaqlain*, Vol. 1, Pg. 24.

² *Biharul Anwar*, Vol. 24, Pg. 20, Vol. 89, Pg. 230.

³ *Biharul Anwar*, Vol. 18, Pg. 179; Vol. 89, Pg. 230.

Exegesis of Surah Baqarah

2- Surah Baqarah (The Cow) was revealed in Medina and it comprises of 286 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Beneficent, the Merciful.

الم ﴿١﴾

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ﴿٢﴾

1- *Alif Lam Mim.*

2- *This Book, there is no doubt in it, is a guide to those who guard (against evil).*

Abu Basir has narrated from Imam Ja'far Sadiq (a) that he said: الْكِتَابُ (Al-Kitab/the Book) implies Ali (a) upon whom there is no doubt at all. And هُدًى لِّلْمُتَّقِينَ [Hudan lil muttaqeen/ a guide to those, who guard (against evil)] implies our Shias."¹

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ

يُنْفِقُونَ ﴿٣﴾

3- *Those, who believe in the unseen and keep up prayer and spend out of what We have given them.*

He said: Among the things that I have taught is that they should be warned and what I remind about Quran is that they recite it.

¹ *Tafsir Burhan*, Vol. 1, Pg. 124.

And said: ‘Alif Laam Meem’ are letters from the great names of God, which have come in Quran in form of *Muqattiyaat* (code letters) and through them Almighty Allah has addressed the Holy Prophet (s) and the Holy Imam (a). So, when Almighty Allah is called with those names, He responds.”¹

Guidance in Quran is in four forms: First is for explanation: He says:

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ

“*Those who believe in the unseen...*”

That is those, who testify to the resurrection, being raised and divine promise and threat.

Belief in Quran is also in four forms: It is verbal confession, which Almighty Allah has named as faith; and sincere testimony, fulfillment and confirmation.

Meaning of faith (*Eimaan*)

First: Faith, which is a verbal confession and Allah, the mighty and high has named it as faith; and has addressed its owners, saying:

يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ فَانفِرُوا تُبَاتٍ أَوْ انفِرُوا
جَمِيعًا ﴿٧١﴾ وَإِنَّ مِنْكُمْ لَمَنْ لِيُبْتَغَىٰ فَيَأْتِيَكُمْ فَتَكُفُّوا وَإِنَّ
قَالَ قَدْ أَنْعَمَ اللَّهُ عَلَيَّ إِذْ لَمْ أَكُنْ مَعَهُمْ شَهِيدًا ﴿٧٢﴾ وَلَئِنْ

¹ *Maaniul Akhbaar*, Pg. 23; *Tafsir Burhan*, Vol. 1, Pg. 124.

أَصَابَكُمْ فَضْلٌ مِّنَ اللَّهِ لِيَقُولَنَّ كَأَن لَّمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ
 مَوَدَّةٌ يَا لَيْتَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا ﴿٧٣﴾

“O you who believe! take your precaution, then go forth in detachments or go forth in a body. And surely among you is he, who would certainly hang back! If then a misfortune befalls you, he says: Surely Allah conferred a benefit on me that I was not present with them. And if grace from Allah come to you, he would certainly cry out, as if there had not been any friendship between you and him: Would that I had been with them, then I should have attained a mighty good fortune.”
 (Surah Nisa 4:71-73)

Imam Ja’far Sadiq (a) said: “If the folks of the east and the west mention this verse, they would go out of the pale of faith. But Almighty Allah has made them a part of believers due to their confession.”¹

Almighty Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ

“O you who believe! believe in Allah and His Apostle...”
 (Surah Nisa 4:136)

Allah, the mighty and high has addressed them as believers, due to their confession: after that He asked them to testify.²

Second: Faith means that it should be a sincere testimony. Almighty Allah says:

¹ Biharul Anwar, Vol. 65, Pg. 273.

² Biharul Anwar, Vol. 65, Pg. 273.

الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿٦٣﴾ لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ
الدُّنْيَا وَفِي الْآخِرَةِ

“Those, who believe and guarded (against evil): They shall have good news in this world’s life and in the hereafter...” (Surah Yunus 10:63-64)

That is testifying.

They said:

لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَى اللَّهَ جَهْرَةً

“We will not believe in you until we see Allah manifestly...” (Surah Baqarah 2:55)

يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا

“O you who believe! Believe...” (Surah Nisa 4:136)

It means: O one, who has admitted, now testify.

Thus, faith is this same testimony. Testimony also has conditions that without it, conditions of testimony are defective.

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ
الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ
وَاتَى الْمَالَ عَلَىٰ حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ
السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ

وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا ۗ وَالصَّابِرِينَ فِي الْبَأْسَاءِ
 وَالضَّرَّاءِ وَحِينَ الْبَأْسِ ۗ أُولَئِكَ الَّذِينَ صَدَقُوا ۗ وَأُولَئِكَ هُمُ
 الْمُتَّقُونَ ﴿١٧٧﴾

“It is not righteousness that you turn your faces towards the East and the West, but righteousness is this that one should believe in Allah and the last day and the angels and the Book and the prophets, and give away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and the beggars and for (the emancipation of) the captives, and keep up prayer and pay the poor-rate; and the performers of their promise when they make a promise, and the patient in distress and affliction and in time of conflicts - these are they, who are true (to themselves) and these are they, who guard (against evil).” (Surah Baqarah 2:177)

So, whoever fulfills these conditions, he is having faith and has testified.

Third: Faith, which is the very same fulfillment of obligatory duties. When Almighty Allah restored the Qibla (prayer direction) from Baitul Muqaddas to the Holy Kaaba, companions of Messenger of Allah (s) asked: “O Messenger of Allah (s), have the Prayers that we recited facing Baitul Muqaddas become invalid?” Almighty Allah revealed this verse:

وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ

“And Allah was not going to make your faith to be fruitless...” (Surah Baqarah 2:143)

In this verse, Prayer is named as ‘faith’.

Fourth: Confirmatory faith (*Eimaan Taeedi*) is faith, whose spirit Almighty Allah has placed in the hearts of believers. Its evidence is that the Almighty Allah says:

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ
وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ
عَشِيرَتَهُمْ ۗ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ
مِّنْهُ

“You shall not find a people, who believe in Allah and the latter day befriending those, who act in opposition to Allah and His Apostle, even though they were their (own) fathers, or their sons, or their brothers, or their kinsfolk; these are they into whose hearts He has impressed faith, and whom He has strengthened with an inspiration from Him...” (Surah Mujadila 58:22)

Messenger of Allah (s) says: The fornicator does not have faith at the time of committing fornication, and the thief also does not possess faith at the time of committing theft; because at the time of committing that sin, the spirit of faith goes out of their heart; and when the person stops committing that sin, the spirit of faith returns to him.

His Eminence was asked: “What separates from the person of the sinner?”

He replied: “That, which is in his heart.” Then he said: “There is no heart, but that it has a pair of ears and to one of them an angel speaks and for the second ear a satan makes him heedless through it. That one orders him to perform good deeds and the second one restrains him from positive acts.”¹

¹ *Biharul Anwar*, Vol. 65, Pg. 273.

It is from faith, what Allah, the mighty and high says in Quran:

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ
الْخَبِيثَ مِنَ الطَّيِّبِ

“On no account will Allah leave the believers in the condition which you are in until He separates the evil from the good...” (Surah Aale Imran 3:179)

Among the believers is one, who has testified faith, but he has concealed it through injustice and oppression, regarding which Almighty Allah says:

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ
مُهْتَدُونَ ﴿٨٢﴾

“Those, who believe and do not mix up their faith with iniquity, those are they, who shall have the security and they are those, who go aright.” (Surah Anaam 6:82)

So, one, who is a believer, and who has committed sin that Almighty Allah has prohibited, he has concealed his faith through injustice. Thus, the faith of such a person will not benefit him in any way, except that he should repent for that sin from Allah, which made his faith lose color, so that his faith becomes sincere for Almighty Allah. These are the different forms of faith mentioned in the Holy Quran.¹

¹ *Tafsir Burhan*, Vol. 1, Pg. 130.

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ
وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٤﴾

4- And who believe in that which has been revealed to you and that which was revealed before you and they are sure of the hereafter.

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ

O Prophet: “And who believe in that which has been revealed to you and that which was revealed before you...”
(Surah Baqarah 2:4)

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا
يُؤْمِنُونَ ﴿٦﴾

6- Surely those who disbelieve, it being alike to them whether you warn them, or do not warn them, will not believe.

Meaning of disbelief

Imam Ja'far Sadiq (a) says: “Five kinds of disbelief are mentioned in Quran:

First: Disbelief of denial: it is of two kinds:

1- Denial with knowledge and awareness.

2- Denial without knowledge and awareness. Those, who deny without knowledge, Almighty Allah has described their condition in the following manner:

وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا
الدَّهْرُ ۗ وَمَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ ۗ إِنِ هُمْ إِلَّا يَظُنُّونَ

﴿ ٢٤ ﴾

“And they say: There is nothing but our life in this world; we live and die and nothing destroys us but time, and they have no knowledge of that; they only conjecture.” (Surah Jathiya 45:24)

He also says:

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا
يُؤْمِنُونَ ﴿٦﴾

“Surely those who disbelieve, it being alike to them whether you warn them, or do not warn them, will not believe.” (Surah Baqarah 2:6)

As for those, who denied with knowledge and awareness, and they falsified, are those about whom Allah, the mighty and high says:

وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا
عَرَفُوا كَفَرُوا بِهِ

“And aforetime they used to pray for victory against those who disbelieve, but when there came to them (Prophet) whom they recognized, they disbelieved in him...” (Surah Baqarah 2:89)

Thus, they denied and falsified inspite of knowledge and awareness.¹

Imam Ja'far Sadiq (a) says: “This verse is revealed about the Jews and Christians.”

Allah, the Mighty and Sublime says:

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ

“Those whom We have given the Book...” (Surah Baqarah 2:146)

That is: We have given Taurat and Injeel to the Jews and Christians respectively.

يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ

“They recognize him [Messenger of Allah (s)] as they recognize their sons...” (Surah Baqarah 2:146)

As Allah, the Mighty and Sublime in Taurat, Zabur and Injeel has explained for them the qualities of Muhammad (s), traits of his companions and process of his appointment as prophet and his migration. Its evidence is the command of Allah that He said:

مُحَمَّدٌ رَسُولُ اللَّهِ ۚ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ
بَيْنَهُمْ ۖ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ

¹ Biharul Anwar, Vol. 69, Pg. 92.

وَرِضْوَانًا ۖ سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ۗ ذَٰلِكَ
مَثَلُهُمْ فِي التَّوْرَةِ ۗ وَمَثَلُهُمْ فِي الْإِنْجِيلِ

“Muhammad is the Apostle of Allah, and those with him are firm of heart against the unbelievers, compassionate among themselves; you will see them bowing down, prostrating themselves, seeking grace from Allah and pleasure; their marks are in their faces because of the effect of prostration; that is their description in the Taurat and their description in the Injeel...” (Surah Fath 48:29)

These qualities of Messenger of Allah (s) and his companions are mentioned in Taurat and Injeel.

So, when Almighty Allah sent him into the world and the People of the Book recognized him, as Allah, the Mighty and Sublime says:

فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ

“But when there came to them (Prophet) whom they recognized, they disbelieved in him...” (Surah Baqarah 2:89)

Before the arrival of the Prophet, Jews used to tell the Arabs: O Arabs, very soon, a prophet would arise in Mecca and he would migrate to Medina; he would be the last of the prophets and the best of them: there would be redness in his eyes and the seal of prophethood would be visible between his shoulders. He would be wearing a robe. He would be content to eat only bread and dates. He will ride a saddle-less mule. He would be cheerful in interacting with others. During battle, his sword will remain in the sheath. He does not mind meeting anyone. The king and the destitute are same in his view. His voice would encompass everywhere. He would lead a simple life. O Arabs, Almighty Allah would eliminate you through him,

as the people of Aad were destroyed. When Almighty Allah sent him with these qualities, the Jews became jealous to him and denied His Eminence. As He says:

وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا
عَرَفُوا كَفَرُوا بِهِ

“And aforetime they used to pray for victory against those who disbelieve, but when there came to them (Prophet) whom they recognized, they disbelieved in him...” (Surah Baqarah 2:89)

Secondly: It is the denial of seeking immunity; Almighty Allah says:

ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُمْ بِبَعْضٍ

“Then on the resurrection day some of you shall deny others...” (Surah Ankabut 29:25)

Thirdly: Denial is polytheism: that is to deny those things, which Almighty Allah commands and one is able to fulfill them, but omits them.

Allah says:

وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَنْ
كَفَرَ

“And pilgrimage to the House is incumbent upon men for the sake of Allah, (upon) everyone, who is able to undertake

the journey to it; and whoever disbelieves...” (Surah Aale Imran 3:97)

That is he has denied, who in spite of being capable to perform the Hajj, has omitted it; hence he has become a disbeliever.

Fourth: It is denial of the bounty. Almighty Allah says:

لِيَسْأَلُونِي أَأَشْكُرُ أَمْ أَكْفُرُ ۗ وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۗ
وَمَنْ كَفَرَ

“That He may try me whether I am grateful or ungrateful; and whoever is grateful, he is grateful only for his own soul, and whoever is ungrateful...” (Surah Naml 27:40)

That one, who is not thankful to divine bounties, has indeed become a disbeliever. These forms of disbelief are mentioned in the Book of Almighty Allah.¹

وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَا هُمْ
بِمُؤْمِنِينَ ﴿٨﴾

يُحَادِّثُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُمْ وَمَا
يَشْعُرُونَ ﴿٩﴾

¹ *Tafsir Burhan*, Vol. 1, Pg. 132.

فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا ۗ وَهُمْ عَذَابٌ أَلِيمٌ
بِمَا كَانُوا يَكْذِبُونَ ﴿١٠﴾

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ أَلَوْا إِنَّمَا نَحْنُ
مُصْلِحُونَ ﴿١١﴾

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ ﴿١٢﴾

وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ
السُّفَهَاءُ ۗ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِنْ لَا يَعْلَمُونَ
﴿١٣﴾

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ
قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ ﴿١٤﴾

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٥﴾

8- And there are some people who say: We believe in Allah and the last day; and they are not at all believers.

9- They desire to deceive Allah and those who believe, and they deceive only themselves and they do not perceive.

10- There is a disease in their hearts, so Allah added to their disease and they shall have a painful chastisement because they lied.

11- And when it is said to them: Do not make mischief in the land, they say: We are but peace-makers.

12- Now surely they themselves are the mischief makers, but they do not perceive.

13- And when it is said to them: Believe as the people believe, they say: Shall we believe as the fools believe? Now surely they themselves are the fools, but they do not know.

14- And when they meet those who believe, they say: We believe; and when they are alone with their evil ones, they say: Surely we are with you, we were only mocking.

15- Allah shall pay them back their mockery, and He leaves them alone in their inordinacy, blindly wandering on.

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ
بِمُؤْمِنِينَ ﴿٨﴾

“And there are some people who say: We believe in Allah and the last day; and they are not at all believers.” (Surah Baqarah 2:8)

This verse was revealed about the hypocrites; when they met Messenger of Allah (s) they said: We have embraced Islam; and when they met the infidels, they said: We are with you. That is: when they meet the believers they say: We are believers. But to the disbelievers, they said:

إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ ﴿١٤﴾

“Surely we are with you, we were only mocking (the believers).” (Surah Baqarah 2:14)

So, Almighty Allah has rejected their conduct and stance and He says:

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٥﴾

“Allah shall pay them back their mockery, and He leaves them alone in their inordinacy, blindly wandering on.” (Surah Baqarah 2:15)

That is Almighty Allah would repay their mockery with divine chastisement.

وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٥﴾

“And He leaves them alone in their inordinacy, blindly wandering on.” (Surah Baqarah 2:15)

That is they would be called to it.

أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَهَ بِالْهُدَىٰ فَمَا رَبِحَتْ تِجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ ﴿١٦﴾

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْفَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ ﴿١٧﴾

16- These are they who buy error for the right direction, so their bargain shall bring no gain, nor are they the followers of the right direction.

17- Their parable is like the parable of one, who kindled a fire, but when it had illumined all around him, Allah took away their light, and left them in utter darkness - they do not see.

أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهُدَىٰ

“These are they, who buy error for (guidance to) the right direction...” (Surah Baqarah 2:16)

‘Error’ in this verse is bewilderment and confusion; guidance is the very same explanation and showing of the path. They have given preference to confusion and bewilderment over guidance. So Almighty Allah has given their example and said:

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ
اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ ﴿١٧﴾

“Their parable is like the parable of one, who kindled a fire, but when it had illumined all around him, Allah took away their light, and left them in utter darkness - they do not see.” (Surah Baqarah 2:17)

صُمٌّ بُكْمٌ عُمِيٌّ فَهُمْ لَا يَرْجِعُونَ ﴿١٨﴾

18- Deaf, dumb (and) blind, so they will not turn back.

(صُمٌّ): *Summun*: Deaf- that is one, who cannot hear.

(بُكْمٌ): *Bukmun*: Blind- that is the born blind.

(عُمِيٌّ): *Umiyun*: Blind- that is one, who was initially seeing, but became blind later on.

أَوْ كَصَيِّبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ
 أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ ۗ وَاللَّهُ مُحِيطٌ
 بِالْكَافِرِينَ ﴿١٩﴾

يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ ۖ كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا
 أَظْلَمَ عَلَيْهِمْ قَامُوا ۗ وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ
 وَأَبْصَارِهِمْ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ
 لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ
 مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ ۗ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا
 وَأَنْتُمْ تَعْلَمُونَ ﴿٢٢﴾

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ
 وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٣﴾

19- Or like abundant rain from the cloud, in which is utter darkness and thunder and lightning; they put their fingers into their ears because of the thunder peal, for fear of death, and Allah encompasses the unbelievers.

20- The lightning almost takes away their sight; whenever it shines on them they walk in it, and when it becomes dark to them they stand still; and if Allah had

pleased He would certainly have taken away their hearing and their sight; surely Allah has power over all things.

21- *O men! serve your Lord Who created you and those before you so that you may guard (against evil).*

22- *Who made the earth a resting place for you and the heaven a canopy and (Who) sends down rain from the cloud, then brings forth with it subsistence for you of the fruits; therefore do not set up rivals to Allah while you know.*

23- *And if you are in doubt as to that which We have revealed to Our servant, then produce a chapter like it and call on your witnesses besides Allah if you are truthful.*

أَوْ كَصَيِّبٍ مِنَ السَّمَاءِ: *Or like abundant rain from the cloud: it implies rain and is an idiom for disbelievers.*

يَخْطَفُ أَبْصَارَهُمْ: *takes away their sight: that they are blinded.*

إِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا

“If you are in doubt as to that which We have revealed to Our servant...”

That is: If you are in doubt.

فَاتُّوا بِسُورَةٍ مِّنْ مِّثْلِهِ وَادْعُوا شُهَدَاءَكُمْ

“Then produce a chapter like it and call on your witnesses...”

That is those you worship and obey: call all of them to witness other than Almighty Allah, if you are truthful.

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ ۖ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا ۖ قَالُوا هَذَا
الَّذِي رُزِقْنَا مِنْ قَبْلُ ۖ وَأُتُوا بِهِ مُتَشَابِهًا ۖ وَهُمْ فِيهَا أَزْوَاجٌ
مُطَهَّرَةٌ ۖ وَهُمْ فِيهَا خَالِدُونَ ﴿٢٥﴾

25- And convey good news to those, who believe and do good deeds, that they shall have gardens in which rivers flow; whenever they shall be given a portion of the fruit thereof, they shall say: This is what was given to us before; and they shall be given the like of it, and they shall have pure mates in them, and in them, they shall abide.

كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا ۖ قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ
قَبْلُ ۖ وَأُتُوا بِهِ مُتَشَابِهًا

Whenever they shall be given a portion of the fruit thereof, they shall say: This is what was given to us before...

It means that one fruit would be brought in different colors.

وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ

“And they shall have pure mates in them.” (Surah Baqarah 2:25)

That is chaste females, who neither have menses nor any other discharge.

إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَا بَعُوضَةً فَمَا فَوْقَهَا ۚ
فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ ۗ وَأَمَّا الَّذِينَ
كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا ۗ يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي
بِهِ كَثِيرًا ۗ وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ ﴿٢٦﴾

الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ
بِهِ أَنْ يُوَصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ ۗ أُولَٰئِكَ هُمُ الْخَاسِرُونَ
﴿٢٧﴾

26- Surely Allah is not ashamed to set forth any parable
-(that of) a lowest or anything above that; then as for
those who believe, they know that it is the truth from
their Lord, and as for those who disbelieve, they say:
What is it that Allah means by this parable: He causes
many to err by it and many He leads aright by it! But He
does not cause to err by it (any) except the
transgressors.

27- Who break the covenant of Allah after its
confirmation and cut asunder what Allah has ordered to
be joined, and make mischief in the land; these it is that
are the losers.

إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَا بَعُوضَةً فَمَا فَوْقَهَا ۚ
فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ ۗ وَأَمَّا الَّذِينَ
كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا ۗ يُضِلُّ بِهِ كَثِيرًا
وَيَهْدِي بِهِ كَثِيرًا

“Surely Allah is not ashamed to set forth any parable - (that of) a lowest or anything above that; then as for those who believe, they know that it is the truth from their Lord, and as for those who disbelieve, they say: What is it that Allah means by this parable: He causes many to err by it and many He leads aright by it! But He does not cause to err by it (any)...”

Imam Ja’far Sadiq (a) says: This statement of Allah, the Mighty and Sublime is rejection of those, who think that Allah, the mighty and high misleads His servants and then punishes them for their deviation. So, Allah, the Mighty and Sublime said:

إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا

“Surely Allah is not ashamed to set forth any parable - (that of) a lowest or anything above that.”¹

Imam Ja’far Sadiq (a) says in another traditional report: Almighty Allah have given this example for Amirul Momineen (a). So, بَعُوضَةً ‘Baooz’ (lowest) implies Amirul Momineen (a) and مَا فَوْقَهَا: anything above that: is Messenger of Allah (s). It is the evidence of the divine statement that:

فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ

“Then as for those who believe, they know that it is the truth from their Lord.”

That is Amirul Momineen (a), for whom Messenger of Allah (s) took the pledge of people.

¹ Biharul Anwar, Vol. 5, Pg. 7.

وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا ۗ يُضِلُّ
بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا

“And as for those who disbelieve, they say: What is it that Allah means by this parable: He causes many to err by it and many He leads aright by it! But He does not cause to err by it (any)...”

Thus, Almighty Allah has refuted them and said:

وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ ﴿٢٦﴾

“He does not cause to err by it (any) except the transgressors.”

الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ

“Who break the covenant of Allah after its confirmation...”

After making covenant about Ali (a).

وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ

“And cut asunder what Allah has ordered to be joined...”

That is they cut asunder what Almighty Allah commanded to be joined with Amirul Momineen (a) and the Holy Imams (a) and they create mischief in the earth, and they are from the loss makers.¹

¹ Biharul Anwar, Vol. 24, Pg. 393; Tafsir Burhan, Vol. 1, Pg. 158.

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ۖ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٢٨﴾

“How do you deny Allah and you were dead and He gave you life? Again He will cause you to die and again bring you to life, then you shall be brought back to Him.” (Surah Baqarah 2:28)

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ

“How do you deny Allah and you were dead and He gave you life?” (Surah Baqarah 2:28)

That is you were a dead seed; after that you became a clot and Almighty Allah blew the spirit in you and made you alive.

ثُمَّ يُمِيتُكُمْ

“Again He will cause you to die...” (Surah Baqarah 2:28)

ثُمَّ يُحْيِيكُمْ

“And again bring you to life (in Qiyamat.)” (Surah Baqarah 2:28)

Meaning of life

Life in Quran is mentioned in numerous forms:

1- One form of life is beginning of creation. When Almighty Allah says:

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي

“So when I have made him complete and breathed into him of My spirit...” (Surah Hijr 15:29)

That spirit is a creature that Almighty Allah has created and which He has cast into the existence of man.

﴿ ٢٩ ﴾ فَتَقَعُوا لَهُ سَاجِدِينَ

“Fall down making obeisance to him.” (Surah Hijr 15:29)

2- The second aspect of life is same as growing of plants on the face of the earth, regarding which Almighty Allah says:

يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا

“Gives life to the earth after its death...” (Surah Rum 30:19)

Dead earth is a land, which has no vegetation; thus it becomes alive with growth of vegetation.

3- Another reason for life is entering Paradise and Almighty Allah says regarding this:

اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ

“Answer (the call of) Allah and His Apostle when he calls you to that which gives you life.” (Surah Anfal 8:24)

And to be eternal in Paradise and it is proof on the statement of Almighty Allah that he said:

وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ

“And as for the next abode, that most surely is the life...”
(Surah Ankabut 29:64)

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ
فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ ۚ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٩﴾

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۗ قَالُوا
أَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ
وُقَدِّسُ لَكَ ۗ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣٠﴾

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي
بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣١﴾

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا ۗ إِنَّكَ أَنْتَ الْعَلِيمُ
الْحَكِيمُ ﴿٣٢﴾

قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ ۗ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ
أَقُلْ لَكُمْ إِنِّي أَعْلَمُ الْغَيْبِ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ
وَمَا كُنْتُمْ تَكْتُمُونَ ﴿٣٣﴾

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى
وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٣٤﴾

29- He it is Who created for you all that is in the earth, and He directed Himself to the heaven, so He made them complete seven heavens, and He knows all things.

30- And when your Lord said to the angels, I am going to place in the earth a vicegerent, they said: What! wilt Thou place in it such as shall make mischief in it and shed blood, and we celebrate Thy praise and extol Thy holiness? He said: Surely I know what you do not know.

31- And He taught Adam all the names, then presented them to the angels; then He said: Tell me the names of those if you are right.

32- They said: Glory be to Thee! we have no knowledge but that which Thou hast taught us; surely Thou art the Knowing, the Wise.

33- He said: O Adam! inform them of their names. Then when he had informed them of their names, He said: Did I not say to you that I surely know what is secret in the heavens and the earth and (that) I know what you manifest and what you hide?

34- And when We said to the angels: Make obeisance to Adam they did obeisance, but Iblis (did it not). He refused and he was proud, and he was one of the unbelievers.

Who is Iblis?

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى
وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٣٤﴾

“And when We said to the angels: Make obeisance to Adam they did obeisance, but Iblis (did it not). He refused and he was proud, and he was one of the unbelievers.” (Surah Baqarah 2:34)

Jamil has narrated that Imam Ja’far Sadiq (a) was asked: whether towards which Almighty Allah has called does it also include the misguided? He replied: “Yes, the disbelievers would also be included in it, because Allah, the mighty and high commanded the angels to prostrate to Adam (a). Thus, the divine command included the angels and Iblis; because Iblis had gone to the heavens and he used to worship Almighty Allah in the company of angels and had become a part of them. The angels thought that Iblis was also an angel, whereas he wasn’t. Thus, when Almighty Allah commanded the angels to prostrate to Adam (a), Iblis became jealous. At that moment the angels realized that he was not from them.

It was inquired from Imam (a): “How the divine command came to include Iblis, when Almighty Allah commanded the angels to prostrate to Adam (a)?”

He replied: “Since Iblis liked the angels, he was from them and not that he was from the species of angels.”

Before the creation of Adam (a), Almighty Allah had created some creatures on the earth, whose ruler was Iblis. They committed excess, created mischief and caused bloodshed. Almighty Allah sent the angels to destroy them and also apprehended Iblis and took him to the heavens with them. He

also worshipped Almighty Allah in the company of the angels till Allah, the mighty and high created Adam (a).¹

Beginning of the creation of Adam

Imam Muhammad Baqir (a) said:

Abu Ja'far (a) has narrated that Amirul Momineen (a) said: 'When Allah, blessed and high, wanted to create a creature by His hands, and that was after what occurred with the Jinn and the al-Nisnaas in the earth by seven thousand years, and when Allah desired to create Adam for management (of the affairs) and predestination, when He constituted it in the skies and the earth, and it was all in His knowledge, when He intended all that, He uncovered the veils of the skies.

ثم قال للملائكة انظروا إلى اهل الارض من خلقي من الجن والنسناس فلما رأوا ما يعملون فيها من المعاصي وسفك الدماء والفساد في الارض بغير الحق عظم ذلك عليهم وغضبوا لله واسفوا على الارض ولم يملكوا غضبهم ان قالوا: يا رب أنت العزيز القادر الجبار القاهر العظيم الشأن وهذا خلقك الضعيف الذليل في أرضك يتقلبون في قبضتك ويعيشون برزقك ويستمتعون بعافيتك وهم يعصونك بمثل هذه الذنوب العظام، لا تأسف ولا تغضب ولا تنتقم لنفسك لما تسمع منهم وترى، وقد عظم ذلك علينا واكبرناه فيك.

¹ *Biharul Anwar*, Vol. 60, Pg. 234; *Tafsir Burhan*, Vol. 1, Pg. 170.

Then He said to the angels: “Look at the people of the earth from My creatures, from the Jinn and the al-Nisnaas.” So when they saw what they had been up to, like disobedience and shedding of blood without right, and mischief in the earth, that was grievous upon them, and they were angered for the sake of Allah, and expressed remorse upon the earth, and their anger was out of control, they said: ‘O Lord! You are the Mighty, the All-Powerful, the Compeller, the Able, the Magnificent of Glory, and these are Your creatures, the weak, the humble in Your earth, turning in Your control, and are living by Your sustenance, and enjoying by well-being given by You, and they are disobeying You with the likes of these grievous sins. Are You not regretting, or angered, nor retaliating for Yourself when You heard and saw (all this) from them? And that was grievous upon us, and is a grave matter regarding You.’

فلما سمع الله عز وجل ذلك من الملائكة قال: إني جاعل في الارض خليفة لي عليهم، فيكون حجة لي عليهم في أرضي على خلقي، فقالت الملائكة: سبحانك، أتجعل فيها من يفسد فيها ويسفك الدماء ونحن نسبح بحمدك ونقدس لك، وقالوا: فاجعله منا فانا لا نفسد في الارض ولا نسفك الدماء،

So when Allah, Mighty and Majestic heard that from the angels, He said: “[2:30] *I am going to make a Caliph in the earth* for Myself against them. Thus, he would become a Proof for Me over them in My earth over My creatures’. The angels said: “Glory be to You! *Are You going to make in it one as shall make mischief therein and shed the blood, and we glorify with Your praise and extol Your holiness?* And they said: ‘So make him from us, for we neither make mischief in the earth nor do we shed the blood.’

قال جل جلاله يا ملائكتي إني أعلم ما لا تعلمون إني أريد أن أخلق خلقا بيدي أجعل ذريته أنبياء مرسلين وعبادا صالحين وأئمة مهتدين أجعلهم خلفائي على خلقي في أرضي ينهونهم عن المعاصي وينذرونهم عذابي ويهدونهم إلى طاعتي ويسلكون بهم طريق سبيلي،

The majestic is His majesty said: “O My angels, *I know what you don't*. I intend to create a creature with My own hands, and make his offspring prophets, messengers, righteous servants and Guiding Imams, making them to be My Caliphs over My creatures in My earth, forbidding them from disobeying Me, and warning them of My punishment, and guiding them to obey Me, and they can travel by them upon My Way.”

وأجعلهم حجة لي عذرا أو نذرا وابين النسناس من أرضي فاطهرها منهم وأنقل مرده الجن العصاة عن بريتي وخلقهم وخيرتي واسكنهم في الهواء وفي أقطار الارض لا يجاورون نسل خلقي وأجعل بين الجن وبين خلقي حجابا ولا يرى نسل خلقي الجن ولا يؤانسوهم ولا يخالطونهم ولا يجالسوهم فمن عصاني من نسل خلقي الذين اصطفيتهم لنفسي اسكنتهم مساكن العصاة وأوردتهم مواردهم ولا ابالي، فقالت الملائكة: يا ربنا إفعل ما شئت لا علم لنا إلا ما علمتنا إنك أنت العليم الحكيم،

And I shall make them a Proof for Me, as an excuse and a warning, and would set forth the al-Nisnaas from My earth, thus purifying it from them, and I shall transfer the disobedient Jinn away from My citizens, and My creatures, and My good ones, and settle them in the atmosphere, and in the horizons of the earth, not being adjacent to the offspring of My creatures. And I shall make a veil to be in between the Jinn and My creatures, and the offspring of My creatures would neither be able to see the Jinn, nor feel them, nor intermingle with them, nor have gatherings with them. So the one, who disobeys Me, from (disobeying) the offspring of My creatures, whom I have chosen for Myself, I shall settle them in the settlements of the disobedient, and turn them towards their turning, and it does not worry Me (the least).” So the angels said: ‘O our Lord! Do whatever You so desire. There is no knowledge with us, except what You taught us. You are the all-Knowing, the Wise.’

فقال الله جل جلاله للملائكة: إني خالق بشرا من صلصال من حمأ مسنون فإذا سويته ونفخت فيه من روحي فقعوا له ساجدين، وكان ذلك من أمر الله عز وجل تقدم إلى الملائكة في آدم عليه السلام من قبل ان يخلقه إحتجاجا منه عليهم،

So Allah, Majestic is His Majesty, said to the angels:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِّنْ صَلْصَالٍ مِّنْ حَمَإٍ مَّسْنُونٍ ﴿٢٨﴾ فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُّوحِي فَقَعُوا لَهُ سَاجِدِينَ ﴿٢٩﴾

“And when your Lord said to the angels: Surely I am going to create a mortal of the essence of black mud fashioned in shape. So when I have made him complete and breathed into him of My spirit, fall down making obeisance to him.”
(Surah Hijr 15:28-29)

And that was from the commands of Allah, mighty and majestic and He made it to precede the angels with regards to Adam, from before He created him, as an argument from Him against them.

قال: فاغترف تبارك وتعالى غرفة من الماء العذب الفرات فصلصلها فجمدت، ثم قال لها: منك اخلق النبيين والمرسلين وعبادي الصالحين والائمة المهتدين الدعاءة الى الجنة واتباعهم الى يوم القيامة ولا ابالي ولا أسأل عما أفعل وهم يسألون - يعني بذلك خلقه-

He said: ‘So Allah, blessed and high, scooped a scoop of the fresh and the sweet water; He mixed it and it solidified. Then He said: “From you I shall create prophets, messengers, My righteous servants and Imams of guidance, the inviters to the Paradise, along with their followers up to the Day of Judgment, and it does not worry Me (the least). And I shall not be questioned about what I do, and they shall be – meaning His creatures.

انه اغترف غرفة من الماء المالح الاجاج فصلصلها فجمدت ثم قال لها منك اخلق الجبارين والفراعنة والعتاة واخوان الشياطين والدعاة

إلى النار إلى يوم القيامة واتباعهم ولا ابالي ولا أسأل عما أفعل وهم
يسألون،

He scooped a scoop of the salty and bitter water, then He mixed it and it solidified. Then He said to it: “From you I shall create the tyrants, the Firons, the harsh, brethren of devils and inviters to the Fire upto the Day of Judgment, along with their followers, and it does not worry Me (the least). And I shall not be questioned about what I do, but they will be.”

قال وشرط في ذلك البداء ولم يشرط في أصحاب اليمين البداء، ثم
خلط المائين فصلصلها ثم القاهما قدام عرشه وهما سلالة من طين

He said: ‘And He placed a condition of *Badaa* (alteration of Divine Will) with regards to that, and did not place the condition of *Badaa* regarding the companions of the right. Then He mixed the two waters, so He kneaded it then cast it in front of His throne, and these two were races (breeds) of clay.

ثم أمر الملائكة الاربعة: الشمال، والدبور، والصبأ، والجنوب، أن
جولوا على هذه الثلاثة السلالة وابرؤها وانسموها ثم جزؤها
وفصلوها وأجروا إليها الطبايع الاربعة: الريح، والمرة، والدم، والبلغم .
قال فجالت الملائكة عليها وهى الشمال والصبأ والجنوب والدبور
فاجروا فيها الطبايع الاربعة.

Then He commanded four angels – Al-Shimaal, and Al-Dabour, and Al-Saba, and Al-Junoub to roll three (things) upon

these and aerate and pulverize them. Then they should permeate these with four natures – the wind, the dust/powder, the blood, and the phlegm’. So the angels rolled over these, and these are Al-Shimal, and Al-Saba, and Al-Junoub, and al-Dabour, so they made to flow in these, the four natures.

قال والريح في الطبائع الاربعة في البدن من ناحية الشمال. قال والبلغم في الطبائع الاربعة في البدن من ناحية الصبا. قال والمرة في الطبائع الاربعة في البدن من ناحية الدبور. قال والدم في الطبائع الاربعة في البدن من ناحية الجنوب. قال فاستقلت النسمة وكمل البدن،

He said: ‘And the wind, from the four natures in the body is from Al-Shimal. And the phlegm in the four natures in the body is from Al-Saba. And the dust/powder in the four natures of the body is from Al-Dabour. And the blood in the four natures in the body is from Al-Junoub. So the person was formed and the body was complete.

قال فلزمه من ناحية الريح حب الحياة وطول الامل والحرص ولزمه من ناحية البلغم حب الطعام والشراب واللين والرفق، ولزمه من ناحية المرة الغضب والسفه والشيطنة والتجبر والتمرد والعجلة، ولزمه من ناحية الدم حب النساء واللذات وركوب المحارم والشهوات

Thus, from wind is necessitated the love for the life, and the long deeds and the greed. And from phlegm is necessitated love for food and drink, and gentleness and kindness. And from dust is necessitated anger, foolishness, demonization, bullying, rebellion and haste. And from blood is necessitated love for women, pleasures, indulging in prohibitions and lustful desires.

قال عمرو اخبرني جابر ان أبا جعفر “ع“ قال: وجدناه في كتاب
من كتب علي عليه السلام.

Amr said, ‘Jabir informed me from Abu Ja’far (a) having said: ‘We found it in a book from the books of Amirul Momineen Ali (a).’¹

So, first of all Almighty Allah made a statue of Adam and left it in that condition for forty years. When the accursed Iblis passed by that form, he said: Almighty Allah has made you for a matter. The scholar of Aale Muhammad (a) said: Iblis said to himself: If Allah commands me to prostrate to this being, I would disobey Him. Then he said: After that Almighty Allah blew on that form. When the soul reached his nose, he sneezed and said: “Praise be to Allah.” And Allah, the mighty and high responded: “May Allah have mercy on you.”²

Imam Ja’far Sadiq (a) said: “Thus, divine mercy took precedence over him.”³

¹ *Biharul Anwar*, Vol. 11, Pg. 104; *Ilalush Sharai*, Pg. 105; *Qisasul Anbiya, Jazaeri*, Pg. 25.

² *Biharul Anwar*, Vol. 11, Pg. 141.

³ *Kunuzul Daqaiq*, Vol. 1, Pg. 222; *Biharul Anwar*, Vol. 11, Pg. 106, Vol. 1, Pg. 141.

Angels prostrate to Adam (a)

When Allah blew the spirit into Adam (a), He asked the angels to prostrate before Adam (a), so all did that except Iblis, exposing the jealousy in his heart; he refused to prostrate. He answered: I am superior to him, You created me from fire, and him from earth. Imam Sadiq (a) said: He resorted to *Qiyas*¹ and was proud. First of all Iblis was arrogant, which was the first sin due to which disobedience of Allah was done. Iblis said: O Lord, excuse me from prostrating before Adam (a), and I worship You in such a way that even angels and Prophets don't. Allah said: I am not in need of your worship; I want My worship in the way I want, not like what you want. But Iblis refused to prostrate. Allah said: Get out from here at once, because you are the rejected one, and no doubt My Curse is on you until Qiyamah. Iblis said: O Lord, how? You are absolutely just and You don't commit injustice and oppression, would all my deeds be nullified? Allah said: No, demand whatever you want in the world in exchange of your deeds, I will give you. First of all he asked for life until the Day of Judgment, and Allah granted it. Then he asked for control over human beings, and Allah gave him that. Then he asked the power to run in the veins like blood, and it was given. Then he asked that two Shaitans should be born for one human, and Shaitans should be able to see humans, but humans should not be able to see Shaitans, and Shaitan should have the power to transform in any shape (form), Allah gave all these. Shaitans got the power to ride on the hearts of humans as well; then Shaitan said: This is enough for me now, I swear by Your honor, I will abduct all except Your sincere servants, I will attack them from front, back, right and left, and You will not find the majority thankful. Adam (a) while mentioning all the things over which Iblis got the power, said: What do You bestow to my progeny? Allah said: For your progeny, if they commit a sin, it will be recorded as one sin, and reward for good deed will be tenfold. Adam (a) requested: O

¹ Conjecture, Ijtihad.

Lord, increase it. He said: I will keep the door of repentance open until the last breath. He requested: O Lord, increase it. Allah said: I will forgive, I do not care (I am Needless). Adam (a) said: It is sufficient. Iblis was given all those because he offered a two unit prayer in the sky lasting for four thousand years.¹

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ
شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿٣٥﴾

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ ۖ وَقُلْنَا اهْبِطُوا
بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ
حِينٍ ﴿٣٦﴾

35- *And We said: O Adam! Dwell you and your wife in the garden and eat from it a plenteous (food) wherever you wish and do not approach this tree, for then you will be of the unjust.*

36- *But the Shaitan made them both fall from it, and caused them to depart from that (state) in which they were; and We said: Get forth, some of you being the enemies of others, and there is for you in the earth an abode and a provision for a time.*

¹ *Tafsir Burhan*, Vol. 1, Pg. 174; *Biharul Anwar*, Vol. 11, Pg. 142, and Vol. 60, Pg. 275.

Where was the Garden of Eden?

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا
حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ



“And We said: O Adam! Dwell you and your wife in the garden and eat from it a plenteous (food) wherever you wish and do not approach this tree, for then you will be of the unjust.” (Surah Baqarah 2:35)

Allah commanded Adam and Hawwa (a) to reside in Paradise, and said: Eat with ease from wherever you wish, but don't go near this tree of knowledge, which is only for Muhammad and Aale Muhammad (a) and not anyone else from the creation. When Muhammad and Aale Muhammad (a) used to give away their food to orphans, poor, and prisoners, Allah used to feed them from that tree of knowledge. This tree is prominent among the trees of Paradise for another reason as well: that it provides all sorts of fruits and edibles. Therefore, some said that it was a wheat plant; some said that was different types of grapes or fig tree. Allah forbade them to go near that tree i.e. do not wish to get the status and merit like Muhammad and Aale Muhammad (a), which is not for anyone, except them. Whoever eats from that tree, without permission of Allah, would be of the hopeless, sinful and wrongdoers. Shaitan hid in the jaw of snake and tried to mislead Adam (a) by speaking under oaths, but he paid no heed. Then Shaitan fooled Hawwa (a) by uttering oaths. Allah commanded Adam (a), Hawwa (a), Shaitan and the snake to get out of that Paradise on the earth, in which Sun and Moon were also rising; and the snake and Shaitan were declared enemies of Adam (a), Hawwa (a) and their progeny.

Allah, the Mighty and Sublime, has narrated as follows:

مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَيْنِ أَوْ
تَكُونَا مِنَ الْخَالِدِينَ ﴿٢٠﴾ وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ
النَّاصِحِينَ ﴿٢١﴾

“Your Lord has not forbidden you this tree except that you may not both become two angels or that you may (not) become of the immortals. And he swore to them both: Most surely I am a sincere adviser to you.” (Surah Araaf 7:20-21)

Adam (a) believed his statement and ate from that tree.

And came to pass which Allah, the mighty and high has narrated:

بَدَتْ لَهُمَا سَوْآتُهُمَا

**“Their evil inclinations became manifest to them...”
(Surah Araaf 7:22)**

That is Paradisiacal garments with which Almighty Allah had dressed them, fell away. They started covering themselves with leaves.

وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ وَأَقْبَلَ لَكُمَا
إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٢٢﴾

“And their Lord called out to them: Did I not forbid you both from that tree and say to you that the Shaitan is your open enemy?” (Surah Araaf 7:22)

After this chastisement, which Almighty Allah sent upon them, they said:

رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ
الْخَاسِرِينَ ﴿٢٣﴾

“Our Lord, we have been unjust to ourselves, and if Thou forgive us not, and have (not) mercy on us, we shall certainly be of the losers.” (Surah Araaf 7:23)

Almighty Allah said:

اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ
وَمَتَاعٌ إِلَىٰ حِينٍ ﴿٢٤﴾

“Get forth, some of you, the enemies of others, and there is for you in the earth an abode and a provision for a time.” (Surah Araaf 7:24)

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ ۖ وَقُلْنَا
اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ
وَمَتَاعٌ إِلَىٰ حِينٍ ﴿٣٦﴾

“But the Shaitan made them both fall from it, and caused them to depart from that (state) in which they were; and We said: Get forth, some of you being the enemies of others, and there is for you in the earth an abode and a provision for a time.” (Surah Baqarah 2:36)

Then Imam (a) said:

When Adam Sifwatullah (a) came down on Safa, its name became al-Safa, and when Hawwa (a) came down on Marwa, its name became Marwa, because *al-Mirat* (the lady) came on it.

Adam (a) went into prostration and started weeping. Jibraeel (a) asked: O Adam (a), did Allah not create you with His hand, and made Angels to prostrate before you after blowing His spirit? Yes, he replied.

Jibraeel (a) asked: Did Allah not prohibit you from that tree? Why did you disobey?

He said: O Jibraeel (a), the fact is that Iblis spoke to me as a well wisher under oath of Allah; I could not imagine that Allah's creation can ever take a false oath.¹

Imam Ja'far Sadiq (a) said: "His Eminence, Musa (a) requested Almighty Allah to show Adam to him. When Almighty Allah showed Adam to Musa, Musa asked: O father, did Almighty Allah not create you through His Power? Did He not blow His spirit into you? Did His angels not prostrate to you? Almighty Allah commanded you not to eat from the tree, then why did you disobey Him?

Adam replied: Have you not seen my mistake mentioned in the Taurat before my creation?

Musa: Yes, it is mentioned thirty thousand years before your birth.

Adam: Then it happened as it is mentioned therein.

Imam Ja'far Sadiq (a) said: Adam argued with Musa (a) through this statement and prevailed.²

¹ *Tafsir Burhan*, Vol. 1, Pg. 181; *Biharul Anwar*, Vol. 11, Pg. 161.

² *Tafsir Burhan*, Vol. 1, Pg. 182; *Nurus Thaqlain*, Vol. 1, Pg. 161; *Biharul Anwar*, Vol. 5, Pg. 89 and Vol. 11, Pg. 163; *Qisasul Anbiya*, *Jazaeri*, Pg. 38.

فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ ۗ إِنَّهُ هُوَ التَّوَّابُ
الرَّحِيمُ ﴿٣٧﴾

“Then Adam received (some) words from his Lord, so He turned to him mercifully; surely He is Oft-returning (to mercy), the Merciful.” (Surah Baqarah 2:37)

Adam’s Hajj

فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ ۗ إِنَّهُ هُوَ التَّوَّابُ
الرَّحِيمُ ﴿٣٧﴾

“Then Adam received (some) words from his Lord, so He turned to him mercifully; surely He is Oft-returning (to mercy), the Merciful.” (Surah Baqarah 2:37)

Aban bin Uthman has narrated from Imam Ja’far Sadiq (a) that His Eminence said: Adam (a) remained in prostration on Mt. Safa for forty days to mourn and weep for being expelled from Paradise and being away from the neighborhood of Almighty Allah. Jibraeel came down to him and asked: “O Adam, why do you cry?”

He replied: O Jibraeel, why shouldn’t I cry; Almighty Allah has expelled me from Paradise and from His neighborhood and brought me to the earth.”

Jibraeel said: “O Adam, seek forgiveness from Almighty Allah and express regret upon your deed.”

Adam (a) asked: “How should I repent?”

At that moment Almighty Allah sent down a dome of effulgence on the location of Kaaba and its effulgence

illuminated the mountains. So, the area covered by the effulgence was deemed as the sanctuary. Almighty Allah commanded Jibraeel to place a sign on that spot. Jibraeel said to Adam: “Get up O Adam.” They came out from there. Jibraeel said: “Perform the ritual bath (*Ghusl*) and put on the Ihram garment.” Adam came out of Paradise on the 1st of Zilqad; on 8th Zilqad, Jibraeel took him to Mina. They remained there for the night. In the morning, He brought Adam to Arafat. At the time of coming out from Mecca, Jibraeel taught to Adam the method of wearing Ihram and of reciting the *Talbiya*.¹ When it was noon time on day of Arafah, Jibraeel asked Adam to stop reciting the *Talbiya* and to take the ritual bath (*Ghusl*). When he prayed the Asr Prayer, Jibraeel told Adam to stand in the plains of Arafat and taught him the words, which were taught to him by Almighty Allah. Those words are as follows:

سبحانك اللهم و بحمدك لا اله الا انت عملت سوءا و ظلمت
 نفسي و اعترفت بذنبي فاغفرلي انك انت الغفور الرحيم
 سبحانك اللهم و بحمدك لا اله الا انت عملت سوءا و ظلمت
 نفسي و اعترفت بذنبي فاغفرلي انك خير الغافرين سبحانك
 اللهم و بحمدك لا اله الا انت عملت سوءا و ظلمت نفسي و
 اعترفت بذنبي فاغفرلي انك انت التواب الرحيم

¹ The *Talbiyah* is a Muslim prayer invoked by the pilgrims as a conviction that they intend to perform the Hajj only to glorify Allah. [*Labbayk Allahumma Labbayk. Labbayka La Shareeka Laka Labbayk. Innal Hamda wan-Ni'mata. Translation: Here I am O Allah, (in response to Your call), here I am. Here I am, You have no partner, here I am. Indeed all praise, grace and sovereignty belong to You*].

Translation: Glory be to You O Allah and praise be to You. There is no god, except You. I committed evil and oppressed myself and I confess of my sin so forgive me; indeed You are the forgiving and the merciful. Glory be to You, O Allah and praise be to You. There is no god, except You. I committed evil and oppressed myself and I confess of my sin, so forgive me; indeed You are best of the forgivers. Glory be to You, O Allah and praise be to You. There is no god, except You. I committed evil and oppressed myself and I confess of my sin, so forgive me; indeed You are the acceptor of repentance and the merciful.

Adam remained in Arafat till the sun began to set. He raised his hands to Almighty Allah and began to lament. When the sun had set, Jibrael brought him to Mashar and he remained there for the night. In the morning, he stood on the Mt. Masharul Haraam and called Almighty Allah in those words and repented to Him. Then Jibrael brought him to Mina and told Adam to shave his head and after that brought him to Mecca. When he reached the first satan (Jamra), Iblis appeared and asked: "Where are you going, Adam?"

Jibrael said: "Cast seven pebbles on him and recite *Takbir* on each." Adam did this and continued on his way. Iblis appeared again at the second Jamra. Again Jibrael said: "Cast seven pebbles on him and recite *Takbir* on each." Adam cast the seven pebbles reciting *Takbir* on each and continued on his way. Iblis appeared again at the third Jamra. Jibrael said: "Cast seven pebbles on him and recite *Takbir* on each." Adam cast the seven pebbles and accursed Iblis went away. Jibrael said: After this, you would definitely not see him. From there Jibrael brought Adam to Kaaba and said: Perform seven circumambulations. Adam did as instructed. Jibrael said: Almighty Allah has accepted your repentance and made your wife lawful upon you. When the rituals of Adam's Hajj concluded, angels met him in Abtah and said: O Adam, may your Hajj be accepted; but we

have performed the Ziyarat of this house 2000 years before you and performed the Hajj.¹

Imam Muhammad Baqir (a) says: “The age of Adam (a) on the day Almighty Allah created him time till He made him die, was 930 years; and he was buried in Mecca. Spirit was blown into him on Friday afternoon. Then Almighty Allah created his wife, Hawwa from his lower rib and made her dwell with him in Paradise. They lived in Paradise for six hours, till they committed divine disobedience and Almighty Allah expelled them from Paradise at sunset and they did not sleep in Paradise.”²

عَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا

“He taught Adam all the names...” (Surah Baqarah 2:31)

That is He taught to Adam (a) names of mountains, rivers, defiles, vegetation and animals. Then Allah, the Mighty and Sublime said to the angels:

أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣١﴾

“Tell me the names of those if you are right.” (Surah Baqarah 2:31)

They said:

سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا ۗ إِنَّكَ أَنْتَ الْعَلِيمُ

الْحَكِيمُ ﴿٣٢﴾

¹ Biharul Anwar, Vol. 11, Pg. 178 & Vol. 96, Pg. 35; Tafsir Burhan, Vol. 1, Pg. 193.

² Tafsir Burhan, Vol. 1, Pg. 194.

“Glory be to Thee! we have no knowledge but that which Thou hast taught us; surely Thou art the Knowing, the Wise.”
(Surah Baqarah 2:32)

Almighty Allah said:

يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ ۖ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ

“O Adam! inform them of their names. Then when he had informed them of their names...” (Surah Baqarah 2:33)

Almighty Allah said:

أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ

“Did I not say to you that I surely know what is secret in the heavens and the earth...” (Surah Baqarah 2:33)

Thus, Almighty Allah deemed Adam (a) to be a proof upon them.

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا
بِعَهْدِي أَوْفِ بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُونِ ﴿٤٠﴾

“O children of Israel! call to mind My favor which I bestowed on you and be faithful to (your) covenant with Me, I will fulfill (My) covenant with you; and of Me, Me alone, should you be afraid.” (Surah Baqarah 2:40)

Fulfillment of the covenant

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي
أَوْفِ بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُونِ ﴿٤٠﴾

40- O children of Israel! call to mind My favor, which I bestowed on you and be faithful to (your) covenant with Me, I will fulfill (My) covenant with you; and of Me, Me alone, should you be afraid.

Jamil says: A person asked Imam Ja'far Sadiq (a): May I be sacrificed on you, Almighty Allah says:

ادْعُونِي أَسْتَجِبْ لَكُمْ

“Call upon Me, I will answer you.”¹

But when we pray, sometimes our prayers are not granted.

The Imam (a) replied: “That is because you have not fulfilled your covenant, though God assures:

وَأَوْفُوا بِعَهْدِي أَوْفِ بِعَهْدِكُمْ

“And be faithful to (your) covenant with Me, I will fulfill (My) covenant with you...” (Surah Baqarah 2:40)

By God, had you fulfilled your part of the covenant, God would have certainly fulfilled His promise (and granted whatever you wished).²

¹ Surah Ghafir 40:60.

² Tafsir Burhan, Vol. 1, Pg. 201; Nurus Thaqlain, Vol. 1, Pg. 73; Biharul Anwar, Vol. 90, Pg. 368.

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ

“What! do you enjoin men to be good and neglect your own souls?” (Surah Baqarah 2:44)

This verse is regarding the storyteller and orators. It is the statement of Amirul Momineen (a) that he said:

“There is a capable and eloquent speaker upon every pulpit, who attributed falsehood on Almighty Allah, His messenger and divine Book.”¹

Kumayt says regarding this:

“Pulpit of wood that has fallen into his hands; he mounts it, and he mentions every error that comes upon his tongue in public and then descends.”

Someone else has said regarding this:

“Impious people call others to piety and religiosity: his simile is like that of a doctor, who cures others, while he himself ails.”

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۗ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ
﴿ ٤٥ ﴾

45- *And seek assistance through patience and prayer, and most surely it is a hard thing, except for the humble ones.*²

الصَّبْرُ : (As-Sabr/Patience): It implies fasting.

¹ Biharul Anwar, Vol. 69, Pg. 223.

² Surah Baqarah 2:45.

﴿٤٥﴾ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ

“And most surely it is a hard thing, except for the humble ones...” (Surah Baqarah 2:45)

It implies the ritual Prayer.

﴿٤٦﴾ الَّذِينَ يَتُوبُونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ

46- Who know that they shall meet their Lord and that they shall return to Him.¹

Presumption in Quran

Presumption in Quran is mentioned in two forms: one is in the meaning of near certainty; and another implies guess, but in this verse, the presumption hinted at is certainty.

Presumption in the meaning of doubt is mentioned in the following verses:

﴿٣٢﴾ إِنْ نَظُنُّ إِلَّا ظَنًّا وَمَا نَحْنُ بِمُستَيْقِنِينَ

“We do not think (that it will come to pass) save a passing thought, and we are not at all sure.” (Surah Jathiya 45:32)

وَوَظَنْتُمْ ظَنَّ السَّوْءِ

“And you thought an evil thought...” (Surah Fath 48:12)

¹ Surah Baqarah 2:46.

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ
عَلَى الْعَالَمِينَ ﴿٤٧﴾

47- O children of Israel! call to mind My favor, which I bestowed on you and that I made you excel the nations.

In the verse:

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي
فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿٤٧﴾

“O children of Israel! call to mind My favor, which I bestowed on you and that I made you excel the nations.”
(Surah Baqarah 2:47)

The word of “العالمين” [Aalameen/worlds] is common, but its meaning is special, because they commanded excellence on the world of their time and with things like Manna and Salwa, and twelve springs, which gushed forth from rock, was restricted only with them.

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ
وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ ﴿٤٨﴾

48- And be on your guard against a day when one soul shall not avail another in the least, neither shall intercession on its behalf be accepted, nor shall any compensation be taken from it, nor shall they be helped.

Intercession of a *Nasibi*¹ man

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا
شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ

“And be on your guard against a day when one soul shall not avail another in the least, neither shall intercession on its behalf be accepted, nor shall any compensation be taken from it...” (Surah Baqarah 2:48)

Imam (a) says: “By God, even if every proximate angel or messenger prophet intercedes for a *Nasibi*, their intercession would not be accepted.

وَإِذْ نَجَّيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُدَبِّحُونَ
أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ ۗ وَفِي ذَلِكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ
﴿٤٩﴾

49- And when We delivered you from Firon’s people, who subjected you to severe torment, killing your sons and sparing your women, and in this there was a great trial from your Lord.

وَإِذْ نَجَّيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ
يُدَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ

¹ One harboring enmity to Imam Ali (a).

“And when We delivered you from Firon’s people, who subjected you to severe torment, killing your sons and sparing your women...” (Surah Baqarah 2:49)

When Firon learnt that Bani Israel say: ‘A child would be born from us, at whose hands Firon would be eliminated and his rule destroyed,’ he (Firon) got the newborn male children of Bani Israel killed, leaving the females.

وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٥١﴾

51- And when We appointed a time of forty nights with Musa, then you took the calf (for a god) after him and you were unjust.”

Revelation of Taurat

وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً

“And when We appointed a time of forty nights with Musa...” (Surah Baqarah 2:51)

Allah, the mighty and high revealed to Musa (a): I will reveal the Taurat to you, which contains the laws required for people, but you should seclude yourself for forty days: that is one month of Zilqad and first ten days of Zilhajj.

Musa (a) said to his companions: “Almighty Allah has promised me that He would send down for me Taurat and tablets.”

Almighty Allah asked Musa (a) not to tell them that it would be forty days; on the contrary, he should mention only thirty days. The Bani Israel were disappointed after 30 days.

We have mentioned this in Surah Taha.

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنفُسَكُمْ بِاتِّخَاذِكُمُ
الْعِجْلَ فَتُوبُوا إِلَىٰ بَارِئِكُمْ فَاقْتُلُوا أَنفُسَكُمْ ذَلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ
بَارِئِكُمْ فَتَابَ عَلَيْكُمْ ۚ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٥٤﴾

54- *And when Musa said to his people: O my people! You have surely been unjust to yourselves by taking the calf (for a god), therefore turn to your Creator (penitently), so kill your people; that is best for you with your Creator: so He turned to you (mercifully), for surely He is the Oft-returning (to mercy), the Merciful.*

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنفُسَكُمْ بِاتِّخَاذِكُمُ
الْعِجْلَ فَتُوبُوا إِلَىٰ بَارِئِكُمْ فَاقْتُلُوا أَنفُسَكُمْ ذَلِكُمْ خَيْرٌ لَّكُمْ

“And when Musa said to his people: O my people! You have surely been unjust to yourselves by taking the calf (for a god), therefore turn to your Creator (penitently), so kill your people; that is best for you...” (Surah Baqarah 2:54)

The Imam said: “Musa (a) went to the appointed place and time, and then came back to his people; and they had started worshipping the calf; then he told them: ‘O my people! You have surely been unjust to yourselves by taking the calf (for worship), therefore turn to your Creator (penitently) and kill your people; that is best for you with your Creator.’”

They asked him: ‘How should we kill our people?’

Musa said: ‘Tomorrow everyone of you should come to Baitul Maqdas with a knife or a piece of iron or a sword; when I ascend the pulpit of the Children of Israel you should all keep

your faces hidden, so that nobody should recognize the other at his side; then you should kill each other.’ Thus seventy thousand of those, who had worshipped the calf, assembled in Baitul Maqdas. When Musa finished praying with them and ascended the pulpit, they started killing each other. (This continued) until Jibraeel came down and said: ‘Now tell them, O Musa, to stop killing (each other), because Allah has accepted their repentance.’ And (by that time) ten thousand of them had been killed. And Allah revealed: *that is best for you with your Creator; so He turned to you (mercifully), for surely He is Oft-returning (with mercy), the Merciful.*

وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَى اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ
الصَّاعِقَةُ وَأَنْتُمْ تَنْظُرُونَ ﴿٥٥﴾

55- *And when you said: O Musa, we will not believe in you until we see Allah manifestly, so the punishment overtook you while you looked on.*

Proof of the Return (*Rajat*) in Ummah of Muhammad (s)

وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَى اللَّهَ جَهْرَةً

“And when you said: O Musa, we will not believe in you until we see Allah manifestly...” (Surah Baqarah 2:55)

They were seventy persons, whom Musa had selected and recited the divine discourse to them; when they heard, they said: “O Musa, we would not believe in you till we don’t see Allah clearly.” Almighty Allah sent down a bolt of lightning and burnt down all of them. Then He brought them to life and sent prophets for them. This is the proof of Return (*Rajat*) in Ummah of Muhammad (s), as Messenger of Allah (s) said: “There is

nothing that occurred regarding Bani Israel, except that a like of that shall occur with my nation (Ummah).”

وَوَضَعْنَا عَلَىٰ كُفْرِكُمْ الْيَمِينَ وَالْحَقَّ كُنَّا نَسُوبُهُمْ ۗ
وَمَا ظَلَمُونَا وَلَكِن كَانُوا أَنفُسَهُمْ
يَظْلِمُونَ ﴿٥٧﴾

وَإِذ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا
وَادْخُلُوا الْبَابَ سُحَدًا وَقُولُوا حِطَّةٌ نَّغْفِرْ لَكُمْ خَطَايَاكُمْ ۗ
وَسَنَزِيدُ الْمُحْسِنِينَ ﴿٥٨﴾

فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنزَلْنَا عَلَى الَّذِينَ
ظَلَمُوا رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ﴿٥٩﴾

وَإِذ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ ۗ
فَانفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ نَضِيبًا ۗ قَدْ عَلِمَ كُلُّ أُنَاسٍ
مَّشْرِبَهُمْ ۗ كَلُوا وَاشْرَبُوا مِنْ رِزْقِ اللَّهِ وَلَا تَعْثَوْا فِي الْأَرْضِ
مُفْسِدِينَ ﴿٦٠﴾

وَإِذ قُلْتُمْ يَا مُوسَىٰ لَنْ نَصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ
يُخْرِجْ لَنَا مِمَّا تُنْبِتُ الْأَرْضُ مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِيهَا
وَبَصَلِهَا ۗ قَالَ أَتَسْبِدُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ ۗ
اهْبِطُوا مِصْرًا فَإِنَّ لَكُمْ مِمَّا سَأَلْتُمْ ۗ وَضُرِبَتْ عَلَيْهِمُ الذَّلِيلَةُ

وَالْمَسْكَنَةَ وَبَاءُوا بِعَضْبٍ مِنَ اللَّهِ ۗ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ
 بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ الْحَقِّ ۗ ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا
 يَعْتَدُونَ ﴿٦١﴾

57- *And We made the clouds to give shade over you and We sent to you manna and quails: Eat of the good things that We have given you; and they did not do Us any harm, but they made their own souls suffer the loss.*

58- *And when We said: Enter this city, then eat from it a plenteous (food) wherever you wish, and enter the gate, making obeisance, and say, forgiveness. We will forgive you your wrongs and give more to those, who do good (to others).*

59- *But those, who were unjust changed it for a saying other than that which had been spoken to them, so We sent upon those, who were unjust, a pestilence from heaven, because they transgressed.*

60- *And when Musa prayed for drink for his people, We said: Strike the rock with your staff. So there gushed from it twelve springs; each tribe knew its drinking place: Eat and drink of the provisions of Allah and do not act corruptly in the land, making mischief.*

61- *And when you said: O Musa, we cannot bear with one food, therefore pray Lord on our behalf to bring forth for us out of what the earth grows, of its herbs and its cucumbers and its garlic and its lentils and its onions. He said: Will you exchange that which is better for that which is worse? Enter a city, so you will have what you ask for. And abasement and humiliation were brought down upon them, and they became deserving of Allah's wrath; this was so because they disbelieved in the communications of Allah and killed the prophets*

unjustly; this was so because they disobeyed and exceeded the limits.

Descent of Manna and Salwa on Bani Israel

وَوَضَعْنَا عَلَىٰ كُفْرِهِمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَىٰ

“And We made the clouds to give shade over you and We sent to you manna and quails...” (Surah Baqarah 2:57)

When Musa (a) made the Bani Israel cross the sea and they entered wilderness, they said: “O Musa, would you make us die in this wilderness? As you have brought us from habitation to desolation, in which there is neither shade nor tree or water. During the day a cloud appeared in the sky and it shaded them from the heat of the sun so that they may not be distressed. At night, also, Manna was sent down upon them and it sat on trees, shrubs and rock; and they consumed it. At the end of night, also, roasted birds came down upon them and fell on their dinner spread. When they had eaten and were satiated, and had a drink of water, those roasted bird came back to life and flew away.

Musa (a) was having a rock, which he placed in the center of his people every day and then hit his staff upon it. Twelve springs used to burst forth from it, each spring for each of the twelve tribes of Bani Israel.

They said: “O Musa...

لَنْ نَصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْبِتُ
الْأَرْضُ مِنْ بَقْلِهَا وَقِثَائِهَا وَفُومِهَا وَعَدَسِهَا وَبَصِلِهَا

“We cannot bear with one food, therefore pray Lord on our behalf to bring forth for us out of what the earth grows, of

its herbs and its cucumbers and its garlic and its lentils and its onions.” (Surah Baqarah 2:61)

Al-Faum also implies wheat.

Musa said:

أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ ۗ اهْبُطُوا مِصْرًا
فَإِنَّ لَكُمْ مِمَّا سَأَلْتُمْ

“Will you exchange that which is better for that which is worse? Enter a city, so you will have what you ask for.” (Surah Baqarah 2:61)

They said:

يَا مُوسَىٰ إِنَّ فِيهَا قَوْمًا جَبَّارِينَ وَإِنَّا لَن نَدْخُلُهَا حَتَّىٰ يَخْرُجُوا
مِنْهَا فَإِن يَخْرُجُوا مِنْهَا فَإِنَّا دَاخِلُونَ ﴿٢٢﴾

“O Musa! surely there is a strong race in it, and we will on no account enter it until they go out from it, so if they go out from it, then surely we will enter.” (Surah Maidah 5:22)

Half of the verse is mentioned in Surah Baqarah and its whole verse in reply to Musa (a) appears in Surah Maidah.

وَقُولُوا حِطَّةً

“And enter the gate making obeisance...” (Surah Araaf 7:161)

That is say: Forgive our sins and change them into good and rewardable acts.

But instead of ‘Hitta’ they said ‘Hanta’.

Almighty Allah says:

فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى
الَّذِينَ ظَلَمُوا

“But those, who were unjust, changed it for a saying other than that which had been spoken to them, so We sent upon those, who were unjust...” (Surah Baqarah 2:59)

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ
وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿٦٣﴾

62- Surely those, who believe, and those, who are Jews, and the Christians and the Sabeans, whoever believes in Allah and the Last day and does good, they shall have their reward from their Lord, and there is no fear for them, nor shall they grieve.

63- And when We took a promise from you and lifted the mountain over you: Take hold of the law (Taurat) We have given you with firmness and bear in mind what is in it, so that you may guard (against evil).

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى وَالصَّابِئِينَ

“Surely those, who believe, and those, who are Jews, Christians and the Sabeans...” (Surah Baqarah 2:62)

Sabeans are people other than Majus, Jews, Christians and Muslims. They worshipped the stars and planets.

**وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ
بِقُوَّةٍ**

“And when We took a promise from you and lifted the mountain over you: Take hold of the law (Taurat) We have given you with firmness...” (Surah Baqarah 2:63)

When Musa (a) returned from Mt. Tur to Bani Israel with Taurat, which was revealed on him, they did not accept it. Through His limitless power, Almighty Allah held up the Mt. Seena over them.

Musa (a) said: “If you don’t accept, this mountain would crash on you, annihilating you all.” Bani Israel lowered their heads and said: “We accept.”

**وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً ۗ قَالُوا
أَتَتَّخِذُنَا هُزُؤًا ۗ قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ ﴿٦٧﴾**

**قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ ۗ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا
فَارِضٌ وَلَا بِكْرٌ عَوَانٌ بَيْنَ ذَلِكَ ۗ فَافْعَلُوا مَا تُؤْمَرُونَ ﴿٦٨﴾**

**قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْثُهَا ۗ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ
صَفْرَاءٌ فَاقْع لَوْثُهَا تَسُرُّ النَّاسَ مِنْ ذَيْبِهَا وَأَقْوَامُهَا ذَيْبُهَا حَامٍ ۗ وَمَنْ سَفَّاهُهَا فَأَكْوَأَ أَهْلُهَا حَامٍ ۗ وَمَنْ سَفَّاهُهَا فَأَكْوَأَ أَهْلُهَا حَامٍ ۗ وَمَنْ سَفَّاهُهَا فَأَكْوَأَ أَهْلُهَا حَامٍ ۗ ﴿٦٩﴾**

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ إِنَّ الْبَقَرَ تَشَابَهَ عَلَيْنَا وَإِنَّا إِن
شَاءَ اللَّهُ لَمُهْتَدُونَ ﴿٧٠﴾

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولٌ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ
مُسَلَّمَةٌ لَا شِيَةَ فِيهَا ۗ قَالُوا الْآنَ جِئْتَ بِالْحَقِّ ۗ فَذَبْحُوهَا وَمَا
كَادُوا يَفْعَلُونَ ﴿٧١﴾

وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا ۗ وَاللَّهُ مُخْرِجٌ مَا كُنْتُمْ تَكْتُمُونَ
﴿٧٢﴾

فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا ۗ كَذَلِكَ يُخَيِّبُ اللَّهُ الْمُكْفِرِينَ وَيُرِيكُمْ آيَاتِهِ
لَعَلَّكُمْ تَعْقِلُونَ ﴿٧٣﴾

67- And when Musa said to his people: Surely Allah commands you that you should sacrifice a cow; they said: Do you ridicule us? He said: I seek the protection of Allah from being one of the ignorant.

68- They said: Call on your Lord for our sake to make it plain to us what she is. Musa said: He says: Surely she is a cow, neither advanced in age nor too young, of middle age between that (and this); do therefore what you are commanded.

69- They said: Call on your Lord for our sake to make it plain to us what her color is. Musa said: He says: Surely she is a yellow cow; her color is intensely yellow, giving delight to the beholders.

70- They said: Call on your Lord for our sake to make it plain to us what she is, for surely to us the cows are all alike, and if Allah please we shall surely be guided aright.

71- Musa said: He says: Surely she is a cow not made submissive that she should plough the land, nor does she irrigate the tilth; sound, without a blemish in her. They said: Now you have brought the truth; so they sacrificed her, though they had not the mind to do (it).

72- And when you killed a man, then you disagreed with respect to that, and Allah was to bring forth that which you were going to hide.

73- So We said: Strike the (dead body) with part of the (sacrificed cow), thus Allah brings the dead to life, and He shows you His signs so that you may understand.

The cow of Bani Israel

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقْرَةً ۗ قَالُوا أَتَتَّخِذُنَا هُزُؤًا ۗ قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ



“And when Musa said to his people: Surely Allah commands you that you should sacrifice a cow; they said: Do you ridicule us? He said: I seek the protection of Allah from being one of the ignorant.” (Surah Baqarah 2:67)

Imam Ja'far Sadiq (a) said: The story behind this incident was that among the twelve tribes of the Children of Israel was a woman of exquisite charm and beauty, whom many men desired to marry. Among them were three paternal cousins. She chose the one, who was most learned and cultured among them. Due to

this, the other two became jealous. They invited him for dinner and then killed him. The slayers threw the dead body during night in the field of a neighboring settlement of another tribe. Next morning they went and appeared before Musa (a) and complained that their brother was missing.

The dispute became intense and complicated as there was no eye-witness to the murder and it was impossible to identify the murderer. So Musa (a) prayed to Allah for guidance. It was then that they were commanded to sacrifice a heifer and touch the dead body of the man with a piece taken from the sacrificed heifer, which would make the dead man come alive and narrate how, why and by whom he was killed. Had they obeyed the command instantly, they would have saved much trouble. But the killers wished to delay the matter as long as possible and raised questions about the size, age, nature and color of the heifer to be sacrificed.

There was someone among the Bani Israel, who possessed a cow with this description. That person's son owned a provision store. One day some people came to buy provisions, but the key to the shop was with the father, who had placed it under his head and gone to sleep. The son did not like to disturb his father so, he refused to sell the provisions and those people went away.

When the father woke up, he asked: "What did you do with the goods?" The son said that he has not sold it as yet, "because the key of the shop was under your head and I didn't like awaken you, disturbing your sleep."

His father said: "I give this cow to you as compensation of your profit you would have made by selling those goods."

Almighty Allah was pleased with that act of that young man and He ordered Bani Israel to slaughter that cow. When Bani Israel gathered around Musa (a) and started lamenting as the murder victim was not found. Musa (a) said:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقْرَةً

“Surely Allah commands you that you should sacrifice a cow...” (Surah Baqarah 2:67)

Bani Israel were astonished and they asked:

أَتَتَّخِذُنَا هُزُؤًا

“Do you ridicule us?” (Surah Baqarah 2:67)

We have brought a victim to you and you are asking us to slaughter a cow?

Musa (a) said:

أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ ﴿٦٧﴾

“I seek the protection of Allah from being one of the ignorant.” (Surah Baqarah 2:67)

Bani Israel realized that they have committed a mistake. Therefore, they said to Musa (a):

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ ۚ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ
لَا فَارِضٌ وَلَا بِكْرٌ

“They said: Call on your Lord for our sake to make it plain to us what she is. Musa said: He says: Surely she is a cow neither advanced in age (who has copulated, but not impregnated) nor too young (absolutely virgin)...” (Surah Baqarah 2:68)...on the contrary she must be between these two.

They said:

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْنُهَا ۗ قَالَ إِنَّهُ يَقُولُ إِنَّهَا
بَقْرَةٌ صَفْرَاءُ فَاقِعٌ لَوْنُهَا

“They said: Call on your Lord for our sake to make it plain to us what her color is. Musa said: He says: Surely she is a yellow cow; her color is intensely yellow.” (Surah Baqarah 2:69)

He said: Almighty Allah says:

تَسُرُّ النَّاظِرِينَ ﴿٦٩﴾ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ إِنَّ
الْبَقَرَ تَشَابَهَ عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ ﴿٧٠﴾

“Giving delight to the beholders. They said: Call on your Lord for our sake to make it plain to us what she is, for surely to us the cows are all alike, and if Allah please we shall surely be guided aright.” (Surah Baqarah 2:69-70)

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَا ذَلُولَ تُثِيرُ الْأَرْضَ

“Musa said: He says: Surely she is a cow not made submissive that she should plough the land...” (Surah Baqarah 2:71)

He said: Almighty Allah says:

وَلَا تَسْقِي الْحَرْثَ

“She is a cow not made submissive that she should plough the land...” (Surah Baqarah 2:71)

مُسَلَّمَةٌ لَا شِيَةَ فِيهَا

“Nor does she irrigate the tilth; sound, without a blemish in her...” (Surah Baqarah 2:71)

They said:

قَالُوا الْآنَ جِئْتَ بِالْحَقِّ ۗ فَذَبْحُوهَا وَمَا كَادُوا يَفْعَلُونَ

﴿٧١﴾

“They said: Now you have brought the truth; so they sacrificed her, though they had not the mind to do (it).” (Surah Baqarah 2:71)

They went to purchase that cow. The owner of the cow said: “I will not sell it, except that you fill up its skin with gold.”

They returned to Musa (a) and informed him about the price of that cow. Musa (a) said: “You have no choice, but to slaughter that cow. So purchase it and slaughter it.”

Bani Israel purchased that cow and slaughtered it; then they said to Musa (a): “O prophet of God, what do you say?”

Almighty Allah revealed to Musa (a): Tell them to cut off a part of that cow and hit it upon the corpse, and ask who killed him? So they took the tail and hit upon that corpse and asked: “O so and so, who killed you?”

That corpse became alive by the permission of God and said: “My so and so cousin killed me.”

That is the cousin, who had come with the marriage proposal. This is the statement of Allah that:

فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا ۗ كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَىٰ وَيُرِيكُمْ
 آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٧٣﴾

“So We said: Strike the (dead body) with part of the (sacrificed cow), thus Allah brings the dead to life, and He shows you His signs so that you may understand.” (Surah Baqarah 2:73)¹

أَفَتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلَامَ
 اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَا بِبَعْضِهِمْ إِلَىٰ بَعْضٍ
 قَالُوا أَتُحَدِّثُونَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ عِنْدَ رَبِّكُمْ ۗ
 أَفَلَا تَعْقِلُونَ ﴿٧٦﴾

أَوْ لَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٧٧﴾

وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِيٍّ وَإِنْ هُمْ إِلَّا يَظُنُّونَ
 ﴿٧٨﴾

¹ Biharul Anwar, Vol. 13, Pg. 259; Qisasul Anbiya, Jazaeri, Pg. 283; Tafsir Burhan, Vol. 1, Pg. 245.

فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ
 اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا ۖ فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ
 لَهُمْ مِمَّا يَكْسِبُونَ ﴿٧٩﴾

75- Do you then hope that they would believe in you, and a party from among them indeed used to hear the Word of Allah, then altered it after they had understood it, and they know (this).

76- And when they meet those, who believe they say: We believe, and when they are alone one with another they say: Do you talk to them of what Allah has disclosed to you that they may contend with you by this before your Lord? Do you not then understand?

77- Do they not know that Allah knows what they keep secret and what they make known?

78- And there are among them illiterates, who know not the Book, but only lies, and they do but conjecture.

79- Woe, then, to those, who write the book with their hands and then say: This is from Allah, so that they may take for it a small price; therefore woe to them for what their hands have written and woe to them for what they earn.

Statement of hypocrites

أَفَتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلَامَ
 اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾

“Do you then hope that they would believe in you, and a party from among them indeed used to hear the Word of Allah,

then altered it after they had understood it, and they know (this).” (Surah Baqarah 2:75)

This verse was revealed about the Jews and hypocrites. Whenever the hypocrites met the Messenger of Allah (s), they said: “We are your supporters,” and when they met the Jews, they used to say: “We support you.”

Some Jews, who did not harbor enmity to the Muslims, informed the Muslims about what was mentioned regarding Messenger of Allah (s) and his companions. They elders and scholars said:

أَتَحَدِّثُونَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ عِنْدَ رَبِّكُمْ ۗ
أَفَلَا تَعْقِلُونَ ﴿٧٦﴾

“Do you talk to them (Muslims) of what Allah has disclosed to you (about those qualities) that they may contend with you by this before your Lord (on Judgment Day)? Do you not then understand?” (Surah Baqarah 2:76)

So, Almighty Allah refuted them saying:

أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٧٧﴾
وَمِنْهُمْ أُمِّيُونَ

“Do they not know that Allah knows what they keep secret and what they make known? And there are among them illiterates...” (Surah Baqarah 2:77-78)

That is from the Jews.

﴿٧٨﴾ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِيٍّ وَإِنْ هُمْ إِلَّا يَظُنُّونَ

“Who know not the Book but only lies, and they do but conjecture.” (Surah Baqarah 2:78)

Some Jews distorted the Taurat and its laws; and they said: “It is from Almighty Allah.” So Almighty Allah said regarding them:

فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ
اللَّهِ لَيْسَتْ رِوَا بِهِ ثَمَنًا قَلِيلًا ۖ فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ
وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ ﴿٧٩﴾

“Woe, then, to those who write the book (of Taurat) with their hands and then say: This is from Allah, so that they may take for it a small price; therefore woe to them for what their hands have written and woe to them for what they earn.” (Surah Baqarah 2:79)

وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً ۖ قُلْ أَتَّخِذُكُمْ عِنْدَ اللَّهِ
عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ ۖ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا
تَعْلَمُونَ ﴿٨٠﴾

80- And they say: Fire shall not touch us, but for a few days. Say: Have you received a promise from Allah, then Allah will not fail to perform His promise, or do you speak against Allah what you do not know?

وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً

“And they say: Fire shall not touch us but for a few days.” (Surah Baqarah 2:80)

Bani Israel say: “The fire of Hell wouldn’t burn us for we worshipped the cow only for a few days; and we will not suffer everlasting chastisement.”

Almighty Allah has refuted their claim and said:

وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً ۗ قُلْ

“And they say: Fire shall not touch us but for a few days. Say [O Muhammad]...” (Surah Baqarah 2:80)

أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ ۗ أَمْ تَقُولُونَ
عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٠﴾

“Have you received a promise from Allah, then Allah will not fail to perform His promise, or do you speak against Allah what you do not know?” (Surah Baqarah 2:80)

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ ۗ وَبِالْوَالِدَيْنِ
إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا
وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنتُمْ
مُعْرِضُونَ ﴿٨٣﴾

83- And when We made a covenant with the children of Israel: You shall not serve any but Allah and (you shall do) good to (your) parents, and to the near of kin and to the orphans and the needy, and you shall speak to men good words and keep up prayer and pay the poor-rate. Then you turned back except a few of you and (now too) you turn aside.

This verse was revealed for the Jews:

وَقُولُوا لِلنَّاسِ حُسْنًا

And you shall speak to men good words...

...and it was abrogated by the verse:

فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ

“Then slay the idolaters wherever you find them...”
(Surah Taubah 9:5)

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ
مِنْ دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تَشْهَدُونَ ﴿٨٤﴾

ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِنْكُمْ مِنْ دِيَارِهِمْ
تَظَاهَرُونَ عَلَيْهِم بِالْإِثْمِ وَالْعُدْوَانِ وَإِنْ يَأْتُوكُمْ أُسَارَىٰ تُفَادُوهُمْ
وَهُوَ مُحْرَمٌ عَلَيْكُمْ إِخْرَاجُهُمْ ۖ أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ
وَتَكْفُرُونَ بِبَعْضٍ ۗ فَمَا جَزَاءُ مَنْ يَفْعَلْ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ
فِي الْحَيَاةِ الدُّنْيَا ۗ وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ ۗ وَمَا
اللَّهُ بِعَاقِلٍ عَمَّا تَعْمَلُونَ ﴿٨٥﴾

84- And when We made a covenant with you: You shall not shed your blood and you shall not turn your people out of your cities; then you gave a promise while you witnessed.

85- *Yet you it is, who slay your people and turn a party from among you out of their homes, backing each other up against them unlawfully and exceeding the limits; and if they should come to you, as captives, you would ransom them - while their very turning out was unlawful for you. Do you then believe in a part of the Book and disbelieve in the other? What then is the reward of such among you as do this, but disgrace in the life of this world, and on the day of resurrection, they shall be sent back to the most grievous chastisement, and Allah is not at all heedless of what you do.*

Incident of Abu Zar

This verse was revealed about Abu Zar (r) and Uthman bin Affan.¹ When Abu Zar was ailing, he rested on his staff and came to Uthman. He saw that a hundred thousand dirhams were brought as taxes and piled in front of Uthman. Uthman's friends eyed the money greedily and wished that Uthman would distribute those dirhams among them.

Abu Zar asked: "What are these monies?"

Uthman replied: "These are a hundred thousand dirhams brought to me from around the place and I am waiting for a similar amount, so that I may distribute and spend in the way I like."

Abu Zar said: "O Uthman, what is more: hundred thousand dirhams or four dinars?"

"A hundred thousand dirhams," replied Uthman.

¹ The incident of Uthman and Abu Zar is mentioned in the books of *Murujuz Zahab*, Vol. 1, Pg. 438; *Ansab*, Balazari, Vol. 5, Pg. 53; *Tarikh Yaqubi*, Vol. 2, Pg. 148; *Tabaqat Ibne Saad*, Vol. 4, Pg. 168; *Sahih Bukhari*, Kitabuz Zakat; *Umdatul Qari*, Vol. 4, Pg. 291; *Sharh Nahjul Balagha*, Muhammad Abduh, Vol. 2, Pg. 17; *Kitab Abu Zar Ghiffari*, Abdul Hamid Jaudatus Sahar, Pg. 144 and...

Abu Zar said: “Do you recall that I and you came to the Holy Prophet (s) one night and found him restless and aggrieved? Then we greeted him and he didn’t even reply properly to our greeting due to his grief. When we met His Eminence the following morning, we found him cheerful. We asked: May our parents be sacrificed on you, we came to you last night and found you aggrieved, but now you are cheerful?”

He said: Yes! Four dinars were left over from the share of Muslims, which I had not distributed. I feared that I might die while those dinars remained with me. When I distributed those dinars among the Muslim, I became relieved.”

Uthman glanced at Kaabul Ahbar and asked: “O Abu Ishaq, what is the command regarding one, who has paid the Zakat payable upon him? Is he liable to pay anything more?”

He replied: “No, if he makes an ingot of gold and an ingot of silver, nothing would become obligatory on him.”

At that moment Abu Zar raised his staff, hit it upon the head of Kaab and said: “O infidel son of Jew, are you worthy of issuing verdicts about Islamic laws? The divine statement is more truthful than you; when God says:

الَّذِينَ يَكْتُمُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ
 فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٣٤﴾ يَوْمَ يُحْمَىٰ عَلَيْهَا فِي نَارِ
 جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ ۗ هَذَا مَا
 كُنْتُمْ لَأَنْفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْتُمُونَ ﴿٣٥﴾

“(As for) those who hoard up gold and silver and do not spend it in Allah’s way, announce to them a painful chastisement, On the day when it [hoarded wealth] shall be heated in the fire of hell, then their foreheads and their sides

and their backs shall be branded with it; [and they would be told] this is what you hoarded up for yourselves, therefore taste [the pain of] what you hoarded.” (Surah Taubah 9:34-35)

Uthman said: “O Abu Zar, you have become old and stupid. You have lost your mind. If your company with Messenger of Allah (s) hadn’t been there, I would have got you executed.”

Abu Zar said: “You are lying; my beloved Messenger of Allah (s) informed me: O Abu Zar, they wouldn’t be able to turn you away from religion and wouldn’t be able to eliminate you. As for my sanity and what remains in it from the traditions that the Holy Prophet (s) had told me; he told me about you and your family.”

Uthman asked: “What did you hear about me and my clan?”

Abu Zar said: “I heard Messenger of Allah (s) say: When the descendants of Abil Aas reach thirty, they would squander the wealth of God unrightfully and distribute it among themselves. They would wrongly interpret the Quran, enslave the people, and make transgressors friends; and would fight against the righteous and pious.”

Uthman said: “O companions of Muhammad, did you hear this tradition from Messenger of Allah (s)?”

“No,” they replied, “We did not hear this tradition from Messenger of Allah (s).”

Uthman said: “Summon Ali Ibne Abi Talib (a) to me.”

When His Eminence arrived, Uthman asked: “See what this liar is saying?”

His Eminence, Amirul Momineen (a) said: “O Uthman, that is enough; don’t attribute falsehood to him. I myself heard Messenger of Allah (s) say: The sky has not shaded anyone and the earth has not borne the weight of anyone more truthful than Abu Zar.”

Companions of Messenger of Allah (s) present there said: “Abu Zar is right.¹ We heard this tradition from Messenger of Allah (s).”

At that moment Abu Zar wailed and said: “Woe be on you, all of you vie for this wealth and you think I attributed falsehood to Messenger of Allah (s).” Then he glanced at the crowd and said: “Who is better than you?”

They replied: “Who is better than us in your view?”

“I am better than you all,” Abu Zar replied.

The crowd said: “Do you say that you are better than us?”

He replied: “I am wearing the same dress since the day I separated from my beloved Messenger of Allah (s) and he was pleased with me. However, you have created excessive heresies in religion regarding which Almighty Allah would interrogate you; and He would not question me.”

Uthman said: “O Abu Zar, for the sake of Messenger of Allah (s), reply to my question.”

Abu Zar said: “By God, even if you don’t adjure me by the right of Messenger of Allah (s), I would still reply to your query.”

Uthman: “Where would you like to stay?”

Abu Zar: “Mecca, the sanctuary of Almighty Allah and sanctuary of Messenger of Allah (s), where I may worship Almighty Allah till death overtakes me.”

Uthman: “No, you do not possess any nobility in my view.”

Abu Zar said: “I would then prefer Medina, which is the abode of the Prophet (s).”

Uthman: “No, you do not possess any nobility in my view.”

¹ Apparently the correct statement would be: “Ali (a) is right.”

Hearing this Abu Zar remained quiet. Uthman asked: “Which is the place where you would detest most to be your abode?”

Abu Zar said: “It is Rabaza, where I lived before the advent of Islam.”

Uthman said: “Go then to Rabaza forever.”

Abu Zar replied: “I have truthfully answered all your questions. Now you reply truthfully to what I ask. Tell me if you had sent me to fight the infidels and if they had captured me and demanded a ransom of a third of your wealth, would you have redeemed me?”

Uthman said he would. Abu Zar asked: “If the ransom was half your wealth.”

Uthman said that he would pay the ransom and redeem Abu Zar.

Abu Zar asked: “If the ransom were to be your entire wealth, would you pay it and redeem me?”

Uthman said he would do that. Abu Zar asked: “Is not your wealth more valuable than allowing me to remain in Mecca or Medina?”

Uthman replied: “Whatever your argument, it is impossible that you could be allowed to live anywhere, except Rabaza.”

Abu Zar exclaimed: “Allaahu Akbar. My master, the Messenger of Allah (s) foretold me every bit of this. He told me: ‘O, Abu Zar, imagine what your condition would be when it will be asked as to where you would prefer to live and you will reply that you prefer Mecca to spend your life in prayers; your wish will be refused; then you will say that you prefer Medina and your wish will be denied. You will be asked as to which place you detest most and you will reply, Rabaza, where you resided before embracing Islam. You will be banished to Rabaza forever.’

I asked the Prophet (s): Will this really happen?

The Prophet (s) replied that it will certainly be so.

I asked the Prophet (s): ‘In such a case shall I not unsheathe my sword and kill each one of them?’

The Prophet (s) said: ‘You shall do nothing of that sort, but you shall obey even if it be a black Abyssinian slave, who orders you around. O Abu Zar, Allah the Almighty has revealed a verse about you and your arch-enemy Uthman.’

I asked: ‘O Messenger of Allah (s), which verse is it?’ The Prophet (s) then recited the above verse.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِثُؤَةٍ
وَاسْمِعُوا ۖ قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ
بِكُفْرِهِمْ ۚ قُلْ بِئْسَمَا يَأْمُرُكُمْ بِهِ إِيمَانُكُمْ إِن كُنتُمْ مُؤْمِنِينَ
﴿٩٣﴾

93- *And when We made a covenant with you and raised the mountain over you: Take hold of what We have given you with firmness and be obedient. They said: We hear and disobey. And they were made to imbibe (the love of) the calf into their hearts on account of their unbelief. Say: Evil is that which your belief bids you if you are believers.*

وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ

“*And they were made to imbibe (the love of) the calf into their hearts on account of their unbelief.*” (Surah Baqarah 2:93)

That is the calf was dear to them and they worshipped it and then said: We are favorites of Allah. Allah, the Mighty and Sublime told them: If you are favorites of Allah, as you claim...

﴿٦﴾ فَتَمَتُّوا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ

“Then invoke death if you are truthful.” (Surah Jumua 62:6)

Because it is mentioned in Taurat that the favorites of Allah wish for death and they do not have any doubt about it.

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَىٰ قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا
لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ ﴿٩٧﴾

مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ
عَدُوٌّ لِلْكَافِرِينَ ﴿٩٨﴾

97- Say: Whoever is the enemy of Jibraeel - for surely he revealed it to your heart by Allah's command, verifying that which is before it and guidance and good news for the believers.

98- Whoever is the enemy of Allah and His angels and His apostles and Jibraeel and Mikaeel, so surely Allah is the enemy of the unbelievers.

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَىٰ قَلْبِكَ بِإِذْنِ اللَّهِ
مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ ﴿٩٧﴾

“Say: Whoever is the enemy of Jibraeel - for surely he revealed it to your heart by Allah’s command, verifying that which is before it and guidance and good news for the believers.” (Surah Baqarah 2:97)

This verse was revealed about the Jews. They said to Messenger of Allah (s): “We have friends and enemies among the angels.”

Messenger of Allah (s) asked: “Which of them are your friends and enemies?”

They replied: “Jibraeel is our enemy as he would come with chastisement. If Mikaeel had revealed the Quran upon you, we would have brought faith in you; as Mikaeel is our friend. Jibraeel is the angel of chastisement and Mikaeel is the angel of mercy.”

So Almighty Allah revealed the following verse:

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَيَّ قَلْبِكَ بِإِذْنِ اللَّهِ
مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ ﴿٩٧﴾ مَنْ
كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ
عَدُوٌّ لِلْكَافِرِينَ ﴿٩٨﴾

“Say: Whoever is the enemy of Jibraeel - for surely he revealed it to your heart by Allah’s command, verifying that which is before it and guidance and good news for the believers. Whoever is the enemy of Allah and His angels and His apostles and Jibraeel and Mikaeel, so surely Allah is the enemy of the unbelievers.” (Surah Baqarah 2:97-98)

وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ ۗ وَمَا كَفَرَ
 سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنزِلَ
 عَلَى الْمَلَائِكَةِ بِبَابِلَ هَارُوتَ وَمَارُوتَ ۗ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ
 حَتَّىٰ يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۗ فَيَتَعَلَّمُونَ مِنْهُمَا مَا
 يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۗ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا
 بِإِذْنِ اللَّهِ ۗ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ۗ وَلَقَدْ عَلِمُوا
 لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ ۗ وَلَبِئْسَ مَا شَرَوْا بِهِ
 أَنفُسَهُمْ ۗ لَوْ كَانُوا يَعْلَمُونَ ﴿١٠٢﴾

102- And they followed what the Satans chanted of sorcery in the reign of Sulaiman, and Sulaiman was not an unbeliever, but the Satans disbelieved, they taught men sorcery and that was sent down to the two angels at Babylon, Harut and Marut, yet these two taught no man until they had said, Surely we are only a trial, therefore do not be a disbeliever. Even then men learned from these two, magic by which they might cause a separation between a man and his wife; and they cannot hurt with it anyone, except with Allah's permission, and they learned what harmed them and did not profit them, and certainly they know that he, who bought it should have no share of good in the hereafter and evil was the price for which they sold their souls, had they but known this.

Jinns labored for His Eminence, Sulaiman (a)

It is narrated through Imam Muhammad Baqir (s) that His Eminence, Sulaiman (a) commanded the Jinns and men to build a house of glass for him. And His Eminence leaned on a staff to supervise how the Jinns were working. The Jinns also were able

to see Sulaiman (a). His Eminence, Sulaiman (a) noticed a man in the dome. He screamed at him and asked: “Who are you?”

He replied: “I am one, who does not take bribe; I also do not fear kings. I am the angel of death.” Then he captured the soul of Sulaiman (a) while he leaned on his staff and he remained standing like that for a year while the workers continued working, while looking at His Eminence. They came near him after Almighty Allah sent white ants, which chewed through the wooden staff and His Eminence fell down. People realized that if Jinns has knowledge of unseen, they wouldn't have had to labor for a year.

So the Jinns thanked the white ants for having eaten through the staff of Sulaiman (a) and therefore do you not see that wherever white ants are there, there is water and sand as well. When Sulaiman passed away, Iblis prepared the principles of sorcery in a book and on its cover he inscribed:

“This is the collection gathered by Solomon's minister Asif bin Barkhiya for King Sulaiman son of Dawood. Whoever wishes to do such and such a thing should follow this book and do such and such deeds.”

Satan then buried the book under Sulaiman's throne. At the opportune moment Satan pretended to have discovered the book and made it public.

The non-believers, who read the book, imagined that Sulaiman was able to rule over them and the elements, because of the secrets contained in the book. They assumed that Sulaiman himself was an expert sorcerer and a nonbeliever and whatever command and control he had, was on account of sorcery. But the believers said: No, the kingdom of Sulaiman was from Almighty Allah and he was himself a servant of God and His prophet. So Almighty Allah revealed the above verse regarding this.

Story of Harut and Marut

Muhammad bin Qays says: We were in Mecca when Ataa inquired from Imam Muhammad Baqir (a) regarding Harut and Marut. Imam Muhammad Baqir (a) said:

Every day and night, angels used to descend to earth to take up deeds of the middle men (of the residents of the earth). On seeing these deeds the residents of the heavens began to find fault in the sins committed by the dwellers of the earth like disobeying Allah and making false allegations against Him. They used to say that Allah is high and above what the dwellers of the world say about Him. At last, a group of angels requested Allah: O Nourisher! Do You not frown upon Your creations, who make false allegations against You and who disobey You even though You have prohibited them from doing such things? O Lord! You tolerate them even though all of them are in Your control and are living a life of ease due to Your bounties. So Allah willed to show to the angels what is His perfect Power and how He issues His commandments in the world of His creation, and to make the angels aware of His blessings as they have been created sinless and He has made them distinct among His creations and has made them ever obedient and has not given them the power of sinning.

He said to the angels: Select two beings from your community that I may send them to the earth and give them the nature of human beings and put in them desire for eating, drinking, etc. and introduce yearnings in their minds like the children of Adam. Then I will test them in the matter of My obedience and worship. The angels selected Harut and Marut from among them as they were foremost in finding faults in humans and invoking Allah's chastisement for the humans. Allah told them: Now I have put all those desires and needs in you which I have created in humans. Do not include anyone (do not make any partner) in worshipping Me, do not commit adultery and do not drink wine.

Then He removed curtains of the skies to make His power visible to the angels. He sent those two angels on earth in the form of two handsome men and made them camp in Babylon. When they came to earth they saw a very beautiful woman advancing. She was fully adorned and perfumed and her face was unveiled. Now the two angels had a thought about the woman that they were prohibited from. They discussed it between themselves and decided to walk away from the temptation. After walking a few steps passion overpowered them. They returned to that woman and asked her to allow them to have sex with her. That woman said, My religion does not allow me to lie with you until you adopt my religion.

They inquired about her religion. She said, I can only fulfill the desire of one, who worships my god and who prostrates before my god and she pointed towards an idol saying, this is my god. The angels looked at one another and exclaimed: Now two sins (instead of one) confront us viz. polytheism and adultery. Then they consulted again, but desire overtook them. So they said to the woman: We agree. Then she said: As you are prepared to bow before the idol, you must first drink wine, because prostration without taking wine is not recognized. The angels consulted again and said: Now three sins confront us: drinking wine, having illegal sex and prostrating before an idol. They said to that woman: Verily you have proved to be a big trouble for us. Still we are ready to do whatever you say. So they drank the wine and bowed before the idol and they readied to lie with that woman when suddenly a beggar entered the place. They asked him: Who are you and why have you come here? He replied, “Your condition makes me doubt your intention. You are fearful and frightened and yet you have brought this woman to a solitary place. Surely you are evil fellows.” Saying this he went away.

Then that woman told the two, “I swear by my Allah that this man knows you and is aware of your place and has gone to disgrace both you and me. So I will not draw near to you. You must first kill him so that he may not be able to disgrace us and

then come back to me and do whatever you wish.” At once the two ran after that man and killed him. When they returned they did not find the woman there and found that suddenly their clothes had fallen down and they had become naked. They began to bite their fingers with an intense felling of shame and sorrow.

Allah revealed, “I sent you only for a while on earth to live with My creation, but in this little time you committed all the sins I had prohibited you from. You did not feel ashamed before Me, though it were you, who were more than all others against the dwellers of the earth due to their disobedience and wanted them to be punished. It was due to this fact that I had given you such a nature, which did not entertain any wish to commit sin and it was I who had protected you from disobeying Me. Now when I lifted my protection from you and left you to your own devices, you behaved like this. Now it is up to you to select for yourself either a worldly punishment or the other worldly chastisement.” One of the angels said, “Since we have come to the world we might as well enjoy our desires fully until we get the punishment of the Hereafter.” Another said, “The worldly punishment is limited, which will end some day, but the chastisement of the Hereafter is everlasting. It is much harsher, which we do not prefer.” So they opted for this world’s punishment and continued to teach magic to the people. They did so for a long time and when they perfected that teaching they were hung upside down in the air and will remain like that till the Day of Qiyamat.¹

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا وَاسْمَعُوا ۗ
 وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ﴿١٠٤﴾

104- O you (people) of Faith! Do not say Raina (to the Prophet) but (say) clearly words of respect like

¹ *Biharul Anwar*, Vol. 56, Pg. 316; *Tafsir Ayyashi*, Vol. 1, Pg. 52.

Unzurna; and listen carefully (to him); for those without Faith, there is a painful punishment.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا

O you (people) of Faith! Do not say Raina (to the Prophet) but (say) clearly words of respect like Unzurna...

مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا ۗ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٦﴾

106- Whatever communications We abrogate or cause to be forgotten, We bring one better than it or like it. Do you not know that Allah has power over all things?

Nunsiha (نُنسِهَا) means we do not abandon His signs and command; and in this verse abandon is named as forgetfulness.

Aw mithliha (أَوْ مِثْلَهَا) this is additional, because it is revealed as:

نَأْتِ بِخَيْرٍ مِثْلَهَا

We bring one better than it or like it.

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا ۗ أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ ۗ لَهُمْ فِي الدُّنْيَا حِزْبٌ وَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١٤﴾

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ ۚ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ ۚ إِنَّ اللَّهَ
وَاسِعٌ عَلِيمٌ ﴿١١٥﴾

114- And who is more unjust than he, who prevents (men) from the Masjids of Allah, that His name should be remembered in them, and strives to ruin them? (As for) these, it was not proper for them that they should have entered them, except in fear; they shall meet with disgrace in this world, and they shall have great chastisement in the hereafter.

115- And Allah's is the East and the West, therefore, whither you turn, thither is Allah's purpose; surely Allah is Ample giving, Knowing.

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا اسْمُهُ وَسَعَى
فِي خَرَابِهَا

“And who is more unjust than he, who prevents (men) from the Masjids of Allah, that His name should be remembered in them, and strives to ruin them?” (Surah Baqarah 2:114)

This verse was revealed when the Quraish prevented Messenger of Allah (s) from entering Mecca.

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ ۚ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ

“And Allah's is the East and the West, therefore, whither you turn, thither is Allah's purpose...” (Surah Baqarah 2:115)

This verse was revealed regarding recommended Prayer. That is during journey, you may pray in whichever direction you like.

As for the obligatory Prayer, He says:

وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ

“*And wherever you are, turn your face towards it...*”
(*Surah Baqarah 2:144*)

That is pray the obligatory Prayer facing the Prayer direction (*Qibla*).

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ ۗ قَالَ إِنِّي جَاعِلُكَ
لِلنَّاسِ إِمَامًا ۗ قَالَ وَمِنْ ذُرِّيَّتِي ۗ قَالَ لَا يَنَالُ عَهْدِي
الظَّالِمِينَ ﴿١٢٤﴾

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنَا وَانخُدُوا مِن مَّقَامِ إِبْرَاهِيمَ
مُصَلِّي ۗ وَعَهْدَنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنَّ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ
وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ ﴿١٢٥﴾

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ
الشَّمْرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ قَالَ وَمَنْ كَفَرَ
فَأُتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ ۗ وَبِئْسَ الْمَصِيرُ
﴿١٢٦﴾

124- *And when his Lord tried Ibrahim with certain words, he fulfilled them. He said: Surely, I will make you an Imam of men. Ibrahim said: And of my offspring? My covenant does not include the unjust, said He.*

125- *And when We made the House a pilgrimage for men and a (place of) security, and: Appoint for yourselves a place of prayer on the standing-place of Ibrahim. And We enjoined Ibrahim and Ismail saying: Purify My House for those, who visit (it) and those, who abide (in it) for devotion and those, who bow down (and) those, who prostrate themselves.*

126- *And when Ibrahim said: My Lord, make it a secure town and provide its people with fruits, such of them as believe in Allah and the last day. He said: And whoever disbelieves, I will grant him enjoyment for a short while, then I will drive him to the chastisement of the fire; and it is an evil destination.*

Practice of the upright

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ ۖ قَالَ إِنِّي جَاعِلُكَ
لِلنَّاسِ إِمَامًا

“And when his Lord tried Ibrahim with certain words, he fulfilled them. He said: Surely, I will make you an Imam of men.” (Surah Baqarah 2:124)

Almighty Allah commanded Ibrahim (a) in his dream to slaughter his son, and Almighty Allah showed to him its method and during wakefulness, Ibrahim (a) became determined to do that. When he wanted to fulfill his intention, Almighty Allah commanded him:

إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا

“Surely, I will make you an Imam of men.” (Surah Baqarah 2:124)

Ibrahim (a) said:

قَالَ وَمِنْ ذُرِّيَّتِي ۖ قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ ﴿١٢٤﴾

“Ibrahim said: And of my offspring? My covenant does not include the unjust, said He.” (Surah Baqarah 2:124)

That is: my covenant shall not include the unjust leaders. After that Almighty Allah revealed uprightness to him, which was this same purification. It comprised of ten parts: five parts being from the head and five parts in the body. Thus, those five regarding the head are: (1) trimming mustache, (2) allowing the beard to grow, (3) clipping off excess hair, (4) brushing the teeth (5) picking teeth. As for the five connected to the body are: (1) shaving off excess hair from the body (2) circumcision (3) trimming nails (4) ritual bath after sexual impurity (5) purification with water. These are upright purification practices, which were given to Ibrahim (a); and which will not end even till Judgment Day. This is the implication of divine statement that:

وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا

“And follows the faith of Ibrahim, the upright one.” (Surah Nisa 4:125)

Mathaaba (مَثَابَةً): That is return towards Him.

طَهَّرَا بَيْتِي لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ ﴿١٢٥﴾

“Purify My House for those, who visit (it) and those, who abide (in it) for devotion and those, who bow down (and) those, who prostrate themselves.” (Surah Baqarah 2:125)

Imam Ja’far Sadiq (a) says: “That is: remove the polytheists from it.”

And he said: “When Ibrahim built the Kaaba, and people performed the Hajj, Kaaba complained to Allah, the mighty and high about the polytheists and their acts. Almighty Allah revealed on him: I will choose a community in the last age that would purify you from the idols and remove the polytheists from you.”

وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

“And provide its people with fruits, such of them as believe in Allah and the last day.” (Surah Baqarah 2:126)

Ibrahim prayed to Almighty Allah: Convey sustenance to all those, who have brought faith. Almighty Allah said: O Ibrahim, I give sustenance to the disbelievers as well.

فَأَمَتُّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ ۖ وَبِئْسَ الْمَصِيرُ

﴿١٢٦﴾

“I will grant him enjoyment for a short while, then I will drive him to the chastisement of the fire; and it is an evil destination.” (Surah Baqarah 2:126)

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا ۖ
 إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾

127- And when Ibrahim and Ismail raised the foundations of the House: Our Lord, accept from us; surely Thou art the Hearing, the Knowing.

Ibrahim (a) and the construction of Kaaba

Imam Ja'far Sadiq (a) said: "Ibrahim (a) settled down in Shaam. When Ismail was born to Hajra, Sara was highly distraught as she was barren. Therefore, she used to harass Ibrahim (a) in connection with Hajra. Ibrahim (a) was aggrieved and he complained to Almighty Allah. Allah, the Mighty and Sublime revealed: "The simile of a woman is like a curved rib; if you leave it as it is, you will benefit from it; if you straighten it, it would break," and commanded Ibrahim (a) to take Ismail and his mother away from that country.

Ibrahim asked: "O God, where should I take them?"

God replied: "To My sanctuary and the place of My security; and the first place, which I built on the earth: it is Mecca."

So, Almighty Allah sent Jibraeel with Burraq; and transferred Ismail, Hajra and Ibrahim (a) to Mecca. Whenever Ibrahim (a) came across any nice place containing trees, date palms and vegetation, he asked Jibraeel (a): "Is this my destination?" Jibraeel replied: "This is not the place, move on," till he reached Mecca and placed them on the location of Kaaba. Ibrahim (a) had promised Sara that he would not alight from the Burraq, till he returned to her.

When Hajra and Ismail (a) alighted, there was a tree in that house. Hajra spread a board underneath the tree and settled there with her infant son. When Ibrahim (a) was leaving, Hajra asked

to whose care he was entrusting them in a place bereft of water and habitation, where there was no one to help or give company?

“I am leaving you in the care of One, Who has ordered me to leave you here,” so saying Ibrahim (a) departed.

When Ibrahim (a) reached a mountain in Zee Tuwa (Kadha), he turned around and looked at Hajra and Ismail (a), and said:

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ
الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفئِدَةً مِنَ النَّاسِ تَهْوِي
إِلَيْهِمْ وَارزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿٣٧﴾

“O our Lord, surely I have settled a part of my offspring in a valley unproductive of fruit near Thy Sacred House; our Lord, that they may keep up prayer; therefore make the hearts of some people yearn towards them and provide them with fruits; haply they may be grateful.” (Surah Ibrahim 14:37)

Saying this, he went away and Hajra remained there. When the sun arose and Ismail (a) felt thirsty, Hajra become restless. She arose, went to the valley between the mountains of Safa and Marwa and cried for help.

She lost sight of Ismail (a). Hajra (s) went to Safa and from there she saw a mirage at the Marwa. Thinking it to be water, she went to Marwa. When she reached there, she saw the pilgrims of Kaaba walking slowly and some were running too. Again she lost sight of Ismail (a) and became restless. She ran back to the spot from where he was visible. Then again she reached Marwa and saw the mirage at Safa. She ran towards Safa, but lost sight of Ismail (a). Again she returned to the spot from where Ismail (a) was visible. She continued to run between Safa and Marwa. When she reached Safa for the seventh time, she saw a spring of water gushing out from below the feet of

Ismail (a). She rushed to Ismail (a) and collected sand around the water to prevent it from spreading. It was for this reason that the spring is named ‘Zam Zam’ (Stop! Stop!).

The tribe of Jurham was camping in the plains of Arafat and Zulmajaz. When water appeared in Mecca and the birds and animals rushed towards it, the tribe of Jurham noticed this and decided to investigate the incidence of water.

When they reached the spot, they saw a woman and a child below a tree. “Who are you?” they asked Hajra, “and how did you come here?”

“I am the mother of the son of Khaleelur Rahman. And this is my son,” replied Hajra. “The Almighty commanded him to leave us here.”

The people sought her permission to settle nearby. On the third day, Ibrahim (a) travelled the huge distance to check the well-being of Hajra and Ismail (a).

“O friend of Allah! There is a tribe, Jurham, in the neighborhood. Its people desire to settle near us. Do you permit them?”

Ibrahim (a) gave them permission. They came near and pitched their tents. Hajra and Ismail (a) became attached to these people. When Ibrahim (a) visited them the third time he saw a multitude of people surrounding them. He was pleased. When Ismail (a) grew up, each member of the Jurham tribe gave him one or two sheep. As a result he became the owner of a huge flock of sheep. He began to spend a peaceful life till he attained maturity.

Almighty ordered Ibrahim and Ismail (a) to reconstruct the Holy Kaaba. “Where should we construct it,” they asked Allah.

“On the spot where I sent the cubicle for Adam,” replied Allah.

Actually the cubicle was sent for Adam (a) and fixed in that particular spot. It had illuminated the sanctuary around it. During

the deluge of Nuh (a) it was lifted towards heaven. Again the Almighty Allah sent Jibraeel (a) and he drew the lines of Kaaba for Ibrahim (a). The foundation of Kaaba was also sent from the heaven for Ibrahim (a) and the Hajar-al Aswad (Black stone). Actually it was white as snow, but contact of unbelievers and sinners rendered it black.

So, Ibrahim (a) constructed the Kaaba, while Ismail (a) carried stones from Ziltawa. When the walls were nine hands high, the Almighty informed them of the location of Hajar-al-Aswad in mountains of Abu Qubais. Ibrahim (a) brought it out and fixed it at the place where it is presently located. He fixed the doors of Kaaba: One opening towards east and the other towards west; which is known as Mustejarr. Ibrahim (a) put wooden beams on the top and spread hay upon them. He hung the sheet (*Chador*) of Hajra (s) around the cubicle and began to reside in it. Then the Almighty commanded Ibrahim and Ismail (a) to dig a well.

On the 8th of Zilhajj, Jibraeel (a) descended and asked Ibrahim (a) to arise and arrange for water, because in those days there was no water in the plains of Arafat and Mina. The eighth day is known as Day of Tarwiyah (*Yaum-e-Tarwiyah*) because 'Tarwiyah' means offering of water. Then Jibraeel (a) escorted Ibrahim (a) to Mina and they camped there for the night. Jibraeel (a) also instructed him in the rituals of Hajj, like Adam (a) had been taught.

When Ibrahim (a) completed the construction of the Kaaba, he prayed to Allah:

رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ
مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

“My Lord, make it a secure town and provide its people with fruits, such of them as believe in Allah and the last day.”
(Surah Baqarah 2:126)

Imam (a) explains that fruits mean the fruits of heart. Ibrahim (a) prayed to the Almighty to create love for them in the hearts of the people, so that they come towards them from around the world.¹

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ
الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ ۚ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

﴿١٢٩﴾

129- Our Lord, and raise up in them an Apostle from among them, who shall recite to them Thy communications and teach them the Book and the wisdom, and purify them; surely Thou art the Mighty, the Wise.

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ
الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ ۚ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

﴿١٢٩﴾

“Our Lord, and raise up in them an Apostle from among them, who shall recite to them Thy communications and teach them the Book and the wisdom, and purify them; surely Thou art the Mighty, the Wise.” (Surah Baqarah 2:129)

¹ *Biharul Anwar*, Vol. 12, Pg. 97; Vol. 96, Pg. 36; *Qisasul Anbiya*, Jazaeri, Pg. 122; *Tafsir Burhan*, Vol. 1, Pg. 331; *Tafsir Nurus Thaqlayn*, Vol. 1, Pg. 124.

That is: send a prophet from the progeny of Ismail (a) and that is why Messenger of Allah (s) said: “I am born through the Prayer of my ancestor, Ibrahim (a).”¹

فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا ۗ وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ ۗ فَسَيَكْفِيكَهُمُ اللَّهُ ۗ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣٧﴾

صِبْغَةَ اللَّهِ ۗ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً ۗ وَنَحْنُ لَهُ عَابِدُونَ ﴿١٣٨﴾

137- If then they believe as you believe in Him, they are indeed on the right course, and if they turn back, then they are only in great opposition, so Allah will suffice you against them, and He is the Hearing, the Knowing.

138- (Receive) the baptism of Allah, and who is better than Allah in baptizing? and Him do we serve.

فَإِنَّمَا هُمْ فِي شِقَاقٍ

“Then they are only in great opposition...” (Surah Baqarah 2:137)

That is they are in disbelief.

صِبْغَةَ اللَّهِ ۗ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً

¹ Man Laa Yahzarhul Faqih, Vol. 4, Pg. 369; Amali, Shaykh Tusi, Pg. 379; Tawilul Aayatauz Zaahira, Pg. 83; Daimul Islam, Vol. 1, Pg. 34; Shawahidut Tanzeel, Vol. 1, Pg. 412; At-Taraif, Pg. 78; Al-Umdah, Pg. 355; Kashful Yaqeen, Pg. 412; Mustarafatus Sarair, Pg. 620.

“(Receive) the baptism of Allah, and who is better than Allah in baptizing?” (Surah Baqarah 2:138)

“Baptism” implies Islam.

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَاهُمْ عَن قِبَلَتِهِمُ الَّتِي كَانُوا
عَلَيْهَا ۚ قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ ۚ يَهْدِي مَنْ يَشَاءُ إِلَى
صِرَاطٍ مُسْتَقِيمٍ ﴿١٤٢﴾

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ
الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا
لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ ۚ وَإِنْ كَانَتْ
لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۗ وَمَا كَانَ اللَّهُ لِيُضِيعَ
إِيمَانَكُمْ ۚ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ ﴿١٤٣﴾

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ ۗ فَلَنُوَلِّيَنَّكَ قِبْلَةً
تَرْضَاهَا ۚ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۚ وَحَيْثُ مَا
كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ۗ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ
لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ ۗ وَمَا اللَّهُ بِعَافِلٍ عَمَّا يَعْمَلُونَ
﴿١٤٤﴾

وَلَئِنْ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَا تَبِعُوا قِبْلَتَكَ ۚ وَمَا
أَنْتَ بِتَابِعٍ قِبْلَتِهِمْ ۚ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ ۚ وَلَئِنْ

تَبَعَتْ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ ۗ إِنَّكَ إِذَا لَمِنَ
الظَّالِمِينَ ﴿١٤٥﴾

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ ۗ وَإِنَّ
فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ ﴿١٤٦﴾

الْحَقُّ مِنْ رَبِّكَ ۗ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿١٤٧﴾

وَلِكُلِّ وُجْهَةٌ هُوَ مُوَلِّيٰهَا ۗ فَاسْتَبِقُوا الْحَيٰرَاتِ ۚ آيِنَ مَا تَكُونُوا
يَأْتِ بِكُمْ اللَّهُ جَمِيعًا ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٤٨﴾

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۗ وَإِنَّهُ
لَلْحَقُّ مِنْ رَبِّكَ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٩﴾

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۗ
وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ
حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي وَلَا تُؤْمِنُوا
عَلَيْكُمْ وَعَلَيْكُمْ تَهْتَدُونَ ﴿١٥٠﴾

142- The fools among the people will say: What has turned them from their Qibla which they had? Say: The East and the West belong only to Allah; He guides whom He likes to the right path.

143- And thus We have made you a medium (just) nation that you may be the bearers of witness to the people and

(that) the Apostle may be a bearer of witness to you; and We did not make that which you would have to be the Qibla, but that We might distinguish him who follows the Apostle from him, who turns back upon his heels, and this was surely hard, except for those, whom Allah has guided aright; and Allah was not going to make your faith to be fruitless; most surely Allah is Affectionate, Merciful to the people.

144- Indeed, We see the turning of your face to heaven, so We shall surely turn you to a Qibla, which you shall like; turn then your face towards the Sacred Mosque, and wherever you are, turn your face towards it, and those, who have been given the Book most surely know that it is the truth from their Lord; and Allah is not at all heedless of what they do.

145- And even if you bring to those, who have been given the Book every sign they would not follow your Qibla, nor can you be a follower of their Qibla, neither are they the followers of each other's Qibla, and if you follow their desires after the knowledge that has come to you, then you shall most surely be among the unjust.

146- Those, whom We have given the Book recognize him as they recognize their sons, and a party of them most surely conceal the truth while they know (it).

147- The truth is from your Lord, therefore you should not be of the doubters.

148- And everyone has a direction to which he should turn, therefore hasten to (do) good works; wherever you are, Allah will bring you all together; surely Allah has power over all things.

149- And from whatsoever place you come forth, turn your face towards the Sacred Mosque; and surely it is the very truth from your Lord, and Allah is not at all heedless of what you do.

150- And from whatsoever place you come forth, turn your face towards the Sacred Mosque; and wherever you are turn your faces towards it, so that people shall have no accusation against you, except such of them as are unjust; so do not fear them, and fear Me, that I may complete My favor on you and that you may walk on the right course.

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّاهُمْ عَنْ قِبَلَتِهِمُ الَّتِي كَانُوا
عَلَيْهَا

“The fools among the people will say: What has turned them from their Qibla which they had?” (Surah Baqarah 2:142)

This verse is following the verse:

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ ۗ فَلَنُوَلِّيَنَّكَ قِبْلَةً
تَرْضَاهَا

“Indeed We see the turning of your face to heaven, so We shall surely turn you to a Qibla, which you shall like...” (Surah Baqarah 2:144)

As this verse was revealed first and then the verse of:

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّاهُمْ عَنْ قِبَلَتِهِمُ الَّتِي كَانُوا
عَلَيْهَا

“The fools among the people will say: What has turned them from their Qibla, which they had?” (Surah Baqarah 2:142)

...was revealed.

The context of revelation of this verse was that the Jews criticized Messenger of Allah (s) saying: “You are following us, as you pray facing our Qibla.”

Messenger of Allah (s) was highly distressed due this and in the middle of the night he came out of his house and waited for divine command regarding this, but no revelation arrived. The following day, His Eminence was praying the Noon Prayer with the people in the Masjid of Bani Saalim. When two units of Prayer were over, Jibraeel came down and holding the arm of His Eminence, turned him towards the Kaaba and Almighty Allah revealed the verse:

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ ۖ فَلَنُوَلِّيَنَّكَ قِبْلَةً
تَرْضَاهَا ۗ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ

“Indeed We see the turning of your face to heaven, so We shall surely turn you to a Qibla, which you shall like; turn then your face towards the Sacred Mosque...” (Surah Baqarah 2:144)

So, His Eminence prayed the remaining two units of Prayer facing the Kaaba. When the Jews and foolish people noticed this, they said: “Why did you give up the first Qibla?”

After His Eminence prayed facing Baitul Muqaddas in Mecca for thirteen years and after his migration to Medina for seven months, Almighty Allah restored the Qibla to the Holy House of Kaaba and then this verse was revealed:

وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ لِئَلَّا يَكُونَ لِلنَّاسِ
عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ

“And wherever you are turn your faces towards it, so that people shall have no accusation against you, except such of them as are unjust...” (Surah Baqarah 2:150)

That is:

إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ

“Except such of them as are unjust...” (Surah Baqarah 2:150)

Except is in the meaning of negation and not in the sense of exclusion.

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا

“And thus We have made you a medium (just) nation...” (Surah Baqarah 2:143)

That is We have appointed just Imams, who are means between Messenger of Allah (s) and the people. The reasoning of this issue is mentioned in the address of appointing of the Holy Imams (a) in Surah Hajj, where He says:

لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ

“That the Apostle may be a bearer of witness to you...” (Surah Hajj 22:78)

That is the Holy Imams (a).

وَتَكُونُوا

“*And you may be...*” (Surah Hajj 22:78)

So that the Holy Imams (a) are:

شُهَدَاءَ عَلَى النَّاسِ

“*...bearers of witness to the people...*” (Surah Hajj 22:78)

In the same way is the verse:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا

“*And thus We have made you a medium (just) nation...*”
(Surah Baqarah 2:143)

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ ۗ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ
فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا ۗ وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ
شَاكِرٌ عَلِيمٌ ﴿١٥٨﴾

إِنَّ الدِّينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا
بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ ۗ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ
اللَّاغِنُونَ ﴿١٥٩﴾

158- Surely the Safa and the Marwa are among the signs appointed by Allah; so whoever makes a pilgrimage to the House or pays a visit (to it), there is no blame on him if he goes round them both; and whoever

does good spontaneously, then surely Allah is Grateful, Knowing.

159- Surely those, who conceal the clear proofs and the guidance that We revealed after We made it clear in the Book for men, these it is whom Allah shall curse, and those, who curse shall curse them (too).

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ ۗ فَمَنْ حَجَّ الْبَيْتَ أَوْ
اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا

“Surely the Safa and the Marwa are among the signs appointed by Allah; so whoever makes a pilgrimage to the House or pays a visit (to it), there is no blame on him if he goes round them both...” (Surah Baqarah 2:158)

The Quraish had installed their idols mid-way between Safa and Marwa and they used to touch the idols as they ran between Safa and Marwa. During the confrontation at Hudaibiyyah, the Prophet (s) was prevented from visiting the Kaaba and later when the Peace Treaty of Hudaibiyyah was scribed, the Quraish had promised that the following year they would vacate the Kaaba and remove all idols from the precinct, so that the Prophet (s) may perform the Umrah for three days. When the Prophet (s) visited Kaaba the following year, he asked the Quraish to remove the idols installed in Safa and Marwa. Accordingly, the Quraish removed their idols from the Kaaba and Safa and Marwa also.

During this period, however, a person was unable to do the Sayy with Messenger of Allah (s) and after the Sayy of Messenger of Allah (s) was complete the Quraish re-installed the idols in their original location. That man came to Messenger of Allah (s) and said: “Quraish have re-installed their idols in their location between Safa and Marwa, whereas I have not completed

my Sayy. Allah, the Mighty and Sublime revealed the following verse:

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ ۗ فَمَنْ حَجَّ الْبَيْتَ أَوْ
اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا

“Surely the Safa and the Marwa are among the signs appointed by Allah; so whoever makes a pilgrimage to the House or pays a visit (to it), there is no blame on him if he goes round them both...” (Surah Baqarah 2:158)

That is there were idols between Safa and Marwa.

أُولَئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ ﴿١٥٩﴾

“These (Jinns and humans) it is whom Allah shall curse, and those who curse shall curse them (too).” (Surah Baqarah 2:159)

وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً
وَنِدَاءً ۗ صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَعْقِلُونَ ﴿١٧١﴾

171- And the parable of those, who disbelieve is as the parable of one, who calls out to that which hears no more than a call and a cry; deaf, dumb (and) blind, so they do not understand.

وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً
وَنِدَاءً ۗ صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَعْقِلُونَ ﴿١٧١﴾

**“And the parable of those, who disbelieve is as the parable of one, who calls out to that which hears no more than a call and a cry; deaf, dumb (and) blind, so they do not understand.”
(Surah Baqarah 2:171)**

When the owner of quadrupeds summons them, they hear his voice, but they don't know what he wants; and in the same way, disbelievers, when Quran was recited to them and faith was presented to them; like the quadrupeds they heard the call, but did not understand its meaning.

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالْدَّمَ وَالْخِنْزِيرَ وَمَا أُهِلَّ بِهِ لِغَيْرِ
اللَّهِ ۖ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ ۚ إِنَّ اللَّهَ
عَفُورٌ رَّحِيمٌ ﴿١٧٣﴾

173- He has only forbidden you what dies of itself, and blood, and flesh of swine, and that over which any other (name) than (that of) Allah has been invoked; but whoever is driven to necessity, not desiring, nor exceeding the limit, no sin shall be upon him; surely Allah is Forgiving, Merciful.

Baaghin (بَاغٍ): Means one, who obeys someone other than Almighty Allah.

Aadin (عَادٍ): Means one, who has trespassed on the rights of people and had closed their path.

أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهُدَىٰ وَالْعَذَابَ بِالْمَغْفِرَةِ ۚ فَمَا
أَصْبَرَهُمْ عَلَى النَّارِ ﴿١٧٥﴾

175- These are they, who buy error for the right direction and chastisement for forgiveness; how bold they are to encounter fire.

﴿ ١٧٥ ﴾

“How bold they are to encounter fire.” (Surah Baqarah 2:175)

That is: what has made them so audacious?

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ
مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى
الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ
وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ
بِعَهْدِهِمْ إِذَا عَاهَدُوا ۗ وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ
الْبَأْسِ ۗ أُولَٰئِكَ الَّذِينَ صَدَقُوا ۗ وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ

﴿ ١٧٧ ﴾

177- It is not righteousness that you turn your faces towards the East and the West, but righteousness is that one should believe in Allah and the last day and the angels and the Book and the prophets, and give away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and the beggars and for (the emancipation of) the captives, and keep up prayer and pay the poor-rate; and the performers of their promise when they make a promise, and the patient in distress and affliction and in time of

*conflicts - these are they, who are true (to themselves)
and these are they, who guard (against evil).*

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ
الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

**“It is not righteousness that you turn your faces towards
the East and the West, but righteousness is this that one should
believe in Allah and the last day...” (Surah Baqarah 2:177)**

It is from the conditions of faith that is the same testimony.

وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ

**“And the patient in distress and affliction...” (Surah
Baqarah 2:177)**

That is they are patient during hunger, thirst, fear and
illness.

وَحِينَ الْبَأْسِ

“...and in time of conflicts...” (Surah Baqarah 2:177)

That is during battles.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ ۚ الْحُرُّ
بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنثَىٰ بِالْأُنثَىٰ ۚ فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ
شَيْءٌ فَاتَّبِعْ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ ۗ ذَلِكَ تَخْفِيفٌ مِّنْ

رَبِّكُمْ وَرَحْمَةً ۖ فَمَنْ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ

﴿١٧٨﴾

وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ

﴿١٧٩﴾

178- *O you who believe! retaliation is prescribed for you in the matter of the slain, the free for the free, and the slave for the slave, and the female for the female, but if any remission is made to anyone by his (aggrieved) brother, then prosecution (for the bloodwit) should be made according to usage, and payment should be made to him in a good manner; this is an alleviation from your Lord and a mercy; so whoever exceeds the limit after this, he shall have a painful chastisement.*

179- *And there is life for you in (the law of) retaliation, O men of understanding, that you may guard yourselves.*

كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلَى ۖ الْحُرُّ بِالْحُرِّ وَالْعَبْدُ
بِالْعَبْدِ وَالْأُنثَىٰ بِالْأُنثَىٰ

“Retaliation is prescribed for you in the matter of the slain, the free for the free, and the slave for the slave, and the female for the female...” (Surah Baqarah 2:178)

This verse is abrogated by verse 45 of Surah Maidah:

النَّفْسَ بِالنَّفْسِ

“...life is for life...” (Surah Maidah 5:45)

وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي الْأَلْبَابِ

“And there is life for you in (the law of) retaliation, O men of understanding...” (Surah Baqarah 2:179)

That is if retaliation hadn't been there, you would have killed each other.

كُتِبَ عَلَيْكُمُ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةَ
لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ ۗ حَقًّا عَلَى الْمُتَّقِينَ ﴿١٨٠﴾

فَمَنْ بَدَّلَهُ بَعْدَمَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ ۗ إِنَّ اللَّهَ
سَمِيعٌ عَلِيمٌ ﴿١٨١﴾

فَمَنْ خَافَ مِنْ مَوْصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ
عَلَيْهِ ۗ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٨٢﴾

180- Bequest is prescribed for you when death approaches one of you, if he leaves behind wealth for parents and near relatives, according to usage, a duty (incumbent) upon those, who guard (against evil).

181- Whoever then alters it after he has heard it, the sin of it then is only upon those, who alter it; surely Allah is Hearing, Knowing.

182- But he who fears an inclination to a wrong course or an act of disobedience on the part of the testator, and effects an agreement between the parties, there is no blame on him. Surely Allah is Forgiving, Merciful.

كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةَ
لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ ۖ حَقًّا عَلَى الْمُتَّقِينَ

﴿١٨٠﴾

“Bequest is prescribed for you when death approaches one of you, if he leaves behind wealth for parents and near relatives, according to usage, a duty (incumbent) upon those, who guard (against evil).” (Surah Baqarah 2:180)

...is abrogated by the verse:

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ

“Allah enjoins you concerning your children: The male shall have the equal of the portion of two females...” (Surah Nisa 4:11)

Bequest

فَمَنْ بَدَّلَهُ بَعْدَمَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ ۚ إِنَّ
اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٨١﴾

“Whoever then alters it after he has heard it, the sin of it then is only upon those, who alter it; surely Allah is Hearing, Knowing.” (Surah Baqarah 2:181)

That is after making the will, he gives permission.

فَمَنْ خَافَ مِنْ مُوصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ

“But he, who fears an inclination to a wrong course or an act of disobedience on the part of the testator, and effects an agreement between the parties, there is no blame on him.”
(Surah Baqarah 2:182)

Imam Ja’far Sadiq (a) says: The executor of a bequest should not make any changes in the conditions laid down in the Will. The only exceptions are where the term in a Will is against the Word of Allah or the tradition of the Prophet (s) or is likely to result in injustice to a rightful person, or result in punishment to the settler in the hereafter. It is also permissible for the executor of the Will to make changes where some heirs are unjustly excluded, as could be seen from the word ‘*Janafan*’ used in this verse. It would also be lawful for the executor to change the object if it be, for example, trade in intoxicants or construction of fire temples, which are prohibited acts. This is what is meant by the word of ‘*ithm*’.¹

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ
مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾

أَيَّامًا مَعْدُودَاتٍ ۗ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ
مِنْ أَيَّامٍ أُخَرَ ۗ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ ۗ

¹ *Wasailush Shia*, Vol. 19, Pg. 350; *Biharul Anwar*, Vol. 100, Pg. 201; *Tafsir Burhan*, Vol. 1, Pg. 393; *Tafsir Nurur Thaqalayn*, Vol. 1, Pg. 161.

فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ ۖ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ ۗ إِن كُنْتُمْ تَعْلَمُونَ ﴿١٨٤﴾

شَهْرَ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ ۚ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۗ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُم ۖ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۗ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۗ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾

أَحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَىٰ نِسَائِكُمْ ۚ هُنَّ لِيَاسٌ لَّكُمْ وَأَنْتُمْ لِيَاسٌ هُنَّ ۗ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ ۗ فَالآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ ۗ وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ۗ ثُمَّ أَتُمُوا الصِّيَامَ إِلَىٰ اللَّيْلِ ۗ وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ ۗ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا ۗ كَذَلِكَ يُبَيِّنُ اللَّهُ لِّلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٧﴾

183- O you who believe, fasting is prescribed for you, as it was prescribed for those before you, so that you may guard (against evil).

184- *For a certain number of days; but whoever among you is sick or on a journey, then (he shall fast) a (like) number of other days; and those, who are not able to do it may effect a redemption by feeding a poor man; so whoever does good spontaneously it is better for him; and that you fast is better for you if you know.*

185- *The month of Ramadhan is that in which the Quran was revealed, a guidance to men and clear proofs of the guidance and the distinction; therefore whoever of you is present in the month, he shall fast therein, and whoever is sick or upon a journey, then (he shall fast) a (like) number of other days; Allah desires ease for you, and He does not desire for you difficulty, and (He desires) that you should complete the number and that you should exalt the greatness of Allah for His having guided you and that you may give thanks.*

186- *And when My servants ask you concerning Me, then surely I am very near; I answer the prayer of the suppliant when he calls on Me, so they should answer My call and believe in Me that they may walk in the right way.*

187- *It is made lawful to you to go into your wives on the night of the fast; they are an apparel for you and you are an apparel for them; Allah knew that you acted unfaithfully to yourselves, so He has turned to you (mercifully) and removed from you (this burden); so now be in contact with them and seek what Allah has ordained for you, and eat and drink until the whiteness of the day becomes distinct from the blackness of the night at dawn, then complete the fast till night, and have not contact with them while you keep to the mosques; these are the limits of Allah, so do not go near them. Thus does Allah make clear His communications for men that they may guard (against evil).*

كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ
تَتَّقُونَ ﴿١٨٣﴾

“Fasting is prescribed for you, as it was prescribed for those before you, so that you may guard (against evil).” (Surah Baqarah 2:183)

The first thing, which Almighty Allah made obligatory, was fast, but He did not make it obligatory for prophets and past nations to observe them during the month of Ramadhan. When Almighty Allah sent Messenger of Allah (s) as the Prophet of the last age, fasting was made obligatory during the month of Ramadhan only for him and his nation.

Before fasting became obligatory during the months of Ramadhan, people used to keep fast for some days in other than that month till the following verse was revealed:

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ

“The month of Ramadhan is that in which the Quran was revealed...” (Surah Baqarah 2:185)

Imam Ja'far Sadiq (a) was asked about the month of Ramadhan, that how Quran was revealed in it. Whether it was revealed during a period of twenty years? His Eminence replied: “The Quran was revealed all at once during the month of Ramadhan upon Baitul Mamoor. Then it was again revealed gradually from Baitul Mamoor to Messenger of Allah (s) during a period of twenty years.”

وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ

“And those, who are not able to do it, may effect a redemption by feeding a poor man...” (Surah Baqarah 2:184)

One, who falls ill during the month of Ramadhan and does not keep fast and after that regains health, he has time till the next Ramadhan to perform the lapsed fasts of Ramadhan and for every fast that he missed he should give a *Mudd* [3/4 kg.] of food as alms.¹

أَحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَىٰ نِسَائِكُمْ ۚ هُنَّ لِبَاسٌ لَكُمْ
وَأَنْتُمْ لِبَاسٌ لَهُنَّ ۗ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ
فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ

“It is made lawful for you to go into your wives on the night of the fast; they are an apparel for you and you are an apparel for them; Allah knew that you acted unfaithfully to yourselves, so He has turned to you (mercifully) and removed from you (this burden)...” (Surah Baqarah 2:187)

It is narrated from Imam Ja'far Sadiq (a) that: ‘Food and copulation were unlawful in the month of Ramadan at night after sleeping.’ (That is, if one prayed the Isha prayer and slept without breaking one’s fast, then, he was not allowed to eat or drink even if he awoke later in the night. And sexual intercourse was unlawful in the month of Ramadan both during the day and at night.)

There was a companion of the Messenger of Allah, Khawwat Ibne Jubair al-Ansari. He was brother of Abdullah Ibne Jubair, who in the battle of Uhad, was deputed by the Messenger of Allah at the mouth of the mountain-pass with fifty archers; most of them left him, but he remained at this station with only twelve soldiers and was martyred there.

¹ *Tafsir Burhan*, Vol. 1, Pg. 397.

His brother Khawwat Ibne Jubair, was an aged and weak person, and was fasting with the Messenger of Allah during the battle of the Khandaq (Trench). In the evening, he came to his house and asked: “Do you have any food?” They said: “Don’t go to sleep; we shall prepare some food for you.”

There was some delay in cooking and he was overcome with sleep before breaking his fast. When he woke up, he said to his family: “Now eating is forbidden to me tonight.” Next day, he presented himself at the Khandaq and fainted. The Messenger of Allah looked at him and felt pity for him.

Also, there were some youths, who had secretly indulged in sexual relations at night in the month of Ramadan. Therefore Allah sent down (the verse):

أَحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ ۚ هُنَّ لِبَاسٌ لَكُمْ
وَأَنْتُمْ لِبَاسٌ لَهُنَّ ۗ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ
فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ ۗ فَالآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ
اللَّهُ لَكُمْ ۗ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ
مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ۗ ثُمَّ أَتَمُوا الصِّيَامَ إِلَى اللَّيْلِ

“It is made lawful to you to go into your wives on the night of the fast; they are an apparel for you and you are an apparel for them; Allah knew that you acted unfaithfully to yourselves, so He has turned to you (mercifully) and removed from you (this burden); so now be in contact with them and seek what Allah has ordained for you, and eat and drink until the whiteness of the day becomes distinct from the blackness of the night at dawn, then complete the fast till night...” (Surah Baqarah 2:187)

Thus, Allah allowed sexual relations during the nights of the month of Ramadan, and eating after going to sleep upto the dawn-break, as He said, until the white thread becomes distinct from the black thread (of night) at dawn-break.

The Imam said:

حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ

“Until the whiteness of the day becomes distinct from the blackness of the night at dawn...” (Surah Baqarah 2:187)

That is eating and drinking was made lawful till separation of whiteness of day from blackness of the night.¹

Supplicating

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ

“And when My servants ask you concerning Me, then surely I am very near; I answer the prayer of the suppliant when he calls on Me...” (Surah Baqarah 2:186)

Hammad says: “I asked Imam Ja’far Sadiq (a): I always pray for brothers in faith and folks of Wilayat [mastership of Ahle Bayt (a)], what is your opinion regarding this?”

Imam (a) replied: “Allah, the mighty and high fulfills the supplications of a believer for another brother in faith behind his

¹ Biharul Anwar, Vol. 20, Pg. 241; Vol. 93, Pg. 286; Tafsir Burhan, Vol. 1, Pg. 407; Tafsir Nurus Thaqlayn, Vol. 1, Pg. 182.

back. Whoever prays for faithful brothers and sisters, and our followers, Almighty Allah writes for him good deeds equal to those earned by all the faithful since the time of the creation of Adam till the establishment of Judgment Day.” Then he said: “Almighty Allah has made the Prayer obligatory in the best hours. Thus, it is obligatory on you to supplicate after Prayer.” Then Imam (a) supplicated for me and those present there.¹

وَلَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا
فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ ﴿١٨٨﴾

188- *And do not swallow up your property among yourselves by false means; neither seek to gain access thereby to the judges, so that you may swallow up a part of the property of men wrongfully while you know.*

Tyrant ruler

وَلَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ
لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ

“And do not swallow up your property among yourselves by false means; neither seek to gain access thereby to the judges, so that you may swallow up a part of the property of men wrongfully...” (Surah Baqarah 2:188)

Imam Musa Kazim (a) says: since Allah knew that in this community also there may be unjust and tyrannical rulers, who will pronounce unjust and inequitable judgments, Allah forewarns the community not to submit their disputes to be

¹ *Wasailush Shia*, Vol. 7, Pg. 110; *Tafsir Burhan*, Vol. 1, Pg. 404.

adjudicated by the unjust ruler, who will only deprive them of their valuable rights.

يَسْأَلُونَكَ عَنِ الْأَهْلِ ۖ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ ۗ وَلَا يَسْ
أَلِبِرُ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَى ۗ وَأْتُوا
الْبُيُوتَ مِنْ أَبْوَابِهَا ۗ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٨٩﴾

189- They ask you concerning the new moon. Say: They are times appointed for (the benefit of) men, and (for) the pilgrimage; and it is not righteousness that you should enter the houses at their backs, but righteousness is that one should guard (against evil); and go into the houses by their doors and be careful (of your duty) to Allah, that you may be successful.

Hajj Timetable

لِلنَّاسِ وَالْحَجِّ

“...times appointed for (the benefit of) men, and (for) the pilgrimage...” (Surah Baqarah 2:189)

For pilgrimage, there are well known appointed times and unrecognized times; the famous appointed times are four and they are as follows: sacred months, regarding which Almighty Allah says:

مِنْهَا أَرْبَعَةٌ حُرُمٌ

“...of these four being sacred...” (Surah Taubah 9:36)

The twelve months, which Almighty Allah has created, which are identified by the new moon. First of them is Mohurrum and the last is Zilhajj. Four months from them are sacred, one of them being Rajab, and it stands alone: and three other consecutive months: Zilqad, Zilhajj and Mohurrum. Almighty Allah has prohibited fighting during these four months. Divine reward and punishment is doubled during these months. Well known months of travel are as follows: 20 days from the month of Zilhajj, Mohurrum, Safar, Rabiul Awwal, and 20 days of Rabiul Aakhir. Almighty Allah has regarded fighting against the polytheists lawful during these months; and He says:

فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ

“So go about in the land for four months...” (Surah Taubah 9:2)

The famous months of pilgrimage are: Shawwal, Zilqad and Zilhajj; that whoever wants, can perform Umrah in these months; he should make intention to stay in Mecca till he performs the obligatory Hajj and change his Umrah into Hajj. If someone performs Umrah in other than these months and then makes an intention to remain in Mecca till the time of Hajj; or does not make an intention; he cannot convert his Umrah into Hajj, as he had not entered Mecca during the months of pilgrimage. Due to this those months are known as the months of Hajj. Almighty Allah says:

الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ

“The pilgrimage is (performed in) the well-known months...” (Surah Baqarah 2:197)

As for those appointed times, which are unrecognized, are those months, in which if an issue occurs, it is obligatory to wait for those months. Thus, there are waiting periods of women

during divorce and whose husbands have passed away. So, if that woman gets menses during that period, she must be purified of it as Almighty Allah has said [she should become pure from three menses] and if she does not get menses; she must wait for three months. A woman, whose husband has died, her waiting period is four months and ten days. Waiting period of pregnant woman is till the time she delivers the child she is pregnant with. The waiting period of *Ilaa*¹ divorce is four months. In the same way, in loans, in which a fixed period should be specified [two continuous months]; the penalty of mistaken murder is to observe fasts for two months continuously. For one, who is incapable of sacrificing an animal, should fast for ten days. The penalty for breaking an obligatory oath is to fast for three days. These periods are well known and not vague, which Almighty Allah has mentioned in the Holy Quran and He says:

يَسْأَلُونَكَ عَنِ الْأَهْلِ ۖ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ

“They ask you concerning the new moon [of Ramadhan]. Say: They are times appointed for (the benefit of) men, and (for) the pilgrimage...” (Surah Baqarah 2:189)

لَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَى ۗ وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا

“It is not righteousness that you should enter the houses at their backs, but righteousness is this that one should guard (against evil); and go into the houses by their doors...” (Surah Baqarah 2:189)

¹ *Ilaa* is an oath taken by a husband in God’s name to refrain from having sex with his wife.

This verse is revealed regarding Imam Ali (a), because Messenger of Allah (s) said: “I am the city of knowledge and Ali (a) is its gate. If one intends to enter the city, he should do so through the gate.”¹

وَأَتَمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ ۖ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ
 الْهَدْيِ ۖ وَلَا تَخْلُقُوا زُرُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ ۖ فَمَنْ
 كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفَدِيَةٌ مِنْ صِيَامٍ أَوْ
 صَدَقَةٍ أَوْ نُسُكٍ ۖ فَإِذَا أَمِنْتُمْ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا
 اسْتَيْسَرَ مِنَ الْهَدْيِ ۖ فَمَنْ لَمْ يَجِدْ فَصِيَامٌ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ
 وَسَبْعَةٍ إِذَا رَجَعْتُمْ ۖ تِلْكَ عَشْرَةٌ كَامِلَةٌ ۗ ذَٰلِكَ لِمَنْ لَمْ يَكُنْ
 أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ ۖ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ
 شَدِيدُ الْعِقَابِ ﴿١٩٦﴾

196- And accomplish the pilgrimage and the visit for Allah, but if you are prevented (send) whatever offering is easy to obtain, and do not shave your heads until the offering reaches its destination; but whoever among you is sick or has an ailment of the head, he (should effect) a compensation by fasting or alms or sacrificing, then when you are secure, whoever profits by combining the visit with the pilgrimage (should take) what offering is easy to obtain; but he who cannot find (any offering) should fast for three days during the pilgrimage and for seven days when you return; these (make) ten (days) complete; this is for him whose family is not present in

¹ Tafsir Burhan, Vol. 1, Pg. 416; Khisaal, Shaykh Saduq, Vol. 2, Pg. 574.

the Sacred Mosque, and be careful (of your duty) to Allah, and know that Allah is severe in requiting (evil).

Method of performing the Hajj

وَأَتَمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ ۚ فَإِنْ أُخْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ
الْهَدْيِ ۚ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ ۚ
فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ
أَوْ صَدَقَةٍ أَوْ نُسُكٍ

“And accomplish the pilgrimage and the visit for Allah, but if you are prevented, (send) whatever offering is easy to obtain, and do not shave your heads until the offering reaches its destination; but whoever among you is sick or has an ailment of the head, he (should effect) a compensation by fasting or alms or sacrificing...” (Surah Baqarah 2:196)

When someone puts on the pilgrim garb for Umrah of Tamatto Hajj and on the way before reaching Mecca falls sick, he should stay there only. If he is wealthy, he should give one camel, if he is middle class, he should sacrifice one cow and if he is poor, he should send one sheep to Mecca and remain in his Ihram. If some disease or wound appears in his head, he should get tonsured and come out of the pilgrim garb and wear his clothes. For this act, he should either fast for six days, or give Sadaqah to ten poor persons or sacrifice a sheep. So, one, who performs Umrah Tamatto for Hajj, he should at the time of wearing the Ihram, lay the condition and say: “O God, on the basis of the command of Quran and You and the Sunnah of Your Prophet, I have intended to perform Umrah Tamatto for Hajj. So, if I fall sick or there some obstacle appears in my going there, make me lawful for that power and strength which You have

given to me.” Then start the recitation of Talbiya from every Miqat, which Messenger of Allah (s) has fixed on each of the routes that leads to Mecca and say: “Labbaik Allaahumma Labbaik; Labbaik laa shareeka laka Labbaik; Innal hamda wa nimata wal mulka laa shareeka laka Labbaik Hujjata [bi Hujjata] bi Umrah Tamaamaha Balaagha Alaika.”

When he enters Mecca and sees the Holy House, he should stop reciting Talbiya and perform seven circumambulations of the Kaaba; pray two units of Prayer at the Place of Ibrahim; perform seven times Saway between Safa and Marwa. Then take off the Ihram and wear his clothes. One can now have intimacy with one’s spouse. Perfume can also be applied. Remain in Mecca for Hajj till the day of Tarwiyah, which is the eighth Zilhajj. On Tarwiyah day, wear the Ihram from the Place of Ibrahim and reciting the Talbiya move towards Mina and don’t stop reciting Talbiya till Zuhr of the 9th, which is the day of Arafah. When it is Zuhr of Arafah, stop the Talbiya and stay there reciting supplications and intone the Takbir (*Allaahu Akbar*), Tahleel (*Subhan allaah*) and Tahmeed (*al hamdu lillaah*). Depart for Mashar at sunset and spend the night there. In the morning, recite supplications and recitations and then leave for Mina. Perform the stoning of pillars, sacrifice the animal and then shave your head.

If you are capable, you should sacrifice one camel; if you are middle class, you should sacrifice a cow and if you are poor, you should sacrifice a sheep; if you cannot do so, you may not slaughter anything, but observe three fasts in Mecca and when you return, fast for seven days, so that the total is ten days of fasting instead of the sacrifice; this is the divine command, as He says:

فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ ۗ تِلْكَ عَشْرَةٌ كَامِلَةٌ

“But he who cannot find (any offering) should fast for three days during the pilgrimage and for seven days when you return; these (make) ten (days) complete...” (Surah Baqarah 2:196)

These rituals are for one, who is not a resident of Mecca.

As for the residents of Mecca or who live on the outskirts of Mecca in a 48 miles radius, they cannot perform Hajj-e-Tamatto; on the contrary they should perform Hajj-e-Mufrada; as Almighty Allah says:

ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلَهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ

“This is for him whose family is not present in the Sacred Mosque.” (Surah Baqarah 2:196)

الْحُجَّ أَشْهُرٌ مَعْلُومَاتٌ ۖ فَمَنْ فَرَضَ فِيهِنَّ الْحُجَّ فَلَا رَفَثَ وَلَا
فُسُوقَ وَلَا جِدَالَ فِي الْحُجِّ ۗ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ ۗ
وَنَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ ۗ وَاتَّقُونِ يَا أُولِي الْأَلْبَابِ

﴿١٩٧﴾

197- The pilgrimage is (performed in) the well-known months; so whoever determines the performance of the pilgrimage therein, there shall be no intercourse nor fornication nor quarrelling amongst one another; and whatever good you do, Allah knows it; and make provision, for surely the provision is the guarding of oneself, and be careful (of your duty) to Me, O men of understanding.

فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ

“So whoever determines the performance of the pilgrimage therein, there shall be no intercourse nor fornication nor quarrelling amongst one another...” (Surah Baqarah 2:197)

“*Rafatha*” means intercourse. “*Fusooq*” means lying or cursing. “*Jidaal*” means to swear upon oath in unnecessary disputations. That is to say: No, by God; yes by God.

فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَادْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ
ذِكْرًا ۗ فَمِنَ النَّاسِ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي
الْآخِرَةِ مِنْ خَلَاقٍ ﴿٢٠٠﴾

وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً
وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾

أُولَئِكَ هُم نَصِيبٌ مِمَّا كَسَبُوا ۗ وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٢٠٢﴾

وَادْكُرُوا اللَّهَ فِي أَيَّامٍ مَعْدُودَاتٍ ۗ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ
عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ ۗ لِمَنِ اتَّقَى ۗ وَاتَّقُوا اللَّهَ
وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ ﴿٢٠٣﴾

200- So when you have performed your devotions, then laud Allah as you lauded your fathers, rather a greater

lauding. But there are some people who say, Our Lord, give us in the world, and they shall have no resting place.

201- And there are some among them who say: Our Lord, grant us good in this world and good in the hereafter, and save us from the chastisement of the fire.

202- They shall have (their) portion of what they have earned, and Allah is swift in reckoning.

203- And laud Allah during the numbered days; then whoever hastens off in two days, there is no blame on him, and whoever remains behind, there is no blame on him, (this is) for him who guards (against evil), and be careful (of your duty) to Allah, and know that you shall be gathered together to Him.

فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا

“Then laud Allah as you lauded your fathers, rather a greater lauding.” (Surah Baqarah 2:200)

In the past, after completing the Hajj, Arabs used to recite eulogies, achievements, acumen, bravery, generosity and wisdom of their ancestors. They also used to swear in the name of their ancestors. Allah commanded that instead of eulogizing their ancestors, they should glorify Allah for the bounties He bestowed upon them and their ancestors. All those qualities of their ancestors were themselves a gift from Allah.

فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ

مِن خَلْقٍ ﴿٢٠٠﴾

“But there are some people who say: Our Lord, give us in the world, and they shall have no resting place.” (Surah Baqarah 2:200)

Sufyan bin Uyyana narrates from Imam Ja’far Sadiq (a) that after completion of the rituals of the halts during Hajj, a person asked him: “In your view does Almighty Allah respond to all these people?”

Imam (a) replied: “There is no believer or disbeliever in this halt, except that Almighty Allah has forgiven him. People will be forgiven in three places: a believer, whose past and future sins are forgiven by Allah and who is freed from Hellfire and this is the statement of Allah when He says:

وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ
حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾

“And there are some among them who say: Our Lord, grant us good in this world and good in the hereafter, and save us from the chastisement of the fire.” (Surah Baqarah 2:201)

A believer, whose past sins are forgiven by Allah and he is told: Make your future acts good; this is the statement of Allah when He says:

فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ
عَلَيْهِ ۗ لِمَنِ اتَّقَىٰ

“Then whoever hastens off in two days, there is no blame on him, and whoever remains behind, there is no blame on him, (this is) for him who guards (against evil)...” (Surah Baqarah 2:203)

That is for one, who refrains from greater sins.

Ahle Sunnat say:

فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ ۗ لِمَنِ اتَّقَىٰ

“Then whoever hastens off in two days, there is no blame on him, and whoever remains behind, there is no blame on him, (this is) for him who guards (against evil), and be careful (of your duty) to Allah...” (Surah Baqarah 2:203)

That is they refrain from hunting. Do you not see that Allah, the mighty and high after wearing the Ihram, has made hunting unlawful and said:

وَإِذَا حَلَلْتُمْ فَاصْطَادُوا

“And when you are free from the obligations of the pilgrimage, then hunt...” (Surah Maidah 5:2)

That is there is no problem if you hunt after you have come out of Ihram.

In Ahle Sunnat exegesis the meaning of “وَإِذَا حَلَلْتُمْ” is: “refrain from hunting.”

A disbeliever, who came to this halt and whose intention is embellishment of the life of the world, if he repents from his polytheism, Almighty Allah would forgive his past sins. If he does not repent, Almighty Allah gives him the reward for his stay in this world only and He does not deprive him of the reward of the halt; and this is the statement of Almighty Allah:

مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوفَّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا
 وَهُمْ فِيهَا لَا يُنْخَسُونَ ﴿١٥﴾ أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي
 الْآخِرَةِ إِلَّا النَّارُ ۗ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبَاطِلٌ مَّا كَانُوا
 يَعْمَلُونَ ﴿١٦﴾

“Whoever desires this world’s life and its finery, We will pay them in full their deeds therein, and they shall not be made to suffer loss in respect of them. These are they for whom there is nothing but fire in the hereafter; and what they wrought in it shall go for nothing, and vain is what they do.” (Surah Hud 11:15-16)¹

وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَعْدُودَاتٍ

“And laud Allah during the numbered days...” (Surah Baqarah 2:203)

He says: Three days after the Eid of sacrifice, from the days of Hajj and the known days are twenty days of Zilhajj.

وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ
 وَالنَّسْلَ ۗ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ ﴿٢٠٥﴾

205- *And when he turns back, he runs along in the land that he may cause mischief in it and destroy the tilth and the stock, and Allah does not love mischief-making.*

¹ Biharul Anwar, Vol. 96, Pg. 249.

Al-Hartha (الْحَرْثُ) in this verse is in the meaning of religion. And *An-Nasla* (النَّسْلُ) are people. And this verse is revealed about so and so.

It is said that it was revealed about Muawiyah.

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ ۗ وَاللَّهُ رَءُوفٌ
بِالْعِبَادِ ﴿٢٠٧﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السَّلَامِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ
الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٢٠٨﴾

207- *And among men is he, who sells himself to seek the pleasure of Allah; and Allah is affectionate to the servants.*

208- *O you, who believe, enter into submission one and all and do not follow the footsteps of Shaitan; surely he is your open enemy.*

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ

“And among men is he, who sells himself to seek the pleasure of Allah...” (Surah Baqarah 2:207)

Imam (a) said: “It implies Amirul Momineen Ali (a).”

The meaning of ‘يَشْرِي نَفْسَهُ’ [sells himself] is that he sacrifices his self.

ادْخُلُوا فِي السَّلَامِ كَافَّةً

“Enter into submission one and all...” (Surah Baqarah 2:208)

That is: All of you enter the mastership (*Wilayat*) of Amirul Momineen (a).

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ
وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا
فِيهِ ۗ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ
الْبَيِّنَاتُ بَعْثًا بَيْنَهُمْ ۗ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ
مِنَ الْحَقِّ بِإِذْنِهِ ۗ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٢١٣﴾

213- (All) people are a single nation; so Allah raised prophets as bearers of good news and as warners, and He revealed with them the Book with truth, that it might judge between people in that in which they differed; and none, but the very people, who were given it, differed about it after clear arguments had come to them, revolting among themselves; so Allah has guided by His will those, who believe to the truth about which they differed and Allah guides whom He pleases to the right path.

كَانَ النَّاسُ أُمَّةً وَاحِدَةً

“(All) people are a single nation...” (Surah Baqarah 2:213)

That is before the period of Prophet Nuh (a) people belonged to one community and after that discord developed among them.

فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ
بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ

“So Allah raised prophets as bearers of good news and as warners, and He revealed with them the Book with truth, that it might judge between people in that in which they differed.”
(Surah Baqarah 2:213)

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ ۖ وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا
وَهُوَ خَيْرٌ لَّكُمْ ۖ وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ ۗ وَاللَّهُ
يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢١٦﴾

216- Fighting is enjoined on you, and it is an object of dislike to you; and it may be that you dislike a thing while it is good for you, and it may be that you love a thing while it is evil for you, and Allah knows, while you do not know.

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ

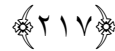
“Fighting is enjoined on you, and it is an object of dislike to you...” (Surah Baqarah 2:216)

This verse was revealed in Medina and it abrogated the following verse, which was revealed in Mecca:

كُفُّوا أَيْدِيَكُمْ

“Withhold your hands...” (Surah Nisa 4:77)

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ ۖ قُلْ قِتَالٌ فِيهِ كَبِيرٌ ۖ
وَصَدٌّ عَن سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ
أَكْبَرُ عِنْدَ اللَّهِ ۚ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ ۗ وَلَا يَزَالُونَ
يُفَاتِلُونَكُمْ حَتَّىٰ يَرْدُوكُمْ عَن دِينِكُمْ إِنِ اسْتَطَاعُوا ۚ وَمَن يَرْتَدِدْ
مِنْكُمْ عَن دِينِهِ فَمَا كَانَ مِن قَبْلِكُمْ حَبِطَتْ أَعْمَالُهُمْ فِي
الدُّنْيَا وَالْآخِرَةِ ۗ وَأُولَٰئِكَ أَصْحَابُ النَّارِ ۗ هُمْ فِيهَا خَالِدُونَ



217- They ask you concerning the sacred month about fighting in it. Say: Fighting in it is a grave matter, and hindering (men) from Allah's way and denying Him, and (hindering men from) the Sacred Mosque and turning its people out of it, are still graver with Allah, and persecution is graver than slaughter; and they will not cease fighting with you until they turn you back from your religion, if they can; and whoever of you turns back from his religion, then he dies while an unbeliever - these it is whose works shall go for nothing in this world and the hereafter, and they are the inmates of the fire; therein they shall abide.

Sanctity of the holy months

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ ۖ قُلْ قِتَالٌ فِيهِ
كَبِيرٌ ۖ وَصَدٌّ عَن سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ
وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ ۗ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ

“They ask you concerning the sacred month about fighting in it. Say: Fighting in it is a grave matter, and hindering (men) from Allah’s way and denying Him, and (hindering men from) the Sacred Mosque and turning its people out of it, are still graver with Allah, and persecution is graver than slaughter...” (Surah Baqarah 2:217)

The context of the revelation of the verses is that when Messenger of Allah (s) migrated to Medina, he sent people to the caravans of Quraish traveling to Mecca to confront them. One day he sent Abdullah bin Jahash with some persons from companions to the date orchard of Bani Aamir to seize the caravan from Taif with loads of raisin and grains. When the caravan of Quraish rested there, among them Umar bin Abdullah Hadhrami was also there, who was an ally of Atba bin Rabia. When Hadhrami and his friends saw Abdullah bin Jahash and his companions, he let out a scream and prepared to fight. He said: These are Muhammad’s men. Abdullah bin Jahash ordered his men to sheath the swords and not to fight.

When Hadhrami saw this, he said: “These are nice people; we have no problem from them.”

When they were assured since they had kept their weapons away, they attacked and Abdullah bin Jahash killed Umar bin Abdullah Hadhrami. They seized the caravan and came to Medina. This occurred on the first day of the month of Rajab, which was from the sacred months.

Quraish wrote to Messenger of Allah (s): “You have trespassed on the sanctity of the sacred month and attacked our caravan, killing men and plundering the goods etc.”

Companions of Messenger of Allah (s) also came and said: “O Messenger of Allah (s), has fighting and bloodshed become lawful in the sacred months?” Almighty Allah revealed the following verse:

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ ۖ قُلْ قِتَالٌ فِيهِ كَبِيرٌ

“They ask you concerning the sacred month about fighting in it. Say: Fighting in it is a grave matter ...” (Surah Baqarah 2:217)

That is fighting during the sacred months is a serious matter and its sanctity should be observed. As for what the Quraish had done with you O Muhammad, and expelled you from the Sacred Masjid and disbelieved in God; its sanctity in view of Almighty Allah is much more than the sanctity of the sacred months.

Al-fitna “الْفِتْنَةُ”: Persecution implies that disbelief in Almighty Allah is more serious than fighting and battles. Then He revealed the following verse:

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَاتِ قِصَاصٌ ۗ فَمَنْ
اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ

“The Sacred month for the sacred month and all sacred things are (under the law of) retaliation; whoever then acts aggressively against you...” (Surah Baqarah 2:194)¹

¹ Biharul Anwar, Vol. 19, Pg. 191; Tafsir Burhan, Vol. 1, Pg. 463.

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ۖ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ
لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا ۚ وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ
الْعَفْوُ ۗ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ

﴿٢١٩﴾

219- They ask you about intoxicants and games of chance. Say: In both of them there is a great sin and means of profit for men, and their sin is greater than their profit. And they ask you as to what they should spend. Say: What you can spare. Thus does Allah make clear to you the communications; that you may ponder.

وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوُ

“And they ask you as to what they should spend. Say: What you can spare.” (Surah Baqarah 2:219)

That is: Neither be miserly, nor extravagant.

فِي الدُّنْيَا وَالْآخِرَةِ ۚ وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ ۖ قُلْ إِصْلَاحٌ لَهُمْ
خَيْرٌ ۗ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ ۗ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ
الْمُصْلِحِ ۗ وَلَوْ شَاءَ اللَّهُ لَأَعْتَبْتُمْ ۗ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

﴿٢٢٠﴾

220- On this world and the hereafter. And they ask you concerning the orphans. Say: To set right for them (their affairs) is good, and if you become co-partners with them, they are your brethren; and Allah knows the mischief-maker and the peacemaker, and if Allah had

pleased, He would certainly have caused you to fall into a difficulty; surely Allah is Mighty, Wise.

وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ ۖ قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ ۗ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ

“And they ask you concerning the orphans. Say: To set right for them (their affairs) is good, and if you become co-partners with them, they are your brethren...” (Surah Baqarah 2:220)

Abdullah bin Muskan narrates from Imam Ja’far Sadiq (a) that when the verse:

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا ۖ وَسَيَصْلَوْنَ سَعِيرًا ﴿١٠﴾

“(As for) those who swallow the property of the orphans unjustly, surely they only swallow fire into their bellies and they shall enter burning fire.” (Surah Nisa 4:10)

Imam Sadiq (a) is quoted as saying: “When the above verse was revealed, everyone having the charge of an orphan disowned his guardianship. They then asked the Prophet (s) about orphans and the present verse [2:220] was revealed.”¹

Imam Ja’far Sadiq (a) said: There is no doubt that you should mix your food with that of the orphans as young children like elders to eat with them and their food is of the same

¹ *Wasailush Shia*, Vol. 17, Pg. 255; *Biharul Anwar*, Vol. 72, Pg. 3.

estimation; as for clothes and other things: they should be calculated separately.¹

وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّىٰ يُؤْمِنَنَّ ۚ وَلَا أَمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّنْ
مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ ۗ وَلَا تُنْكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا ۚ
وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ ۗ أُولَٰئِكَ يَدْعُونَ
إِلَى النَّارِ ۗ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ ۗ وَيُبَيِّنُ آيَاتِهِ
لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٢١﴾

221- *And do not marry the idolatresses until they believe, and certainly a believing maid is better than an idolatress woman, even though she should please you; and do not give (believing women) in marriage to idolaters until they believe, and certainly a believing servant is better than an idolater, even though he should please you; these invite to the fire, and Allah invites to the garden and to forgiveness by His will, and makes clear His communications to men, that they may be mindful.*

وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّىٰ يُؤْمِنَنَّ

**“And do not marry the idolatresses until they believe ...”
(Surah Baqarah 2:221)**

...was abrogated by the verse:

وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ

¹ *Biharul Anwar*, Vol. 72, Pg. 3. *Wasailush Shia*, Vol. 17, Pg. 256;
Tafsir Burhan, Vol. 1, Pg. 470.

“And the chaste from among those, who have been given the Book before you (are lawful for you)...” (Surah Maidah 5:5)

And:

وَلَا تُنكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا

“And do not marry the idolatresses until they believe...” (Surah Baqarah 2:221)

...has remained in its place and is not abrogated.

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ ۗ قُلْ هُوَ أَذَىٰ فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ ۗ وَلَا تَقْرُبُوهُنَّ حَتَّىٰ يَطْهُرْنَ ۗ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ ۗ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿٢٢٢﴾

نِسَاءُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّىٰ شِئْتُمْ ۗ وَقَدِّمُوا لِأَنفُسِكُمْ ۗ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُلَاقُوهُ ۗ وَبَشِّرِ الْمُؤْمِنِينَ ﴿٢٢٣﴾

222- And they ask you about menstruation. Say: It is a discomfort; therefore keep aloof from the women during the menstrual discharge and do not go near them until they have become clean; then when they have cleansed themselves, go into them as Allah has commanded you; surely Allah loves those, who turn much (to Him), and He loves those, who purify themselves.

223- *Your wives are a tilth for you, so go into your tilth as you like, and do good beforehand for yourselves, and be careful (of your duty) to Allah, and know that you will meet Him, and give good news to the believers.*

Sexual intimacy during menses

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ ۖ قُلْ هُوَ أَذًى فَأَعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ ۖ وَلَا تَقْرُبُوهُنَّ حَتَّىٰ يَطْهُرْنَ

“And they ask you about menstruation. Say: It is a discomfort; therefore keep aloof from the women during the menstrual discharge and do not go near them until they have become clean...” (Surah Baqarah 2:222)

That is: Do not have intercourse till she performs the ritual bath for menses.

فَإِذَا تَطَهَّرْنَ

“Then when they have cleansed themselves...” (Surah Baqarah 2:222)

That is when they have had the ritual bath for menses.

فَاتُّوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ

“Go in to them as Allah has commanded you.” (Surah Baqarah 2:222)

نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّىٰ شِئْتُمْ

“Your wives are a tilth for you, so go into your tilth when you like.” (Surah Baqarah 2:223)

Ahle Sunnat have interpreted this verse:

أَنْتُمْ شَتْمٌ

“As you like.” (Surah Baqarah 2:223)

...as follows: “That is you can have vaginal as well as anal intercourse with them.”

Imam Ja’far Sadiq (a) said:

أَنْتُمْ شَتْمٌ

“As you like.” (Surah Baqarah 2:223)

...implies that you can have vaginal intercourse in any way you like.

The reasoning of those, who interpret it as anal intercourse is the verse:

نِسَاؤُكُمْ حَرْثٌ لَكُمْ

“Your wives are a tilth for you...” (Surah Baqarah 2:223)

The vagina is the place of cultivation of children.

Imam Ja’far Sadiq (a) says: “One, who has intercourse with his wife on the first day of menses, he should give one dinar as penalty and one-fourth of lashing, which is prescribed to the adulterer; that is 25 lashes. If he has intercourse with his wife on

the last day of menses, he has to give half a dinar as fine and he should be lashed 12.5 lashes.”¹

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ
النَّاسِ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٢٤﴾

224- *And make not Allah because of your swearing (by Him) an obstacle to your doing good and guarding (against evil) and making peace between men, and Allah is Hearing, Knowing.*

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا
بَيْنَ النَّاسِ

“And make not Allah because of your swearing (by Him) an obstacle to your doing good and guarding (against evil) and making peace between men...” (Surah Baqarah 2:224)

He says: It is the statement of a man, who swears in every condition and says: “No, by God; yes, by God.”

لِّلَّذِينَ يُؤْمِنُونَ مِنْ نِسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ ۗ فَإِنْ فَاءُوا فَإِنَّ
اللَّهَ عَفُورٌ رَحِيمٌ ﴿٢٢٦﴾

وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٢٧﴾

¹ *Wasailush Shia*, Vol. 22, Pg. 328; *Biharul Anwar*, Vol. 100, Pg. 288.

226- Those, who swear that they will not go in to their wives, should wait four months; so if they go back, then Allah is surely Forgiving, Merciful.

227- And if they have resolved on a divorce, then Allah is surely Hearing, Knowing.

Swearing not to get intimate with wife

لِّلَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ ۖ فَإِنْ فَاءُوا
فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٢٢٦﴾ وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ
سَمِيعٌ عَلِيمٌ ﴿٢٢٧﴾

“Those, who swear that they will not go in to their wives, should wait four months; so if they go back, then Allah is surely Forgiving, Merciful. And if they have resolved on a divorce, then Allah is surely Hearing, Knowing.” (Surah Baqarah 2:226-227)

Imam Ja'far Sadiq (a) says: “*Eelaa* means to swear abstinence from intercourse with one’s wife. If the matter is submitted to the arbitration of the judge, he will give four month’s time for the man either to reconcile and join his wife or to divorce her. If the man fails or refuses to carry out either of the alternative, he should be sent to the prison.”¹

It is narrated that Amirul Momineen Ali (a) had a chamber constructed, in which he confined persons, who did not have intercourse with the wife for four months; and he told them: “Either reconcile with the wife or divorce her; otherwise I would burn this chamber on you.”²

¹ *Wasailush Shia*, Vol. 22, Pg. 342; *Tafsir Burhan*, Vol. 1, Pg. 481; *Tafsir Nurus Thaqalayn*, Vol. 1, Pg. 219.

² *Wasailush Shia*, Vol. 22, Pg. 354; *Biharul Anwar*, Vol. 101, Pg. 169.

وَالْمُطَلَّقاتُ يَتَرَبَّصْنَ بِأَنفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ ۚ وَلَا يَحِلُّ لَهُنَّ أَنْ
يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنَنَّ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ ۚ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا ۚ
وَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ ۚ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ۗ
وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٢٨﴾

228- *And the divorced women should keep themselves in waiting for three courses; and it is not lawful for them that they should conceal what Allah has created in their wombs, if they believe in Allah and the last day; and their husbands have a better right to take them back in the meanwhile if they wish for reconciliation; and they have rights similar to those against them in a just manner, and the men are a degree above them, and Allah is Mighty, Wise.*

وَالْمُطَلَّقاتُ يَتَرَبَّصْنَ بِأَنفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ

“And the divorced women should keep themselves in waiting for three courses...” (Surah Baqarah 2:228)

وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ
يُؤْمِنَنَّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

“And it is not lawful for them that they should conceal what Allah has created in their wombs, if they believe in Allah and the last day...” (Surah Baqarah 2:228)

Imam Sadiq (a) is quoted as saying: “This word means hiding pregnancy or menstrual period.”

وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ

“And the men are a degree above them...” (Surah Baqarah 2:228)

That is the right of men over women is more and better than the right of women over the men.

الطَّلَاقُ مَرَّتَانِ ۖ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ ۗ وَلَا يَجِلُّ لَكُمْ أَنْ تَأْخُذُوا بِمَا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ ۗ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ ۗ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا ۗ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٢٢٩﴾

229- Divorce may be (pronounced) twice, then keep (them) in good fellowship or let (them) go with kindness; and it is not lawful for you to take any part of what you have given them, unless both fear that they cannot keep within the limits of Allah; then if you fear that they cannot keep within the limits of Allah, there is no blame on them for what she gives up to become free thereby. These are the limits of Allah, so do not exceed them and whoever exceeds the limits of Allah these it is that are the unjust.

Types of Divorce

الطَّلَاقُ مَرَّتَانِ ۖ فَإِمْسَاكَ بِمَعْرُوفٍ أَوْ تَسْرِيحٍ بِإِحْسَانٍ

“Divorce may be (pronounced) twice, then keep (them) in good fellowship or let (them) go with kindness...” (Surah Baqarah 2:229)

In the third divorce, which is recommended divorce, you should release the woman with kindness.

Yunus has narrated from Abdullah bin Muskan that I asked Imam Ja’far Sadiq (a) regarding the Sunnat divorce: He said: It is a divorce, which man gives to the woman in the condition of purity, without having become intimate with her and he gives divorce under testimony of two just witnesses and that woman, after divorce, has three menses. This is regarded as one *bayen* divorce. And it is lawful for the husband to marry her and fix a new dower. So, one divorce has passed and two other divorces remain. As he divorced his wife in the conditions of purity and in presence of two witnesses and after that reconciled with her and had intercourse with her.

Then, he remained waiting for the wife to have menses and to become free of menses again and divorces her in presence of two just witnesses and separates from her so that she may have three menses and after that, reconciles to her: this would be the second divorce. It is lawful for man to reconcile with her and if he marries her, this marriage would be a new marriage with new dower. In this instance two past divorces have passed and one divorce remains; this divorce is known as *Bayen* divorce.

If man wants to divorce her the third time, after that it is not lawful for him to reconcile with that woman, except that she marries another man, and after that takes divorce from him and observes the waiting period. In that case it is lawful for the first man to marry her.

As for *Rajai* divorce: the husband frees her till she has menses and then she becomes free of it; after that he divorces her in the presence of two just witnesses and after divorce, reconciles with her and has intercourse with her and after that waits till she is free of menses. So, if the wife has menses and then becomes free of it; he divorces her the second time, in presence of two just witnesses and after divorce reconciles with her and has intercourse with her and after that waits till she is free of menses. So, if the wife has menses and then becomes free of it; he divorces her the third time, in presence of two just witnesses; as after third divorce it is not allowed for the man to marry her, except that the woman marries another man, as in that case, she has three menses after the third divorce so that she becomes free of menses that she can marry another man. When the woman is in the waiting period of divorce, the spouses inherit each other.

So, if man divorces his wife the first time when she is free of menses and in presence of two just witnesses; and after that waits till that woman has menses and then becomes free of menses; then before he reconciles to her, he divorces her the second time, this second divorce is not lawful divorce, because he has given divorce one after another. Since during the time when she is divorced, she comes under the control of another man, except that man should have reconciled to her. Since man has reconciled, the woman comes under his control till the time he has not divorced her the third time. So, when he divorces her for the third time, he cannot reconcile to her. So if man divorces the wife when she is free of menses and in presence of witnesses, then reconciles to her and without having intercourse with her waits for her to be free of menses, and the wife has menses, and then becomes free of it, while she is still in the house of the husband, then after reconciling with her and before having intercourse with her, he divorces her; this divorce would not be taken into account, as he has divorced the wife for the second time during her first purification and the purification of wife is lost by intercourse. In the same way, the third divorce would not occur, except after reconciling with her and having

intercourse with her, and after that the wife should have menses and she must become free of menses after that man should divorce the wife in presence of witnesses as for every divorce, purity from intercourse of man with the woman and presence of witnesses is needed.¹

وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا
 أَلَّا يُقِيمَا حُدُودَ اللَّهِ ۖ فَإِنْ حَفِظْتُمُهَا فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ ۗ تِلْكَ حُدُودُ اللَّهِ

“And it is not lawful for you to take any part of what you have given them, unless both fear that they cannot keep within the limits of Allah; then if you fear that they cannot keep within the limits of Allah, there is no blame on them for what she gives up to become free thereby. These are the limits of Allah...” (Surah Baqarah 2:229)

This verse is revealed regarding the Khula divorce.

It is narrated that Imam Ja’far Sadiq (a) said: *Khula* (redemption) is not effected, except when the woman tells her husband, ‘I shall not fulfill for you your vow’ and ‘I will surely go out without your permission’ and ‘I will surely get other man to sleep in your bed’ and ‘I will not take the obligatory bath of Janabat on your account’ (i.e., I will not sleep with you); or she says, ‘I will not obey any order of yours or let you give me divorce’. When she says such things, then it is allowed to him to take back from her all that he had given her and all that he can get from her which she gives him. When both are agreed on it, he will divorce her in her period of purity in the presence of witnesses. Thus (on expiry of her waiting period) she separates from him with one divorce; and now he may be one of those

¹ *Al-Kafi*, Vol. 6, Pg. 67; *Tahzeebul Ahkam*, Vol. 8, Pg. 27; *Istibsar*, Vol. 3, Pg. 268; *Biharul Anwar*, Vol. 101, Pg. 145.

who want to marry her. And if she so wishes, she may marry him again, and if she so wishes, she may reject him. If both remarry, she will be with him, and yet two more divorces (like this) may be given to her. And he should make a condition with her (when he takes ransom from her for giving her divorce), like that made in case of *Mubaraat* (Mutual Freeing), that ‘if you take back anything from this ransom given me by you, then I have more right on you’ (i.e., the divorce will become a revocable one).

And he (the Imam) said: ‘‘There is no *Khula*, *Mubaraat* or *Takhyir* (option) except in a period of purity, without cohabitation (in that period) taking as witnesses two just men. And if a woman, who obtains *Khula* divorce, marries another man and then he (also) divorces her, it is lawful for the first husband to marry her.

And he said: The husband has no right to revoke the divorce in case of *Khula* and *Mubaraat*, except when the woman changes her decision (and agrees to return to him); then he shall return to her whatever he took from her (and then may revoke the divorce).¹

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدِ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ ۗ فَإِنْ
 طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ
 اللَّهِ ۗ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ ﴿٢٣٠﴾

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ
 سَرَخُوهُنَّ بِمَعْرُوفٍ ۚ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لَتَعْتَدُوا ۗ وَمَنْ
 يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ ۚ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا ۗ

¹ *Biharul Anwar*, Vol. 101, Pg. 162; *Wasailush Shia*, Vol. 22, Pg. 293; *Tafsir Burhan*, Vol. 1, Pg. 489.

وَأذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ
 وَالْحِكْمَةِ يَعِظُكُمْ بِهِ ۖ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ
 عَلِيمٌ ﴿٢٣١﴾

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَعْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ
 أَزْوَاجَهُنَّ إِذَا تَرَاضُوا بَيْنَهُنَّ بِالْمَعْرُوفِ ۚ ذَٰلِكَ يُوعِظُ بِهِ مَنْ
 كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَٰلِكُمْ أَزْكَى لَكُمْ
 وَأَطْهَرُ ۚ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢٣٢﴾

230- So if he divorces her, she shall not be lawful to him afterwards until she marries another husband; then if he divorces her there is no blame on them both if they return to each other (by marriage), if they think that they can keep within the limits of Allah, and these are the limits of Allah, which He makes clear for a people who know.

231- And when you divorce women and they reach their prescribed time, then either retain them in good fellowship or set them free with liberality, and do not retain them for injury, so that you exceed the limits, and whoever does this, he indeed is unjust to his own soul; and do not take Allah's communications for a mockery, and remember the favor of Allah upon you, and that which He has revealed to you of the Book and the Wisdom, admonishing you thereby; and be careful (of your duty to) Allah, and know that Allah is the Knower of all things.

232- And when you have divorced women and they have ended their term (of waiting), then do not prevent them from marrying their husbands when they agree among

themselves in a lawful manner; with this is admonished he among you, who believes in Allah and the last day, this is more profitable and purer for you; and Allah knows while you do not know.

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ

“So if he divorces her she shall not be lawful to him afterwards until she marries another husband...” (Surah Baqarah 2:230)

That is the third divorce.

فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا

“Then if he divorces her, there is no blame on them both if they return to each other (by marriage).” (Surah Baqarah 2:230)

That is in the first and the second divorce.

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ ۖ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِيَتَعْتَدُوا

“And when you divorce women and they reach their prescribed time, then either retain them in good fellowship or set them free with liberality, and do not retain them for injury...” (Surah Baqarah 2:231)

That is when the man divorces his wife, it is not allowed for him to reconcile with her with the intention of harassing her.

وَلَا تُمْسِكُوهُنَّ ضِرَارًا

“And do not retain them for injury...” (Surah Baqarah 2:231)

That is: Do not detain her.

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ
أَزْوَاجَهُنَّ إِذَا تَرَاضُوا بَيْنَهُمْ بِالْمَعْرُوفِ

“And when you have divorced women and they have ended their term (of waiting), then do not prevent them from marrying their husbands when they agree among themselves in a lawful manner...” (Surah Baqarah 2:232)

That is when the woman agrees to marry another man.

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ ۖ لِمَنْ أَرَادَ أَنْ يُنِمَّ
الرِّضَاعَةَ ۚ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ ۚ لَا
تُكَلِّفُ نَفْسٌ إِلَّا وُسْعَهَا ۚ لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ
بِوَالِدِهِ ۚ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ ۚ فَإِنْ أَرَادَا فِصَالًا عَنْ
تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا ۚ وَإِنْ أَرَدْتُمْ أَنْ
تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُمْ
بِالْمَعْرُوفِ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

﴿٢٣٣﴾

233- *And the mothers should suckle their children for two whole years for him, who desires to make complete the time of suckling; and their maintenance and their clothing must be borne by the father according to usage; no soul shall have imposed upon it a duty, but to the extent of its capacity; neither shall a mother be made to suffer harm on account of her child, nor a father on account of his child, and a similar duty (devolves) on the (father's) heir, but if both desire weaning by mutual consent and counsel, there is no blame on them, and if you wish to engage a wet-nurse for your children, there is no blame on you so long as you pay what you promised for according to usage; and be careful of (your duty to) Allah and know that Allah sees what you do.*

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ ۖ لِمَنْ أَرَادَ أَنْ
يُتِمَّ الرَّضَاعَةَ ۗ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ
بِالْمَعْرُوفِ

“And the mothers should suckle their children for two whole years for him, who desires to make complete the time of suckling; and their maintenance and their clothing must be borne by the father according to usage...” (Surah Baqarah 2:233)

That is when a man dies leaving behind an infant, it is not allowed for his heir to cause harm to that child in seeking his own benefit. On the contrary, he should deal with him with goodness and favor.

لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ

“...neither shall a mother be made to suffer harm on account of her child, nor a father on account of his child...”
(Surah Baqarah 2:233)

Imam Ja’far Sadiq (a) said: It is prohibited for man to harm the wife when she has an infant child or stop cohabiting for fear of the mother becoming pregnant again. Or to beat her and tell her: I will not sleep with as you would become pregnant again and kill my child. In the same way, it is not allowed for the woman to avoid having intercourse with the husband and tell him: I fear that I would become pregnant again and my child would die. This act of her is harmful for their cohabitation and intimacy.¹

وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ

“And a similar duty (devolves) on the (father’s) heir...”
(Surah Baqarah 2:233)

Imam (a) says: “A woman, who has a child and whose husband has died, must not be harmed. In the same way, it is not allowed for the heir to reduce the sustenance of a slave wife and to cause harm to her.”²

فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا

“But if both desire weaning by mutual consent and counsel, there is no blame on them...”
(Surah Baqarah 2:233)

¹ Biharul Anwar, Vol. 101, Vol. 58; Wasailush Shia, Vol. 21, Pg. 458; Tafsir Burhan, Vol. 1, Pg. 496.

² Wasailush Shia, Vol. 21, Pg. 458; Tafsir Burhan, Vol. 1, Pg. 496; Nurush Thaqlayn, Vol. 1, Pg. 228.

That is when the mother of the infant and the heir reach an agreement and the heir says: “Take the child and go wherever you want.”

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرْتَبِعْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ
 أَشْهُرٍ وَعَشْرًا ۖ فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ
 فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٣٤﴾

وَلَا جُنَاحَ عَلَيْكُمْ فِي مَا عَرَضْتُمْ بِهِ مِنْ حِطْبَةِ النِّسَاءِ أَوْ أَكُنْتُمْ
 فِي أَنْفُسِكُمْ ۗ عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَكِنْ لَا تُؤَاعِدُوهُنَّ
 سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا ۗ وَلَا تَعْزِمُوا عُقْدَةَ النِّكَاحِ حَتَّى
 يَبْلُغَ الْكِتَابَ أَجَلَهُ ۗ وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ
 فَاحْذَرُوهُ ۗ وَاعْلَمُوا أَنَّ اللَّهَ عَفُورٌ حَلِيمٌ ﴿٢٣٥﴾

234- And (as for) those of you, who die and leave wives behind, they should keep themselves in waiting for four months and ten days; then when they have fully attained their term, there is no blame on you for what they do for themselves in a lawful manner; and Allah is aware of what you do.

235- And there is no blame on you respecting that which you speak indirectly in the asking of (such) women in marriage or keep (the proposal) concealed within your minds; Allah knows that you will mention them, but do not give them a promise in secret unless you speak in a lawful manner, and do not confirm the marriage tie until the writing is fulfilled, and know that Allah knows what is in your minds, therefore beware of Him, and know that Allah is Forgiving, Forbearing.

The following verse:

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ
أَشْهُرٍ وَعَشْرًا

“And (as for) those of you, who die and leave wives behind, they should keep themselves in waiting for four months and ten days...” (Surah Baqarah 2:234)

...is abrogated with verse 240 of the same Surah:

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَتَاعًا
إِلَى الْحَوْلِ غَيْرِ إِخْرَاجٍ ۚ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي
مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَعْرُوفٍ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ
﴿٢٤٠﴾

“And those of you, who die and leave wives behind, (make) a bequest in favor of their wives of maintenance for a year without turning (them) out, then if they themselves go away, there is no blame on you for what they do of lawful deeds by themselves, and Allah is Mighty, Wise.” (Surah Baqarah 2:240)

And the time of writing, the abrogator has precedence over the abrogated.

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ
فِي أَنْفُسِكُمْ

“And there is no blame on you respecting that which you speak indirectly in the asking of (such) women in marriage or keep (the proposal) concealed within your minds...” (Surah Baqarah 2:235)

No man can secretly marry a woman, who is in waiting period of widow, as Allah, the Mighty and Sublime has prohibited it; and He says:

لَا تُوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا

“But do not give them a promise in secret unless you speak in a lawful manner...” (Surah Baqarah 2:235)

Secret promise is that a man should say during the waiting period of a widow: Our promise is in the house of so and so.

Aashi says regarding this that you must not make a secret promise of marriage to a woman, who is unlawful for you.

وَلَا تَعْرِمُوا عُقْدَةَ النِّكَاحِ حَتَّىٰ يَبْلُغَ الْكِتَابُ أَجَلَهُ

“And do not confirm the marriage tie until the writing is fulfilled...” (Surah Baqarah 2:235)

Waiting period of widow that is hinted at in this verse has a duration of four months and ten days.

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ
فَرِيضَةً ۚ وَمَتَّعُوهُنَّ عَلَى الْمَوْسِعِ قَدَرَهُ وَعَلَى الْمُقْتِرِ قَدَرُهُ مَتَاعًا
بِالْمَعْرُوفِ ۗ حَقًّا عَلَى الْمُحْسِنِينَ ﴿٢٣٦﴾

236- There is no blame on you if you divorce women when you have not touched them or appointed for them

a portion, and make provision for them, the wealthy according to his means and the straitened in circumstances according to his means, a provision according to usage; (this is) a duty on the doers of good (to others).

لَا جُنَاحَ عَلَيْكُمْ إِنِ طَلَّقْتُمُ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا
لَهُنَّ فَرِيضَةٌ

“There is no blame on you if you divorce women when you have not touched them or appointed for them a portion, and make provision for them...” (Surah Baqarah 2:236)

That is a man, who marries a woman and without having been intimate with her, or fixing the dower, divorces her; during this period the man should at the time of divorce, pay her as per his capacity as Allah, the Mighty and Sublime says in the verse:

عَلَى الْمَوْسِعِ قَدْرُهُ وَعَلَى الْمُقْتِرِ قَدْرُهُ

“According to his means, a provision according to usage...” (Surah Baqarah 2:236)

So, one, who has financial capacity, at the time of divorce he should provide her slave girl, cash and garments; but one, who has no means, should provide her a garment and whatever he can afford.

If he marries a woman and her dower is also specified; but he has not been intimate with her; and he wants to divorce her; he should pay half her dower.

وَإِنْ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً
فَرِصْفُ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُونَ أَوْ يَعْفُوَ الَّذِي بِيَدِهِ عُقْدَةُ
النِّكَاحِ ۚ وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَىٰ ۖ وَلَا تَنْسُوا الْفَضْلَ
بَيْنَكُمْ ۚ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٧﴾

237- And if you divorce them before you have touched them and you have appointed for them a portion, then (pay to them) half of what you have appointed, unless they relinquish or he should relinquish in whose hand is the marriage tie; and it is nearer to righteousness that you should relinquish; and do not neglect the giving of free gifts between you; surely Allah sees what you do.

إِلَّا أَنْ يَعْفُونَ أَوْ يَعْفُوَ الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ

“Unless they relinquish or he should relinquish in whose hand is the marriage tie...” (Surah Baqarah 2:237)

They are guardians and fathers, without whose permission a girl cannot relinquish the dower.

وَإِنْ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ
فَرِيضَةً فَرِصْفُ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُونَ أَوْ يَعْفُوَ الَّذِي بِيَدِهِ
عُقْدَةُ النِّكَاحِ

“And if you divorce them before you have touched them and you have appointed for them a portion, then (pay to them) half of what you have appointed, unless they relinquish or he

should relinquish in whose hand is the marriage tie...” (Surah Baqarah 2:237)

These other women do not have waiting period and after taking divorce, they can remarry whenever they want.

Types of waiting period

Waiting period (*Iddah*) comes into force due to twenty-two causes. The waiting period for divorce is that the woman must have three menstrual courses. And the woman does not have menses; she must observe waiting period for three months. If a woman is having irregular periods: that is sometimes it is less than a month and sometimes it is more than a month, if this woman is divorced, and before three months of waiting period is over, she has menses, it would be counted as one period and her waiting period would be calculated according to the menses. And if that same woman completes three months and she doesn't get menses, her *Iddah* is also three months. So, if before three months, she gets menses, her waiting period is calculated according to bleeding of menstrual blood.

Waiting period of divorced woman and to whom the husband has no right or reconciling, must become pure with the third menses and the waiting period of the pregnant woman is till she gives birth to the child. Thus, if the pregnant woman is divorced today and tomorrow her child is born, her waiting period would be over. Waiting period of a pregnant woman, whose husband is dead, is for the maximum period. So, if that woman gives birth to her child before four months and ten days are over, her waiting period would be counted as four months and ten days. If that period is over and her child is not born, her waiting period is till the birth of the child.

Waiting period of woman, whose husband has divorced her in absence, when two just witnesses testify to that divorce that he had divorced on so and so date, the waiting period would be calculated from that same day. And if the witness does not

testify and the wife also doesn't know that on what date has the husband divorced her, her waiting period would begin from the day she hears that the husband has divorced her.

Waiting period of woman, whose husband has died during journey, begins from the day she hears about his death. A woman, with whom the husband has not had intercourse, if he divorces her, she does not have waiting period. And a woman, whose husband dies before becoming intimate with her, has a waiting period of four months and ten days.

Waiting period of a man, who has four wives, and he divorces one wife, it is not lawful for him to marry another woman, except that the waiting period of that divorced wife should be over. So, when the man wants to marry the sister of his wife, he should first divorce his wife, and then wait for her waiting period to end, and then marry her sister.

And a woman, whose husband is dead can observe the waiting period wherever she wants. A woman whose divorce is not revocable, she can pass her waiting period wherever she likes. A woman, divorced revocably should pass her waiting period in the place of the husband and during the waiting period, the husband can look at her and she can also look at the husband.

Waiting period of a slave girl owned by a free man is two months and fifteen days. Waiting period of Mutah marriage is forty-five days. Waiting period of a captive woman is purification of the womb. These are different waiting periods.

A woman, who becomes unlawful on man forever is that woman whom the man has divorced three times in presence of two just witnesses in three different sittings and that woman marries another man and after that has taken divorce from him and then marries her first husband; and again like the first time, she is divorced by him three times, and then marries another man and then takes divorce from him as well; and then once more marries the first husband, who had divorced her thrice; and then that first husband also divorces her thrice, which is totally nine times; in this instance, that woman becomes unlawful for

him forever, as he has divorced her nine times. And he has married her nine times. A man, who divorces a woman without her having had menses or in condition of menses or in post natal menstruation and after that she becomes clean, this divorce is invalid.

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ

﴿٢٣٨﴾

238- *Attend constantly to prayers and to the middle prayer and stand up truly obedient to Allah.*

Imam Ja'far Sadiq (a) recited this verse as follows:

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ صَّلَاةَ الْعَصْرِ وَقُومُوا

لِلَّهِ قَانِتِينَ ﴿٢٣٨﴾

238- *Attend constantly to prayers and to the middle prayer [Asr Prayer] and stand up truly obedient to Allah.*

It is narrated that Imam Ja'far Sadiq (a) recited the verse of:

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ

“Attend constantly to prayers and to the middle prayer...”
(*Surah Baqarah 2:238*)

...and said that the middle Prayer implies Asr Prayer.

﴿٢٣٨﴾ قُومُوا لِلَّهِ قَانِتِينَ

“Stand up truly obedient to Allah.” (Surah Baqarah 2:238)

...means the welcoming of Prayer by man and observing the times of Prayer in such a way that nothing should keep him from praying on time.¹

فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا ۖ فَإِذَا أَمِنْتُمْ فَأَدْكُوا اللَّهَ كَمَا
عَلَّمَكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ ﴿٢٣٩﴾

239- But if you are in danger, then (say your prayers) on foot or on horseback; and when you are secure, then remember Allah, as He has taught you what you did not know.

Prayer of fear

فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا

“But if you are in danger, then (say your prayers) on foot or on horseback...” (Surah Baqarah 2:239)

This verse gives permission to person, who is fearful, that he can pray while riding or walking; and Prayer of fear has three forms: one is that Almighty Allah says:

وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ
وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ

¹ Biharul Anwar, Vol. 79, Pg. 286; Tafsir Burhan, Vol. 1, Pg. 509; Nurus Thaqlayn, Vol. 1, Pg. 237.

طَائِفَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ
وَأَسْلِحَتَهُمْ

“And when you are among them and keep up the prayer for them, let a party of them stand up with you, and let them take their arms; then when they have prostrated themselves let them go to your rear, and let another party, who have not prayed, come forward and pray with you, and let them take their precautions and their arms...” (Surah Nisa 4:102)

The second aspect of the Prayer is that a person during travelling fears robbers and wild animals. So he should remain facing the Qibla and make intention of Prayer and in that same condition continue his journey. When he completes the recitation and intends to perform genuflections and prostrations, he should, as much as possible, turn his face towards the Qibla. And if not possible, he should perform genuflections and prostrations in that same position. If he is astride an animal, he should perform genuflections and prostrations by gesturing with the head.

Prayer of confrontation (*mujahida*) and that Prayer is in the condition of fighting in a battle. When it is not possible for a person to come down from his horse, he should recite the Takbir (*Allaahu Akbar*) and recite his Prayer. He should recite the Takbir for every unit (*Rakat*) and recite his Prayer. Imam Ali (a) and his companions, during the Battle of Siffeen prayed five Prayers on the horseback, for every unit (*Rakat*) of theirs, they recited one Takbir.

Among the Prayers of fear, is Prayer of confusion, which is of three kinds: one form is when a person is in wilderness and he doesn't know the Qibla direction; he should pray in four directions. The second form is that the Prayer of a person has lapsed, but he doesn't know which Prayer he has missed. In this case it is obligatory on him to recite one three unit Prayer, one four unit Prayer and one two unit Prayer. In that case if his

lapsed Prayer is Maghrib Prayer, he would have performed its lapsed Prayer; and if he has missed Isha, Zuhr or Asr, that would also be fulfilled and if it were Morning Prayer, it would also be fulfilled. One, who owns two garments one of which has become impure, and he doesn't know which, he should pray in each garment separately. When he is able to get water, he should wash both the garments.

أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ
فَقَالَ لَهُمْ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ ۚ إِنَّ اللَّهَ لَدُوٌّ فَضْلٍ عَلَى النَّاسِ
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٢٤٣﴾

243- *Have you not considered those, who went forth from their homes for fear of death, and they were thousands, then Allah said to them: Die; again He gave them life; most surely Allah is Gracious to people, but most people are not grateful.*

Plague had spread in Shaam, in areas inhabited by the destitute. A large number of people fled that place fearing the plague and headed to the wilderness, but all of them died in one night; and their bones were strewn all over the path and people travelled on these paths and kicked the bones away. After that Almighty Allah revived them and they returned to their homes and they lived for a long time. Later, they died gradually and buried each other.

أَلَمْ تَرَ إِلَى الْمَلَاِ مِنْ بَنِي إِسْرَائِيلَ مِنْ بَعْدِ مُوسَى إِذْ قَالُوا لِنَبِيِّ
هُمْ ابْعَثْ لَنَا مَلِكًا نُقَاتِلَ فِي سَبِيلِ اللَّهِ ۖ قَالَ هَلْ عَسَيْتُمْ إِنْ
كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا ۖ قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي

سَبِيلَ اللَّهِ وَقَدْ أَخْرَجْنَا مِنْ دِيَارِنَا وَأَبْنَائِنَا ۖ فَلَمَّا كُتِبَ عَلَيْهِمُ
الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِنْهُمْ ۗ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٢٤٦﴾

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا ۗ قَالُوا أَنَّى
يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً
مِنَ الْمَالِ ۗ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ
وَالْجِسْمِ ۗ وَاللَّهُ يُؤْتِي مُلْكَهُ مَنْ يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ
﴿٢٤٧﴾

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّنْ
رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ ۗ
إِنَّ فِي ذَلِكَ لَآيَةً لِّكُمْ إِن كُنتُمْ مُؤْمِنِينَ ﴿٢٤٨﴾

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ
شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اعْتَرَفَ
عُرْفَةً بِيَدِهِ ۗ فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ ۗ فَلَمَّا جَاوَزَهُ هُوَ
وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ ۗ قَالَ
الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا اللَّهَ كَمَ مِنْ فِتْنَةٍ قَلِيلَةً عَلَبْتَ فِتْنَةً كَثِيرَةً
بِإِذْنِ اللَّهِ ۗ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٢٤٩﴾

وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ
 أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٥٠﴾

فَهَرَمُوهُمْ يَأْذِنِ اللَّهُ وَقَتَلَ دَاوُودُ جَالُوتَ وَآتَاهُ اللَّهُ الْمُلْكَ
 وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ ۗ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ
 بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ
 ﴿٢٥١﴾

246- *Have you not considered the chiefs of the children of Israel after Musa, when they said to a prophet of theirs: Raise up for us a king; (that) we may fight in the way of Allah. He said: May it not be that you would not fight if fighting is ordained for you? They said: And what reason we have to not fight in the way of Allah, and we have indeed been compelled to abandon our homes and our children. But when fighting was ordained for them, they turned back, except a few of them, and Allah knows the unjust.*

247- *And their prophet said to them: Surely Allah has raised Talut to be a king over you. They said: How can he hold kingship over us while we have a greater right to kingship than he, and he has not been granted an abundance of wealth? He said: Surely Allah has chosen him in preference to you, and He has increased him abundantly in knowledge and physique, and Allah grants His kingdom to whom He pleases, and Allah is Ample giving, Knowing.*

248- *And the prophet said to them: Surely the sign of His kingdom is that there shall come to you the chest in which there is tranquility from your Lord and residue of the relics of what the children of Musa and the children*

of Harun have left, the angels bearing it; most surely there is a sign in this for those who believe.

249- So when Talut departed with the forces, he said: Surely Allah will try you with a river; whoever then drinks from it is not of me, and whoever does not taste of it, he is surely of me, except he, who takes with his hand as much of it as fills the hand; but with the exception of a few of them they drank from it. So when he had crossed it, he and those, who believed with him, said: We have today no power against Jalut and his forces. Those, who were sure that they would meet their Lord said: How often has a small party vanquished a numerous host by Allah's permission, and Allah is with the patient.

250- And when they went out against Jalut and his forces, they said: Our Lord, pour down upon us patience and make our steps firm and assist us against the unbelieving people.

251- So they put them to flight by Allah's permission. And Dawood slew Jalut, and Allah gave him kingdom and wisdom, and taught him of what He pleased. And were it not for Allah's repelling some men with others, the earth would certainly be in a state of disorder; but Allah is Gracious to the creatures.

Incident of Talut and Jalut

It is narrated from Abu Basir from Abu Ja'far (s) that he said: "Verily, after the death of Musa (a), the Israelites indulged in sins, distorted the religion of God and acted arrogantly against His commandments; there was a prophet among them, who ordered them (to do good) and forbade them (evil), but they did not obey him."¹

¹ *Qisasul Anbiya*, Jazaeri, Pg. 330.

It is narrated that it was Prophet Irmiya (a). Thereupon, Allah gave Jalut mastery over them; and he was a Copt. He humiliated them, killed their men and turned them out of their homes and properties, keeping their women as slave-girls. Therefore, they resorted to their prophet and said: ‘Ask Allah to raise up for us a king, so that we may fight in the way of Allah.’

There was prophethood in a house of the children of Israel and kingship and rulership in another house and Allah had not kept prophethood and kingship in the same family; that is why they asked their prophet to ‘raise for us a king, so that we may fight in the way of Allah.’ The prophet said: ‘It should not be that if fighting is ordained for you, you don’t fight.’ They said: ‘What reasons have we to not fight in the way of Allah? We and our children have indeed been turned out of our homes.’ It happened as Allah had said: But when fighting was ordained for them, they turned back, except a few of them; and Allah knows the unjust. And their prophet said: ‘Surely Allah has raised Talut to be a king over you.’

They were enraged by this (appointment), and said: ‘How can he hold kingship over us, while we have a greater right to kingship and he has not been granted an abundance of wealth?’

Prophethood was in the house of Lawi, and kingship in the house of Yusuf; and Talut was from the house of Binyamin, the full brother of Yusuf, and was, thus, from neither the house of prophethood nor that of kingship.

Their prophet said: ‘Surely, Allah has chosen him over you and has increased him abundantly in knowledge and physique, and Allah grants His Kingdom to whom He pleases, and Allah is Ample-giving, Knowing.’ Talut was the greatest of them in physique, the most powerful and knowledgeable of them all, but he was poor; so they vilified him because of his poverty, and said that he had not been given an abundance of wealth.

Thereupon, their prophet said: ‘Surely the sign of his kingship is that there shall come to you the Ark in which there is

tranquility from your Lord and residue of the relics of what the family of Musa and family of Harun left, the angels bearing it.’

This was the chest sent by Allah and Musa’s mother put him in it and cast it into the river; and it was among the Israelites and they sought blessings through it. When Musa was about to die, he put the tablets inside it, and his coat of mail and whatever signs of prophethood he had, and gave it in trust to his successor, Yusha. The Ark remained with them until they made slight of it, and the children played with it in the streets. Thus, the Israelites remained with honor and dignity as long as the Ark was with them, but when they committed sins and profaned the Ark, Allah took it away from them. This continued till the tyranny of Jalut became unbearable and they requested the prophet of their time to ask Almighty Allah to restore their rule and that they should fight the infidels with their prophet. At that time, Almighty Allah returned Talut to them; regarding which the Holy Quran says: ‘Surely the sign of his kingship is that there shall come to you the Ark, in which there is tranquility from your Lord and residue of the relics of what the family of Musa and the family of Harun have left, the angels bearing it.’ When they placed the ark between the enemies and the Muslims, a nice fragrance emanated from it and its form was also of a human being.¹

Imam Reza (a) says: “Tranquility is a breeze from the Garden and has a face of a human being.”

Whenever that Ark was placed between the Muslims and disbelievers, if anyone stood before the ark, he was killed or defeated, and whoever returned from it became a disbeliever and the Prophet killed him.

“Allah had informed the prophet of Bani Israel that the person who will kill Jalut is the one on whom the cloak of Musa will fit perfectly and that person will be from the children of Lawi bin Yaquq and his name will be David son of Asay. Asay was a shepherd, who had ten sons and the youngest of them was

¹ *Biharul Anwar*, Vol. 13, Vol. 339; *Tafsir Burhan*, Vol. 1, Pg. 518.

David. When Talut became the king and started recruiting an army to fight Goliath, he ordered Asay and his sons to join the army. Then he called each of them one by one and tried the cloak of Musa (a). Either the cloak was too big or too small and did not fit anyone. Talut asked Asay if he had left any of his sons behind him.

Asay replied that he had left behind his youngest son to graze the cattle.

Talut then sent for David. David proceeded to Talut's court holding the shepherd's hook. There were three pebbles, which cried out: 'O, David, take us along with you.' David gathered them in his cloak. David was brave and physically strong. When David reached the court, Asay clothed him with the cloak of Musa (a), which fitted him perfectly. Talut prepared the forces and they marched forward.

As they were proceeding towards the battlefield, Asay told the army gathered around him: "Oh, Bani Israel, Allah is about to test you all with the water of a river. Anyone, who drinks from that river, will be expelled from the army and whoever does not will be counted in my army. However all are permitted to take only one sip from the river and no harm will come to him." When they reached the river only a handful did not drink its water.

Sixty thousand men drank the water, even though they were forewarned about it. Almighty Allah tested them through water as mentioned in the above verse.¹

Imam Sadiq (a) said: "Those, who neither drank nor take a sip of water, numbered three hundred and thirteen."

When Bani Israel crossed the river and faced Jalut, those who drank the water were frightened and said: 'We are powerless this day against Jalut and his army' [2:249]. But those, who did not drink the water prayed: 'Our Lord! Pour out

¹ *Biharul Anwar*, Vol. 83, Vol. 440; *Qisasul Anbiya*, Jazaeri, Pg. 331; *Nurus Thaqlayn*, Vol. 1, Pg. 247; *Tafsir Burhan*, Vol. 1, Pg. 519.

constancy on us and make our steps firm: Help us against those that reject faith' [2:250].

David faced Goliath, who was mounted on an elephant, wearing a crown and having a huge ruby on his forehead, surrounded by his army. David shot one stone on the right flank. The stone flew in such a manner that the men from the right flank scattered. David then threw another stone towards the left flank and they too scattered. David aimed and shot the third stone at Jalut. The stone struck the ruby on Jalut's forehead with such force that the ruby pierced the head and entered the brain of Jalut, who instantly died. It is this incident, which is recorded in this verse saying:

فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُودُ جَالُوتَ وَآتَاهُ اللَّهُ الْمُلْكَ
وَالْحِكْمَةَ

“So they put them to flight by Allah’s permission. And Dawood slew Jalut, and Allah gave him kingdom and wisdom...” (Surah Baqarah 2:251)¹

If Shia don't fulfill their obligatory duties

وَلَوْلَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَلَكِنَّ
اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ ﴿٢٥١﴾

“And were it not for Allah’s repelling some men with others, the earth would certainly be in a state of disorder; but Allah is Gracious to the creatures.” (Surah Baqarah 2:251)

¹ Biharul Anwar, Vol. 13, Vol. 441; Tafsir Burhan, Vol. 1, Pg. 520; Nurus Thaqlayn, Vol. 1, Pg. 248.

Imam Ja'far Sadiq (a) said: “No doubt, Allah repels (removes hardships) from those Shias, who do not offer prayer due to those Shias who pray, and if all of them do not pray, they all would surely perish. And those, who do not keep fasts, are saved due to those who do, and if all leave fasting they all would surely perish. And doubtlessly, those, who don't purify their souls, are saved by those, who adopt piety, and if all of them leave piety surely all would perish. And no doubt, those, who don't perform Hajj, are saved by those Shia, who perform it; and if all of them leave Hajj surely all would perish. And same is the saying of Allah:

وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ

“*And were it not for Allah's repelling some men with others...*” (Surah Baqarah 2:251)¹

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ ۚ مِنْهُمْ مَنْ كَلَّمَ
 اللَّهُ ۗ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ ۗ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ
 الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۗ وَلَوْ شَاءَ اللَّهُ مَا أَفْتَلَّ الَّذِينَ
 مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا فَمِنْهُمْ
 مَنْ آمَنَ وَمِنْهُمْ مَنْ كَفَرَ ۗ وَلَوْ شَاءَ اللَّهُ مَا أَفْتَلُوا وَلَكِنَّ اللَّهَ
 يَفْعَلُ مَا يُرِيدُ ﴿٢٥٣﴾

253- *We have made some of these apostles to excel the others, among them are they to whom Allah spoke, and some of them He exalted by (many degrees of) rank; and*

¹ *Tawilul Ayaatuz Zaahira*, Pg. 100; *Tafsir Ayyashi*, Vol. 1, Pg. 135; *Nurus Thaqlayn*, Vol. 1, Pg. 253; *Wasailush Shia*, Vol. 1, Pg. 28; *Tafsir Burhan*, Vol. 1, Pg. 525.

We gave clear miracles to Isa, son of Maryam, and strengthened him with the holy spirit. And if Allah had pleased, those after them would not have fought one with another after clear arguments had come to them, but they disagreed; so there were some of them, who believed and others who denied; and if Allah had pleased, they would not have fought one with another, but Allah brings about what He intends.

On the day of the Battle of Jamal, a man came and stood before Imam Ali (a) saying: ‘O Leader of the faithfuls, these people (i.e., the enemies) said *Takbir* (Allaahu Akbar), and we said it; and they said *Tahlil* (Laa ilaaha illa allaah) and we said it; and they prayed and we prayed. Then, on what (ground) are we fighting them?’

He [Ali (a)] replied: ‘On (the basis of) the verse:

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ ۚ مِنْهُمْ مَنْ كَلَّمَ
 اللَّهُ ۗ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ ۗ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ
 الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۗ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ
 مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ اِخْتَلَفُوا
 فَمِنْهُمْ مَنْ آمَنَ وَمِنْهُمْ مَنْ كَفَرَ ۗ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا
 وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿٢٥٣﴾

“We have made some of these apostles to excel the others, among them are they to whom Allah spoke, and some of them He exalted by (many degrees of) rank; and We gave clear miracles to Isa, son of Maryam, and strengthened him with the holy spirit. And if Allah had pleased, those after them would not have fought one with another after clear arguments had

come to them, but they disagreed; so there were some of them who believed and others who denied; and if Allah had pleased, they would not have fought one with another, but Allah brings about what He intends.” (Surah Baqarah 2:253)

Thereupon, the man exclaimed: ‘These people are unbelievers, by the Lord of the Kaaba!’¹

يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةَ وَلَا شَفَاعَةَ

“The day comes in which there is no bargaining, neither any friendship nor intercession...” (Surah Baqarah 2:254)²

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۗ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ۗ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ

﴿٢٥٥﴾

لَا إِكْرَاهَ فِي الدِّينِ ۗ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾

¹ Biharul Anwar, Vol. 29, Pg. 426.

² Tafsir Burhan, Vol. 1, Pg. 528.

اللَّهُ وَبِئْسَ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۗ وَالَّذِينَ
كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ ۗ
أُولَٰئِكَ أَصْحَابُ النَّارِ ۗ هُمْ فِيهَا خَالِدُونَ ﴿٢٥٧﴾

255- Allah is He besides Whom there is no god, the Ever living, the Self-subsisting by Whom all subsist; slumber does not overtake Him nor sleep; whatever is in the heavens and whatever is in the earth is His; who is he that can intercede with Him, but by His permission? He knows what is before them and what is behind them, and they cannot comprehend anything out of His knowledge, except what He pleases, His knowledge extends over the heavens and the earth, and the preservation of them both tires Him not, and He is the Most High, the Great.

256- There is no compulsion in religion; truly the right way has become clearly distinct from error; therefore, whoever disbelieves in the Shaitan and believes in Allah, he indeed has laid hold on the firmest handle, which shall not break off, and Allah is Hearing, Knowing.

257- Allah is the guardian of those, who believe. He brings them out of the darkness into the light; and (as to) those who disbelieve, their guardians are Shaitans, who take them out of the light into the darkness; they are the inmates of the fire, in it they shall abide.

Verse of the throne

Husain bin Khalid has narrated that Imam Ali Reza (a) recited:

[الم] اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَاتُحْتَ الثَّرَىٰ عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ الرَّحْمَنُ الرَّحِيمُ ۚ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ

[A-L-M] “Allah is He besides Whom there is no god, the Ever-living, the Self-subsisting by Whom all subsist; slumber does not overtake Him nor sleep; whatever is in the heavens and whatever is in the earth is His; [and what is between the two and what is below the soil; knower of the unseen and seen the beneficent the merciful] who is he that can intercede with Him but by His permission? He knows what is before them and what is behind them...” (Surah Baqarah 2:255)

He said:

مَا بَيْنَ أَيْدِيهِمْ

“...what is before them ...” (Surah Baqarah 2:255)

That is the matters of the prophets and what is in them.

وَمَا خَلْفَهُمْ

“And what is behind them...” (Surah Baqarah 2:255)

That is that which would not remain after him.

إِلَّا بِمَا شَاءَ

“But by His permission...” (Surah Baqarah 2:255)

That is what is revealed upon them.

وَلَا يَتُودُهُ حِفْظُهُمَا

**“And the preservation of them both tires Him not...”
(Surah Baqarah 2:255)**

لَا إِكْرَاهَ فِي الدِّينِ

**“There is no compulsion in religion...” (Surah Baqarah
2:256)**

That is: He does not force anyone in religion, except that the right path has become distinct from the deviated path.

فَمَنْ يَكْفُرْ بِالطَّاغُوتِ

**“Whoever disbelieves in the Shaitan...” (Surah Baqarah
2:256)**

That is those, who usurped the right of Aale Muhammad
(a).

فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ

**“He indeed has laid hold on the firmest handle...” (Surah
Baqarah 2:256)**

That is those, who are attached to mastership (Wilayat).

لَا انْفِصَامَ لَهَا

“Which shall not break off...” (Surah Baqarah 2:256)

The unbreakable rope; it is the very same Wilayat of Amirul Momineen (a) and the Holy Imams (a) after that.

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا

“Allah is the guardian of those, who believe.” (Surah Baqarah 2:257)

That is those, who follow Aale Muhammad (a).

يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ۗ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ
الطَّاغُوتُ

“He brings them out of the darkness into the light; and (as to) those, who disbelieve, their guardians are Shaitans...” (Surah Baqarah 2:257)

That is those, who oppressed Aale Muhammad (a) and those, who followed the usurpers of their rights.

يُخْرِجُونَهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ ۗ أُولَٰئِكَ أَصْحَابُ
النَّارِ ۗ هُمْ فِيهَا خَالِدُونَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

“Who take them out of the light into the darkness; they are the inmates of the fire, in it they shall abide. and All praise is due to Allah, the Lord of the Worlds...”

...as it is revealed in this manner.¹

Zurarah says: I asked Imam Ja'far Sadiq (a) regarding the verse:

وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ

“His throne (knowledge) extends over the heavens and the earth.” (Surah Baqarah 2:255)

That what is more extensive: the throne or the heavens and the earth?

He replied: No, on the contrary, the throne is more extensive than the heavens and the earth and Almighty Allah has created everything in the throne.²

It is narrated from Asbagh bin Nubata that he asked Imam Ali (a) about the verse:

وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ

“His throne (knowledge) extends over the heavens and the earth.” (Surah Baqarah 2:255)

He said: “The skies and the earth and all that they contain, including the denizens, are in the heart of the Throne and by the command of Allah, the Throne is carried by four angels. The first angel is in the form of human beings and he is the most honored form in view of God. He prays for human beings and is humble to God. He prays for their intercession and sustenance.

The second angel is in the form of a cow. It is the chief of the quadrupeds. It calls all the quadrupeds towards God and it is

¹ Biharul Anwar, Vol. 89, Pg. 263.

² Nurus Thaqlayn, Vol. 1, Pg. 261.

humble to Him and it seeks sustenance and intercession for all of them.

The third angel is in the form of vulture. It is the chief of the birds. It prays to Almighty Allah for all the birds and is humble to Him. He seeks sustenance and intercession for all the birds from Almighty Allah.

The fourth angel is in the form of lion. It is the chief of the wild animals. It calls the beasts towards Almighty Allah and prays for intercession and sustenance for all wild animals.

Among these instances, there was no form better than the form of cow, till Bani Israel deemed the calf to be their god and worshipped it. At that time, the form of the cow, due to shame, threw down the head down as they had worshipped something resembling it and feared that divine chastisement would befall it.

Then Imam Ali (a) said: The branch of a tree is not cut off till it believes that the beneficent God has a child; the beneficent God is greater than that He should have a child.

تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ

هَذَا ﴿٩٠﴾

“The heavens may almost be rent thereat, and the earth cleave asunder, and the mountains fall down in pieces,”
(Surah Maryam 19:90)

So, at that time, trees trembled automatically and put forth thorns to save him from chastisement.

Thus, it is the people, who distorted the practice of Almighty Allah and rejected the bequest of the Prophet in favor of Ali (a) and the Holy Imams (a); who did not have any fear that they would be chastised, and then recited the following verse:

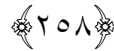
الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ



“Those who have changed Allah’s favor for ungratefulness and made their people to alight into the abode of perdition.” (Surah Ibrahim 14:28)

He said: By God, we are that divine bounty, which Almighty Allah has bestowed to His servants and people gain salvation through our mediation.¹

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ
إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ ۗ قَالَ
إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ
الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ



258- *Have you not considered him (Namrud) who disputed with Ibrahim about his Lord, because Allah had given him the kingdom? When Ibrahim said: My Lord is He, who gives life and causes to die, he said: I give life and cause death. Ibrahim said: So surely Allah causes the sun to rise from the east, then make it rise from the west; thus he, who disbelieved, was confounded; and Allah does not guide aright the unjust people.*

¹ Biharul Anwar, Vol. 55, Pg. 21.

Ibrahim (a) debates with the idol worshippers

When Namrud threw Prophet Ibrahim (a) into the inferno and the fire became cool and safe for His Eminence, Namrud asked: “O Ibrahim, who is your Lord?”

He replied: “My Lord is one, who gives life and death.”

Namrud said: “I also give death and life.”

Ibrahim (a) said: “How do you give life and death?”

Namrud ordered them to bring two persons, who were condemned to death. He released one of them and had the other killed, saying: “I gave life and death.”

Ibrahim (a) said: “If you are right, bring back to life, the one you have killed.” Then he said: “My Lord makes the sun to rise from the east; you make it rise from the west. As Almighty Allah says:

فَبُهِتَ الَّذِي كَفَرَ

“Thus he, who disbelieved was confounded...” (Surah Baqarah 2:258)

That disbeliever was defeated by the reasonings of Ibrahim (a).¹

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي
هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا ۗ فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ ۗ قَالَ كَمْ
لَبِثْتُ ۗ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ ۗ قَالَ بَلْ لَبِثْتُ مِائَةَ
عَامٍ فَانظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ ۗ وَانظُرْ إِلَى حِمَارِكَ

¹ Biharul Anwar, Vol. 12, Pg. 34.

وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ ۖ وَانظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ
نَكْسُوهَا حَمًا ۖ فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ

قَدِيرٌ ﴿٢٥٩﴾

259- Or the like of him (Uzair) who passed by a town, and it had fallen down upon its roofs; he said: When will Allah give it life after its death? So Allah caused him to die for a hundred years, then raised him to life. He said: How long have you tarried? He said: I have tarried a day, or a part of a day. Said He: Nay! you have tarried a hundred years; then look at your food and drink- years have not passed over it; and look at your ass; and that We may make you a sign to men, and look at the bones, how We set them together, then clothed them with flesh; so when it became clear to him, he said: I know that Allah has power over all things.

Incident of Bakhte Nassar (Nebuchadnezzar)

Imam Muhammad Baqir (a) says: “When Bani Israel indulged in excessive pride and disobedience, Allah imposed upon them a cruel and wicked tyrant, who debased and killed them. Allah then revealed to Prophet Irmiya that the city that He had chosen and blessed with fruit bearing and beautiful trees, grass and shrubs is now inhabited by disobedient and rebellious people like Kharnoob. When Irmiya was told about this, Bani Israel asked Irmiya which city Allah implied. Irmiya then fasted and prayed that Allah may inform about the city, which is inhabited by wicked and rebellious people.

Allah then revealed that the city was *Baitul Muqaddas* and the trees and shrubs are the Children of Israel, who inhabited that city. They rebelled and changed Allah’s commandments and instead of worshipping Allah, they reneged. Therefore, Allah would put them to the severest tests and imposed upon them a

tyrant ruler, whose birth was ignominious. The food he consumed was loathsome, and the wise men among them were dumbfounded. The tyrant would then persecute them, kill their able-bodied men and imprison women, children and the old and the sick. He would then destroy their cherished place of worship, Solomon's temple, remove the sacred stone, and dump it in garbage, where it will lie for over a hundred years.

When Irmiya informed the wise men of Bani Israel, they asked Irmiya to ask God, as to what sin the poor, destitute, women and children had committed.

After prolonged fasting and prayers, Irmiya was informed that it would be better if Irmiya did not involve himself in the affair. He was told that the poor, the destitute witnessed the atrocities of the tyrant without raising their voice against injustice.

Irmiya asked to be shown the would-be tyrant so that he can seek protection for himself and members of his family, from his atrocities.

Allah asked Irmiya to go to such and such a place, where he would find a sick and weak young man, whose birth would have been most ignoble and whose food would be filth.

Irmiya went into the city and found a man lying sick and suffering in a dilapidated building. A woman brought him pieces of stale food over which she sprinkled the milk of swine and the youth ate it. From the horrid condition of the youth, Irmiya was sure that this was the person he was looking for.

When Irmiya asked the name, the youth said that his name was Bakhte Nassar.

Irmiya then gave medicine and treated the youth, because of which the youth regained health.

Irmiya then told the youth that he was a Prophet chosen by God to guide Bani Israel and that God had revealed that the youth would soon become the ruler and commit atrocities over

his subjects. Irmiya asked Bakhte Nassar to write down a deed - granting asylum to him and members of his family. Bakhte Nassar obliged accordingly and wrote down a deed of asylum to Irmiya and members of his family.

Bakhte Nassar used to cut trees and collect firewood from the forest. He soon became popular and started inciting men to join him to fight Bani Israel. He collected a large army and marched to Baitul Maqdas, which was the headquarter of Bani Israel. When Irmiya learnt of this, he mounted his mule and went to meet Bakhte Nassar, but could not reach him due to the large gathering surrounding Bakhte Nassar. Irmiya then tied the paper on which Bakhte Nassar had written the deed of asylum to his staff and raised it and waved it. When Bakhte Nassar saw this, he signaled Irmiya to come near him. When he came, Bakhte Nassar could not recognize Irmiya. When Irmiya told him that he was the same person, who treated Bakhte Nassar out of his illness and that the paper was the deed of Asylum given to him and the members of his family. Bakhte Nassar said: "I will abide by the asylum granted to you, but not to the members of your family. However, I shall shoot this arrow towards Baitul Maqdas. If it falls short, I shall grant asylum to members of your family, but if it hits the building there shall be no asylum to your family. Bakhte Nassar shot the arrow, which got embedded in the curtain hanging on the door of Baitul Maqdas. Bakhte Nassar told Irmiya: "There shall be no asylum for members of your family."

At that moment, Bakhte Nassar noticed a mound in the center of the city from which blood was gushing forth. When he sought to contain the gushing blood by throwing mud upon it, it only gushed forth more. When Bakhte Nassar inquired, he was told that at that spot the king of Bani Israel had unjustly killed Yahya bin Zachariah, one of their Prophets. Bakhte Nassar said: "I will continue to kill Bani Israel, until the blood stops gushing forth from this place."

During the time of Yahya, a tyrant king used to rape the women of Bani Israel. Prophet Yahya told the tyrant that he was

committing a great sin by indulging in rape. One of the women whom the king raped was fully intoxicated and in that condition, she asked the king to kill Yahya. The king ordered Yahya to be killed and his severed head brought to him. When Yahya's head was brought on a plate, miraculously it started speaking and said: "O, tyrant, fear Allah for your grave sins." At that moment blood started gushing forth profusely and fell on the earth from where it started gushing forth and continued to do so till that time, though an intervening period of a hundred years had lapsed.

Bakhte Nassar went from one city to another, killing men, women, children and even their cattle. However, the gushing blood never abated. Bakhte Nassar asked is anyone was left? He was told that in such and such a place there is an old woman. Bakhte Nassar called for the old woman and killed her on the spot where blood was gushing forth. At that moment, the blood stopped gushing forth.

Bakhte Nassar then came to Babylon and built a great city. He had a well dug in which he threw Prophet Daniel along with a hungry lioness. Instead of attacking Daniel, the lioness ate the soil and Daniel survived by drinking her milk.

After a considerable lapse of time, Allah revealed to a Prophet living in Baitul Maqdas that he should go to a well in such and such city in Babylon and call out to Prophet Daniel. Accordingly, they went to the well and called out. They were surprised to hear Daniel's reply. They then said: "The Lord has sent you His greetings and has asked us to give you this food and drink." They lowered the food and drink in the well. Thereupon Daniel said: "Glory be to Allah, who never forsakes those, who remember Him, listens to supplications and grants the prayers. Sufficient is He for those, who rely on Him, nor does He turn those, who believe in Him alone, to seek help from others. Glory be to Allah, who rewards good deeds and grants a place in Paradise for those, who bear calamities with patience and forbearance, Who relieves us from our suffering. Glory be to

Allah, Who is our sole asylum and refuge whenever hope is lost due to our frailties.”

Imam Sadiq (a) said: “At that moment Bakhte Nassar dreamt that his head had turned into steel, his legs into copper and his chest into gold. Bakhte Nassar called the diviners and asked them to interpret his dream. The diviners asked him to narrate the dream, but he got angry and said: “I have been paying you all these years and kept you in my service. Yet you do not know what I saw in my dream.” Bakhte Nassar then ordered all of them to be beheaded. An old man then suggested: “If at all anyone could solve, the issue it is the one, who is imprisoned in the well along with a lioness. The lioness instead of harming him has been feeding him all these years.” Bakhte Nassar sent for Daniel and when he came, asked him whether he knows what he had dreamt. Daniel narrated Bakhte Nassar’s dream. Bakhte Nassar then asked Daniel to interpret the dream. Daniel replied: “Your days are over. You would be killed by a man from Persia within three days.” Bakhte Nassar said: “I am surrounded by seven cities; each city has a gate, which is watched day and night. I have also installed a copper duck, which will detect strangers and start cackling and will not stop until the stranger is apprehended.” Bakhte Nassar surrounded himself with his guards. He told Daniel: “If I survive for three days predicted by you, I shall have you killed at the end of the third day.” On the third day, as evening approached, Bakhte Nassar became melancholic. He came out and found a young man serving his son. Bakhte Nassar was not aware that the young man was a Persian. He gave his sword to the young man and said: “Kill whomsoever you find. Do not even spare me.” The young man immediately killed Bakhte Nassar.

Imam Sadiq (a) further narrated: “At that moment Irmiya mounted his mule and on the way, he saw birds and wild animals feeding on cadavers of the dead. Irmiya then wondered as to how God could revive those, whose bodies were already torn to pieces and consumed by wild animals and birds. At that very

moment Allah took away the soul of Irmiya. It is about this incident that Allah revealed in this verse 259 of Surah Baqarah.”

Imam Sadiq (a) explained further: “Allah took pity on Bani Israel and revived all those, who were killed by Bakhte Nassar. When Allah imposed Bakhte Nassar on Bani Israel, Prophet Uzair entered a fountain and disappeared. Irmiya lay dead for a hundred years and then he was revived. The eyes of Irmiya were revived first, just like life emanates from the yolk of the egg. Then Allah asked Irmiya: ‘How long were you gone?’ Irmiya replied: ‘Perhaps a day.’ Then Irmiya saw the setting sun and said: ‘Or a part of a day.’ Allah revealed: ‘No, you tarried a hundred years; but look at your food and drink; they show no signs of decay; and look at your donkey: And that We may make you a sign unto the people, Look further at the bones, how We bring them together and clothe them with flesh [2:259].’ Irmiya watched how the rotting bones joined and how the skeleton was covered with flesh and skin and how the mule was raised to life again. Then Irmiya glorified the Lord saying: “I know that Allah has power over all things [2:259].”¹

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ ۗ قَالَ أَوْمَأُ
تُؤْمِنُ ۗ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي ۗ قَالَ فَخُذْ أَرْبَعَةً مِّنَ
الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ
ادْعُهُنَّ يَأْتِينَكَ سَعْيًا ۗ وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٦٠﴾

260- *And when Ibrahim said: My Lord, show me how Thou givest life to the dead, He said: What! And do you not believe? He said: Yes, but that my heart may be at ease. He said: Then take four of the birds, then train them to follow you, then place on every mountain a part*

¹ *Biharul Anwar*, Vol. 14, Pg. 356; *Qisasul Anbiya*, Jazaeri, Pg. 424; *Kunuzul Daqaiq*, Vol. 1, Pg. 628; *Nurus Thaqalayn*, Vol. 1, Pg. 271.

of them, then call them, they will come to you flying; and know that Allah is Mighty, Wise.

How are the dead brought back to life?

Abu Basir has narrated from Imam Sadiq (a) that he said: “Verily Ibrahim saw a dead body on a river-bank; aquatic carnivores were eating it, then they attacked each other and some of them devoured the others. Ibrahim was astonished (to see it) and said: ‘My Lord, show me how Thou givest life to the dead?’

Allah asked: ‘What! And do you not believe?’

He said: ‘Certainly, but that my heart may be at ease.’

Allah said: ‘Then take four of the birds, then cut them into pieces, then place on every mountain a part of them, then call them, they will come to you flying; and know that Allah is Mighty, Wise.’

Thereupon, Ibrahim took a peacock, a rooster, a pigeon and a crow. Then Allah said: ‘Cut them into pieces and mix their flesh together and place them separately on ten mountain peaks.’

Thereafter, he (Ibrahim) called them saying: ‘Be alive by the permission of Allah.’ The birds began assembling, the flesh and bones of each joining together with its head; and they flew towards Ibrahim. (Seeing it) Ibrahim said: ‘Verily, Allah is Mighty, Wise.’¹

الَّذِينَ يُنْفِثُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبِعُونَ مَا أَنْفَقُوا مَنًّا
وَلَا أَدَىٰ ۗ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ
يَحْزَنُونَ ﴿٢٦٢﴾

¹ *Biharul Anwar*, Vol. 7, Pg. 36; Vol. 12, Pg. 65.

قَوْلَ مَعْرُوفٍ وَمَغْفِرَةَ خَيْرٍ مِنْ صَدَقَةٍ يَتْبَعُهَا أَدَى ۖ وَاللَّهُ غَنِيٌّ
حَلِيمٌ ﴿٢٦٣﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَبْطُلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَدَىٰ كَالَّذِي
يُنْفِقُ مَالَهُ رِثَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۖ فَمَثَلُهُ
كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا ۖ لَا
يَقْدِرُونَ عَلَىٰ شَيْءٍ مِمَّا كَسَبُوا ۖ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ
﴿٢٦٤﴾

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ائْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَشِيئًا مِنْ
أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَآتَتْ أُكُلَهَا ضِعْفَيْنِ
فَإِنْ لَمْ يُمْسِكْهَا وَابِلٌ فَطَلَّ ۖ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٦٥﴾

أَيُّودٌ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِنْ نَخِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضُعَفَاءُ
فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ ۖ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ
الآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢٦٦﴾

262- (As for) those, who spend their property in the way of Allah, then do not follow up what they have spent with reproach or injury, they shall have their reward from their Lord, and they shall have no fear nor shall they grieve.

263- *Kind speech and forgiveness is better than charity followed by injury; and Allah is Self-sufficient, Forbearing.*

264- *O you who believe, do not make your charity worthless by reproach and injury, like him, who spends his property to be seen of men and does not believe in Allah and the last day; so his parable is as the parable of a smooth rock with earth upon it, then heavy rain falls upon it, so it leaves it bare; they shall not be able to gain anything of what they have earned; and Allah does not guide the unbelieving people.*

265- *And the parable of those, who spend their property to seek the pleasure of Allah and for the certainty of their souls is as the parable of a garden on an elevated ground, upon which heavy rain falls so it brings forth its fruit twofold, but if heavy rain does not fall upon it, then light rain (is sufficient); and Allah sees what you do.*

266- *Does one of you like that he should have a garden of palms and vines with streams flowing beneath it; he has in it all kinds of fruits; and old age has overtaken him and he has weak offspring, when, (lo!) a whirlwind with fire in it smites it, so it becomes blasted; thus Allah makes the communications clear to you, that you may reflect.*

Reiterating favor after doing it

Imam Ja'far Sadiq (a) has narrated that Messenger of Allah (s) said: "Whoever conferred something good on a believer and then injured him (i.e. his feelings) with his talk or reproached him has surely nullified his charity..."¹

Then he recited the following verse as example:

¹ *Biharul Anwar*, Vol. 23, Pg. 141; *Mustadrakul Wasail*, Vol. 7, Pg. 233; *Wasailush Shia*, Vol. 9, Pg. 454.

كَالَّذِي يُنْفِقُ مَالَهُ رِثَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۖ
 فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا ۖ
 لَا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِّمَّا كَسَبُوا ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
 الْكَافِرِينَ ﴿٢٦٤﴾

“Like him, who spends his property to be seen of men and does not believe in Allah and the last day; so his parable is as the parable of a smooth rock with earth upon it, then a heavy rain falls upon it, so it leaves it bare; they shall not be able to gain anything of what they have earned; and Allah does not guide the unbelieving people.” (Surah Baqarah 2:264)

Imam (a) said: “If a person does a good deed to another believer and then boasts about it or says something that brings down the dignity of the recipient and thus hurts his feelings, Allah will render the good deed invalid and no reward will accrue to its doer. Like sand is having no effect on the *Safwan*.”

Safwan is a huge rock lying in the middle of the desert. When rain falls on it, it washes off the sand. Almighty Allah has given this example for one, who does a good deed, and after that renders it useless by boasting of the favor and hurting the feelings of one, on whom the favor was done.

Imam Ja'far Sadiq (a) says: There is nothing more liked by me than a man to whom a hand will be stretched and his other hand follows it, because I have seen that other hands have refrained from helping the first hands and the tongue refrains from thanking it.¹ Then he recited the verse as example:

¹ *Biharul Anwar*, Vol. 71, Pg. 400; Vol. 93, Pg. 142.

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَشْبِيهَا مَنْ
 أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بَرْنُورَةٍ أَصَابَهَا وَابِلٌ فَآتَتْ أُكْلَهَا ضِعْفَيْنِ
 فَإِنْ لَمْ يُصِبْهَا وَابِلٌ فَطَلٌّ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

﴿ ٢٦٥ ﴾

“And the parable of those, who spend their property to seek the pleasure of Allah and for the certainty of their souls is as the parable of a garden on an elevated ground, upon which heavy rain falls so it brings forth its fruit twofold but if heavy rain does not fall upon it, then light rain (is sufficient); and Allah sees what you do.” (Surah Baqarah 2:265)

And said: Like them: Like the gardens; like Paradise; that is like them there is a garden, which is situated on a high place. That is it rain on them. “Its fruit two-fold”: the fruits of that garden are two-fold, like for someone, who spends in charity; his reward is double for seeking the pleasure of Allah.

‘Tull’ is dew, which gathers on trees and plants.

Imam Ja’far Sadiq (a) said: Allah rewards whoever He likes, manifold. That is one, who spends his property to seek the pleasure of Almighty Allah. He said: One, who spends to seek the pleasure of Almighty Allah and then reminds boasting his favor, is the implication of the verse:

أَيُّودٌ أَحَدَكُمُ أَنْ تَكُونَ لَهُ جَنَّةٌ مِنْ نَخِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ
 تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ
 ذُرِّيَةٌ ضِعْفَاءُ فَاصْبَاهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ

“Does one of you like that he should have a garden of palms and vines with streams flowing beneath it; he has in it all kinds of fruits; and old age has overtaken him and he has weak offspring, when, (lo!) a whirlwind with fire in it smites it, so it becomes blasted...” (Surah Baqarah 2:266)

...would be applicable to him.

‘Esaar’ is a whirlwind.

So, one, who has done a good turn to someone and after that boasts of his favor, is like one, who has a garden with fruits, having different trees and he is an old weak man having young children. In such circumstances, wind or fire arrives and destroys the orchard completely.¹

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا
لَكُمْ مِنَ الْأَرْضِ ۖ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ
بِأَخِيذِهِ إِلَّا أَنْ تُعْمِضُوا فِيهِ ۗ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ
﴿٢٦٧﴾

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ ۗ وَاللَّهُ يَعِدُكُم مَغْفِرَةً
مِنْهُ وَفَضْلًا ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦٨﴾

267- *O you who believe, spend (benevolently) of the good things that you earn and of what We have brought forth for you out of the earth, and do not aim at what is bad that you may spend (in alms) of it, while you would not take it yourselves unless you have its price lowered, and know that Allah is Self-sufficient, Praiseworthy.*

¹ *Mustadrakul Wasail*, Vol. 7, Pg. 233; *Biharul Anwar*, Vol. 93, Pg. 143.

268- *Shaitan threatens you with poverty and enjoins you to be niggardly, and Allah promises you forgiveness from Himself and abundance; and Allah is Ample-giving, Knowing.*

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا
لَكُمْ مِنَ الْأَرْضِ ۖ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ
بِأَخِذِيهِ

“O you who believe, spend (benevolently) of the good things that you earn and of what We have brought forth for you out of the earth, and do not aim at what is bad that you may spend (in alms) of it, while you would not take it yourselves...” (Surah Baqarah 2:267)

The context of revelation of this verse is that there was a community, such that when it was time of reaping the dates, they used to intentionally give low quality dates in alms (*Sadaqah*). Almighty Allah forbid this act and said:

وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِأَخِذِيهِ

“And do not aim at what is bad that you may spend (in alms) of it, while you would not take it yourselves...” (Surah Baqarah 2:267)

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ

“Shaitan threatens you with poverty and enjoins you to be niggardly...” (Surah Baqarah 2:268)

وَاللَّهُ يَعِدُكُمْ مَغْفِرَةً مِنْهُ وَفَضْلًا

“And Allah promises you forgiveness from Himself and abundance...” (Surah Baqarah 2:268)

وَفَضْلًا

“And abundance...” (Surah Baqarah 2:268)

That is He gives you its recompense.

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ ۚ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا
كَثِيرًا ۗ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٢٦٩﴾

269- He grants wisdom to whom He pleases, and whoever is granted wisdom, he indeed is given a great good and none, but men of understanding mind.

خَيْرًا كَثِيرًا

“A great good...”

It implies the recognition of Amirul Momineen (a) and the Holy Imams (a).

إِنْ تَبَدُّوا الصَّدَقَاتِ فَنِعِمَّا هِيَ ۗ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ
فَهُوَ خَيْرٌ لَكُمْ ۗ وَيُكْفِّرْ عَنْكُمْ مَنْ سَيِّئَاتِكُمْ ۗ وَاللَّهُ بِمَا
تَعْمَلُونَ خَبِيرٌ ﴿٢٧١﴾

271- *If you give alms openly, it is well, and if you hide it and give it to the poor, it is better for you; and this will do away with some of your evil deeds; and Allah is aware of what you do.*

إِنْ تُبْدُوا الصَّدَقَاتِ فَبِعَمَّا هِيَ

“If you give alms openly, it is well...” (Surah Baqarah 2:271)

He said: Obligatory Zakat is taken out from the property openly and it is paid openly. And other than Zakat, if anything is given secretly, it is better.

لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي
الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ
لَا يَسْأَلُونَ النَّاسَ إِحْفَافًا ۗ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

﴿٢٧٣﴾

273- *(Alms are) for the poor, who are confined in the way of Allah - they cannot go about in the land; the ignorant man thinks them to be rich on account of (their) abstaining (from begging); you can recognize them by their mark; they do not beg from men importunately; and whatever good thing, you spend, surely Allah knows it.*

لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي
الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ
بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِلْحَافًا

“(Alms are) for the poor, who are confined in the way of Allah - they cannot go about in the land; the ignorant man thinks them to be rich on account of (their) abstaining (from begging); you can recognize them by their mark; they do not beg from men importunately...” (Surah Baqarah 2:273)

That is they are those, who do not ask for anything from arrogant and selfish men and those, who cannot walk on the earth. Those, who are unaware of their conditions and they think that they are rich and needless.

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ
الشَّيْطَانُ مِنَ الْمَسِّ ۚ ذَٰلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا ۗ
وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا ۚ فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ
فَانْتَهَىٰ فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ ۗ وَمَنْ عَادَ فَأُولَٰئِكَ
أَصْحَابُ النَّارِ ۗ هُمْ فِيهَا خَالِدُونَ ﴿٢٧٥﴾

يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيلُ الصَّدَقَاتِ ۗ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ

﴿٢٧٦﴾

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ
 هُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ
 ﴿٢٧٧﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُمْ
 مُؤْمِنِينَ ﴿٢٧٨﴾

فَإِنْ لَمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ ۗ وَإِنْ تُبْتُمْ فَلَكُمْ
 رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٩﴾

275- Those, who swallow down usury cannot arise, except as one, whom Shaitan has prostrated by (his) touch does rise. That is because they say, trading is only like usury; and Allah has allowed trading and forbidden usury. To whomsoever then the admonition has come from his Lord, then he desists, he shall have what has already passed, and his affair is in the hands of Allah; and whoever returns (to it) - these are the inmates of the fire; they shall abide in it.

276- Allah does not bless usury, and He causes charitable deeds to prosper, and Allah does not love any ungrateful sinner.

277- Surely they, who believe and do good deeds and keep up prayer and pay the poor-rate, shall have their reward from their Lord, and they shall have no fear, nor shall they grieve.

278- O you who believe! Be careful of (your duty to) Allah and relinquish what remains (due) from usury, if you are believers.

279- *But if you do (it) not, then be apprised of war from Allah and His Apostle; and if you repent, then you shall have your capital; neither shall you make (the debtor) suffer loss, nor shall you be made to suffer loss.*

Rules of usury

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ
الشَّيْطَانُ مِنَ الْمَسِّ

“Those, who swallow down usury, cannot arise except as one, whom Shaitan has prostrated by (his) touch does rise...” (Surah Baqarah 2:275)

Imam Ja'far Sadiq (a) said that the Messenger of Allah (s) said: “When I was taken to the heavens, I saw a group of people such that if any of them wanted to stand up, they could not due to their huge bellies. I asked: ‘Who are they, O Jibraeel?’ He replied: ‘They swallowed interest; they cannot stand, except as one, whom Satan has confounded with (his) touch stands; and lo! They are on the path of the people of Pharaoh; they are exposed to the Fire in morning and at night, and they ask: “Our Lord, when shall the Hour come?”’¹

يَمْحَقُ اللَّهُ الرِّبَا وَيُرْبِي الصَّدَقَاتِ

“Allah does not bless usury, and He causes charitable deeds to prosper...” (Surah Baqarah 2:276)

Imam Ja'far Sadiq (a) was asked: “I see a person lending on interest and his wealth also increases.”

¹ *Biharul Anwar*, Vol. 100, Pg. 116; *Wasailush Shia*, Vol. 12, Pg. 427; *Tafsir Safi*, Vol. 1, Pg. 301; *Nurus Thaqlayn*, Vol. 1, Pg. 291.

Imam (a) replied: “Almighty Allah destroys his religion, even though his wealth might increase.”¹

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذُرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُمْ
مُؤْمِنِينَ ﴿٢٧٨﴾

“O you who believe, be careful of (your duty to) Allah and relinquish what remains (due) from usury, if you are believers.” (Surah Baqarah 2:278)

When Almighty Allah revealed the verse:

الَّذِينَ يَأْكُلُونَ الرِّبَا

“Those who swallow down usury...” (Surah Baqarah 2:275)

Khalid Ibne Walid stood up before the Messenger of Allah and asked: “Messenger of Allah, my father lent (money) with interest in the (tribe of) Tha'qif and at the time of his death he told me to collect it.

Allah revealed:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذُرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُمْ
مُؤْمِنِينَ ﴿٢٧٨﴾ فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ
وَرَسُولِهِ

¹ *Mustadrakul Wasail*, Vol. 13, Pg. 333; *Biharul Anwar*, Vol. 100, Pg. 117.

“O you who believe, be careful of (your duty to) Allah and relinquish what remains (due) from usury, if you are believers. But if you do (it) not, then be apprised of war from Allah and His Apostle...” (Surah Baqarah 2:278-279)

Whoever takes usury, his killing becomes obligatory, and whoever pays interest, his killing is also obligatory.¹

Imam Ja’far Sadiq (a) says: “A single penny earned as interest is more sinful than fornicating with your own mother.”

The Imam (a) said in another tradition that there are seventy aspects of interest: the least of them is like fornicating with your mother inside the holy Kaaba.²

وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ ۗ وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ ۗ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٢٨٠﴾

280- And if (the debtor) is in straitness, then let there be postponement until (he is in) ease; and that you remit (it) as alms is better for you, if you knew.

وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ

“And if (the debtor) is in straitness, then let there be postponement until (he is in) ease...” (Surah Baqarah 2:280)

Ayesha reported: I heard Messenger of Allah (s) say: There is no debtor, who approaches a Muslims ruler seeking his help to

¹ *Nurus Thaqlayn*, Vol. 1, Pg. 294; *Mustadrakul Wasail*, Vol. 13, Pg. 334; *Kunuzul Daqaiq*, Vol. 1, Pg. 671; *Biharul Anwar*, Vol. 100, Pg. 118.

² *Wasailush Shia*, Vol. 18, Pg. 121; *Al-Kafi*, Vol. 5, Pg. 144; *Nurus Thaqlayn*, Vol. 1, Pg. 295; *Kunuzul Daqaiq*, Vol. 1, Pg. 666; *Biharul Anwar*, Vol. 100, Pg. 117.

repay his debt, except that the ruler becomes his guarantor to repay his debts from the Muslims' funds in his possession.

Imam (a) says: If someone owes money and he has not squandered it in unlawful ways, but he is unable to repay, the lender should remain patient till Almighty Allah grants money to him to repay the debt. And if he is a just Imam, it is obligatory on him to repay his debt.

Messenger of Allah (s) said: "Whoever owns a property, it is for the heirs. And whoever is indebted or owes something to someone, it is upon the Imam to repay his debt. And if the owner was wealthy and the indebted was poor, the owner should forgive the debt or deem it to be Sadaqah, as this would be better for him, because Almighty Allah says:

﴿ ۲۸۰ ﴾ وَأَنْ تَصَدَّقُوا خَيْرٌ لَكُمْ ۖ إِنْ كُنْتُمْ تَعْلَمُونَ

"And that you remit (it) as alms is better for you, if you knew." (Surah Baqarah 2:280)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ ۚ وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ ۚ وَلَا يَأْب كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ ۚ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسْ مِنْهُ شَيْئًا ۚ فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمْلِئَ هُوَ فَلْيُمْلِلْ لِوَيْهِ بِالْعَدْلِ ۚ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ ۚ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّن تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكَّرَ إِحْدَاهُمَا الْأُخْرَىٰ ۚ وَلَا يَأْب الشُّهَدَاءُ إِذَا مَا

دُعُوا ۖ وَلَا تَسْأَمُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ ۚ
 ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمٌ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا ۗ إِلَّا أَنْ
 تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا
 تَكْتُبُوهَا ۗ وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ ۚ وَلَا يُضَارَّ كَاتِبٌ وَلَا
 شَهِيدٌ ۚ وَإِنْ تَفَعَّلُوا فَإِنَّهُ فَسُوقٌ بِكُمْ ۗ وَاتَّقُوا اللَّهَ ۗ
 وَيُعَلِّمُكُمُ اللَّهُ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٨٢﴾

282- O you who believe, when you deal with each other in contracting a debt for a fixed time, then write it down; and let a scribe write it down between you with fairness; and the scribe should not refuse to write as Allah has taught him, so he should write; and let him who owes the debt dictate, and he should be careful of (his duty to) Allah, his Lord, and not diminish anything from it; but if he, who owes the debt, is unsound in understanding or weak or (if) he is not able to dictate himself, let his guardian dictate with fairness; and call in to witness from among your men, two witnesses; but if there are not two men, then one man and two women from among those, whom you choose to be witnesses, so that if one of the two errs, the second of the two may remind the other; and the witnesses should not refuse when they are summoned; and be not averse to writing it (whether it is) small or large, with the time of its falling due; this is more equitable in the sight of Allah and assures greater accuracy in testimony, and the nearest (way) that you may not entertain doubts (afterwards), except when it is ready merchandise, which you give and take among yourselves from hand to hand, then there is no blame on you in not writing it down; and have witnesses when you barter with one another, and let no harm be done to the scribe or to the witness; and if you do (it) then surely it

will be a transgression in you, and be careful of (your duty) to Allah, Allah teaches you, and Allah knows all things.

It is mentioned in traditions that there are 105 jurisprudential laws in Surah Baqarah; and fifteen laws are mentioned in this verse alone.¹

Three commands are mentioned in the following part:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى
فَاكْتُبُوهُ ۚ وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ ۗ وَلَا يَأْبَ كَاتِبٌ
أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ

“O you who believe, when you deal with each other in contracting a debt for a fixed time, then write it down; and let a scribe write it down between you with fairness; and the scribe should not refuse to write as Allah has taught him...” (Surah Baqarah 2:282)

The fourth law and in the part:

وَلْيَكْتُبْ

“...write it down...” (Surah Baqarah 2:282)

The fifth law is mentioned in the verse:

وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ

¹ *Mustadrakul Wasail*, Vol. 17, Pg. 421; *Majmaul Bayan*, Vol. 1-2, Pg. 684; *Tafsir Safi*, Vol. 1, Pg. 488.

“And let him, who owes the debt dictate...” (Surah Baqarah 2:282)

The sixth law is mentioned in the verse:

وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسْ مِنْهُ شَيْئًا

“And he should be careful of (his duty to) Allah, his Lord, and not diminish anything from it...” (Surah Baqarah 2:282)

And:

فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ
يُمِلَّ هُوَ

“...but if he, who owes the debt, is unsound in understanding or weak or (if) he is not able to dictate himself...” (Surah Baqarah 2:282)

That is: Approaching him is not nice.

The seventh law is mentioned in the verse:

فَلْيُمْلِلِ بِالْعَدْلِ

“Let his guardian dictate with fairness...” (Surah Baqarah 2:282)

That is the owner.

The eighth law is mentioned in the verse:

وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ

“And call in to witness from among your men...” (Surah Baqarah 2:282)

The ninth law is mentioned in the verse:

فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّن تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكَّرَ إِحْدَاهُمَا الْأُخْرَىٰ

“But if there are not two men, then one man and two women from among those whom you choose to be witnesses, so that if one of the two errs, the second of the two may remind the other...” (Surah Baqarah 2:282)

The tenth law is mentioned in the verse:

وَلَا يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا

“And the witnesses should not refuse when they are summoned...” (Surah Baqarah 2:282)

The eleventh law is mentioned in the verse:

وَلَا تَسَاءَمُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ

“And be not averse to writing it (whether it is) small or large, with the time of its falling due...” (Surah Baqarah 2:282)

The twelfth law is mentioned in the verse:

ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا

“This is more equitable in the sight of Allah and assures greater accuracy in testimony, and the nearest (way) that you may not entertain doubts (afterwards)...” (Surah Baqarah 2:282)

That is: You must not complain.

إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا

“Except when it is ready merchandise, which you give and take among yourselves from hand to hand, then there is no blame on you in not writing it down...” (Surah Baqarah 2:282)

The thirteenth law is mentioned in the verse:

وَأَشْهَدُوا إِذَا تَبَايَعْتُمْ

“And have witnesses when you barter with one another...” (Surah Baqarah 2:282)

The fourteenth law is mentioned in the verse:

وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ

“And let no harm be done to the scribe or to the witness...” (Surah Baqarah 2:282)

The fifteenth law is mentioned in the verse:

وَإِنْ تَفْعَلُوا فَإِنَّهُ فُسُوقٌ بِكُمْ

“And if you do (it) then surely it will be a transgression in you...” (Surah Baqarah 2:282)

وَاتَّقُوا اللَّهَ ۖ وَيُعَلِّمُكُمُ اللَّهُ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

﴿٢٨٢﴾

“And be careful of (your duty) to Allah, Allah teaches you, and Allah knows all things.” (Surah Baqarah 2:282)

وَإِنْ كُنْتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَانٌ مَّقْبُوضَةٌ ۖ فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ أَمَانَتَهُ وَلْيَتَّقِ اللَّهَ رَبَّهُ ۗ وَلَا تَكْتُمُوا الشَّهَادَةَ ۗ وَمَنْ يَكْتُمْهَا فَإِنَّهُ آتَمٌ قَلْبُهُ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨٣﴾

283- *And if you are upon a journey and you do not find a scribe, then (there may be) a security taken into possession; but if one of you trusts another, then he, who is trusted, should deliver his trust, and let him be careful (of his duty to) Allah, his Lord; and do not conceal testimony, and whoever conceals it, his heart is surely sinful; and Allah knows what you do.*

وَإِنْ كُنْتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَانٌ مَّقْبُوضَةٌ ۖ فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا

“And if you are upon a journey and you do not find a scribe, then (there may be) a security taken into possession; but if one of you trusts another...” (Surah Baqarah 2:283)

That is: He takes from him as mortgage; and if he is assured, there is no need of keeping any mortgage.

وَلْيَتَّقِ اللَّهَ رَبَّهُ

“And let him be careful (of his duty to) Allah, his Lord...”
(Surah Baqarah 2:283)

One, who takes the property, should fear Almighty Allah.

وَلَا تَكْتُمُوا الشَّهَادَةَ

“And do not conceal testimony...” (Surah Baqarah 2:283)

It is conjunction on the verse.

وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ

“And call in to witness from among your men two witnesses...” (Surah Baqarah 2:282)

آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ ۗ كُلٌّ آمَنَ بِاللَّهِ
وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ ۗ وَقَالُوا
سَمِعْنَا وَأَطَعْنَا ۗ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۗ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا
اكَتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا ۗ رَبَّنَا وَلَا
تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا ۗ رَبَّنَا وَلَا

تُحْمَلُنَا مَا لَا طَاقَةَ لَنَا بِهِ ۗ وَاعْفُ عَنَّا وَارْحَمْنَا ۗ
 أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾

285- *The apostle believes in what has been revealed to him from his Lord and (so do) the believers; they all believe in Allah and His angels and His books and His apostles; We make no difference between any of His apostles; and they say: We hear and obey, our Lord, Thy forgiveness (do we crave), and to Thee is the eventual course.*

286- *Allah does not impose upon any soul a duty, but to the extent of its ability; for it is (the benefit of) what it has earned and upon it (the evil of) what it has wrought: Our Lord, do not punish us if we forget or make a mistake; Our Lord, do not lay on us a burden as Thou didst lay on those before us, Our Lord do not impose upon us that which we have not the strength to bear; and pardon us and grant us protection and have mercy on us, Thou art our Patron, so help us against the unbelieving people.*

آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ

“The apostle believes in what has been revealed to him from his Lord...” (Surah Baqarah 2:285)

Imam Ja’far Sadiq (a) says: This verse mentions the views the Prophet saw on the night Almighty Allah took him to the heavens.

The Messenger of Allah (s) says: I reached the farthest lote tree (*Sidratul Muntaha*), whose leaves shaded a nation and in relation to the position of my Lord I was at a distance of two bows’ length or lesser, when my Lord called me:

آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ

“The apostle believes in what has been revealed to him from his Lord...” (Surah Baqarah 2:285)

I said: I say on behalf of myself and my nation.

كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ
رُسُلِهِ

“They all believe in Allah and His angels and His books and His apostles; We make no difference between any of His apostles...” (Surah Baqarah 2:285)

His Eminence said: I said:

وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۗ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ
﴿٢٨٥﴾

“And they say: We hear and obey, our Lord! Thy forgiveness (do we crave), and to Thee is the eventual course.” (Surah Baqarah 2:285)

Almighty Allah said:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۗ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا
اَكْتَسَبَتْ

“Allah does not impose upon any soul a duty, but to the extent of its ability; for it is (the benefit of) what it has earned

and upon it (the evil of) what it has wrought...” (Surah Baqarah 2:286)

I said:

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا

“Our Lord, do not punish us if we forget or make a mistake...” (Surah Baqarah 2:286)

Almighty Allah said: “I will not make you accountable.” I said:

رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا

“Our Lord, do not punish us if we forget or make a mistake; Our Lord, do not lay on us a burden as Thou didst lay on those before us...” (Surah Baqarah 2:286)

Almighty Allah said: “I will not burden you.”

I said:

رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۗ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا
وَارْحَمْنَا ۗ أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

﴿ ٢٨٦ ﴾

“Our Lord, do not impose upon us that which we have not the strength to bear; and pardon us and grant us protection and have mercy on us, Thou art our Patron, so help us against the unbelieving people.” (Surah Baqarah 2:286)

So, Almighty Allah said: “I have granted it to you and your nation.”

Imam Ja’far Sadiq (a) said: “Allah, the mighty and high, did not accord as much honor to any prophet as He honored the Messenger of Allah (s). When he prayed for these qualities for his nation, He bestowed everything to them.¹

¹ *Tafsir Kunuzul Daqiq*, Vol. 1, Pg. 699.

Exegesis of Surah Aale Imran

3- Surah Aale Imran (The Family of Imran) was revealed in Medina and it comprises of 200 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Beneficent, the Merciful.

﴿الم﴾

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ﴿٢﴾

نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنْزَلَ التَّوْرَةَ
وَالْإِنْجِيلَ ﴿٣﴾

مَنْ قَبْلُ هُدًى لِلنَّاسِ وَأَنْزَلَ الْفُرْقَانَ ۗ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ
اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ ۗ وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ ﴿٤﴾

1- Alif Lam Mim.

2- Allah, (there is) no god but He, the Ever-living, the Self-subsisting by Whom all things subsist.

3- It is He Who has sent down to you The Book (in stages) with truth, confirming, what went before it; and He has sent down the Torah (to Moses) and the Injeel (to Isa) aforetime, a guidance for the people, and He sent the Furqan.

4- Surely they, who disbelieve in the communications of Allah - shall have a severe chastisement; and Allah is Mighty, the Lord of retribution.

Abdullah bin Sinan says: I asked Imam Ja'far Sadiq (a) regarding the verses:

الم ﴿١﴾ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ﴿٢﴾ نَزَلَ عَلَيْكَ
 الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ
 ﴿٣﴾ مِنْ قَبْلِ هُدًى لِلنَّاسِ وَأَنْزَلَ الْفُرْقَانَ ۗ إِنَّ الَّذِينَ
 كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ ۗ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ
 ﴿٤﴾

“Alif Lam Mim. Allah, (there is) no god but He, the Ever-living, the Self-subsisting by Whom all things subsist. It is He, Who has sent down to you The Book (in stages) with truth, confirming, what went before it; and He has sent down the Torah (to Moses) and the Injeel (to Isa) aforetime, a guidance for the people, and He sent the Furqan. Surely they who disbelieve in the communications of Allah - shall have a severe chastisement; and Allah is Mighty, the Lord of retribution.”
(Surah Aale Imran 3:1-4)

He replied: “The portion containing the commandments, which are mandated to be followed or abstained from, are called ‘Furqan’ and the whole Book is called ‘Quran’, which testifies to all the past prophets.”¹

هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ ۗ لَا إِلَهَ إِلَّا هُوَ
 الْعَزِيزُ الْحَكِيمُ ﴿٦﴾

6- He it is, Who shapes you in the wombs as He likes; there is no god but He, the Mighty, the Wise.

¹ Biharul Anwar, Vol. 89, Pg. 16; Tafsir Ayyashi, Vol. 1, Pg. 162; Nurus Thaqlayn, Vol. 1, Pg. 310; Tafsir Safi, Vol. 1, Pg. 315; Tafsir Burhan, Vol. 2, Pg. 6.

هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ

“He it is, Who shapes you in the wombs as He likes...”
(Surah Aale Imran 3:6)

That is I create you as males and females, black, white and red, in health and sickness.

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ
الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ ۚ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ
مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۗ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا
اللَّهُ ۗ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا ۗ
وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٧﴾

7- He it is, Who has revealed the Book to you; some of its verses are decisive, they are the basis of the Book, and others are allegorical; then as for those, in whose hearts there is perversity, they follow the part of it, which is allegorical, seeking to mislead and seeking to give it (their own) interpretation, but none knows its interpretation, except Allah, and those, who are firmly rooted in knowledge say: We believe in it, it is all from our Lord; and none do mind, except those having understanding.

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ
الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ

“He it is, Who has revealed the Book to you; some of its verses are decisive, they are the basis of the Book, and others are allegorical...” (Surah Aale Imran 3:7)

The clear verses in Quran are those, whose interpretation is mentioned in the Quran itself. Like:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ
وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى
الْكَعْبَيْنِ

“O you who believe, when you rise up to prayer, wash your faces and your hands as far as the elbows, and wipe your heads and your feet to the ankles...” (Surah Maidah 5:6)

And like the verse:

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ
وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمُ اللَّاتِي
أَرْضَعْنَكُمْ وَأَخَوَاتُكُم مِّنَ الرَّضَاعَةِ وَأُمَّهَاتُ نِسَائِكُمْ وَرَبَائِبُكُمُ
اللَّاتِي فِي حُجُورِكُمْ مِّن نِّسَائِكُمُ اللَّاتِي دَخَلْتُمْ بِهِنَّ فَإِن لَّمْ
تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ
مِنْ أَصْلَابِكُمْ وَأَن تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ ۗ
إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿٢٣﴾

“Forbidden to you are your mothers and your daughters and your sisters and your paternal aunts and your maternal aunts and brothers’ daughters and sisters’ daughters and your mothers that have suckled you and your foster-sisters and mothers of your wives and your step-daughters, who are in your guardianship, (born) of your wives to whom you have gone in, but if you have not gone into them, there is no blame on you (in marrying them), and the wives of your sons, who are of your own loins and that you should have two sisters together, except what has already passed; surely Allah is Forgiving, Merciful.” (Surah Nisa 4:23)

Like the verses, which are numerous in Quran.

Clear is that whose interpretation is mentioned in Quran.

As for the ambiguous verses; a word is mentioned in Quran, however it has different meanings. As we mentioned: Infidelity is having five aspects and faith has four aspects. Also, mischief and deviation: each of which is having different aspects, as we would mention the interpretation of each verse in its place, if Allah wills.

فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ

“Then as for those, in whose hearts there is perversity...” (Surah Aale Imran 3:7)

وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ ۗ وَالرَّاسِخُونَ فِي الْعِلْمِ

“But none knows its interpretation, except Allah, and those, who are firmly rooted in knowledge...” (Surah Aale Imran 3:7)

Imam Muhammad Baqir (a) said: “The Messenger of Allah (s) is the best of those, who are firmly rooted in knowledge, who knows the whole Quran including its context of revelation and

interpretation. And there was nothing, which Almighty Allah revealed upon him and he did not know its interpretation. And his successors after him also have knowledge of all of it.

The narrator says: I asked: “May I be sacrificed on you, Ibne Khattab makes a great statement about you.”

His Eminence asked: “What does he say?”

I said: “He says, you know the lawful and the unlawful, and the Quran.”

He said: “(He is right). Knowledge of lawful and unlawful, and Quran as compared to the knowledge, which occurs day and night, is easy.”¹

رَبَّنَا لَا تُرْغِ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً ۗ
 إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٨﴾

8- *Our Lord, make not our hearts to deviate after Thou hast guided us aright, and grant us from Thee mercy; surely Thou art the most liberal Giver.*

رَبَّنَا لَا تُرْغِ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا

“*Our Lord, make not our hearts to deviate after Thou hast guided us aright...*” (Surah Aale Imran 3:8)

That is we do not doubt.

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُعْجِبَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ
 شَيْئًا ۗ وَأُولَئِكَ هُمْ وَقُودُ النَّارِ ﴿١٠﴾

¹ *Biharul Anwar*, Vol. 23, Pg. 192; *Tafsir Burhan*, Vol. 2, Pg. 9; *Wasailush Shia*, Vol. 27, Pg. 179.

كَذَابِ آلِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ ۖ كَذَّبُوا بِآيَاتِنَا فَآخَذَهُمُ
 اللَّهُ بِذُنُوبِهِمْ ۗ وَاللَّهُ شَدِيدُ الْعِقَابِ ﴿١١﴾

10- (As for) those, who disbelieve, surely neither their wealth nor their children shall avail them in the least against Allah, and these it is, who are the fuel of the fire.

11- Like the striving of the people of Firon and those before them; they rejected Our communications, so Allah destroyed them on account of their faults; and Allah is severe in requiting (evil).

وَأُولَئِكَ هُمْ وَقُودُ النَّارِ ﴿١٠﴾

“And these it is, who are the fuel of the fire.” (Surah Aale Imran 3:10)

That is they are firewood.

كَذَابِ آلِ فِرْعَوْنَ

“Like the striving of the people of Firon...” (Surah Aale Imran 3:11)

That is the acts and deeds of the people of Firon.

قُلْ لِلَّذِينَ كَفَرُوا سَتُغْلَبُونَ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ ۖ وَبئْسَ الْمِهَادُ
 ﴿١٢﴾

قَدْ كَانَ لَكُمْ آيَةٌ فِي فِتْنِىِ النَّعْمَانِ ۖ فَتَةً تُقَاتِلُ فِي سَبِيلِ اللَّهِ
 وَأُخْرَى كَافِرَةٌ يَرَوْنَهُمْ مِثْلَيْهِمْ رَأْيَ الْعَيْنِ ۗ وَاللَّهُ يُؤَيِّدُ بِنَصَرِهِ
 مَنْ يَشَاءُ ۗ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ﴿١٣﴾

12- Say to those, who disbelieve: You shall be vanquished, and driven together to hell; and evil is the resting-place.

13- Indeed, there was a sign for you in the two hosts (which) met together in encounter; one party fighting in the way of Allah and the other unbelieving, whom they saw twice as many as themselves with the sight of the eye and Allah strengthens with His aid whom He pleases; most surely there is a lesson in this for those, who have sight.

قُلْ لِلَّذِينَ كَفَرُوا سَتُغْلَبُونَ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ ۗ وَبئسَ
 الْمِهَادُ ﴿١٢﴾

“Say to those, who disbelieve: You shall be vanquished, and driven together to hell; and evil is the resting-place.”
 (Surah Aale Imran 3:12)

This verse was revealed after Battle of Badr, when the Messenger of Allah (s), after the battle came to the Bani Qinqa tribe and reached Nabt market and addressed them saying: “O Jews, do you know what came over the heads of the Quraish, whereas they were more than you in number and more well armed? So take lesson from their fate and accept Islam.”

They said: “O Muhammad, do you think that fighting us is like fighting Quraish? By God, if you confront us, you would find us valiant fighters.”

Jibraeel came down and said: O Muhammad,

قُلْ لِلَّذِينَ كَفَرُوا سَتُغْلَبُونَ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ ۖ وَبِئْسَ
الْمِهَادُ ﴿١٢﴾ قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا ۖ فِئَةٌ
تُقَاتِلُ فِي سَبِيلِ اللَّهِ

“Say to those, who disbelieve: You shall be vanquished, and driven together to hell; and evil is the resting-place. Indeed, there was a sign for you in the two hosts (which) met together in encounter; one party fighting in the way of Allah...” (Surah Aale Imran 3:12-13)

That is the group of Muslims and group of disbelievers.

وَأُخْرَىٰ كَافِرَةٌ يَرَوْنَهُمْ مِثْلَيْهِمْ رَأْيَ الْعَيْنِ

“And the other unbelieving, whom they saw twice as many as themselves with the sight of the eye...” (Surah Aale Imran 3:13)

That is like being Muslims.

وَاللَّهُ يُؤَيِّدُ بِنَصَرِهِ مَن يَشَاءُ

“And Allah strengthens with His aid whom He pleases...” (Surah Aale Imran 3:13)

That is Almighty Allah helped the Messenger of Allah (s) on the day of Badr in which there is a lesson for those, who can see.¹

¹ Biharul Anwar, Vol. 20, Pg. 6.

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ
 مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ۗ ذَٰلِكَ
 مَتَاعُ الْحَيَاةِ الدُّنْيَا ۗ وَاللَّهُ عِنْدَهُ حُسْنُ الْمَآبِ ﴿١٤﴾

قُلْ أُوتِيتُكُمْ بِخَيْرٍ مِنْ ذَٰلِكُمْ ۗ لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ
 تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُطَهَّرَةٌ وَرِضْوَانٌ مِنَ
 اللَّهِ ۗ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ﴿١٥﴾

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّا أَمْنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ
 ﴿١٦﴾

الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ
 بِالْأَسْحَارِ ﴿١٧﴾

14- The love of desires, of women and sons and hoarded treasures of gold and silver and well-bred horses and cattle and tilth, is made to seem fair to men; this is the provision of the life of this world; and Allah is He with Whom is the good goal (of life).

15- Say: Shall I tell you what is better than these? For those, who guard (against evil) are gardens with their Lord, beneath which rivers flow, to abide in them, and pure mates and Allah's pleasure; and Allah sees the servants.

16- Those who say: Our Lord, surely we believe, therefore forgive us our faults and save us from the chastisement of the fire.

17- *The patient and the truthful and the obedient and those, who spend (benevolently) and those, who ask forgiveness in the morning times.*

القَنَاطِيرِ

“...treasures...” (Surah Aale Imran 3:14)

That is a skin of bull filled with gold.

وَالْحَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ

“And well-bred horses and cattle...” (Surah Aale Imran 3:14)

وَالْحَرْثِ

“And tilth...” (Surah Aale Imran 3:14)

That is agricultural lands.

وَاللَّهُ عِنْدَهُ حُسْنُ الْمَبِئَةِ ﴿١٤﴾

**“And Allah is He with Whom is the good goal (of life).”
(Surah Aale Imran 3:14)**

That is the return of the righteous is to Almighty Allah.

And He said:

أَوْبَسُّكُمْ بِخَيْرٍ مِنْ ذَلِكَ ۗ لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا

“Shall I tell you what is better than these? For those, who guard (against evil) are gardens with their Lord, beneath which rivers flow, to abide in them...” (Surah Aale Imran 3:15)

Then He informed that it is for those:

يَقُولُونَ رَبَّنَا إِنَّنا آمَنَّا فَأَغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ
﴿١٦﴾ الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ وَالْمُنْفِقِينَ
وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ ﴿١٧﴾

“Those, who say: Our Lord, surely we believe, therefore forgive us our faults and save us from the chastisement of the fire. The patient and the truthful and the obedient and those, who spend (benevolently) and those, who ask forgiveness in the morning times.” (Surah Aale Imran 3:15-17)

Then He informed that they are those, who are:

الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ
بِالْأَسْحَارِ ﴿١٧﴾

“The patient and the truthful and the obedient and those, who spend (benevolently) and those, who ask forgiveness in the morning times.” (Surah Aale Imran 3:17)

They are folks, who supplicate.

“And pure mates...” (Surah Aale Imran 3:15)

They are pure females in Paradise, who neither have menses nor are they smeared with worldly impurities.

Discussion of a Christian with Imam Baqir (a)

Umar (Umair) bin Abdullah Thaqafi says: When Hisham bin Abdul Malik summoned Imam Muhammad Baqir (a) from Medina to Shaam, His Eminence was seated in the gathering of Muslims, and they also made inquiries from Imam (a). Imam (a) noticed that groups and groups of Christians were going to a mountain. He asked: “Who are these? Is it a festival for them?”

They replied: “No, O son of Allah’s Messenger, they have a scholar, who resides in a cave on the mountain and once a year he comes out and replies to people’s queries.”

Imam (a) asked: “Is he knowledgeable?”

They replied: “He is the wisest of people. He has met disciples of Isa (a).”

Imam (a) said: “I will also go to him.” Imam (a) covered his head and along with his companions, climbed the mountain and sat among the Christians.” The Christians had spread a carpet to recline on and then entered the cave to bring that monk out. His eyes seemed to be like a poisonous snake, and he looked at the people gathered there. Then he turned to Imam Muhammad Baqir (a) and asked: “Are you from us or from the mercified nation?”

Imam (a) replied: “I am from the mercified nation.”

He asked: “Are you from their scholars or laymen?”

Imam (a) replied: “I am not from laymen.”

He asked: “Shall I ask from you or you would ask from me?”

Imam (a) said: “You ask me.”

He asked: “O people, a man from the nation of Muhammad is asking me to pose questions to him, as he is more knowledgeable about issues.” Then he said: “O servant of God, tell me, what time is that which is neither night nor day.”

Imam (a) replied: “It is the time between dawn and sunrise.”

He asked, “From which time is it?”

Imam (a) said, “From the times (hours) of the Paradise and the ailing ones gain their senses in this hour (time) and the pains get relief and that one, who had sleepless night goes to sleep at this time.

The man said, “The people in Paradise eat and drink, but do not excrete anything is there anything in the world similar to them?”

Imam (a) said, “Yes the embryo, which eats in the mother womb, but nothing segregates from whatever it consumes.”

The man asked, “Let me know if there is anything in the world similar to your claim that the people in Paradise eat and drink, but nothing is lessened and shortened and that returns to its original shape.”

Imam (a) said, “Yes it is candle that if a hundred other candles are lit by it nothing is reduced.”

The Christian scholar arose and said, “This man is wiser than me.” When he learnt that he was Imam Muhammad Baqir (s), he embraced Islam.¹

¹ *Biharul Anwar*, Vol. 10, Pg. 149; Vol. 46, Pg. 314; *Al-Kafi*, Vol. 8, Pg. 122.

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا
بِالْقِسْطِ ۗ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿١٨﴾

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ۗ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ
إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعْيًا بَيْنَهُمْ ۗ وَمَنْ يَكْفُرْ بِآيَاتِ
اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٩﴾

18- Allah bears witness that there is no god but He, and (so do) the angels and those possessed of knowledge, maintaining His creation with justice; there is no god but He, the Mighty, the Wise.

19- Surely the (true) religion with Allah is Islam, and those to whom the Book had been given did not show opposition, but after knowledge had come to them, out of envy among themselves; and whoever disbelieves in the communications of Allah then surely Allah is quick in reckoning.

قَائِمًا بِالْقِسْطِ...

It is conjunction of:

شَهِدَ اللَّهُ

“Allah bears witness...” (Surah Aale Imran 3:18)

الْقِسْطِ...

...implies justice.

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

“Surely the (true) religion with Allah is Islam...” (Surah Aale Imran 3:19)

That is submission before Almighty Allah and His friends (Awliya), this is the testimony and Allah has named faith as testimony.

Imam Muhammad Baqir (a) says: “Almighty Allah has accorded faith a rank higher than Islam; just as He has given Kaaba a rank higher than the Sacred Masjid.”¹

Imam Ali (a) says: “I will define Islam as no one has defined before me nor will define after me. Islam is acceptance, and acceptance is certainty, and certainty is testification, and testification is confession, and confession is fulfillment, and fulfillment is action; and believer is that who takes his religion from his Lord, and faith of believer is recognized by his conduct, and denial of Kafir is recognized by his denial. O people! Protect your religion, because sinning in it is better than a good deed in other religion, because the sin in this is forgivable, and good deed of the irreligious is not acceptable.”²

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ ۗ وَمَنْ
يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً ۗ
وَيُحَدِّثْكُمْ اللَّهُ نَفْسَهُ ۗ وَإِلَى اللَّهِ الْمَصِيرُ ﴿٢٨﴾

¹ *Al-Kafi*, Vol. 2, Pg. 52; *Biharul Anwar*, Vol. 65, Pg. 260.

² *Nahjul Balagha*, Saying 125; *Maaniul Akhbaar*, Pg. 185; *Biharul Anwar*, Vol. 65, Pg. 311; *Rauzatul Waizeen*, Vol. 1, Pg. 23; *Amali*, Shaykh Sadiq, Pg. 351.

28- Let not the believers take the unbelievers for friends rather than believers; and whoever does this, he shall have nothing of (the guardianship of) Allah, but you should guard yourselves against them, guarding carefully; and Allah makes you cautious of (retribution from) Himself; and to Allah is the eventual coming.

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ ۗ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً

“Let not the believers take the unbelievers for friends rather than believers; and whoever does this, he shall have nothing of (the guardianship of) Allah, but you should guard yourselves against them...” (Surah Aale Imran 3:28)

This verse accords apparent and not inner permission. From the aspect of dissimulation (*Taqayyah*), one should be apparently friendly to them, but in fact bear enmity.

Taqayyah gives this permission to the believer in order that he may guard his self. Apparently, with the disbelievers, you should pray with them, keep fasts, but in the heart, one should have faith in God and believe as against the one, with whom one performs practically.

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ
 ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣١﴾

31- Say: If you love Allah then follow me, Allah will love you and forgive you your faults and Allah is Forgiving, Merciful.

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ
ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣١﴾

**“Say: If you love Allah then follow me, Allah will love you and forgive you your faults and Allah is Forgiving, Merciful.”
(Surah Aale Imran 3:31)**

So, the sign of Almighty Allah loving His servants is the very same divine mercy upon them. And sign of the people loving Almighty Allah is the very same worship of Allah, the mighty and high.

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى
الْعَالَمِينَ ﴿٣٣﴾

33- Surely Allah chose Adam and Nuh and the descendants of Ibrahim and the descendants of Imran above the nations.

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى
الْعَالَمِينَ ﴿٣٣﴾

**“Surely Allah chose Adam and Nuh and the descendants of Ibrahim and the descendants of Imran above the nations.”
(Surah Aale Imran 3:33)**

The words of the verse are general and its meaning is special; indeed their excellence and superiority is over the time period of the world.

Imam Musa Kazim (a) says: “This verse was revealed as Aale Imran and Aale Muhammad above all the world. Later they removed [Aale Muhammad] from the Quran.”¹

إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا
فَتَقَبَّلَ مِنِّي ۖ إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿٣٥﴾

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا
وَضَعَتْ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ ۖ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيدُهَا
بِكَ وَدُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٣٦﴾

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا ۖ
كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا ۖ قَالَ يَا
مَرْيَمُ أَنَّىٰ لَكَ هَذَا ۖ قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ ۖ إِنِ اللَّهُ يُرِزُقُ
مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٧﴾

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ ۖ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً
طَيِّبَةً ۖ إِنَّكَ سَمِيعُ الدُّعَاءِ ﴿٣٨﴾

¹ Biharul Anwar, Vol. 11, Pg. 24; Vol. 23, Pg. 222; Tawilul Ayaatuz Zaahira, Pg. 112.

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ
بِغُلَامٍ مُّصَدِّقًا بِكَلِمَةٍ مِّنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ
الصَّالِحِينَ ﴿٣٩﴾

35- *When a woman of Imran said: My Lord, surely I vow to Thee what is in my womb, to be devoted (to Thy service); accept therefore from me, surely Thou art the Hearing, the Knowing.*

36- *So when she brought forth, she said: My Lord, surely I have brought forth a female - and Allah knew best what she brought forth - and the male is not like the female, and I have named it Maryam, and I commend her and her offspring into Thy protection from the accursed Shaitan.*

37- *So her Lord accepted her with a good acceptance and made her grow up a good growing, and gave her into the charge of Zakariya; whenever Zakariya entered the sanctuary to (see) her, he found with her food. He asked: O Maryam, whence comes this to you? She said: It is from Allah. Surely Allah gives to whom He pleases without measure.*

38- *There did Zakariya pray to his Lord; he said: My Lord, grant me from Thee good offspring; surely Thou art the Hearer of prayer.*

39- *Then the angels called to him as he stood praying in the sanctuary: That Allah gives you the good news of Yahya, verifying a Word from Allah, and honorable and chaste and a prophet from among the good ones.*

Incident of Lady Maryam (s)

إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي
مُحَرَّرًا فَتَقَبَّلْ مِنِّي ۖ إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿٣٥﴾

“When woman of Imran said: My Lord, surely I vow to Thee what is in my womb to be devoted (to Thy service); accept therefore from me; surely Thou art the Hearing, the Knowing.” (Surah Aale Imran 3:35)

Allah, the mighty and high revealed to Imran: I will bestow a child to you, who would cure the born blind and the lepers, and bring the dead to life with the permission of Almighty Allah. Imran conveyed this glad tiding to his wife and after some time, his wife became pregnant; and she said: “O Lord, I vow that I will dedicate to you what I have in my womb.” At that time if someone made a vow, he used to place his issue in the worship house.

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا
وَضَعْتُ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ

“So when she brought forth, she said: My Lord, surely I have brought forth a female - and Allah knew best what she brought forth - and the male is not like the female...” (Surah Aale Imran 3:36)

And You had promised a son to me?

وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ
الرَّجِيمِ ﴿٣٦﴾

*“And I have named it Maryam, and I commend her and her offspring into Thy protection from the accursed Shaitan.”
(Surah Aale Imran 3:36)*

So Almighty Allah bestowed Isa (a) to Maryam.

Abu Basir says: Imam Ja’far Sadiq (a) said: If I tell you that I have got a son, but that newborn was a daughter; and her son or grandson was a son, you should not falsify me that male child was not born, as it is possible that our prophecy can be regarding her son or grandson. Indeed, Almighty Allah revealed to Imran that I would grant you a male child, who will cure the born blind and the lepers, and revive the dead through My permission; and I deem him as my messenger to Bani Israel and Imran conveyed the divine glad tidings to Hannah, mother of Maryam. He said: When Hannah became pregnant, she thought that she was expecting a son, but when she gave birth to the child, she realized that it was a daughter. She said: O God, son of a daughter is not like a son, as a daughter cannot be a prophet.

Almighty Allah said: Almighty Allah knows who your child is. When Almighty Allah granted Isa (a) to lady Maryam (s), he was the son about whom Almighty Allah had given glad tidings to Imran.

When We you give glad tiding for a son perhaps our promise is regarding a son or son of that child. When you see that the first child is a daughter, you must not deny our glad tiding.¹

When Maryam reached puberty, she went to her Prayer niche and pulled a curtain around herself in such a way that no

¹ Biharul Anwar, Vol. 26; Pg. 225; Qisasul Anbiya, Jazaeri, Pg. 43.

one saw her. Zakariya went to her Prayer niche. He found with her summer fruits during winter and winter fruits during summer. He said to Maryam:

أَنْتِ لِكَ هَذَا ۖ قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ ۗ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٧﴾ هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ ۖ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً ۗ إِنَّكَ سَمِيعُ الدُّعَاءِ ﴿٣٨﴾
فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ مُصَدِّقًا بِكَلِمَةٍ مِنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا
مِنَ الصَّالِحِينَ ﴿٣٩﴾

“Whence comes this to you? She said: It is from Allah. Surely Allah gives to whom He pleases without measure. There did Zakariya pray to his Lord; he said: My Lord, grant me from Thee good offspring; surely Thou art the Hearer of prayer. Then the angels called to him as he stood praying in the sanctuary: That Allah gives you the good news of Yahya verifying a Word from Allah, and honorable and chaste and a prophet from among the good ones.” (Surah Aale Imran 3:37-39)

حَصُورًا

That is one, who does not go to women.

قَالَ رَبِّ أَنْتَ يَكُونُ لِي غُلَامًا وَقَدْ بَلَغَنِي الْكِبَرَ وَأَمْرَاتِي عَاقِرٌ ۗ
قَالَ كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ ﴿٤٠﴾

قَالَ رَبِّ اجْعَلْ لِي آيَةً ۖ قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ
إِلَّا رَمَزًا ۖ وَاذْكُرْ رَبَّكَ كَثِيرًا وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَارِ ﴿٤١﴾

40- He said: My Lord, when shall there be a son (born) to me, and old age has already come upon me, and my wife is barren? He said: Even thus does Allah what He pleases.

41- He said: My Lord, appoint a sign for me. Said He: Your sign is that you should not speak to men for three days, except by signs; and remember your Lord much and glorify Him in the evening and the morning.

عَاقِرٌ

That is a woman, who does not have menses; a barren woman.

قَالَ كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ ﴿٤٠﴾ قَالَ رَبِّ اجْعَلْ لِي
آيَةً ۖ قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمَزًا

“He said: Even thus does Allah what He pleases. He said: My Lord, appoint a sign for me. Said He: Your sign is that you should not speak to men for three days, except by signs...”
(Surah Aale Imran 3:40-41)

Zakariya thought that they are Satans, who were giving glad tidings to him, therefore he said:

رَبِّ اجْعَلْ لِي آيَةً ۖ قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ
إِلَّا رَمَزًا

“My Lord, appoint a sign for me. Said He: Your sign is that you should not speak to men for three days, except by signs...” (Surah Aale Imran 3:40-41)

So he became mute and did not communicate, except through signs.

وَإِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ
عَلَىٰ نِسَاءِ الْعَالَمِينَ ﴿٤٢﴾

42- And when the angels said: O Maryam, surely Allah has chosen you and purified you and chosen you above the women of the world.

إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ
وَاصْطَفَاكِ عَلَىٰ نِسَاءِ الْعَالَمِينَ ﴿٤٢﴾

“When the angels said: O Maryam, surely Allah has chosen you and purified you and chosen you above the women of the world.” (Surah Aale Imran 3:42)

Almighty Allah chose him twice. Firstly, he selected her from all the ladies and secondly that He granted her a son without coming in contact with any male and gave her this precedence over all the women.

يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ ﴿٤٣﴾

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ ۚ وَمَا كُنْتَ لَدَيْهِمْ إِذْ
يُلْقُونَ أَقْلَامَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ

﴿٤٤﴾

43- *O Maryam, keep to obedience to your Lord and humble yourself, and bow down with those who bow.*

44- *This is of the announcements relating to the unseen, which We reveal to you; and you were not with them when they cast their pens (to decide) which of them should have Maryam in his charge, and you were not with them when they contended one with another.*

يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ ﴿٤٣﴾

“O Maryam, keep to obedience to your Lord and humble yourself, and bow down with those who bow.” (Surah Aale Imran 3:43)

Indeed, she bows down for Me and performs prostration and then Almighty Allah said to His prophet:

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ ۚ وَمَا كُنْتَ لَدَيْهِمْ إِذْ
يُلْقُونَ أَقْلَامَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ

يَخْتَصِمُونَ ﴿٤٤﴾

“This is of the announcements relating to the unseen, which We reveal to you; and [O Muhammad] you were not with them when they cast their pens (to decide) which of them should have Maryam in his charge, and you were not with

them when they contended one with another.” (Surah Aale Imran 3:44)

He also says: When Maryam was born, Aale Imran talked about her. Each of them wanted to be her guardian, till she went to the worship house and drew lots on this issue. And between the divination sticks, the lot drew in favor of Zakariya and he became the guardian of Maryam.

إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ
الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ
﴿٤٥﴾

45- When the angels said: O Maryam, surely Allah gives you good news with a Word from Him (of one), whose name is the Messiah, Isa son of Maryam, worthy of regard in this world and the hereafter and of those, who are made near (to Allah).

﴿٤٥﴾ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ

“Worthy of regard in this world and the hereafter and of those, who are made near (to Allah).” (Surah Aale Imran 3:45)

That is owner of status and nobility.

We have mentioned the story of the birth of Isa (a) and reports on this matter in Surah Maryam.¹

¹ Biharul Anwar, Vol. 14, Pg. 200.

وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ ۗ أَنِّي
 أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ
 اللَّهِ ۗ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ ۗ
 وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ ۗ إِنَّ فِي ذَلِكَ
 لَآيَةً لِّكُمْ إِن كُنتُمْ مُؤْمِنِينَ ﴿٤٩﴾

وَمُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَلَأَحِلَّ لَكُمْ بَعْضَ الَّذِي حُرِّمَ
 عَلَيْكُمْ ۗ وَجِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ فَاتَّقُوا اللَّهَ وَأَطِيعُوا ۗ ﴿٥٠﴾

49- And (make him) an apostle to the children of Israel: That I have come to you with a sign from your Lord; that I determine for you out of dust like the form of a bird, then I breathe into it and it becomes a bird with Allah's permission and I heal the blind and the leprous, and bring the dead to life with Allah's permission and I inform you of what you eat and what you store in your houses; most surely there is a sign in this for you, if you are believers.

50- And a verifier of that which is before me of the Taurat and that I may allow you part of that which has been forbidden you, and I have come to you with a sign from your Lord therefore be careful of (your duty to) Allah and obey me.

أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ

“I determine for you out of dust like the form of a bird...”
 (Surah Aale Imran 3:49)

That is: I am capable of creating a bird for you from dust.

Imam Muhammad Baqir (a) said: “Regarding the verse:

وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ

“I inform you of what you eat and what you store in your houses...” (Surah Aale Imran 3:49)

He says regarding the verse that His Eminence, Isa (a) said to Bani Israel: “I am the messenger of God towards you. I make a bird of clay and then blow upon it and it flies by the permission of God. I cure the born blind and patients of leprosy.”

Bani Israel said: “We regard this act of yours as magic and sorcery. Show us a sign so that we may know that you are truthful.”

Isa (a) said: “Should I inform you what you eat in your houses and what you have stored before you come out of your houses and what do you store in the house at night so that you know that I am truthful?”

“Yes,” they said.

So Isa (a) told them what they had eaten and drank at night and where they had gone. At that time some Bani Israel accepted it and brought faith in Isa (a) and some of them denied and became apostates. There was a sign for them in this miracle, if they believed.

وَلَا حِلَّ لَكُمْ بِعَظْمِ الَّذِي هُرِّمَ عَلَيْكُمْ

“That I may allow you part of that which has been forbidden you...” (Surah Aale Imran 3:50)

It refers to Saturday, when fat and birds were unlawful for Bani Israel people.¹

فَلَمَّا أَحَسَّ عِيسَىٰ مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ ۗ
قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ آمَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّآ مُسْلِمُونَ
﴿٥٢﴾

52- *But when Isa perceived unbelief on their part, he said: Who will be my helpers in Allah's way? The disciples said: We are helpers (in the way) of Allah: We believe in Allah and bear witness that we are submitting ones.*

Imam Ja'far Sadiq (a) says regarding the verse:

فَلَمَّا أَحَسَّ عِيسَىٰ مِنْهُمُ الْكُفْرَ

“But when Isa perceived unbelief on their part...” (Surah Aale Imran 3:52)

He said: When he heard and saw that they were committing disbelief, the five senses, which Almighty Allah has placed in the being of man, is the sense of hearing, sense of sight, which is used for seeing different colors and distinguishing between them; sense of smell, which enables one to perceive good and foul smells; sense of taste, which enables one to distinguish the tastes of different foods; sense of touch, which is used to feel hot and cold, and for feeling soft and hard things.²

¹ Biharul Anwar, Vol. 14, Pg. 246.

² Biharul Anwar, Vol. 14, Pg. 272.

إِذْ قَالَ اللَّهُ يَا عِيسَىٰ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ
 الَّذِينَ كَفَرُوا وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَىٰ يَوْمِ
 الْقِيَامَةِ ۗ ثُمَّ إِنِّي مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنتُمْ فِيهِ
 تَخْتَلِفُونَ ﴿٥٥﴾

55- And when Allah said: O Isa, I am going to terminate the period of your stay (on earth) and cause you to ascend unto Me and purify you of those, who disbelieve and make those, who follow you above those, who disbelieve to the day of resurrection; then to Me shall be your return, so I will decide between you concerning that in which you differed.

Ascension of Prophet Isa (a)

إِذْ قَالَ اللَّهُ يَا عِيسَىٰ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ
 الَّذِينَ كَفَرُوا وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَىٰ يَوْمِ
 الْقِيَامَةِ

“And when Allah said: O Isa, I am going to terminate the period of your stay (on earth) and cause you to ascend unto Me and purify you of those, who disbelieve and make those, who follow you above those, who disbelieve to the day of resurrection...” (Surah Aale Imran 3:55)

Humran bin Ayyin has narrated from Imam Muhammad Baqir (a) that he said: “Isa (s) made a promise to his companions, the night when Allah took him up to Himself. They gathered with him in the evening. They were twelve men; and he admitted them in a house and then came to them from a fountain

in the corner of the house, shaking off water from his hair and said: ‘Verily Allah has revealed to me that He is going to take me up just now to Himself and purify me from the Jews. Now, who among you (agrees) that my features be put on him, in order that he is killed and crucified (in my place) and he shall be with me in my rank?’

A young man among them said: ‘I, O Spirit of Allah!’ He said: ‘So you are that.’ Then Isa said to them: ‘Why, surely there is one of you, who will reject me twelve times before it is morning.’

One of them asked: ‘Am I that? O prophet of Allah!’ Isa asked: ‘Do you feel it in your heart? Then be you that.’ Thereafter Isa told them: ‘Why, surely you will divide after me in three groups: two groups, forging lie against Allah, (shall be) in the Fire; and one group following Shamun, being true to Allah, (shall be) in the Garden.’ Then Allah caused Isa to ascend to Him from the corner of the house while they were looking at him.” Then the Imam (a) said: “The Jews came searching for Isa the same night and caught the man about whom Isa had said: ‘Surely there is one of you, who will reject me twelve times before it is morning’; and they took the young man, who had been given the features of Isa and he was killed and crucified. And he for whom Isa had said that he would reject him twelve times before it was morning, did (indeed) reject him.”¹

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ ۖ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ
لَهُ كُنْ فَيَكُونُ ﴿٥٩﴾

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ الْمُمْتَرِينَ ﴿٦٠﴾

¹ *Biharul Anwar*, Vol. 14, Pg. 336; *Qisasul Anbiya*, Jazaeri, Pg. 419.

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ
 أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْهُمْ
 فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ ﴿٦١﴾

59- Surely the likeness of Isa is with Allah as the likeness of Adam; He created him from dust, then said to him: Be, and he was.

60- (This is) the truth from your Lord, so be not of the disputers.

61- But whoever disputes with you in this matter after what has come to you of knowledge, then say: Come let us call our sons and your sons and our women and your women and our near people and your near people, then let us be earnest in prayer, and pray for the curse of Allah on the liars.

Prayer of Christians in the Masjid

Imam Ja'far Sadiq (a) says: "When the Christians of Najran came to the Messenger of Allah (s) as a delegation — and their leaders were al-Ahtam, al-'Aqib, and as-Sayyid — and (the time of) their prayer came, they began to ring hand-bells and prayed. The Companions of the Messenger of Allah said: 'O Messenger of Allah, this in your Masjid?' He said: 'Let them be!' When they finished (their prayer) they to the Messenger of Allah and asked: 'To what do you call (us)?' He replied: 'To bear witness that there is no god, except Allah, and that I am the Messenger of Allah, and that Isa was a servant created (by Allah), he used to eat, drink and relieve himself.' They said: 'Then who was his father?' Thereupon came the revelation to the Messenger of Allah saying: 'Say to them, "What do you say about Adam? Was he a servant created (by Allah) who used to eat, drink, relieve himself and cohabit?"' The Prophet put this question to them

and they replied: ‘Yes.’ He said: ‘Then who was his father?’ and they became speechless. Then Allah sent down (the verse): Surely the likeness of Isa is with Allah as the likeness of Adam; He created him from dust...; and the verse: But whoever disputes with you in this after what has come to you of knowledge...and bring about the curse of Allah on the liars.

“Then the Messenger of Allah said: ‘(If you do not agree with what I say) then enter into earnest imprecation with me; thus if I am truthful the curse will be sent down on you and if I am a liar it will be sent down on me.’ The said: ‘You have done justice.’

“So they made an appointment for the imprecation. When they returned to the place they were staying, their leaders as-Sayyid, al-’Aqib and al-Ahtam, said: ‘If he comes for the imprecation against us with his followers (i.e., people unrelated to him), we shall enter into imprecation against him, because then he is not a prophet. But if he enters into imprecation against us with only the people of his House, we shall not enter into imprecation against him, because he will not put the People of his House forward unless he is truthful.’

“In the morning they came to the Messenger of Allah (s) — and there were with him the Leader of the Faithful (Ali), Fatima, Hasan and Husain (s). The Christians asked: ‘Who are these?’ They were told: ‘This is his cousin, *al-wasiy* (الْوَصِيُّ = executor of will) and son-in-law, and this is his daughter Fatima, and these are his sons: Hasan and Husain.’ So they were frightened and said to the Messenger of Allah: ‘We shall pay you whatever you are pleased with, but excuse us from the imprecation.’ Thereupon the Messenger of Allah (s) made agreement with them on (the condition of) *al-jizyah* (الْجِزْيَةُ = tax); and they went away.”¹

¹ *Nurus Thaqlayn*, Vol. 1, Pg. 374; *Biharul Anwar*, Vol. 21, Pg. 340.

يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنزِلَتِ التَّوْرَةُ
وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ ۖ أَفَلَا تَعْقِلُونَ ﴿٦٥﴾

هَا أَنْتُمْ هَؤُلَاءِ حَاجَجْتُمْ فِيمَا لَكُمْ بِهِ عِلْمٌ فَلِمَ تُحَاجُّونَ فِيمَا
لَيْسَ لَكُمْ بِهِ عِلْمٌ ۗ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٦٦﴾

مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا
كَانَ مِنَ الْمُشْرِكِينَ ﴿٦٧﴾

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا ۗ
وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ ﴿٦٨﴾

وَدَّتْ طَائِفَةٌ مِنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّوكُمْ وَمَا يُضِلُّونَ إِلَّا
أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٦٩﴾

يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنْتُمْ تَشْهَدُونَ ﴿٧٠﴾

65- O followers of the Book, why do you dispute about Ibrahim, when the Taurat and the Injeel were not revealed till after him; do you not then understand?

66- Behold, you are they, who disputed about that of which you had knowledge; why then do you dispute about that of which, you have no knowledge? And Allah knows while you do not know.

67- Ibrahim was neither a Jew nor a Christian, but he was (an) upright (man), a Muslim, and he was not one of the polytheists.

68- Most surely the nearest of people to Ibrahim are those, who followed him and this Prophet and those, who believe and Allah is the guardian of the believers.

69- A party of the followers of the Book desire that they should lead you astray, and they lead not astray, but themselves, and they do not perceive.

70- O followers of the Book! Why do you disbelieve in the communications of Allah while you witness (them)?

يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنزِلَتِ التَّوْرَةُ
وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ ۖ أَفَلَا تَعْقِلُونَ ﴿٦٥﴾

“O followers of the Book, why do you dispute about Ibrahim, when the Taurat and the Injeel were not revealed till after him; do you not then understand?” (Surah Aale Imran 3:65)

Then he said:

هَا أَنْتُمْ هَؤُلَاءِ

“Behold, you are they...” (Surah Aale Imran 3:66)

That is you are them?

حَاجَجْتُمْ فِيمَا لَكُمْ بِهِ عِلْمٌ

“Who disputed about that of which you had knowledge...”
(Surah Aale Imran 3:66)

That is what all is mentioned in Taurat and Injeel.

فَلِمَ تُحَاجُّونَ فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ

“Why then do you dispute about that of which you have no knowledge?” (Surah Aale Imran 3:66)

That is why you dispute about what is present in the scrolls of Ibrahim (a) and you argue through it; whereas Almighty Allah knows what you don't know.

Then He said:

مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا
وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٦٧﴾

“Ibrahim was neither a Jew nor a Christian, but he was (an) upright (man), a Muslim, and he was not one of the polytheists.” (Surah Aale Imran 3:67)

Then Allah, the Mighty and Sublime describes the most proximate person to Ibrahim (a), who performs the Hajj and He says:

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ
آمَنُوا ۗ وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ ﴿٦٨﴾

“Most surely the nearest of people to Ibrahim are those who followed him and this Prophet and those who believe and Allah is the guardian of the believers.” (Surah Aale Imran 3:68)

Umar bin Yazid says: Imam Ja'far Sadiq (a) said: "You, by Allah, are from the progeny of Muhammad."

I said: "From themselves, may I be your ransom?"

He said: "Yes, by Allah, from their own selves."

He said it three times; then he looked at me and I looked at him and he said: "O Umar, surely Allah says in His Book:

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ
آمَنُوا ۗ وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ ﴿٦٨﴾

"Most surely the nearest of people to Ibrahim are those, who followed him and this Prophet and those, who believe and Allah is the guardian of the believers." (Surah Aale Imran 3:68)

يَا أَهْلَ الْكِتَابِ لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ
تَعْلَمُونَ ﴿٧١﴾

71- O followers of the Book! Why do you confound the truth with the falsehood and hide the truth while you know?

O followers of Taurat, why do you confound the truth with the falsehood and hide the truth while you know?

وَقَالَتْ طَائِفَةٌ مِنْ أَهْلِ الْكِتَابِ آمَنُوا بِالَّذِي أُنزِلَ عَلَيَّ الَّذِينَ
آمَنُوا وَجَهَ النَّهَارِ وَكَفَرُوا آخِرَهُ لَعَلَّهُمْ يَرْجِعُونَ ﴿٧٢﴾

72- And a party of the followers of the Book say: Avow belief in that which has been revealed to those, who

believe in the first part of the day, and disbelieve at the end of it, perhaps they go back on their religion.

Change of Prayer direction (Qibla)

This verse is revealed about the Jews, who said in the morning that we believe in what is revealed on Muhammad and at night became disbelievers.

It is mentioned in the report of Abul Jarud that Imam Muhammad Baqir (a) said about this verse:

وَقَالَتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ آمَنُوا بِالَّذِي أُنزِلَ عَلَيَّ الَّذِينَ
آمَنُوا وَجْهَ النَّهَارِ وَآكْفَرُوا آخِرَهُ لَعَلَّهُمْ يَرْجِعُونَ ﴿٧٢﴾

“And a party of the followers of the Book say: Avow belief in that which has been revealed to those, who believe, in the first part of the day, and disbelieve at the end of it, perhaps they go back on their religion.” (Surah Aale Imran 3:72)

“Verily, when the Messenger of Allah (s) came to Medina, he was praying towards Baitul Maqdas, (and) the people (i.e., the Jews) were pleased with it. When Allah turned him from Baitul Maqdas towards His Sacred House, the Jews were annoyed. And the change of Qibla had happened in the noon prayer. So they said: ‘Muhammad prayed the morning prayer facing towards our Qibla; therefore, believe in that which was revealed to Muhammad in the first part of the day; and disbelieve the latter part’; they meant (disbelieve in) the Qibla when the Messenger of Allah (s) faced towards the Sacred Mosque.”¹

¹ *Biharul Anwar*, Vol. 9, Pg. 190; Vol. 81, Pg. 62.

وَمِنْ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأْمَنَهُ بِعِنطَارٍ يُؤَدِّهِ إِلَيْكَ وَمِنْهُمْ مَنْ
 إِنْ تَأْمَنَهُ بِدِينَارٍ لَا يُؤَدِّهِ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَائِمًا ۗ ذَٰلِكَ
 بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ
 الْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾

75- And among the followers of the Book there are some such that if you entrust one (of them) with a heap of wealth, he shall pay it back to you; and among them there are some such that if you entrust one (of them) with a dinar he shall not pay it back to you except so long as you remain firm in demanding it; this is because they say: There is not upon us in the matter of the unlearned people any way (to reproach); and they tell a lie against Allah while they know.

وَمِنْ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأْمَنَهُ بِعِنطَارٍ يُؤَدِّهِ إِلَيْكَ وَمِنْهُمْ مَنْ
 إِنْ تَأْمَنَهُ بِدِينَارٍ لَا يُؤَدِّهِ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَائِمًا ۗ
 ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ

“And among the followers of the Book there are some such that if you entrust one (of them) with a heap of wealth, he shall pay it back to you; and among them there are some such that if you entrust one (of them) with a dinar he shall not pay it back to you except so long as you remain firm in demanding it; this is because they say: There is not upon us in the matter of the unlearned people any way (to reproach)...” (Surah Aale Imran 3:75)

The Jews said: It is lawful for us to usurp the property from people on whom divine scriptures are not revealed. So Almighty Allah refuted them and said:

وَيَقُولُونَ عَلَى اللَّهِ الْكُذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾

“And they tell a lie against Allah while they know.”
(Surah Aale Imran 3:75)

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٧﴾

77- (As for) those who take a small price for the covenant of Allah and their own oaths - surely they shall have no portion in the hereafter, and Allah will not speak to them, nor will He look upon them on the day of resurrection nor will He purify them, and they shall have a painful chastisement.

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا

“(As for) those who take a small price for the covenant of Allah and their own oaths...” (Surah Aale Imran 3:77)

They pretended to be Muslims and cheated the Muslims; in fact they were not Muslims.

وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلُؤُونَ أَلْسِنَتَهُم بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ
 وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ
 اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٨﴾

78- *Most surely there is a party amongst those, who distort the Book with their tongue that you may consider it to be (a part) of the Book, and they say: It is from Allah, while it is not from Allah, and they tell a lie against Allah whilst they know.*

وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلُؤُونَ أَلْسِنَتَهُم بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ
 الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا
 هُوَ مِنْ عِنْدِ اللَّهِ

“Most surely there is a party amongst those, who distort the Book with their tongue that you may consider it to be (a part) of the Book, and they say: It is from Allah, while it is not from Allah...” (Surah Aale Imran 3:78)

The Jews quoted statements and attributed it to Taurat; whereas it was not mentioned in Taurat and they attributed falsehood to Almighty Allah.

مَا كَانَ لَيْشَرَ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنَّبُوءَةَ ثُمَّ يَقُولَ
 لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّانِيِّينَ بِمَا كُنْتُمْ
 تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ ﴿٧٩﴾

وَلَا يَأْمُرْكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا ۗ أَيَأْمُرُكُمْ
بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ ﴿٨٠﴾

79- It is not meet for a mortal that Allah should give him the Book and the wisdom and prophethood, then he should say to men: Be my servants rather than Allah's; but rather (he would say): Be worshippers of the Lord because of your teaching the Book and your reading (it yourselves).

80- And neither would he enjoin you that you should take the angels and the prophets for lords; what! would he enjoin you with unbelief after you are Muslims?

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ
لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّانِيِّنَ

“It is not meet for a mortal that Allah should give him the Book and the wisdom and prophethood, then he should say to men: Be my servants rather than Allah's; but rather (he would say): Be worshippers of the Lord...” (Surah Aale Imran 3:79)

That is Isa (a) did not tell the people: “I created you. So worship me.” But he told them: “Be worshippers of the Lord.”

وَلَا يَأْمُرْكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا

“And neither would he enjoin you that you should take the angels and the prophets for lords...” (Surah Aale Imran 3:80)

There were some people, who worshipped angels. Some Christians thought that Isa was god. Jews said: Uzair is the son of God. Almighty Allah said:

وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا

“And neither would he enjoin you that you should take the angels and the prophets for lords...” (Surah Aale Imran 3:80)

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ ۚ قَالَ أَأَقْرَضُكُمْ وَأَخَذْتُمْ عَلَىٰ ذَلِكُمْ إِصْرِي ۗ قَالُوا أَقْرَضْنَا ۚ قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ﴿٨١﴾

فَمَنْ تَوَلَّىٰ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٨٢﴾

أَفَعَيِّرَ دِينَ اللَّهِ يَبْعُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ ﴿٨٣﴾

قُلْ آمَنَّا بِاللَّهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا أُنزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿٨٤﴾

81- And when Allah made a covenant through the prophets: Certainly what I have given you of Book and

wisdom - then an apostle comes to you verifying that which is with you, you must believe in him, and you must aid him. He said: Do you affirm and accept My compact in this (matter)? They said: We do affirm. He said: Then bear witness, and I (too) am of the bearers of witness with you.

82- Whoever therefore turns back after this, these it is that are the transgressors.

83- Is it then other than Allah's religion that they seek (to follow), and to Him submits whoever is in the heavens and the earth, willingly or unwillingly, and to Him shall they be returned.

84- Say: We believe in Allah and what has been revealed to us, and what was revealed to Ibrahim and Ismail and Ishaq and Yaqub and the tribes, and what was given to Musa and Isa and to the prophets from their Lord; we do not make any distinction between any of them, and to Him do we submit.

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ

“And when Allah made a covenant through the prophets: Certainly what I have given you of Book and wisdom - then an apostle comes to you verifying that which is with you, you must believe in him, and you must aid him.

And give their glad tidings their nation.

Imam Ja'far Sadiq (a) said: “Almighty Allah did not create any prophet, but that he would return to the earth in the last period of time and assist Amirul Momineen (a). It is the statement of Almighty Allah that:

لَتُؤْمِنَنَّ بِهِ

“You must believe in him...”

And that they would help Amirul Momineen (a):

وَلَتَنْصُرُنَّهُ

“And you must aid him.”¹

After that Allah said to the prophets in the spiritual sphere:

قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَيَّ ذَلِكُمْ إِصْرِي

“He said: Do you affirm and accept My compact in this (matter)?” (Surah Aale Imran 3:81)

‘My compact’ means My covenant. They said:

قَالُوا أَقْرَرْنَا ۖ قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ

﴿ ٨١ ﴾

“They said: We do affirm. He said: Then bear witness, and I (too) am of the bearers of witness with you.” (Surah Aale Imran 3:81)

Almighty Allah said to the angels: “Then bear witness, and I (too) am of the bearers of witness with you.”²

¹ Biharul Anwar, Vol. 53, Pg. 50; Nurus Thaqlayn, Vol. 1, Pg. 359; Tafsir Asifi, Vol. 1, Pg. 159.

² Qisasul Anbiya, Jazaeri, Pg. 3.

This verse:

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ
جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ ۚ قَالَ
أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي ۗ قَالُوا أَقْرَرْنَا ۚ قَالَ
فَاشْهَدُوا ۗ وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ﴿٨١﴾

“And when Allah made a covenant through the prophets: Certainly what I have given you of Book and wisdom - then an apostle comes to you verifying that which is with you, you must believe in him, and you must aid him. He said: Do you affirm and accept My compact in this (matter)? They said: We do affirm. He said: Then bear witness, and I (too) am of the bearers of witness with you.” (Surah Aale Imran 3:81)

...should be read with the following two verses:

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ
وَمُوسَىٰ وَعِيسَىٰ ابْنِ مَرْيَمَ ۗ وَأَخَذْنَا مِنْهُم مِّيثَاقًا غَلِيظًا
﴿٧﴾

“And when We made a covenant with the prophets and with you, and with Nuh and Ibrahim and Musa and Isa, son of Maryam, and We made with them a strong covenant.” (Surah Ahzab 33:7)

And:

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ
 عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ ۖ قَالُوا بَلَىٰ ۗ شَهِدْنَا ۗ أَنْ
 تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ﴿١٧٢﴾

“And when your Lord brought forth from the children of Adam, from their backs, their descendants, and made them bear witness against their own souls: Am I not your Lord? They said: Yes, we bear witness. Lest you should say on the day of resurrection: Surely we were heedless of this.” (Surah Araaf 7:172)¹

Then Allah, the Mighty and Sublime said:

أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ

“Is it then other than Allah’s religion that they seek (to follow)...” (Surah Aale Imran 3:83)

It is that I told you to confess to Muhammad and his successor; do you want someone other than him?

وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا

“And to Him submits whoever is in the heavens and the earth, willingly or unwillingly...” (Surah Aale Imran 3:83)

That is you would be divided into two groups through the sword.

¹ Biharul Anwar, Vol. 11, Pg. 25.

Then Almighty Allah commanded His prophets: confess to prophethood of prophets and messengers and their books and He said: O Muhammad:

آمَنَّا بِاللَّهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا أُنزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ
وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ
وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ

﴿٨٤﴾

“We believe in Allah and what has been revealed to us, and what was revealed to Ibrahim and Ismail and Ishaq and Yaqub and the tribes, and what was given to Musa and Isa and to the prophets from their Lord; we do not make any distinction between any of them, and to Him do we submit.”
(Surah Aale Imran 3:84)

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ
الْخَاسِرِينَ ﴿٨٥﴾

كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَاهَدُوا أَنَّ الرَّسُولَ
حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ
﴿٨٦﴾

أُولَٰئِكَ جَزَاؤُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ
﴿٨٧﴾

خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ ﴿٨٨﴾

إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

﴿٨٩﴾

إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ أَزْدَادُوا كُفْرًا لَنْ تُقْبَلَ تَوْبَتُهُمْ
وَأُولَئِكَ هُمُ الصَّالُونَ ﴿٩٠﴾

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَرَاءَ فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِلءُ
الْأَرْضِ ذَهَبًا وَلَوْ افْتَدَى بِهِ ۗ أُولَئِكَ هُمُ عَذَابُ أَلِيمٍ وَمَا لَهُمْ
مِنْ نَاصِرِينَ ﴿٩١﴾

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ۗ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ
اللَّهَ بِهِ عَلِيمٌ ﴿٩٢﴾

85- And whoever desires a religion other than Islam, it shall not be accepted from him, and in the hereafter he shall be one of the losers.

86- How shall Allah guide a people, who disbelieved after their believing and (after) they had borne witness that the Apostle was true and clear arguments had come to them; and Allah does not guide the unjust people.

87- (As for) these, their reward is that upon them is the curse of Allah and the angels and of men, all together.

88- Abiding in it; their chastisement shall not be lightened nor shall they be respited.

89- Except those, who repent after that and amend, then surely Allah is Forgiving, Merciful.

90- Surely those, who disbelieve after their believing, then increase in unbelief, their repentance shall not be accepted, and these are they that go astray.

91- Surely those, who disbelieve and die while they are unbelievers, the earth full of gold shall not be accepted from one of them, though he should offer to ransom himself with it, these it is who shall have a painful chastisement, and they shall have no helpers.

92- By no means shall you attain to righteousness until you spend (benevolently) out of what you love; and whatever thing you spend, Allah surely knows it.

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ

“And whoever desires a religion other than Islam, it shall not be accepted from him...” (Surah Aale Imran 3:85)

This is from the clear verses.

Then Almighty Allah has mentioned those, who opposed the covenant of Allah regarding Amirul Momineen (a) and became apostates after Messenger of Allah (s) and said:

كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَهِدُوا أَنَّ
الرَّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الظَّالِمِينَ ﴿٨٦﴾ أُولَئِكَ جَزَاءُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ اللَّهِ
وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿٨٧﴾ خَالِدِينَ فِيهَا لَا يُخَفَّفُ
عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ ﴿٨٨﴾ إِلَّا الَّذِينَ تَابُوا مِنْ

بَعْدَ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٨٩﴾ إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ أَزْدَادُوا كُفْرًا لَنْ تُقْبَلَ تَوْبَتُهُمْ وَأُولَئِكَ هُمُ الصَّالُّونَ ﴿٩٠﴾ إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِلْءُ الْأَرْضِ ذَهَبًا وَلَوْ افْتَدَى بِهِ ۗ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٩١﴾

“How shall Allah guide a people, who disbelieved after their believing and (after) they had borne witness that the Apostle was true and clear arguments had come to them; and Allah does not guide the unjust people. (As for) these, their reward is that upon them is the curse of Allah and the angels and of men, all together. Abiding in it; their chastisement shall not be lightened nor shall they be respited. Except those, who repent after that and amend, then surely Allah is Forgiving, Merciful. Surely those, who disbelieve after their believing, then increase in unbelief, their repentance shall not be accepted, and these are they that go astray. Surely those, who disbelieve and die while they are unbelievers, the earth full of gold shall not be accepted from one of them, though he should offer to ransom himself with it, these it is who shall have a painful chastisement, and they shall have no helpers.” (Surah Aale Imran 3:86-91)

All these verses are revealed about the enemies of Aale Muhammad (a).

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ۗ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٩٢﴾

“By no means shall you attain to righteousness until you spend (benevolently) out of what you love; and whatever thing you spend, Allah surely knows it.” (Surah Aale Imran 3:92)

That is none shall attain righteousness, except those, who fulfill the rights of Aale Muhammad (a) and pay Khums, windfalls and war booty.

كُلُّ الطَّعَامِ كَانَ حَلَالًا لِّبَنِي إِسْرَائِيلَ إِلَّا مَا حَرَّمَ إِسْرَائِيلُ عَلَى
نَفْسِهِ مِنْ قَبْلِ أَنْ تُنزَلَ التَّوْرَةُ ۗ قُلْ فَأْتُوا بِالتَّوْرَةِ فَاتْلُوهَا إِن
كُنْتُمْ صَادِقِينَ ﴿٩٣﴾

93- All food was lawful to the children of Israel, except that which Israel had forbidden to himself, before the Taurat was revealed. Say: Bring then the Taurat and read it, if you are truthful.

كُلُّ الطَّعَامِ كَانَ حَلَالًا لِّبَنِي إِسْرَائِيلَ إِلَّا مَا حَرَّمَ إِسْرَائِيلُ عَلَى
نَفْسِهِ مِنْ قَبْلِ أَنْ تُنزَلَ التَّوْرَةُ

“All food was lawful to the children of Israel, except that which Israel had forbidden to himself, before the Taurat was revealed.” (Surah Aale Imran 3:93)

Imam (a) said: Yaqub became ill with Sciatica pain (*Arq Un Nisa*) and made camel flesh unlawful on himself. The Jews said: “Camel meat is made unlawful in Taurat.” Allah, the Mighty and Sublime said to them:

فَأْتُوا بِالتَّوْرَةِ فَاتْلُوهَا إِن كُنْتُمْ صَادِقِينَ ﴿٩٣﴾

“Bring then the Taurat and read it, if you are truthful.”
(Surah Aale Imran 3:93)

Bani Israel made it unlawful for themselves whereas it was not unlawful; and this explains the condition of Jews.

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي لَبَّيْكَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ
﴿٩٦﴾

96- Most surely the first house appointed for men is the one at Mecca, blessed and guidance for the nations.

بَكَّة

“Becca: that is some people would wail due to the multitudes.”

فِيهِ آيَاتٌ بَيِّنَاتٌ مِّمَّا فِى كِتَابِ إِبْرَاهِيمَ ۗ وَمَنْ دَخَلَهُ كَانَ آمِنًا ۗ وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۗ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴿٩٧﴾

97- In it are clear signs, the standing place of Ibrahim, and whoever enters it shall be secure, and pilgrimage to the House is incumbent on men for the sake of Allah, (upon) everyone, who is able to undertake the journey to it; and whoever disbelieves, then surely Allah is Self-sufficient, above any need of the worlds.

وَمَنْ دَخَلَهُ كَانَ آمِنًا

“And whoever enters it shall be secure...” (Surah Aale Imran 3:97)

Imam Ja’far Sadiq (a) says regarding one, who commits transgression outside and then takes refuge in the sanctuary: “Penalty wouldn’t be applied on him in the sanctuary. No one should speak to him; he should not be given water to drink; or food to eat. Nothing should be sold to him, till he comes out of the sanctuary due to these hardships; and then he can be punished. But if someone commits a crime inside the sanctuary, he should be punished there only, as he has not honored its sanctity.”¹

وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا ۗ وَمَنْ كَفَرَ

“And pilgrimage to the House is incumbent upon men for the sake of Allah, (upon) everyone, who is able to undertake the journey to it; and whoever disbelieves...” (Surah Aale Imran 3:97)

That is one, who his capable, but he does not perform the Hajj is a disbeliever. Capability is that he should have enough to bear the expenses of the journey.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٠٢﴾

¹ *Man Laa Yahzarahul Faqih*, Vol. 4, Pg. 115; *Ilalush Sharai*, Vol. 2, Pg. 444; *Tahzeebul Ahkam*, Vol. 10, Pg. 216; *Wasailush Shia*, Vol. 13, Pg. 227; *Biharul Anwar*, Vol. 96, Pg. 73.

102- O you who believe, be careful of (your duty to) Allah with the care, which is due to Him, and do not die unless you are Muslims.

اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ

“Be careful of (your duty to) Allah with the care, which is due to Him...” (Surah Aale Imran 3:102)

This verse was abrogated through verse 16 of Surah Taghaabun:

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ

“Therefore be careful of (your duty to) Allah as much as you can...” (Surah Taghaabun 64:16)

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۗ وَادْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا ۗ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٣﴾

103- And hold fast by the covenant of Allah all together and be not disunited, and remember the favor of Allah on you when you were enemies, then He united your hearts, so by His favor you became brethren; and you were on the brink of a pit of fire, then He saved you from it, thus does Allah make clear to you His communications that you may follow the right way.

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا

“And hold fast by the covenant of Allah all together...”
(Surah Aale Imran 3:103)

That is: remain attached to monotheism (*Tauheed*) and mastership (*Wilayat*).

It is mentioned in the report of Abul Jarud that Imam Muhammad Baqir (a) said regarding the verse:

وَلَا تَفَرَّقُوا

“And be not disunited...” (Surah Aale Imran 3:103)

Allah, the mighty and high knows that they would soon get disunited after their prophet and controversies would erupt among them; therefore He prohibited them from disunity, as He had prohibited the previous nations; and He commanded them to remain attached to the Wilayat of Aale Muhammad (a) so that they may not be disunited.¹

وَأذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ

“And remember the favor of Allah on you when you were enemies, then He united your hearts...” (Surah Aale Imran 3:103)

This verse was revealed about Aws and Khazraj tribes, who did not put down their weapons for a hundred years till they had children and they continued the confrontation. So Almighty Allah sent Messenger of Allah (s), who made peace between

¹ *Biharul Anwar*, Vol. 24, Pg. 85; Vol. 65, Pg. 233; *Nurus Thaqlayn*, Vol. 1, Pg. 377; *Kunuzul Daqaiq*, Vol. 2, Pg. 185.

them. They embraced Islam and because of the Holy Prophet (s) enmity was removed from their hearts and they became brothers of each others.

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ
عَنِ الْمُنْكَرِ ۗ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾

104- *And from among you there should be a party who invite to good and enjoin what is right and forbid the wrong, and these it is that shall be successful.*

Imam Muhammad Baqir (a) said regarding the verse:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ

“And from among you there should be a party who invite to good and enjoin what is right...” (Surah Aale Imran 3:104)

“This verse was revealed about Aale Muhammad (a) and their followers, who call towards good; enjoin good and forbid evil.”¹

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ ۗ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ
أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿١٠٦﴾

وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ
﴿١٠٧﴾

¹ *Biharul Anwar*, Vol. 24, Pg. 153; *Tafsir Burhan*, Vol. 2, Pg. 88; *Kunuzul Daqaiq*, Vol. 2, Pg. 191; *Nurus Thaqalayn*, Vol. 1, Pg. 380.

106- On the day when (some) faces shall turn white and (some) faces shall turn black; then as to those, whose faces turn black: Did you disbelieve after your believing? Taste therefore the chastisement because you disbelieved.

107- And as to those, whose faces turn white, they shall be in Allah's mercy; in it they shall abide.

It is narrated through Abu Zar al Ghiffari that the Prophet (s) said: "On the Day of Judgment, my community will come in five groups under five banners. Out of the five, four will be cast into Hell, thirsty and hungry. The fifth group will be sent to Paradise."

The Prophet (s) further said: The first of the five groups will be the group of 'the Cattle Shed'. I will question them: "How they dealt with the two precious things that I left behind me." They will reply: "We doctored the first [Quran] of the two and cast it behind us and neglected it. As for the second, we bore malice, jealousy and enmity towards them [Ahle Bayt (a)] and slew them." I will then say: "May your faces be blackened; now, go and enter Hell, hungry and thirsty."

The second group will be that of the Pharaoh among my community]. I will ask them how they dealt with the two precious things I left behind. They will reply: "We amended the first [Quran] of the two and cast it behind us and neglected it. As for the second, we bore malice, jealousy and enmity towards them [Ahle Bayt (s)] and slew them." I will then say: "May your faces be blackened; now, go and enter Hell, hungry and thirsty."

Then third group will come under the banner of the Samri of my community. I will ask them how they dealt with the two precious things I left behind. They will reply: "We amended the first [Quran] of the two and tore it into parts, disobeyed it, cast it behind us and neglected it. As for the second, we bore malice, jealousy and enmity towards them [Ahle Bayt (s)] and slew them." I will then say: "May your faces be blackened; now, go and enter Hell, hungry and thirsty."

Now the fourth of the five groups will come, which will consist of the Khawarij [those, who were expelled from Islam by Imam Ali (a)]. I will ask them how they dealt with the two precious things I left behind. They will reply: “We amended the first [Quran] of the two and tore it into parts, disobeyed it, cast it behind us and neglected it. As for the second, we bore malice, jealousy and enmity towards them [Ahle Bayt (s)] and slew them.” I will then say: “May your faces be blackened; now, go and enter Hell, hungry and thirsty”

Then will come the fifth group under the banner of Imam Ali (a), the Chief of the Testamentary Trustees [Awwsiya], and the leader of the people with effulgent and glowing faces [qaayidil ghurriel muhajjaleen]. To my question, they will say: We obeyed and followed the first [Quran]. We cherished, adored and loved the second [the Ahle Bayt (s)] and helped them verbally, physically to the extent of sacrificing our lives for them.” I will tell them: “Enter then all of you into Paradise, well fed and satiated.” The Prophet (s) then recited this verse:

يَوْمَ تَبْيَضُّ وُجُوهٌُ وَتَسْوَدُّ وُجُوهٌُ ۚ فَأَمَّا الَّذِينَ اسْوَدَّتْ
 وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ
 تَكْفُرُونَ ﴿١٠٦﴾

“On the day when (some) faces shall turn white and (some) faces shall turn black; then as to those whose faces turn black: Did you disbelieve after your believing? Taste therefore the chastisement because you disbelieved.” (Surah Aale Imran 3:106)¹

¹ Biharul Anwar, Vol. 37, Pg. 346; Tawilul Ayaatuz Zahira, Pg. 125; Kunuzul Daqaiq, Vol. 2, Pg. 196; Tafsir Burhan, Vol. 2, Pg. 90; Nurul Thaqlayn, Vol. 1, Pg. 382; Tafsir Safi, Vol. 2, Pg. 99.

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ
 الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ۗ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا
 لَهُمْ ۗ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ﴿١١٠﴾

110- You are the best of the nations raised up for (the benefit of) men; you enjoin what is right and forbid the wrong and believe in Allah; and if the followers of the Book had believed, it would have been better for them; of them (some) are believers and most of them are transgressors.

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ

“You are the best of the nations raised up for (the benefit of) men...” (Surah Aale Imran 3:110)

Ibne Sinan says: Someone recited this verse [3:110] before Imam Sadiq (a), who asked: “How it could be the best community when it slew Imam Ali and Imam Husain (a)?”

Imam (a) said: “Rather the Best Ummah are the Imams (s), who are raised for the guidance of the people, whom Allah is praising that they command virtues and forbid from evils, and believe in Allah.”¹

ضُرِبَتْ عَلَيْهِمُ الذَّلَّةُ أَيَّنَ مَا تَقُفُوا إِلَّا بِحَبْلِ مِنَ اللَّهِ وَحَبْلِ مِنَ
 النَّاسِ وَبَاءُوا بِعُضَبٍ مِنَ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ۗ ذَلِكَ

¹ Biharul Anwar, Vol. 24, Pg. 154; Tawilul Ayaatuz Zahira, Pg. 127; Tafsir Burhan, Vol. 2, Pg. 91; Tafsir Safi, Vol. 2, Pg. 101.

بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ ۚ
ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿١١٢﴾

112- Abasement is made to cleave to them wherever they are found, except under a covenant with Allah and a covenant with men, and they have become deserving of wrath from Allah, and humiliation is made to cleave to them; this is because they disbelieved in the communications of Allah and slew the prophets unjustly; this is because they disobeyed and exceeded the limits.

ضُرِبَتْ عَلَيْهِمُ الذَّلِيلَةُ أَيْنَ مَا تُقْبَلُوا إِلَّا بِحَبْلٍ مِنَ اللَّهِ وَحَبْلٍ مِنَ
النَّاسِ وَبَاءُوا بِغَضَبٍ مِنَ اللَّهِ

*“Abasement is made to cleave to them wherever they are found, except under a covenant with Allah and a covenant with men, and they have become deserving of wrath from Allah...”
(Surah Aale Imran 3:112)*

الْمَسْكِنَةُ

‘Humiliation’ implies hunger.

وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوهُ ۗ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ
﴿١١٥﴾

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِي عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ
شَيْئًا ۗ وَأُولَئِكَ أَصْحَابُ النَّارِ ۗ هُمْ فِيهَا خَالِدُونَ ﴿١١٦﴾

مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ
 أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنفُسَهُمْ فَأَهْلَكَتَهُ ۗ وَمَا ظَلَمَهُمُ اللَّهُ
 وَلَكِنْ أَنفُسَهُمْ يَظْلِمُونَ ﴿١١٧﴾

115- And whatever good they do, they shall not be denied it, and Allah knows those, who guard (against evil).

116- (As for) those, who disbelieve, surely neither their wealth nor their children shall avail them in the least against Allah; and these are the inmates of the fire; therein they shall abide.

117- The likeness of what they spend in the life of this world is as the likeness of wind in which is intense cold (that) smites the seed produce of a people, who have done injustice to their souls and destroys it; and Allah is not unjust to them, but they are unjust to themselves.

وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوهُ

“And whatever good they do, they shall not be denied it...” (Surah Aale Imran 3:115)

That they would never deny it; then mentioned an example for disbelievers, like those, who spent his funds in divine disobedience, and He said:

مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ

“The likeness of what they spend in the life of this world is as the likeness of wind in which is intense cold...” (Surah Aale Imran 3:117)

كَمَثَلِ رِيحٍ فِيهَا صِرٌّ

“As the likeness of wind in which is intense cold...”
(Surah Aale Imran 3:117)

That is like the wind having intense cold.

أَصَابَتْ حَرَّتَ قَوْمٍ ظَلَمُوا أَنْفُسَهُمْ فَأَهْلَكَتَهُ

“...(that) smites the seed produce of a people, who have done injustice to their souls, and destroys it...” (Surah Aale Imran 3:117)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بِطَانَةً مِنْ دُونِكُمْ لَا يَأْلُونَكُمْ
خَبَالًا وَدُومًا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي
صُدُورُهُمْ أَكْبَرُ ۗ قَدْ بَيَّنَّا لَكُمْ الْآيَاتِ ۗ إِن كُنْتُمْ تَعْقِلُونَ
﴿١١٨﴾

هَآ أَنتُمْ أَوْلَاءُ حُبُونَهُمْ وَلَا يُحِبُونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ وَإِذَا
لَقَوْكُمْ قَالُوا آمَنَّا وَإِذَا خَلَوْا عَصَوْا عَلَيْكُمْ الْأَنَامِلَ مِنَ الْعَيْظِ ۗ
قُلْ مُوتُوا بِعَيْظِكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١١٩﴾

118- O you who believe, do not take for intimate friends from among others than your own people; they do not fall short of inflicting loss upon you; they love what distresses you; vehement hatred has already appeared from out of their mouths, and what their breasts conceal is greater still; indeed, We have made the communications clear to you, if you will understand.

119- Lo! You are they, who will love them while they do not love you, and you believe in the Book (in) the whole of it; and when they meet you they say: We believe, and when they are alone, they bite the ends of their fingers in rage against you. Say: Die in your rage; surely Allah knows what is in the breasts.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بَطَانَةً مِنْ دُونِكُمْ

“O you who believe, do not take for intimate friends from among others than your own people...” (Surah Aale Imran 3:118)

This verse is revealed about the Jews.

لَا يَأْلُونَكُمْ خَبَالًا

“They do not fall short of inflicting loss upon you...” (Surah Aale Imran 3:118)

عَضُوا عَلَيْكُمْ الْأَنَامِلَ مِنَ الْغَيْظِ

“They bite the ends of their fingers in rage against you.” (Surah Aale Imran 3:119)

وَإِذْ عَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٢١﴾

إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيُّهُمَا ۗ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٢٢﴾

121- And when you did go forth early in the morning from your family to lodge the believers in encampments for war and Allah is Hearing, Knowing.

122- When two parties from among you had determined that they should show cowardice; and Allah was the guardian of them both, and in Allah should the believers trust.

Battle of Uhad

وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ ۗ وَاللَّهُ
سَمِيعٌ عَلِيمٌ ﴿١٢١﴾

“And when you did go forth early in the morning from your family to lodge the believers in encampments for war and Allah is Hearing, Knowing.” (Surah Aale Imran 3:121)

Imam Ja’far Sadiq (a) says: “The cause of revelation of the verse was that Quraish came out of Mecca to fight the Holy Prophet (s) and Messenger of Allah (s) also came out of Medina and looked for an appropriate place for battle.”¹

إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا

“This verse was revealed when the infidels of Mecca prepared to wage war. The Prophet (s) also made preparations to defend.”

The Imam (a) further added: “When the infidels among the Quraish were returning to Mecca after their defeat at Badr, Abu Sufyan said: ‘Do not allow the women folk to lament and cry over their dead, because it will lighten their grief and lessen their

¹ Biharul Anwar, Vol. 20, Pg. 47.

anger against Muhammad.’ When they returned to fight the Prophet (s) in the battle of Uhad, they assembled three thousand horsemen and two thousand infantry apart from their women-folk.”

When the Prophet (s) learnt about this, he assembled his companions and urged them to wage defensive war against the enemy. Then the famous hypocrite, Abdullah Ibne Ubayy said: “O Messenger of Allah. Do not leave Medina, but stay here so that we may engage the enemy in our streets. Thus, even our children, old men, servants and women may be able to fight the enemy from street corners and roof-tops. Further it is our experience that whenever we stayed in our forts and homes and fought, the enemy could never defeat us, whereas if we went out and fought in the battlefield, our enemies overcame us.”

Hearing this, a companion, Saad bin Maaz Ansari got up and said: “When we were infidels and idolaters, none could defeat us. It is impossible that our enemies should defeat us now that the Prophet (s) is amongst us. We shall move out, meet the enemy in the battlefield and fight them. If anyone is killed, he will become a martyr and if anyone survives, he will be a valiant soldier.”

The Prophet (s) accepted this suggestion and as he was proceeding to the battlefield with a group of his companions, this verse [3:121] was revealed. Abdullah Ibne Ubayy, the hypocrite remained in Medina. A group of people from the Khazraj tribe agreed with Abdulla Ibne Ubayy’s suggestion and remained in Medina.

The Quraish reached Uhad. The Prophet (s) gave the armor and weapons to his companions, who numbered seven hundred. The Prophet (s) stationed Abdullah Ibne Jubair to guard the entrance of the valley with fifty archers, as that spot was crucial to guard against a surprise attack by the enemy from behind. Therefore, the Prophet (s) emphatically told Abdullah Ibne Jubair and his companions: “Look. This is a crucial spot. Even if you find that we have defeated the enemy and the enemy is on

the run, do not leave this place. Even if you see that we are defeated, do not leave this place.” The Prophet (s) handed over the banner to Imam Ali (a).

Abu Sufyan kept nine hundred men with Khalid bin Walid to lay in wait saying that he should, make the assault from the rear through the entrance to the valley.

When the battle commenced, the infidels of Mecca were squarely defeated in the first assault by the Ansar. Khalid bin Walid was successfully repelled when he attacked Abdullah Ibne Jubair’s contingent. When Jubair’s men looked at the battlefield, they saw that the enemy was defeated and was being pursued and the Ansar were confiscating the enemy’s goods. Jubair’s men said that they were being left behind while their colleagues were collecting the booty. Jubair said: “O, men. Fear Allah. The Prophet (s) had commanded us not to move an inch from here.” They refused to listen to him and one by one left their post, leaving Jubair only with twelve men. On that day Talha bin Abi Talha carried the banner of the Quraish. When Imam Ali (a) killed him in the fight, his bother Saeed bin Abi Talha took charge of the banner of the Quraish. Imam Ali (a) killed him too and the banner kept changing hands among nine members of the Abdud Daar tribe, who were killed one by one by Imam Ali (a). Finally, the banner was held by Sawab, a slave of the tribe. Imam Ali (a) chopped off his right hand when challenged. When he lost his left hand too, he held the banner close to his chest and shouted: “O, Abu Sufyan. Look how the tribe of Abdud Daar safeguards the banner.” When he was finally killed the banner of the Quraish fell to the ground. It was picked up by Umrah binte Kinana.

Now, Khalid bin Walid attacked with his nine hundred men and killed Abdullah Ibne Jubair and the few men, who remained with him. Khalid now attacked the Muslim army from the rear. When the Quraish saw that their banner, which had fallen was once again picked up, they returned and attacked with renewed force. The Ansars were totally defeated and some cowards among the Prophet’s companions deserted him and ran helter

skelter on the hills. When the Prophet (s) saw this, he removed the helmet so that he may be clearly visible and started shouting: “O, men. Come back. I am the Messenger of Allah (s) and I am very much alive. Do not desert me and run away from the battlefield.”

At that time Hinda, the daughter of Utbah and wife of Abu Sufyan was in the center of the battlefield among the Quraish. To those Quraish who wanted to retreat from the battle, she used to give a bottle of mascara and say: “You are impotent. Wear this mascara like a woman.” Thus she prevented Quraish from deserting.

Hamza bin Abu Talib found that none from the Quraish was ready to face him and that the Quraish were running away from the battlefield. Hinda binte Utbah had promised Wahshi, a slave, that if he kills the Prophet (s), Imam Ali (a) or Hamza (s), she will surrender herself to satisfy his carnal desire as a reward. Wahshi was fully aware that he would not even be able to go near the Prophet (s) and that Imam Ali (a) was too skilled a warrior to fight. That left Hamza as his choice. He observed that Hamza fought with great vigor, unmindful of his surroundings. So Wahshi lay in wait. When Hamza passed him, charging the enemy ranks, Wahshi threw his lance with such force that it pierced Hamza from behind and its tip came out from the stomach of Hamza. When Hamza fell to the ground, Wahshi slit his stomach, removed the liver and presented it to Hinda binte Utbah as a gift. That wretched woman attempted to bite and chew it, but the liver turned hard like a stone and she spat it out. An angel picked it up and restored it in Hamza’s stomach. Hinda then came to Hamza’s body, decimated his private parts, arms and legs and carried them away with her. According to historians, she sewed them up and wore them as a garland around her vile neck.

Valor of a lady in Battle of Uhad

“Nasiba binte Kaab Maziniyyah also remained with the Messenger of Allah; she used to go with him in his battles to treat the wounded; and her son was with her. He wanted to retreat and go back (to Medina); but she stopped him, saying: ‘My son, where are you fleeing from Allah and His Messenger?’ She made him come back. Then a man attacked and killed him. Thereupon, she took her son’s sword and attacked that man, and striking at his thigh she, killed him. The Messenger of Allah said (to her): ‘May Allah bless you, O Nasiba.’ She was protecting the Messenger of Allah with her chest and breasts until she was extensively wounded. ‘Ibne Qamiah attacked the Messenger of Allah; and he had said: ‘Show me Muhammad. May I be damned if he gets away (from me).’

Then he hit [the Messenger of Allah] on his shoulder and cried: ‘I have killed Muhammad, by al-Lat and al-’Uzza.’

Only Imam Ali (a) and Abu Dujana, whose real name was Samak Ibne Kharsha were left guarding the Prophet (s). Whenever anyone attempted to assault the Prophet (s), Imam Ali (a) fought and killed him. Finally, when Imam Ali’s (s) sword broke, the Prophet (s) gave his own sword to Imam Ali (a). The Prophet (s) stood at the foot of a hillock. Imam Ali (a) fought and drove away the enemy from the battlefield. Imam Ali (a) suffered seventy wounds on his face, head, arms and legs. Seeing this Jibraeel told the Prophet (s): “O Messenger of Allah. This is what devotion is.” The Prophet (s) replied: “Certainly, for Ali (s) is from me and I am from Ali.”

Imam Sadiq (a) said that the Prophet (s) saw Jibraeel seated between the earth and the sky on a golden chair, proclaiming:

لَا سَيْفَ إِلَّا ذُو الْفَقَارِ وَلَا فَتَى إِلَّا عَلِيٌّ

“There is no sword like Zulfiqar and there is no victory without Ali (s)”

The real cause of the setback for the Muslims was that Satan had whispered in the ears of the Muslims that the Prophet (s) was slain. At that time the Prophet (s) was surrounded by men and was not visible to most men.

Martyrdom of Hanzala

Hanzala bin Abu Aamir was a member of the Khazraj tribe. He married the daughter of Abdullah bin Abi Salul on the eve of the Battle of Uhad. He sought permission of Messenger of Allah (s) to remain with his bride that night. Almighty Allah revealed the following verse to permit him:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَىٰ
أَمْرٍ جَامِعٍ لَمْ يَذْهَبُوا حَتَّىٰ يَسْتَأْذِنُوهُ ۚ إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ
أُولَٰئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ ۚ فَإِذَا اسْتَأْذَنُوكَ لِبَعْضِ
شَأْنِهِمْ فَاذْنُ لِمَنْ شِئْتَ مِنْهُمْ وَاسْتَغْفِرْ لَهُمُ اللَّهُ ۚ إِنَّ اللَّهَ
غَفُورٌ رَحِيمٌ ﴿٦٢﴾

“Only those are believers, who believe in Allah and His Apostle, and when they are with him on a momentous affair they go not away until they have asked his permission; surely they, who ask your permission are they who believe in Allah and His Apostle; so when they ask your permission for some affair of theirs, give permission to whom you please of them and ask forgiveness for them from Allah; surely Allah is Forgiving, Merciful.” (Surah Nur 24:62)

The Prophet granted him permission for one night to consummate the nuptial rites. In the morning, he reached the battlefield even before taking ceremonial bath. When he wished to come out of his house tears came in the eyes of the bride, whose marriage had taken place only a night earlier. She put her arms round the neck of her husband and asked him to wait for a few moments. She then called four persons, who had stayed on in Medina on account of some excuse to witness that marriage had taken place between them during the previous night. When Hanzala went, the bride turned to the four persons mentioned above and said: "Last night I dreamt that the sky was split and my husband entered it and thereafter the two parts of the sky rejoined each other. I feel, on account of this dream that my husband and his soul will fly to Paradise."

Hanzala joined the army. His eyes fell on Abu Sufyan, who was parading between the two armies. He made a brave attack on him with his sword, but it struck the back of Abu Sufyan's horse and he himself fell down.

The cries of Abu Sufyan attracted the attention of the soldiers of Quraish. Shaddad Dulaythi attacked Hanzala, as a consequence of which Abu Sufyan made good his escape. A soldier of Quraish attacked Hanzala and thrust his spear into his body. In spite of the wound, Hanzala pursued that man and put him to the sword. He himself also fell down on the ground and breathed his last on account of the wound sustained by him.

The Prophet said: "I saw angel washing Hanzala." That is why he is called 'Ghasilul Malaikah' (i.e. one washed by angels).

When the people of the tribe of Bani Aws recounted the causes of their glory and honor they used to say: "One of us was Hanzala, who was washed by the angels."

Abu Sufyan used to say: "If they killed my son Hanzala in the Battle of Badr I also killed Hanzala of the Muslims in the Battle of Uhad."

No doubt the mentality, sincerity and faith of this couple is surprising, because their fathers were sworn enemies of Islam. The father of the bride was Abdullah bin Ubayy Salul, chief of the hypocrites of Medina, and Hanzala was the son of Abu Amir, a monk during the Age of Ignorance and who after the advent of Islam, joined the idolaters of Mecca. He was one to invite Hercules to attack and destroy the newly-formed Islamic State.

And it is narrated that Mughira bin Aas was an archer and whenever he took a shot he always hit his mark.

On his way to Uhad, he picked up some stones with which he declared that he would kill Muhammad. With one stone he struck the Prophet's hand, whose sword fell to the ground. At that he said that he had killed Muhammad, but Imam Ali (a) said that he was lying. And the next stone hit the Prophet in the forehead, on which he said, "May God strike you with bewilderment."

This imprecation immediately took effect and the fellow remaining bewildered on the field after the Quraish retired and was slain by a Muslim.

Ibne Qumiya was wedged between trees by the animal he rode, where he remained till his flesh dropped off and he went to Hell.

At length the fugitive companions of the Prophet began to return to him regarding which the Almighty Allah said:

"Do you think that you will enter the garden while Allah has not yet known those who strive hard from among you, and (He has not) known the patient."

It means the performance of action, although the Almighty Allah already knew who would fight and who would flee. But the Almighty Allah does not reward or punish according to His knowledge, but on the basis of the acts one performs.¹

¹ *Biharul Anwar*, Vol. 20, Pg. 52.

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ ۖ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ

﴿١٢٣﴾

123- And Allah did certainly assist you at (battle of) Badr when you were weak; be careful of (your duty to) Allah then, that you may give thanks.

Imam Ja'far Sadiq (a) said: "Muslims were never weak as long as Messenger of Allah (s) was amidst them. The actual words were: '...and you were weak'. Almighty Allah helped you when you were weak."

وَلَقَدْ كُنتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ

تَنْظُرُونَ ﴿١٤٣﴾

143- And certainly you desired death before you met it, so indeed you have seen it and you look (at it).

Imam Muhammad Baqir (a) said regarding these verses: When "When Allah informed the bounties He bestowed upon the martyrs, who sacrificed their lives in the battle of Badr, several companions vowed that they could attain that status by sacrificing their lives, if only there could be another battle. Their desire was fulfilled and the battle of Uhud took place, but only a few remained true to their promise..."¹

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۚ أَفَإِنْ مَاتَ أَوْ

قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ ۚ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ

يَصُرَ اللَّهُ شَيْئًا ۚ وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿١٤٤﴾

¹ Biharul Anwar, Vol. 20, Pg. 59.

144- And Muhammad is no more than an apostle; the apostles have already passed away before him; if then he dies or is killed will you turn back upon your heels? And whoever turns back upon his heels, he will by no means harm Allah in the least; and Allah will reward the grateful.

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۚ أَفَإِنْ مَاتَ
أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ

“And Muhammad is no more than an apostle; the apostles have already passed away before him; if then he dies or is killed will you turn back upon your heels?” (Surah Aale Imran 3:144)

When Messenger of Allah (s) went out for the Battle of Uhud, a man from among the companions of Messenger of Allah (s) took to flight and on his way whoever he met, he said that Muhammad was killed. After the battle, when companions of the Prophet returned to Medina Almighty Allah revealed the above verse.

وَكَايْنٍ مِنْ نَبِيِّ قَاتَلْ مَعَهُ رِثْيُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي
سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا ۗ وَاللَّهُ يُحِبُّ الصَّابِرِينَ
﴿١٤٦﴾

وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا
وَتَبَّتْ أَعْدَامُنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿١٤٧﴾

146- And how many a prophet has fought with whom were many worshippers of the Lord; so they did not become weak-hearted on account of what befell them in Allah's way, nor did they weaken, nor did they abase themselves; and Allah loves the patient.

147- And their saying was no other than that they said: Our Lord, forgive us our faults and our extravagance in our affair and make firm our feet and help us against the unbelieving people.

وَكَايِنٍ مِّنْ نَّبِيِّ قَاتَلَ مَعَهُ رَبِّيُونَ كَثِيرٌ

“And how many a prophet has fought with whom were many worshippers of the Lord...” (Surah Aale Imran 3:146)

How often the prophets, who lived before Muhammad, and who fought battles; and they were having numerous fighters.

Rabbiyun رَبِّيُونَ is plural, denoting large numbers.

Rabbiyut رَبِّيُوتَ is one of ten thousand persons.

فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ

“So they did not become weak-hearted on account of what befell them in Allah's way...” (Surah Aale Imran 3:146)

The previous prophets before them.

وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا ۗ وَاللَّهُ يُحِبُّ الصَّابِرِينَ ﴿١٤٦﴾
وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي
أَمْرِنَا

“Nor did they weaken, nor did they abase themselves; and Allah loves the patient. And their saying was no other than that they said: Our Lord, forgive us our faults and our extravagance in our affair...” (Surah Aale Imran 3:146-147)

That is their mistakes.

﴿ ١٤٧ ﴾ وَثَبَّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

“And make firm our feet and help us against the unbelieving people.” (Surah Aale Imran 3:147)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَطِيعُوا الَّذِينَ كَفَرُوا يُرْذُوكُمْ عَلَىٰ
أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿١٤٩﴾

بَلِ اللَّهُ مَوْلَاكُمْ ۖ وَهُوَ خَيْرُ النَّاصِرِينَ ﴿١٥٠﴾

سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ
بِهِ سُلْطَانًا ۖ وَمَأْوَاهُمُ النَّارُ ۖ وَبئسَ مَثْوَى الظَّالِمِينَ
﴿١٥١﴾

149- O you who believe, if you obey those, who disbelieve, they will turn you back upon your heels, so you will turn back losers.

150- Nay! Allah is your Patron and He is the best of the helpers.

151- We will cast terror into the hearts of those, who disbelieve, because they set up with Allah that for which He has sent down no authority and their abode is the fire, and evil is the abode of the unjust.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَطِيعُوا الَّذِينَ كَفَرُوا يُرَدُّكُمْ عَلٰى
 أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿١٤٩﴾

“O you who believe, if you obey those, who disbelieve, they will turn you back upon your heels, so you will turn back losers.” (Surah Aale Imran 3:149)

The implication of disbeliever in this verse is Abdullah bin Ubayy, who came out with Messenger of Allah (s) for battle, but returned from midway. He also terrified his companions from fighting. He told the believers: “The day of Uhad is the day of flight. Turn back upon your heels.

بَلِ اللّٰهُ مَوْلَاكُمْ ۖ وَهُوَ خَيْرُ النَّاصِرِينَ ﴿١٥٠﴾ سَنُلْقِي فِي
 قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ

“Nay! Allah is your Patron and He is the best of the helpers. We will cast terror into the hearts of those who disbelieve...” (Surah Aale Imran 3:150-151)

That is the Quraish, who were prepared to fight against the Prophet.

بِمَا أَشْرَكُوا بِاللّٰهِ

“Because they set up with Allah...” (Surah Aale Imran 3:151)

وَلَقَدْ صَدَقَكُمُ اللّٰهُ وَعَدَهُ إِذْ تَحُسُّونَهُمْ بِإِذْنِهِ ۖ حَتّٰى إِذَا فَشِلْتُمْ
 وَتَنَارَعْتُمْ فِي الْاَمْرِ وَعَصَيْتُمْ مِّنْ بَعْدِ مَا اَرَاكُمْ مَا تُحِبُّونَ ۚ

مِنْكُمْ مَنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ ۖ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ ۗ وَلَقَدْ عَفَا عَنْكُمْ ۗ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ ﴿١٥٢﴾

إِذْ تُصْعِدُونَ وَلَا تَلْوُونَ عَلَى أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرَاكُمْ فَأَتَابَكُمْ عَمَّا بَعِمَ لِكَيْلًا تَحْزِنُوا عَلَى مَا فَاتَكُمْ وَلَا مَا أَصَابَكُمْ ۗ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٥٣﴾

ثُمَّ أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ الْعَمِّ أَمَنَةً نُعَاسًا يَعْشَى طَائِفَةٌ مِنْكُمْ ۗ وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنْفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ ۗ يَقُولُونَ هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ ۗ قُلْ إِنْ الْأَمْرُ كُلُّهُ لِلَّهِ ۗ يُخْفُونَ فِي أَنْفُسِهِمْ مَا لَا يُبْدُونَ لَكَ ۗ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَاهُنَا ۗ قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ ۗ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحَّصَ مَا فِي قُلُوبِكُمْ ۗ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٥٤﴾

152- And certainly Allah made good to you His promise when you slew them by His permission, until when you became weak-hearted and disputed about the affair and disobeyed after He had shown you that which you loved; of you were some, who desired this world and of you were some, who desired the hereafter; then He turned you away from them that He might try you; and He has

certainly pardoned you, and Allah is Gracious to the believers.

153- When you ran off precipitately and did not wait for anyone, and the Apostle was calling you from your rear, so He gave you another sorrow instead of (your) sorrow, so that you might not grieve at what had escaped you, nor (at) what befell you; and Allah is aware of what you do.

154- Then after sorrow He sent down security upon you, a calm coming upon a party of you, and (there was) another party whom their own souls had rendered anxious; they entertained about Allah thoughts of ignorance quite unjustly, saying: We have no hand in the affair. Say: Surely the affair is wholly (in the hands) of Allah. They conceal within their souls what they would not reveal to you. They say: Had we any hand in the affair, we would not have been slain here. Say: Had you remained in your houses, those for whom slaughter was ordained would certainly have gone forth to the places where they would be slain, and that Allah might test what was in your breasts and that He might purge what was in your hearts; and Allah knows what is in the breasts.

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ

“And certainly Allah made good to you His promise...”
(Surah Aale Imran 3:152)

That is Almighty Allah assisted you against the disbelievers.

إِذْ تَحْسُونَهُمْ بِإِذْنِهِ

“When you slew them by His permission...” (Surah Aale Imran 3:152)

Kill them by the permission of Almighty Allah.

حَتَّىٰ إِذَا فَشِلْتُمْ وَتَنَازَعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِمَّن بَعْدَ مَا
أَرَاكُمْ مَا تُحِبُّونَ ۚ مِنْكُمْ مَن يُرِيدُ الدُّنْيَا

“Until when you became weak-hearted and disputed about the affair and disobeyed after He had shown you that which you loved; of you were some who desired this world...” (Surah Aale Imran 3:152)

That is persons under the command of Abdullah bin Jubair, who left their appointed place at entry of the mountain pass and went in pursuit of booty; thus became reason for defeat of Muslims.

وَمِنْكُمْ مَن يُرِيدُ الْآخِرَةَ

“And of you were some, who desired the hereafter...” (Surah Aale Imran 3:152)

That is Abdullah bin Jubair and a few companions, who did not leave their posts; they remained there till they were martyred.

ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ

“Then He turned you away from them that He might try you...” (Surah Aale Imran 3:152)

That is He tested you.

وَلَقَدْ عَفَا عَنْكُمْ ۗ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ ﴿١٥٢﴾

“And He has certainly pardoned you, and Allah is Gracious to the believers.” (Surah Aale Imran 3:152)

Then He has mentioned those, who took to flight from the companions of Messenger of Allah (s) and He says:

إِذْ تَصْعِدُونَ وَلَا تُلْوُونَ عَلَىٰ أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي
أُخْرَاكُمْ فَأَتَابَكُمْ عَمَّا بَغِمَ لَكُمْ لَكِنِّي لَا تَحْزِنُوا عَلَىٰ مَا فَاتَكُمْ وَلَا مَا
أَصَابَكُمْ ۗ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٥٣﴾

“[Remember] When you ran off precipitately and did not wait for anyone, and the Apostle was calling you from your rear, so He gave you another sorrow instead of (your) sorrow, so that you might not grieve at what had escaped you, nor (at) what befell you; and Allah is aware of what you do.” (Surah Aale Imran 3:153)

Imam Muhammad Baqir (a) says: The first sorrow in the verse implies taking to flight and getting killed; and the second sorrow implies the nobles, who found Khalid bin Walid.

لَكِنِّي لَا تَحْزِنُوا عَلَىٰ مَا فَاتَكُمْ

“So that you might not grieve at what had escaped you...” (Surah Aale Imran 3:153)

That they should not grieve the booty, which they lost.

وَلَا مَا أَصَابَكُمْ

“Nor (at) what befell you...” (Surah Aale Imran 3:153)

It was the killing of their brothers.

وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٥٣﴾ ثُمَّ أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ
الْغَمِّ

“And Allah is aware of what you do. Then after sorrow He sent down security upon you...” (Surah Aale Imran 3:153-154)

He said: That is flight from the battle.¹

Returning to the original incident: Companions of Messenger of Allah (s), after getting injured and flight returned to His Eminence and expressed their regret. Almighty Allah wanted to expose the truthful companions from the liars; so Almighty Allah made sleep to overcome them and they fell asleep. The hypocrites, who falsified His Eminence, could not remain on the earth; and they lost their minds and talked nonsense and issued the truth from their tongue. Almighty Allah revealed the following verse:

نُعَاسًا يَغْشَىٰ طَائِفَةً مِنْكُمْ

“Then after sorrow He sent down security upon you...” (Surah Aale Imran 3:154)

That is on the believers.

¹ Biharul Anwar, Vol. 20, Pg. 60; Tafsir Burhan, Vol. 2, Pg. 121.

وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ
الْجَاهِلِيَّةِ ۖ يَقُولُونَ هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ

“And (there was) another party whom their own souls had rendered anxious; they entertained about Allah thoughts of ignorance quite unjustly, saying: We have no hand in the affair.” (Surah Aale Imran 3:154)

Some of them were worrying for their life. And they entertained improper thoughts like the views they harbored during the period of Ignorance and said: “Is it possible for us to be victorious?”

Almighty Allah said to Muhammad (s):

قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ ۗ يُخْفُونَ فِي أَنفُسِهِمْ مَا لَا يُبْدُونَ
لَكَ ۗ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَاهُنَا

“Say: Surely the affair is wholly (in the hands) of Allah. They conceal within their souls what they would not reveal to you. They say: Had we any hand in the affair, we would not have been slain here...” (Surah Aale Imran 3:154)

They said if we had remained at home, we would not have been killed.

Almighty Allah said:

لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى
مَضَاجِعِهِمْ ۗ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحَّصَ مَا فِي
قُلُوبِكُمْ ۗ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٥٤﴾

“Had you remained in your houses, those for whom slaughter was ordained would certainly have gone forth to the places where they would be slain, and that Allah might test what was in your breasts and that He might purge what was in your hearts; and Allah knows what is in the breasts.” (Surah Aale Imran 3:154)

So Almighty Allah knew what was in the minds of the companions that some of them were believers and some were lying hypocrites, that Almighty Allah informed His messenger about them in dream; and revealed this verse.

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ
الْخَبِيثَ مِنَ الطَّيِّبِ

“On no account will Allah leave the believers in the condition which you are in until He separates the evil from the good...” (Surah Aale Imran 3:179)

That is through the dream, the lying hypocrites were distinguished from the truthful believers.

إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ
بِبَعْضِ مَا كَسَبُوا ۖ وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ ۗ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ

﴿١٥٥﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ إِذَا
ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُزًىٰ لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا

لِيَجْعَلَ اللَّهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ ۗ وَاللَّهُ يُحْيِي وَيُمِيتُ ۗ وَاللَّهُ
بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٥٦﴾

وَلَئِنْ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّمْ لَمَغْفِرَةٌ مِنَ اللَّهِ وَرَحْمَةٌ خَيْرٌ مِمَّا
يَجْمَعُونَ ﴿١٥٧﴾

وَلَئِنْ مُتُّمْ أَوْ قُتِلْتُمْ لَإِلَى اللَّهِ تُحْشَرُونَ ﴿١٥٨﴾

فَمَا رَحْمَةٌ مِنَ اللَّهِ إِنَّتَ لَهُمْ ۗ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ
لَأَنْقَضُوا مِنْ حَوْلِكَ ۗ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي
الْأَمْرِ ۗ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۗ إِنَّ اللَّهَ يُحِبُّ
الْمُتَوَكِّلِينَ ﴿١٥٩﴾

إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ ۗ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي
يَنْصُرْكُمْ مِنْ بَعْدِهِ ۗ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٦٠﴾

155- (As for) those of you who turned back on the day when the two armies met, only the Shaitan sought to cause them to make a slip on account of some deeds they had done, and certainly Allah has pardoned them; surely Allah is Forgiving, Forbearing.

156- O you who believe, be not like those, who disbelieve and say of their brethren when they travel in the earth or engage in fighting: Had they been with us, they would not have died and they would not have been slain; so Allah makes this to be an intense regret in their

hearts; and Allah gives life and causes death and Allah sees what you do.

157- And if you are slain in the way of Allah or you die, certainly forgiveness from Allah and mercy is better than what they amass.

158- And if indeed you die or you are slain, certainly to Allah shall you be gathered together.

159- Thus, it is due to mercy from Allah that you deal with them gently, and had you been rough, hard hearted, they would certainly have dispersed from around you; pardon them therefore and ask pardon for them, and take counsel with them in the affair; so when you have decided, then place your trust in Allah; surely Allah loves those who trust.

160- If Allah assists you, then there is none that can overcome you, and if He forsakes you, who is there then that can assist you after Him? And on Allah should the believers rely.

إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ
الشَّيْطَانُ

“(As for) those of you, who turned back on the day when the two armies met, only the Shaitan sought to cause them to make a slip...” (Surah Aale Imran 3:155)

That is: Shaitan deceived them so that they may go in pursuit of booty.

بِبَعْضِ مَا كَسَبُوا

“On account of some deeds they had done...” (Surah Aale Imran 3:155)

That is they earned sins.

وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ

“And certainly Allah has pardoned them...” (Surah Aale Imran 3:155)

Then He says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا

“O you who believe, be not like those, who disbelieve...” (Surah Aale Imran 3:156)

That is: O those, who believe, do not be like Abdullah bin Ubayy, who did not go out to fight with the idolaters.

وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُرَىٰ لَوْ كَانُوا
عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَلِكَ حَسْرَةً فِي
قُلُوبِهِمْ ۗ وَاللَّهُ يُحْيِي وَيُمِيتُ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

﴿١٥٦﴾

“And say of their brethren when they travel in the earth or engage in fighting: Had they been with us, they would not have died and they would not have been slain; so Allah makes this to be an intense regret in their hearts; and Allah gives life and causes death and Allah sees what you do.” (Surah Aale Imran 3:156)

Then He said to His messenger:

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ ۖ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ
لَانْفَضُّوا مِنْ حَوْلِكَ

“Thus it is due to mercy from Allah that you deal with them gently, and had you been rough, hard hearted, they would certainly have dispersed from around you...” (Surah Aale Imran 3:159)

That is if your nature was rough, they would have abandoned you and would not have accompanied you. Then he says to warn His messenger:

فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ ۚ فَإِذَا
عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ
﴿١٥٩﴾ إِنَّ يَنْصُرْكُمْ اللَّهُ فَلَا غَالِبَ لَكُمْ ۚ وَإِنْ يَخْذُلْكُمْ
فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ ۚ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ
الْمُؤْمِنُونَ ﴿١٦٠﴾

“Pardon them therefore and ask pardon for them, and take counsel with them in the affair; so when you have decided, then place your trust in Allah; surely Allah loves those, who trust. If Allah assists you, then there is none that can overcome you, and if He forsakes you, who is there then that can assist you after Him? And on Allah should the believers rely.” (Surah Aale Imran 3:159-160)

وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ ۚ وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ ۚ
 ثُمَّ تُوفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١٦١﴾

161- And it is not attributable to a prophet that he should act unfaithfully; and he who acts unfaithfully shall bring that in respect of which he has acted unfaithfully on the day of resurrection; then shall every soul be paid back fully what it has earned, and they shall not be dealt with unjustly.

Imam Muhammad Baqir (a) said regarding the verse:

وَمَا كَانَ لِنَبِيٍّ أَنْ يَغْلَّ ۚ وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ

“And it is not attributable to a prophet that he should act unfaithfully; and he who acts unfaithfully shall bring that in respect of which he has acted unfaithfully on the day of resurrection...” (Surah Aale Imran 3:161)

Almighty Allah has said the truth as He has not made any of the prophets to be dishonest.

وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ

“And he who acts unfaithfully shall bring that in respect of which he has acted unfaithfully on the day of resurrection...” (Surah Aale Imran 3:161)

If someone commits an evil, he would see it in Hellfire on Judgment Day; then Almighty Allah would compel him to enter Hell and then bring him out.

﴿١٦١﴾ ثُمَّ تُوفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١٦١﴾

“Then shall every soul be paid back fully what it has earned, and they shall not be dealt with unjustly.” (Surah Aale Imran 3:161)¹

Battle of Badr

وَمَا كَانَ لِنَبِيِّ أَنْ يُغْلَ ۖ وَمَنْ يُغْلَلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ

“And it is not attributable to a prophet that he should act unfaithfully; and he who acts unfaithfully shall bring that in respect of which he has acted unfaithfully on the day of resurrection...” (Surah Aale Imran 3:161)

This verse was revealed about the Battle of Badr. This verse is connected to the verses revealed in Surah Anfal. However in this chapter it is mentioned about Battle of Uhad. The context of revelation of this verse was that companions alleged after the battle of Badr, that the Prophet (s) had stolen the red robe and hidden it? Allah brought out the truth and exposed the falsity of allegation and exonerated the Prophet (s) and revealed this verse.

وَمَا كَانَ لِنَبِيِّ أَنْ يُغْلَ

“And it is not attributable to a prophet that he should act unfaithfully...” (Surah Aale Imran 3:161)

A man came to Messenger of Allah (s) and said: So and so man has stolen the band and has concealed in so and so place. The Prophet ordered to dig up that place and take out the robe.

¹ Biharul Anwar, Vol. 20, Pg. 61.

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ
يَتْلُو عَلَيْهِمْ آيَاتِهِ وَزَيَّرَهُمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا
مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ﴿١٦٤﴾

أَوْلَمَا أَصَابَتْكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلَيْهَا قُلْتُمْ أَنَّى هَذَا ۗ قُلْ
هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ ۗ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
﴿١٦٥﴾

وَمَا أَصَابَكُمْ يَوْمَ التَّقَى الْجَمْعَانِ فَيَاذَنْ لِلَّهِ وَلِيَعْلَمَ الْمُؤْمِنِينَ
﴿١٦٦﴾

وَلِيَعْلَمَ الَّذِينَ نَافَقُوا ۗ وَقِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا فِي سَبِيلِ اللَّهِ أَوْ
ادْفَعُوا ۗ قَالُوا لَوْ نَعْلَمُ قِتَالًا لَاتَّبَعْنَاكُمْ ۗ هُمْ لِلْكَفْرِ يَوْمئِذٍ
أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ ۗ يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ ۗ
وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ ﴿١٦٧﴾

164- Certainly Allah conferred a benefit upon the believers when He raised among them an Apostle from among themselves, reciting to them His communications and purifying them, and teaching them the Book and the wisdom, although before that they were surely in manifest error.

165- What! When a misfortune befell you, and you had certainly afflicted (the unbelievers) with twice as much, you began to say: Whence is this? Say: It is from yourselves; surely Allah has power over all things.

166- And what befell you on the day when the two armies met (at Uhad) was with Allah's knowledge, and that He might know the believers.

167- And that He might know the hypocrites; and it was said to them: Come, fight in Allah's way, or defend yourselves. They said: If we knew fighting, we would certainly have followed you. They were on that day much nearer to unbelief than to belief. They say with their mouths what is not in their hearts, and Allah best knows what they conceal.

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ

“Certainly Allah conferred a benefit upon the believers when He raised among them an Apostle from among themselves...” (Surah Aale Imran 3:164)

This verse was revealed about Aale Muhammad (a).

أَوْلَمَا أَصَابَتْكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلَيْهَا قُلْتُمْ أَنَّى هَذَا ۖ
قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ
﴿١٦٥﴾ وَمَا أَصَابَكُمْ يَوْمَ التَّقْيِ الْجَمْعَانِ فَيَاذَنِ اللَّهُ
وَلْيَعْلَمَ الْمُؤْمِنِينَ ﴿١٦٦﴾ وَلْيَعْلَمَ الَّذِينَ نَافَقُوا ۚ وَقِيلَ لَهُمْ
تَعَالَوْا قَاتِلُوا فِي سَبِيلِ اللَّهِ

“What! When a misfortune befell you, and you had certainly afflicted (the unbelievers) with twice as much, you began to say: Whence is this? Say: It is from yourselves; surely Allah has power over all things. And what befell you on the day when the two armies met (at Uhad) was with Allah's

knowledge, and that He might know the believers. And that He might know the hypocrites; and it was said to them: Come, fight in Allah's way..." (Surah Aale Imran 3:165-167)

He says: They were three hundred hypocrites, who returned with Abdullah bin Abi Salul. Jabir bin Abdullah asked them: "I adjure by Allah, why did you not help your Prophet, religion and nation?"

They said: "By God, battle was not fixed for today; if we knew that there was battle, we would have also followed you and fought with you."

Almighty Allah said:

هُمُ لِلْكَفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ ۚ يَقُولُونَ بِأَفْوَاهِهِمْ
مَا لَيْسَ فِي قُلُوبِهِمْ ۗ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ ﴿١٦٧﴾

"They were on that day much nearer to unbelief than to belief. They say with their mouths what is not in their hearts, and Allah best knows what they conceal." (Surah Aale Imran 3:167)

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۚ بَلْ أَحْيَاءُ عِنْدَ
رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾

فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا
بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٧٠﴾

169- And reckon not those, who are killed in Allah's way as dead; nay, they are alive (and) are provided sustenance from their Lord.

170- Rejoicing in what Allah has given them out of His grace and they rejoice for the sake of those who, (being left) behind them, have not yet joined them, that they shall have no fear, nor shall they grieve.

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۚ بَلْ أَحْيَاءُ
عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾ فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ

“And reckon not those, who are killed in Allah’s way, as dead; nay, they are alive (and) are provided sustenance from their Lord. Rejoicing in what Allah has given them out of His grace...” (Surah Aale Imran 3:170)

Abu Basir said: Imam Sadiq (a) is reported as saying: “By Allah, it is our Shia [friends], who are remembered in these words. When their souls proceed towards Paradise, they will be welcomed and rewarded with such grace, as they deserve. At that moment, they will realize that they were indeed on the [right] Path of Truth. Such of their friends, who were left behind, will congratulate them saying that they have no fear of the future or any regret for the past.”

أَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٧٠﴾

“That they shall have no fear, nor shall they grieve.”
(Surah Aale Imran 3:170)

This verse is in refutation of those, who regard reward and punishment after death to be invalid.

الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ ۚ
لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ عَظِيمٌ ﴿١٧٢﴾

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ
فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ﴿١٧٣﴾

فَأَنقَلَبُوا بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمَسَّسْهُمْ سُوءٌ وَاتَّبَعُوا رِضْوَانِ
اللَّهِ ۗ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ ﴿١٧٤﴾

172- (As for) those, who responded (at Uhad) to the call of Allah and the Apostle after the wound had befallen them, those among them, who do good (to others) and guard (against evil) shall have a great reward.

173- Those to whom the people said: Surely men have gathered against you, therefore fear them, but this increased their faith, and they said: Allah is sufficient for us and most excellent is the Protector.

174- So they returned with favor from Allah and (His) grace, no evil touched them and they followed the pleasure of Allah; and Allah is the Lord of mighty grace.

Martyrdom of Saad bin Rabi

When the battle came to an end and the idolaters left the battlefield, Messenger of Allah (s) said: “Does anyone knows where Saad bin Rabi is?”

Someone said: “I will go and look for him.”

Messenger of Allah (s) pointed to a place and said: “Go and see there, as I saw him there; he was being attacked by twelve spears.”

He (the narrator) said: “I went there and saw that he was fallen among the martyrs. I said: O Saad. He did not reply. I called him again: O Saad. Yet he did not reply. I said: O Saad, Messenger of Allah (s) is asking about you.”

When he heard the name of His Eminence, he raised his head like a chick, which has just emerged from the egg, and which does not remain still. And he said: “Is Messenger of Allah (s) alive?”

I said: “Yes, by God, he is alive. And he told me that he saw you among twelve spears.”

Saad said: “Praise be to Almighty Allah, he said the truth. Indeed, twelve spears hit me, each of them entering my body. Convey my greetings to my people, the Ansar, and tell them: By God, you will not have any excuse before Almighty Allah if in spite of your presence, the Prophet has to see humiliation.” Then he took a deep breath and like a camel, whose head was severed, blood gushed out from his neck and he reached divine mercy. I brought him to Messenger of Allah (s) and narrated his story.

He said: “May God have mercy on Saad, as he supported us while he was alive and who also made bequest about us at the time of his passing away.”

Martyrdom of His Eminence, Hamza (a)

Messenger of Allah (s) then asked: “Does anyone have any information about my uncle, Hamza?”

Harth bin Sumayya said: “I know his location.” When he came to his side and saw his horrible condition, he did not have the heart to inform the Prophet about his condition. Messenger of Allah (s) said to Amirul Momineen (a): “O Ali, look for your uncle.” Ali (a) also came and when he saw his terrible conditions he detested returning to His Eminence and reporting the circumstances. The Messenger of Allah (s) personally came to the side of Hamza. When he saw his appalling condition and saw what they had done to his purified body, he wailed and said: By God, I have not stood at any place, which should have angered me so much as I am infuriated here. If Allah gives me power, I

would mutilate the body of seventy persons from Quraish. Jibraeel (a) came down to him and recited this verse:

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ ۖ وَلَئِنْ صَبَرْتُمْ لَهُوَ
خَيْرٌ لِلصَّابِرِينَ ﴿١٢٦﴾

“And if you take your turn, then retaliate with the like of that with which you were afflicted; but if you are patient, it will certainly be best for those, who are patient.” (Surah Nahl 16:126)

The Messenger of Allah (s) said: “I would be patient.”

This verse of Surah Nahl is connected the subject in Surah Aale Imran and the Battle of Uhad.

The Prophet placed his cloak, which was from Yemen, over the body of Hamza. That robe was insufficient to cover the whole body of Hamza. When it was pulled up to cover the head, the feet were exposed and when it was pulled to the feet, his head was exposed. So the Holy Prophet (s) pulled the sheet over his head and covered the feet with grass and said: “If ladies of Bani Abdul Muttalib had not been aggrieved, I would have left his body to the wild animals, so that on Judgment Day I may argue through his split stomach.”

The Messenger of Allah (s) ordered them to gather the martyrs and pray on them and bury them. He recited seventy Takbirs on Hamza’s body.

Iblis called out in Medina: “Muhammad is killed.” All the ladies of the Muhajireen and Ansar came out of their houses. Lady Fatima Zahra (s) also came out barefoot and headed out to Uhad till she met Messenger of Allah (s). When Messenger of Allah (s) saw his daughter weeping, he also began to cry.

Abu Sufyan said that the next fight will take place at Badr. The Prophet (s) agreed to this venue.

The Messenger of Allah (s) told Amirul Momineen (a) to say: All right.

His Eminence set out for Medina. When he entered Medina, ladies welcomed him weeping and wailing and inquired about their martyrs. Zainab binte Jahash also arrived and inquired about relatives.

The Prophet said: “Be patient.”

She asked: “For what, O Messenger of Allah (s)?”

He replied: “In grief of your brother.”

She said: “Indeed, we belong to Allah and to Him we shall return. May martyrdom be blessed for him.”

The Prophet said: “Be patient.”

She asked: “For what, O Messenger of Allah (s)?”

He replied: “For Hamza bin Abdul Muttalib.”

She said: “Indeed, we belong to Allah and to Him we shall return. May martyrdom be blessed for him.”

The Prophet said: “Be patient.”

She asked: “For what, O Messenger of Allah (s)?”

He replied: “For martyrdom of your husband, Musab bin Umair.”

Zainab said: “O grief!”

The Messenger of Allah (s) said: “There is a rank for the husband in the eyes of the wife, which no one else has. It is said to that woman: Why do you issue that statement for your husband?”

She said: “I thought of orphaning of children.”

It is narrated from Imam Ja’far Sadiq (a) that after the Quraish returned from Uhad, they regretted their failure and said: “Come let us go and plunder Medina.” The Holy Prophet (s) said: “Who can inform me about the Quraish?” No one

replied, but Amirul Momineen (a), in spite of his wounds, said: “I will go and see.” The Holy Prophet (s) said: “Go and see if they are mounted on horses and leading the camels empty, it means that they are heading to Medina and I will curse them if it is so. And very soon they will be chastised. If they are on camels and leading the horses, they are heading to Mecca. So Amirul Momineen (a) followed them and saw that they were mounted on camels and pulling the horses. So the Prophet set out for Medina. When he reached Medina, Jibraeel came and said: “The Almighty Allah commands you to pursue them and only those should accompany you, who are injured.” Immediately the Holy Prophet (s) had it announced: O Muhajireen and Ansar all of you, who are injured should accompany me and those, who have not received any injury should remain in Medina. The wounded were having their wounds dressed when this verse was revealed:

وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ إِنْ تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا
تَأْلَمُونَ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ

“And be not weak hearted in pursuit of the enemy; if you suffer pain, then surely they (too) suffer pain as you suffer pain, and you hope from Allah what they do not hope...”¹

This verse is continuation of the narration on Surah Aale Imran as it is about the Battle of Uhad.

Allah, the Mighty and Sublime said:

¹ Surah Nisa 4:104

إِنَّ يَمَسُّنَكُم مِّمَّ قَرْحٍ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهُ ۚ وَتِلْكَ الْأَيَّامُ
 نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا وَيَتَّخِذَ مِنْكُمْ
 شُهَدَاءَ

“If a wound has afflicted you (at battle of Uhad), a wound like it has also afflicted the (unbelieving) people; and We bring these days to men by turns, and that Allah may know those, who believe and take witnesses from among you.” (Surah Aale Imran 3:140)

At this divine command, the companions, despite their wounds and pain, set out from Medina. Amirul Momineen (a) raised the standard and began to lead them. When the Holy Prophet (s) reached Hamraul Asad, which is eight miles from Medina, Quraish had halted at called Roha. Akrama bin Abu Jahl, Harith bin Hisham, Amr bin Aas and Khalid bin Walid favored an attack on Medina, because they thought: “We have finished their leaders and killed Hamza the bravest of them; now we should go and plunder their property and make their ladies our captives.” A traveler from Medina to Mecca passed them and they asked him about the Prophet and his men. “I left Muhammad and his men at Hamraul Asad and they are in your pursuit and they are moving very fast and in a serious manner and Ali Ibne Abi Talib (a) is about to reach here with the vanguard.” Abu Sufyan said: “Returning from here is cowardice and rebellion and those, who rebel, are never successful. Now when we have gained victory, if we return we would be defeated. Then Naeem bin Masud Ashjai passed them. Abu Sufyan asked where he was headed. He said that he was going to Medina to purchase goats for his family. Abu Sufyan said: “If you pass by Hamraul Asad and you happen to meet Muhammad and his men, tell them that the chiefs of Arab tribes and their confederates have gathered in our support and make them terrified so that they may return to Medina. I will give you ten

camel loads of dates and raisins. Naeem accepted the offer and he reached Hamraul Asad the following day. He asked the companions of the Prophet where they were headed and they said that they were in pursuit of Quraish. He said: “Go back, because all the confederates of Quraish, who had not joined them in Uhad, have gathered in their support; now very soon their vanguard is about to arrive you don’t stand a chance against them.” The Holy Prophet (s) said: “Allah is sufficient for us and how good a protector He is. We don’t care for them.” Jibraeel arrived and informed him to return, “because the Almighty Allah has put his awe in the hearts of the infidels of Quraish and they have gone back to Mecca.” The Holy Prophet (s) returned to Medina on Friday and the Almighty Allah revealed the following verses:

الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ
لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ عَظِيمٌ

“(As for) those, who responded (at Uhad) to the call of Allah and the Apostle after the wound had befallen them, those among them who do good (to others) and guard (against evil) shall have a great reward.”

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ
فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

“Those to whom the people said: Surely men have gathered against you, therefore fear them, but this increased

¹ Surah Aale Imran 3:172

their faith, and they said: Allah is sufficient for us and most excellent is the Protector.”¹

فَانْقَلَبُوا بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمَسَّ لَهُمْ سُوءٌ وَاتَّبَعُوا
رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ

“So they returned with favor from Allah and (His) grace, no evil touched them and they followed the pleasure of Allah; and Allah is the Lord of mighty grace.”²

When the Prophet entered Medina, the companions asked: “What was it that befell us? We thought that we were victorious?”

Almighty Allah revealed the verse:

أَوَلَمَّا أَصَابَتْكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلَيْهَا قُلْتُمْ أَنَّى هَذَا ۗ
قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ

“What! When a misfortune befell you, and you had certainly afflicted (the unbelievers) with twice as much, you began to say: Whence is this? Say: It is from yourselves...” (Surah Aale Imran 3:165)³

Those killed at Badr numbered seventy and seventy were taken prisoners. Out of them only Amirul Momineen (a) had killed twenty-seven. No Muslim was taken as a prisoner by the idolaters. Muslims tied up the prisoners and brought them to Medina. Nine companions of Prophet were martyred: one of them was Saad bin Khathima, who was a noble and after that the

¹ Surah Aale Imran 3:173

² Surah Aale Imran 3:174

³ *Biharul Anwar*, Vol. 20, Pg. 62.

Messenger of Allah (s) mounted and set out from there and reached Asil at sunset, which was at a distance of two farsakhs from Badr. On the way, he noticed Uqbah bin Mu'it and Nazar tied in a single piece of rope. Nazar said to Uqbah: "Both of us will be killed." Uqbah said: "Before all the Quraish?" "Yes, because Muhammad has looked at us with the glance of death." After reaching the stage of journey the Holy Prophet (s) asked Ali (a) to bring Uqbah and Nazar. Uqbah was a handsome man with long tresses. Ali (a) caught him by his hair and brought him to the Prophet. Nazar said: "I adjure you for the sake of close relation, consider me also as a member of Quraish. If you kill them, you kill us also, if you take ransom from them, take ransom from us also."

The Prophet said: "There is no relationship between me and you. And the Almighty Allah has broken off relations through Islam. O Ali, bring him here and strike off his head." Uqbah said: "O Muhammad, did you not say that Quraish should not be killed in captivity?" The Prophet said: "You are not from Quraish; you are a fire-worshipper from the Safooriya. You are elder to one, whom the people consider your father." Then he said: "O Ali, kill Nazar also." And both were killed. Seeing this Ansar were terrified that perhaps the Holy Prophet (s) would slay all the prisoners. They came to him and said: "O Messenger of Allah (s), we killed seventy persons of Quraish and took seventy as prisoners, who belong to your tribe and clan. O Messenger of Allah (s), forgive them for our sake and take ransom from them and set them free." At that juncture, the Almighty Allah revealed the following verse:

مَا كَانَ لِنَبِيِّ أَنْ يَكُونَ لَهُ أُسْرَى حَتَّى يُشْحِنَ فِي الْأَرْضِ
تُرِيدُونَ عَرَضَ

“It is not fit for a prophet that he should take captives, unless he has fought and triumphed in the land...”¹

In the verses following this, the Almighty Allah has condemned the greed of believers for booty and ransom and then said:

فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا

“Eat then of the lawful and good (things), which you have acquired in war...”²

In this verse, the Almighty Allah has permitted release of prisoners after taking the ransom, but under the condition that if they take ransom from them, the next year they will be killed at their hands. Muslims agreed on this to enjoy the worldly bounties and the next year they will gain martyrdom and reach Paradise.

Thus, when seventy Muslims were martyred in the Battle of Uhud, the other companions said: “Why did this happen when you, O Messenger of Allah (s), had promised divine help. The Almighty Allah said: “It was so, because you agreed to take ransom in the Battle of Badr.

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا
هُمَّ ۖ بَلْ هُوَ شَرٌّ هُمْ ۖ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَامَةِ ۗ
وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

﴿١٨٠﴾

¹ Surah Anfal 8:67

² Surah Anfal 8:69

180- And let not those deem, who are niggardly in giving away that which Allah has granted them out of His grace, that it is good for them; nay, it is worse for them; they shall have that whereof they were niggardly made to cleave to their necks on the resurrection day; and Allah's is the heritage of the heavens and the earth; and Allah is aware of what you do.

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا
لَهُمْ ۖ بَلْ هُوَ شَرٌّ لَهُمْ

“And let not those deem, who are niggardly in giving away that which Allah has granted them out of His grace, that it is good for them; nay, it is worse for them...” (Surah Aale Imran 3:180)

He said: One, who is miserly and does not spend his wealth in the path of God, his wealth would on Judgment Day be heated and hung around his neck; and that is the statement of Almighty Allah that:

سَيُطَوَّقُونَ مَا بَخِلُوا بِهِ يَوْمَ الْقِيَامَةِ

“They shall have that whereof they were niggardly made to cleave to their necks on the resurrection day.” (Surah Aale Imran 3:180)

لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ ۗ
سَنَكْتُبُ مَا قَالُوا وَقَتْلَهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَنَعْمُ دُوقُوا عَذَابَ
الْحَرِيقِ ﴿١٨١﴾

181- Allah has certainly heard the saying of those, who said: Surely Allah is poor and we are rich. I will record what they say, and their killing the prophets unjustly, and I will say: Taste the chastisement of burning.

لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ

“Allah has certainly heard the saying of those, who said: Surely Allah is poor and we are rich.” (Surah Aale Imran 3:181)

By God, they have not seen Almighty Allah that they may know that God is poor. However, they saw divine saints as poor and said: If Almighty Allah was rich and needless His saints would also become rich and needless.

الَّذِينَ قَالُوا إِنَّ اللَّهَ عَهْدَ إِلَيْنَا أَلَّا نُؤْمِنَ لِرَسُولٍ حَتَّىٰ يَأْتِينَا بِقُرْبَانٍ
تَأْكُلُهُ النَّارُ ۗ قُلْ قَدْ جَاءَكُمْ رَسُولٌ مِّنْ قَبْلِي بِالْبَيِّنَاتِ وَبِالَّذِي
قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِن كُنْتُمْ صَادِقِينَ ﴿١٨٣﴾

فَإِنْ كَذَّبُوكَ فَقَدْ كَذَّبَ رَسُولٌ مِّنْ قَبْلِكَ جَاءُوا بِالْبَيِّنَاتِ وَالزُّبُرِ
وَالكِتَابِ الْمُنِيرِ ﴿١٨٤﴾

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۗ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ ۗ
فَمَنْ رُزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ ۗ وَمَا الْحَيَاةُ الدُّنْيَا
إِلَّا مَتَاعُ الْعُورِ ﴿١٨٥﴾

183- (Those are they) who said: Surely Allah has enjoined us that we should not believe in any apostle

until he brings us an offering, which the fire consumes. Say: Indeed, there came to you apostles before me with clear arguments and with that which you demand; why then did you kill them if you are truthful?

184- But if they reject you, so indeed were rejected before you apostles, who came with clear arguments and scriptures and the illuminating book.

185- Every soul shall taste of death, and you shall only be paid fully your reward on the resurrection day; then whoever is removed far away from the fire and is made to enter the garden, he indeed has attained the object; and the life of this world is nothing but a provision of vanities.

الَّذِينَ قَالُوا إِنَّ اللَّهَ عٰهَدَ اِلَيْنَا اَلَّا نُوْمِنَ لِرِسُوْلِ حَتّٰى يٰتِيَنَا
بِقُرْبٰنٍ تٰكُلُهُ النَّارُ

“(Those are they) who said: Surely Allah has enjoined us that we should not believe in any apostle until he brings us an offering which the fire consumes...” (Surah Aale Imran 3:183)

Some Jews said to Messenger of Allah (s): We would definitely not get faith upon you, except that you perform a sacrifice, which fire consumes. There was a tray with Bani Israel and they used to place the sacrifice in that tray. Fire used to come down and burn it. They said to the Prophet: We would definitely believe in you if you show us a sacrifice, which the fire consumes, as happened during the period of Bani Israel. Almighty Allah said: “O Muhammad, tell them: before me prophets brought miracles and what you asked for; if you are truthful, why did you slay them?”

Imam Muhammad Baqir (a) said regarding the following verse:

فَإِنْ كَذَّبُوكَ فَقَدْ كَذَّبَ رَسُولٌ مِنْ قَبْلِكَ جَاءُوا بِالْبَيِّنَاتِ

“But if they reject you, so indeed were rejected before you apostles, who came with clear arguments...” (Surah Aale Imran 3:184)

These are signs and miracles.

وَالزُّبُرِ

“And scriptures...” (Surah Aale Imran 3:184)

It is the book of prophets and prophethood.

وَالكِتَابِ الْمُنِيرِ ﴿١٨٤﴾

“And the illuminating book.” (Surah Aale Imran 3:184)

It is about the lawful and unlawful.¹

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۗ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ ۗ فَمَنْ زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ

“Every soul shall taste of death, and you shall only be paid fully your reward on the resurrection day; then whoever is removed far away from the fire and is made to enter the garden, he indeed has attained the object...” (Surah Aale Imran 3:185)

That he has got salvation from hellfire.

¹ Biharul Anwar, Vol. 9, Pg. 192; Vol. 11, Pg. 65; Tafsir Burhan, Vol. 2, Pg. 137.

Shia would be successful on Judgment Day

﴿ ١٨٥ ﴾ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ

“And the life of this world is nothing, but a provision of vanities.” (Surah Aale Imran 3:185)

Abu Basir has narrated from Imam Ja'far Sadiq (a) that he said: “On Judgment Day, they would call Muhammad (s) and dress him in a red robe. He would stand on the right side of the Arsh. Then Ibrahim (a) would be called and dressed in white robe and he would stand on the left side of the Arsh. Then they would call Amirul Momineen Ali (a), dress him in red and he would stand to the right of the Prophet (s). Then Ismail (a) would be called and dressed in white robe. He would stand to the left of Ibrahim (a). Then Imam Hasan (a) would be called and dressed in red robe and he would stand on the right side of Amirul Momineen (a). Then they would summon Imam Husain (a) and also dress him in red robe and he would stand on the right side of Imam Hasan (a). Then they will call each of the Imams and dress them in red robe and each of them would stand to the right, one by one. Then Shia would be summoned and they would be arrayed before the Imams. Lady Fatima (s) would be summoned with the ladies from the progeny and Shia of His Eminence and they will enter Paradise without accounting. Then a caller would call out from Arsh on behalf of Almighty Allah: O Muhammad, what a nice father is your father, Ibrahim. And what a nice brother is your brother: that is Ali Ibne Abi Talib (a). What nice grandsons you have in Hasan and Husain. How nice is your unborn one, Mohsin, who was martyred in the womb; and how nice are the guiding Imams from your progeny [and he named the Imams from Imam Sajjad (a) till the last]. How nice are your Shia! Indeed, Muhammad, his legatee, his two grandsons and the Imams from his progeny: all of them are successful. Then it would be said to them: “Enter the Paradise,” and it is the statement of Almighty Allah:

فَمَنْ رُخِّرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ

“Whoever is removed far away from the fire and is made to enter the garden, he indeed has attained the object...”
(Surah Aale Imran 3:185)

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا
تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَاشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا ۖ فَبِئْسَ مَا
يَشْتَرُونَ ﴿١٨٧﴾

187- And when Allah made a covenant with those, who were given the Book: You shall certainly make it known to men and you shall not hide it; but they cast it behind their backs and took a small price for it; so evil is that which they buy.

Imam Muhammad Baqir (a) said regarding the verse:

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا
تَكْتُمُونَهُ

“And when Allah made a covenant with those, who were given the Book: You shall certainly make it known to men and you shall not hide it...” (Surah Aale Imran 3:187)

﴿١٨٧﴾ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ

“But they cast it behind their backs...” (Surah Aale Imran 3:187)

وَاشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا ۖ فَبِئْسَ مَا يَشْتَرُونَ ﴿١٨٧﴾

“And took a small price for it; so evil is that which they buy.” (Surah Aale Imran 3:187)¹

لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا
فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِنَ الْعَذَابِ ۖ وَهُمْ عَذَابٌ أَلِيمٌ ﴿١٨٨﴾

188- Do not think those, who rejoice for what they have done and love that they should be praised for what they have not done - so do by no means think them to be safe from the chastisement, and they shall have a painful chastisement.

لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا
لَمْ يَفْعَلُوا

“Do not think those, who rejoice for what they have done and love that they should be praised for what they have not done...” (Surah Aale Imran 3:188)

This verse was revealed about the hypocrites that they love without proof and that they should be praised.

Imam Muhammad Baqir (a) said regarding the verse:

فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِنَ الْعَذَابِ

¹ *Kunuzud Daqaig*, Vol. 2, Pg. 312; *Nurus Thaqalayn*, Vol. 1, Pg. 421; *Biharul Anwar*, Vol. 9, Pg. 192.

“So do by no means think them to be safe from the chastisement... (Surah Aale Imran 3:188)

He says: It means that they would not be safe from chastisement.

﴿١٨٨﴾ وَلَهُمْ عَذَابٌ أَلِيمٌ

“And they shall have a painful chastisement. (Surah Aale Imran 3:188)¹

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩١﴾

رَبَّنَا إِنَّكَ مَنْ تُدْخِلِ النَّارَ فَقَدْ أَخْرَجْتَهُ ۗ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿١٩٢﴾

191- Those, who remember Allah standing and sitting and lying on their sides and reflect on the creation of the heavens and the earth: Our Lord! Thou hast not created this in vain! Glory be to Thee; save us then from the chastisement of the fire.

192- Our Lord, surely whomsoever Thou makest enter the fire, him Thou hast indeed brought to disgrace, and there shall be no helpers for the unjust.

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ

¹ Kunuzud Daqaiq, Vol. 2, Pg. 314; Tafsir Safi, Vol. 2, Pg. 164.

“Those, who remember Allah standing and sitting and lying on their sides...” (Surah Aale Imran 3:191)

It implies the healthy person, who prays standing and the ailing one, who prays in the sitting position.

وَعَلَىٰ جُنُوبِهِمْ

“On their sides...” (Surah Aale Imran 3:191)

That is to gesture in the lying position.

The above two are from the clear verses.

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا ۗ
رَبَّنَا فَاعْفُ عَنَّا وَذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ

﴿١٩٣﴾

رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ ۗ إِنَّكَ
لَا تُخْلِفُ الْمِيعَادَ ﴿١٩٤﴾

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِّنْكُمْ مِّنْ دَكْرٍ
أَوْ أَنثَىٰ ۖ بَعْضُكُمْ مِّنْ بَعْضٍ ۗ فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ
دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ
وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِنْ عِنْدِ اللَّهِ ۗ
وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ﴿١٩٥﴾

لَا يَعْرِزَنَّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ ﴿١٩٦﴾

مَتَاعٌ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ ۖ وَبِئْسَ الْمِهَادُ ﴿١٩٧﴾

193- Our Lord, surely we have heard a preacher calling to the faith, saying: Believe in your Lord, so we did believe; Our Lord, forgive us therefore our faults, and cover our evil deeds and make us die with the righteous.

194- Our Lord, and grant us what Thou hast promised us by Thy apostles and disgrace us not on the day of resurrection; surely Thou dost not fail to perform the promise.

195- So their Lord accepted their prayer: That I will not waste the work of a worker among you, whether male or female, the one of you being from the other; they, therefore, who fled and were turned out of their homes and persecuted in My way and who fought and were slain, I will most certainly cover their evil deeds, and I will most certainly make them enter gardens beneath which rivers flow; a reward from Allah, and with Allah is yet better reward.

196- Let it not deceive you that those, who disbelieve go to and fro in the cities fearlessly.

197- A brief enjoyment, then their abode is hell, and evil is the resting-place.

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ

“Our Lord, surely we have heard a preacher calling to the faith...” (Surah Aale Imran 3:193)

That is Messenger of Allah (s) called towards faith; till he said:

إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ ﴿١٩٤﴾

“Surely Thou dost not fail to perform the promise.”
(Surah Aale Imran 3:194)

Then he mentioned Amirul Momineen (a) and his companions and said:

فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ

“Therefore, who fled and were turned out of their homes...” (Surah Aale Imran 3:195)

That is when Amirul Momineen (a), Salman and Abu Zar appear.

وَأُودُوا فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ
وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِنْ عِنْدِ
اللَّهِ ۖ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ﴿١٩٥﴾

“And persecuted in My way and who fought and were slain, I will most certainly cover their evil deeds, and I will most certainly make them enter gardens beneath which rivers flow; a reward from Allah, and with Allah is yet better reward.” (Surah Aale Imran 3:195)

And they would be persecuted in my way, performed Jihad and were martyred: doubtlessly, I would conceal their faults and admit them to the gardens, where streams flow below its trees. This reward is from Almighty Allah and the best rewards are from Almighty Allah.

Then He said to His Prophet:

لَا يَغُرَّتْكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ ﴿١٩٦﴾ مَتَاعٌ قَلِيلٌ
ثُمَّ مَأْوَاهُمْ جَهَنَّمُ ۖ وَبِئْسَ الْمِهَادُ ﴿١٩٧﴾

“Let it not deceive you that those, who disbelieve go to and fro in the cities fearlessly. A brief enjoyment, then their abode is hell, and evil is the resting-place.” (Surah Aale Imran 3:196-197)

Going to and fro in a free manner: disbelievers would not deceive you in the towns: this provision is less and then their place is in Hell fire; what an evil place is that!

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنزِلَ إِلَيْكُمْ وَمَا أُنزِلَ
إِلَيْهِمْ خَاشِعِينَ لِلَّهِ لَا يَشْتُرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا ۖ أُولَٰئِكَ
هُمُ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ۖ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٩٩﴾

199- And most surely of the followers of the Book there are those, who believe in Allah and (in) that which has been revealed to you and (in) that which has been revealed to them, being lowly before Allah; they do not take a small price for the communications of Allah; these it is that have their reward with their Lord; surely Allah is quick in reckoning.

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنزِلَ إِلَيْكُمْ وَمَا
أُنزِلَ إِلَيْهِمْ خَاشِعِينَ لِلَّهِ

“And most surely of the followers of the Book there are those, who believe in Allah and (in) that which has been

revealed to you and (in) that which has been revealed to them, being lowly before Allah...” (Surah Aale Imran 3:199)

They are Jews and Christian, who embraced faith; among them being Najjashi and his companions.

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٠٠﴾

200- *O you who believe, be patient and excel in patience and remain steadfast, and be careful of (your duty to) Allah, that you may be successful.*

Reward of the patient

اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٠٠﴾

“Be patient and excel in patience and remain steadfast, and be careful of (your duty to) Allah, that you may be successful.” (Surah Aale Imran 3:200)

Imam Ja’far Sadiq (a) says: “The verse should be read as: ‘*Isbiroo alal masaayib, wa sabiroo alal farayiz, wa raabitoo alal Ayimma*’ [be patient during calamities, be tolerant towards the commandments and be in touch with your Imams (s)]”¹

Imam Ali Reza (a) says: “On Judgment Day, a caller would call out: Where are the patient ones?” Some people would come forward. Then a caller would call out: “Where are those, who excelled in patience?” Another group of people would come forward.

¹ *Biharul Anwar*, Vol. 24, Pg. 220.

The narrator says: I asked: “May I be sacrificed on him; who are the patient?”

He replied: “Those, who are patient in carrying out the obligatory duties.”

“And who are those, who excel in patience?”

“They are patient in keeping away from the prohibited.”¹

¹ *Biharul Anwar*, Vol. 68, Pg. 83; *Tohafful Uqool*, Pg. 296; *Tafsir Burhan*, Vol. 2, Pg. 150.

Exegesis of Surah Nisa

4- Surah Nisa (Women) was revealed in Medina and it comprises of 176 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Beneficent, the Merciful

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾

I- O people, be careful of (your duty to) your Lord, Who created you from a single being and created its mate of the same (kind) and spread from these two, many men and women; and be careful of (your duty to) Allah, by Whom you demand one of another (your rights), and (to) the ties of relationship; surely Allah ever watches over you.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ

“O people, be careful of (your duty to) your Lord, Who created you from a single being...” (Surah Nisa 4:1)

That is I created you from Adam (a).

وَخَلَقَ مِنْهَا زَوْجَهَا

“And created its mate of the same (kind)...” (Surah Nisa 4:1)

Hawwa, whom Almighty Allah created from the lower rib of Adam (a).

وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ
بِهِ وَالْأَرْحَامَ

“And spread from these two, many men and women; and be careful of (your duty to) Allah, by Whom you demand one of another (your rights), and (to) the ties of relationship...” (Surah Nisa 4:1)

On the Judgment Day, question would be asked about piety: Were you pious in the world? And they would ask about ties of relationship. Did you maintain relationship and did you do a turn to the relatives?

إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾

“Surely Allah ever watches over you.” (Surah Nisa 4:1)

That is Almighty Allah would suffice you.

It is mentioned in the report of Abul Jarud that ‘Raqeeb’ implies guard and protector.

وَأْتُوا الْيَتَامَىٰ أَمْوَالَهُمْ ۖ وَلَا تَتَبَدَّلُوا الْخَيْرَ بِالْطَّيِّبِ ۖ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ ۚ إِنَّهُ كَانَ حُوبًا كَبِيرًا ﴿٢﴾

2- And give to the orphans their property, and do not substitute worthless (things) for (their) good (ones), and do not devour their property (in addition) to your own property; this is surely a great crime.

وَأَتُوا الْيَتَامَىٰ أَمْوَالَهُمْ ۖ وَلَا تَبَدَّلُوا الْخَيْرَ بِالْطَّيِّبِ ۖ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ

“And give to the orphans their property, and do not substitute worthless (things) for (their) good (ones), and do not devour their property (in addition) to your own property...” (Surah Nisa 4:2)

That is don't appropriate the property of orphans through unjust means and do not change their better things with your low quality things.

إِنَّهُ كَانَ حُوبًا كَبِيرًا ﴿٢﴾

“This is surely a great crime.” (Surah Nisa 4:2)

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ
النِّسَاءِ مَنًى وَثَلَاثَ وَرُبَاعَ ۖ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ
مَا مَلَكَتْ أَيْمَانُكُمْ ۚ ذَلِكَ أَدْنَىٰ أَلَّا تَعُولُوا ﴿٣﴾

3- And if you fear that you cannot act equitably towards orphans, then marry such women as seem good to you, two and three and four; but if you fear that you will not do justice (between them), then (marry) only one or what your right hands possess; this is more proper, that you may not deviate from the right course.

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ
النِّسَاءِ مَنًى وَثَلَاثَ وَرُبَاعَ

“And if you fear that you cannot act equitably towards orphans, then marry such women as seem good to you, two and three and four.” (Surah Nisa 4:3)

This verse is revealed with the verse:

وَيَسْتَفْتُونَكَ فِي النِّسَاءِ ۗ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ
عَلَيْكُمْ فِي الْكِتَابِ فِي يَتَامَى النِّسَاءِ اللَّاتِي لَا تُؤْتُونَهُنَّ مَا
كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ

“And they ask you a decision about women. Say: Allah makes known to you His decision concerning them, and that which is recited to you in the Book concerning female orphans whom you do not give what is appointed for them while you desire to marry them...” (Surah Nisa 4:127)

فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبَاعَ

“Then marry such women as seem good to you, two and three and four...” (Surah Nisa 4:3)

It is revealed that half of the verse at the beginning of the Surah and half inside verse 120.

This verse is regarding the fact that it is not lawful to marry an orphan for her property. So they asked regarding them from Messenger of Allah (s) and Allah, the mighty and high revealed:

وَيَسْتَفْتُونَكَ فِي النِّسَاءِ

“And they ask you a decision about women.” (Surah Nisa 4:127)

مَثْنَى وَثُلَاثَ وَرُبَاعَ

“...two and three and four...” (Surah Nisa 4:3)

فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۚ ذَٰلِكَ
أَدْنَىٰ أَلَّا تَعُولُوا ﴿٣﴾

“But if you fear that you will not do justice (between them), then (marry) only one or what your right hands possess; this is more proper, that you may not deviate from the right course.” (Surah Nisa 4:3)

That if it is not possible to conduct them with justice, you must not marry more than one female at a time.

وَأْتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً ۚ فَإِنْ طِبَّنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ
نَفْسًا فَكُلُوهُ هَنِيئًا مَرِيئًا ﴿٤﴾

4- And give women their dowries as a free gift, but if they of themselves be pleased to give up to you a portion of it, then eat it with enjoyment and with wholesome result.

وَأْتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً

“And give women their dowries as a free gift.” (Surah Nisa 4:4)

Nehla is free gift.

فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَرِيئًا ﴿٤﴾

“But if they of themselves be pleased to give up to you a portion of it, then eat it with enjoyment and with wholesome result.” (Surah Nisa 4:4)

That is what the woman voluntarily gives up to the husband from her dower. Nothing else can be taken from her.

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا وَارزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴿٥﴾

5- *And do not give away your property, which Allah has made for you a (means of) support to the weak of understanding, and maintain them out of (the profits of) it, and clothe them and speak to them words of honest advice.*

Abul Jarud asked Imam Muhammad Baqir (a) regarding the verse:

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ

“And do not give away your property, which Allah has made for you a (means of) support to the weak of understanding...” (Surah Nisa 4:5)

It is narrated that he said: “So the weak of understanding are the woman and child. When a man knows that his woman is foolish and spoils (the property), and his child is foolish and spoils (the property), he should not give any of them control of

his property which Allah has made for him a support — i.e., a means of livelihood...”¹

وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴿٥﴾

“And maintain them out of (the profits of) it, and clothe them and speak to them words of honest advice.” (Surah Nisa 4:5)

He says: ‘Maroof’ is wealth and weapons.

Drive away the imbiber of liquor

Abu Basir has narrated from Imam Ja’far Sadiq (a) that he said: The Messenger of Allah (s) said: When imbiber of liquor makes a statement, do not testify for him and when he comes with a proposal; do not give your daughter to him in marriage. When he falls ill, do not visit him. When he dies, you must not attend his funeral. Do not entrust him with your trusts. If someone entrusts him with something, and that thing is lost, Almighty Allah will not give its recompense and will not reward you, because Almighty Allah says:

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ

“And do not give away your property, which Allah has made for you a (means of) support to the weak of understanding...” (Surah Nisa 4:5)

Who is weaker of understanding than one, who drinks liquor¹?

¹ *Mustadrakul Wasail*, Vol. 14, Pg. 427; Vol. 14, Pg. 18; *Biharul Anwar*, Vol. 100, Pg. 163.

وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا
فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ ۖ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبُرُوا ۚ
وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ ۖ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ
بِالْمَعْرُوفِ ۚ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهِدُوا عَلَيْهِمْ ۚ
وَكَفَىٰ بِاللَّهِ حَسِيبًا ﴿٦﴾

6- And test the orphans until they attain puberty; then if you find in them maturity of intellect, make over to them their property, and do not consume it extravagantly and hastily, lest they attain to full age; and whoever is rich, let him abstain altogether, and whoever is poor, let him eat reasonably; then when you make over to them their property, call witnesses in their presence; and Allah is enough as a Reckoner.

Appropriating the property of orphan

وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا
فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ ۖ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ
يَكْبُرُوا

“And test the orphans until they attain puberty; then if you find in them maturity of intellect, make over to them their property, and do not consume it extravagantly and hastily, lest they attain to full age...” (Surah Nisa 4:6)

¹ Wasailush Shia, Vol. 25, Pg. 312; Biharul Anwar, Vol. 76, Pg. 127; Nurush Thaqlayn, Vol. 1, Pg. 443.

One, who has the property of orphans under his control, he cannot hand it over to them till they reach maturity and marriageable age. When that orphan reaches puberty, in case he commits a crime, he is punishable; and obligatory duties become incumbent on him. In case he has reached maturity, his property should be handed over to him in presence of witness. And if no one knows whether that orphan has reached puberty or not, one should check the smell and hair of armpits and pubic region; if there growth of hair, it means he has reached puberty and his property is handed over to him and it is not allowed to deny his property from him saying that he is not yet grown up.

وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبُرُوا

“And do not consume it extravagantly and hastily, lest they attain to full age...” (Surah Nisa 4:6)

If someone is in control of the property of orphan, and he is wealthy and needless, it is not lawful for him to consume from the property of orphan; if he is poor, he can only take from it as per his need.¹

لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ ۚ نَصِيبًا مَّفْرُوضًا



7- Men shall have a portion of what the parents and the near relatives leave, and women shall have a portion of what the parents and the near relatives leave, whether there is little or much of it; a stated portion.

The verse:

¹ Biharul Anwar, Vol. 100, Pg. 164.

لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ
 مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ ۗ نَصِيبًا
 مَّفْرُوضًا ﴿٧﴾

“Men shall have a portion of what the parents and the near relatives leave, and women shall have a portion of what the parents and the near relatives leave, whether there is little or much of it; a stated portion.” (Surah Nisa 4:7)

...was abrogated by the verse:

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ ۗ
 فَإِن كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ ۗ وَإِن كَانَتْ
 وَاحِدَةً فَلَهَا النِّصْفُ ۗ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ
 مِمَّا تَرَكَ إِن كَانَ لَهُ وَلَدٌ ۗ فَإِن لَّمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَتْهُ أَبَوَاهُ
 فَلِأُمِّهِ الثُّلُثُ ۗ فَإِن كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ ۗ مِن بَعْدِ
 وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ ۗ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ
 أَقْرَبُ لَكُمْ نَفْعًا ۗ فَرِيضَةٌ مِّنَ اللَّهِ ۗ إِنِ اللَّهُ كَانَ عَلِيمًا
 حَكِيمًا ﴿١١﴾

“Allah enjoins you concerning your children: The male shall have the equal of the portion of two females; then if they are more than two females, they shall have two-thirds of what the deceased has left, and if there is one, she shall have the half; and as for his parents, each of them shall have the sixth

of what he has left if he has a child, but if he has no child and (only) his two parents inherit him, then his mother shall have the third; but if he has brothers, then his mother shall have the sixth after (the payment of) a bequest he may have bequeathed or a debt; your parents and your children, you know not which of them is the nearer to you in usefulness; this is an ordinance from Allah: Surely Allah is Knowing, Wise.” (Surah Nisa 4:11)

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينُ فَارْزُقُوهُمْ
مِّنْهُ وَقُولُوا لَهُمْ قَوْلًا مَّعْرُوفًا ﴿٨﴾

8- *And when there are present at the division the relatives and the orphans and the needy, give them (something) out of it and speak to them kind words.*

The verse:

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينُ
فَارْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَّعْرُوفًا ﴿٨﴾

“And when there are present at the division the relatives and the orphans and the needy, give them (something) out of it and speak to them kind words.” (Surah Nisa 4:8)

...is abrogated by the verse:

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلَّذِكْرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ ۗ
فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ ۗ وَإِنْ كَانَتْ
وَاحِدَةً فَلَهَا النِّصْفُ ۗ وَلَا بَوَاقُ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ

مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ ۖ فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ أَبَوَاهُ
 فَلِأُمِّهِ الثُّلُثُ ۚ فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ ۚ مِنْ بَعْدِ
 وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ ۗ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ
 أَقْرَبُ لَكُمْ نَفَعًا ۚ فَرِيضَةٌ مِنَ اللَّهِ ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا
 حَكِيمًا ﴿١١﴾

“Allah enjoins you concerning your children: The male shall have the equal of the portion of two females; then if they are more than two females, they shall have two-thirds of what the deceased has left, and if there is one, she shall have the half; and as for his parents, each of them shall have the sixth of what he has left if he has a child, but if he has no child and (only) his two parents inherit him, then his mother shall have the third; but if he has brothers, then his mother shall have the sixth after (the payment of) a bequest he may have bequeathed or a debt; your parents and your children, you know not which of them is the nearer to you in usefulness; this is an ordinance from Allah: Surely Allah is Knowing, Wise.” (Surah Nisa 4:11)

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ
 فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا ﴿٩﴾

9- And let those fear who, should they leave behind them weakly offspring, would fear on their account, so let them be careful of (their duty to) Allah, and let them speak right words.

Allah, the Mighty and Sublime says: “Do not oppress the orphans as that injustice and oppression would reach your

children; as Almighty Allah says: When someone oppresses an orphan and regards his property lawful for himself, his children would not remain safe from being victimized and they would be involved in injustice that their father had committed. If that person had been righteous, the children would remain safe. The proof is this statement of Allah, the mighty and high:

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ
 كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا
 وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِنْ رَبِّكَ ۗ وَمَا فَعَلْتُهُ عَنْ أَمْرِي ۗ
 ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا ﴿٨٢﴾

“And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure belonging to them, and their father was a righteous man; so your Lord desired that they should attain their maturity and take out their treasure, a mercy from your Lord, and I did not do it of my own accord. This is the significance of that with which you could not have patience.” (Surah Kahf 18:82)

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ
 نَارًا ۖ وَسَيَصْلَوْنَ سَعِيرًا ﴿١٠﴾

10- (As for) those who swallow the property of the orphans unjustly, surely they only swallow fire into their bellies and they shall enter burning fire.

Usurping the property of orphans

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا ۖ وَسَيَصْلُونَ سَعِيرًا ﴿١٠﴾

“(As for) those who swallow the property of the orphans unjustly, surely they only swallow fire into their bellies and they shall enter burning fire.” (Surah Nisa 4:10)

Imam Ja'far Sadiq (a) says: Messenger of Allah (s) said: When I was taken up to the heavens during Meraj, I saw some people: such that fire was entering their mouths and coming out of their anuses. I asked: “O Jibraeel, who are these?”

He replied: “They had appropriated the property of orphans unjustly.”

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ ۚ فَإِن كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ ۚ وَإِن كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ ۚ وَلَا يُؤْتِيهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا الشُّدُسُ مِمَّا تَرَكَ إِن كَانَ لَهُ وَلَدٌ ۚ فَإِن لَّمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ ۚ فَإِن كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ الشُّدُسُ ۚ مِن بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دِينٍ ۚ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا ۚ فَرِيضَةٌ مِنَ اللَّهِ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿١١﴾

وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِن لَّمْ يَكُنْ لَهُنَّ وَلَدٌ ۚ فَإِن كَانَ لَهُنَّ وَلَدٌ فَلِكُمُ الرُّبُعُ مِمَّا تَرَكَنَّ ۚ مِن بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ

دَيْنٍ ۖ وَهَرَنَ الرَّبْعُ مِمَّا تَرَكَتُمْ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ ۚ فَإِنْ كَانَ
 لَكُمْ وَلَدٌ فَلَهُنَّ الثَّمَنُ مِمَّا تَرَكَتُمْ ۚ مِنْ بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ
 دَيْنٍ ۗ وَإِنْ كَانَ رَجُلٌ يُورَثُ كَلَالَةً أَوْ امْرَأَةٌ وَلَهُ أَخٌ أَوْ أُخْتٌ
 فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ ۚ فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ
 شُرَكَاءُ فِي الثُّلُثِ ۚ مِنْ بَعْدِ وَصِيَّةٍ يُوصَىٰ بِهَا أَوْ دَيْنٍ غَيْرِ
 مُضَارٍّ ۚ وَصِيَّةً مِنَ اللَّهِ ۗ وَاللَّهُ عَلِيمٌ حَلِيمٌ ﴿١٢﴾

11- Allah enjoins you concerning your children: The male shall have the equal of the portion of two females; then if they are more than two females, they shall have two-thirds of what the deceased has left, and if there is one, she shall have the half; and as for his parents, each of them shall have the sixth of what he has left if he has a child, but if he has no child and (only) his two parents inherit him, then his mother shall have the third; but if he has brothers, then his mother shall have the sixth after (the payment of) a bequest he may have bequeathed or a debt; your parents and your children, you know not which of them is the nearer to you in usefulness; this is an ordinance from Allah: Surely Allah is Knowing, Wise.

12- And you shall have half of what your wives leave if they have no child, but if they have a child, then you shall have a fourth of what they leave after (payment of) any bequest they may have bequeathed or a debt; and they shall have the fourth of what you leave if you have no child, but if you have a child then they shall have the eighth of what you leave after (payment of) a bequest you may have bequeathed or a debt; and if a man or a woman leaves property to be inherited by neither parents nor offspring, and he (or she) has a brother or a

sister, then each of them shall have the sixth, but if they are more than that, they shall be sharers in the third after (payment of) any bequest that may have been bequeathed or a debt that does not harm (others); this is an ordinance from Allah: and Allah is Knowing, Forbearing.

Inheritance

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ

“Allah enjoins you concerning your children: The male shall have the equal of the portion of two females.” (Surah Nisa 4:11)

When a man dies, leaving behind male and female children: the sons would inherit twice the share of the daughter.

فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ

“Then if they are more than two females, they shall have two-thirds of what the deceased has left.” (Surah Nisa 4:11)

When the man dies, leaving behind father, mother and two daughters, then one-sixth will be the share of each of the parents and the daughters will get one-third of the inheritance. If he has one daughter, she will get half and each of the parents will get one-sixth. The remaining shall be divided into five parts. Three parts from it is for the daughter and two parts for the parents.

فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَتْهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ

“But if he has no child and (only) his two parents inherit him, then his mother shall have the third...” (Surah Nisa 4:11)

And his father will get two thirds.

مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ

“After (the payment of) a bequest he may have bequeathed or a debt...” (Surah Nisa 4:11)

This division of property is in case when the deceased has not made any bequest of repayment of debt; in that first case, they should act upon the bequest and distribute the rest. At that time Imam (a) said to the man:

وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ

“And you shall have half of what your wives leave...” (Surah Nisa 4:12)

When a woman dies, without leaving a child, her husband would inherit half the property. If that woman is having a child, the husband would get one-fourth. If the husband dies, without leaving an issue, his wife would inherit one-fourth of his property. If the husband dies leaving a son, the wife would inherit one-eighth share.

Rule of Kalala

وَإِنْ كَانَ رَجُلٌ يُورَثُ كَالِأَلْفِ أَوْ امْرَأَةٌ وَ لَهُ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ ۚ فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ ۚ مِنْ بَعْدِ وَصِيَّةٍ يُوصَىٰ بِهَا أَوْ دَيْنٍ غَيْرِ مُضَارٍّ ۚ وَصِيَّةً مِنَ اللَّهِ ۗ وَاللَّهُ عَلِيمٌ حَلِيمٌ ﴿١٢﴾

“And if a man or a woman leaves property to be inherited by neither parents nor offspring, and he (or she) has a brother or a sister, then each of them shall have the sixth, but if they are more than that, they shall be sharers in the third after (payment of) any bequest that may have been bequeathed or a debt that does not harm (others); this is an ordinance from Allah: and Allah is Knowing, Forbearing. (Surah Nisa 4:12)

Thus, this maternal Kalala, which implies maternal sister and brother: if it is more than one sister and brother, they will get one third of inheritance. And that inheritance is also equally shared between the brother and sister. Thus, if the dead is having paternal and maternal brothers and sister or only has paternal, then the mother of the deceased will get one-sixth and the father will get five-sixth of the share of inheritance as paternal sisters and brothers are dependants of the father and their expense is obligatory on the father and they prevent the mother from getting one-third of the inheritance.¹

وَاللَّاتِي يَأْتِينَ الْفَاحِشَةَ مِنْ نِسَائِكُمْ فَاسْتَشْهَدُوا عَلَيْهِنَّ أَرْبَعَةً
 مِنْكُمْ ۖ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّىٰ يَتَوَفَّاهُنَّ
 الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا ﴿١٥﴾

15- And as for those, who are guilty of an indecency from among your women, call to witnesses against them four (witnesses) from among you; then if they bear witness, confine them to the houses until death takes them away or Allah opens some way for them.

¹ Biharul Anwar, Vol. 101, Pg. 340.

وَاللَّاتِي يَأْتِينَ الْفَاحِشَةَ مِنْ نِسَائِكُمْ فَاسْتَشْهَدُوا عَلَيْهِنَّ أَرْبَعَةً
 مِنْكُمْ ۖ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّىٰ يَتَوَفَّاهُنَّ
 الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا ﴿١٥﴾

“And as for those, who are guilty of an indecency from among your women, call to witnesses against them four (witnesses) from among you; then if they bear witness, confine them to the houses until death takes them away or Allah opens some way for them.” (Surah Nisa 4:15)

During the period of Jahiliyya, if a man committed adultery with a woman, she was confined to that house till she died. Then this act was abrogated with the following verse:

الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ

“(As for) the fornicatress and the fornicator, flog each of them, (giving) a hundred stripes.” (Surah Nur 24:2)

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ
 قَرِيبٍ فَأُولَٰئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا
 ﴿١٧﴾

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمْ
 الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ ۚ
 أُولَٰئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٨﴾

17- Repentance with Allah is only for those, who do evil in ignorance, then turn (to Allah) soon, so these it is to whom Allah turns (mercifully), and Allah is ever Knowing, Wise.

18- And repentance is not for those, who go on doing evil deeds, until when death comes to one of them, he says: Surely now I repent; nor (for) those, who die while they are unbelievers. These are they for whom We have prepared a painful chastisement.

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ
مِنْ قَرِيبٍ فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ ۗ وَكَانَ اللَّهُ عَلِيمًا
حَكِيمًا ﴿١٧﴾

“Repentance with Allah is only for those, who do evil in ignorance, then turn (to Allah) soon, so these it is to whom Allah turns (mercifully), and Allah is ever Knowing, Wise.”
(Surah Nisa 4:17)

This is from the clear verses.

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ
أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ

“And repentance is not for those, who go on doing evil deeds, until when death comes to one of them, he says: Surely now I repent...” (Surah Nisa 4:18)

Imam Ja'far Sadiq (a) says: It is revealed in Quran that one, who fears and who is sorrowful: and he sees his death near, and

repents; he will not gain anything and his repentance will not be accepted.¹

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرِهًا ^ط وَلَا
تَعْضُلُوهُنَّ لِتَذَهَبُوا بِبَعْضِ مَا آتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ
مُبَيِّنَةٍ ^ج وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ ^ح فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ
تُكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴿١٩﴾

وَإِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَكَانَ زَوْجٍ وَآتَيْتُمْ إِحْدَاهُنَّ قِنطَارًا فَلَا
تَأْخُذُوا مِنْهُ شَيْئًا ^ح أَتَأْخُذُونَهُ بُهْتَانًا وَإِثْمًا مُبِينًا ﴿٢٠﴾

وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ وَأَخَذَنَّ مِنْكُمْ
مِثَاقًا غَلِيظًا ﴿٢١﴾

19- O you who believe, it is not lawful for you that you should take women as heritage against (their) will, and do not straiten them in order that you may take part of what you have given them, unless they are guilty of manifest indecency, and treat them kindly; then if you hate them, it may be that you dislike a thing while Allah has placed abundant good in it.

20- And if you wish to have (one) wife in place of another and you have given one of them a heap of gold, then take not from it anything; would you take it by slandering (her) and (doing her) manifest wrong?

¹ Biharul Anwar, Vol. 30, Pg. 176; Nurul Thaqlayn, Vol. 1, Pg. 458.

21- And how can you take it when one of you has already gone in to the other and they have made with you a firm covenant?

Jahiliyya Arabs married their step mothers

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرِهًا ۗ وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا آتَيْتُمُوهُنَّ

“O you who believe, it is not lawful for you that you should take women as heritage against (their) will, and do not straiten them in order that you may take part of what you have given them...” (Surah Nisa 4:19)

It is not lawful for man that when he marries a woman, and that woman does not give the dower and inheritance that she has received to the husband, and the husband tortures her and takes it away by force and does not divorce her as well, and imprisons her, and tells her: “Return to me what you have received from me.” Almighty Allah has prohibited it.

إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُّبِينَةٍ

“Unless they are guilty of manifest indecency...” (Surah Nisa 4:19)

As we explained in Khula divorce if the woman says something to the husband, the man can take what he had given her or more than that from the woman.

Abul Jarud narrates from Abu Ja’far (s) about the words of Allah:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرْهًا

“O you who believe, it is not lawful for you that you should take women as heritage against (their) will...” (Surah Nisa 4:19)

“It was [a custom] in the [era of] ignorance [and] when the Arab tribes first accepted Islam, that when a relative of a man died leaving a woman, that man threw his cloth on her and thus inherited her marriage by the same dowry, which the [deceased] relative had given her; the man inherited her marriage as he inherited his (the deceased’s) property.

When Abu Qays Ibne Aslat died, Muhassan son of Abu Qays threw his cloth on the woman of his father; and she was Kubayshah binte Muammar Ibne Mubad. So, he inherited her marriage; then he left her — he neither went in to her nor spent on her (maintenance). So, she came to the Messenger of Allah (s) and said: ‘O Messenger of Allah! Abu Qays Ibne Aslat died and his son, Muhassan, inherited my marriage. Now, he neither comes to me and spends on me, nor releases me so that I may join my own people.’

Messenger of Allah (s) said: ‘Go back to your house; and if Allah ordains something concerning your matter, I will inform you.’ Then it was revealed:

وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ ۗ
إِنَّهُ كَانَ فَاحِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا ﴿٢٢﴾

“And marry not woman whom your fathers married, except what has already passed; this surely is indecent and hateful, and it is an evil way.” (Surah Nisa 4:22)

Thus, she joined her own people. Also, there were (other) women in Medina whose marriage, like that of Kubayshah, was

inherited; but they were inherited from sons. Then Allah revealed:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرِهًا

“O you who believe, it is not lawful for you that you should take women as heritage against (their) will...” (Surah Nisa 4:19)¹

وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ ۖ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَىٰ أَنْ تَكْرَهُوا
شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴿١٩﴾

“And treat them kindly; then if you hate them, it may be that you dislike a thing while Allah has placed abundant good in it.” (Surah Nisa 4:19)

That is the man oppressed his wife; so if he does not free her, and in that same way continues to oppress her, that Almighty Allah is kind on that woman, and if the husband divorces her, and frees her and someone else marries her, then Almighty Allah is merciful to her and He bestows children to her, as Almighty Allah has placed much goodness in it.

And He says:

وَإِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَكَانَ زَوْجٍ وَآتَيْتُمْ إِحْدَاهُنَّ قِنطَارًا
فَلَا تَأْخُذُوا مِنْهُ شَيْئًا ۚ أَتَأْخُذُونَهُ بُهْتَانًا وَإِنَّمَا مُبِينًا ﴿٢٠﴾

¹ Wasailush Shia, Vol. 20, Pg. 514; Nurus Thaqlayn, Vol. 1, Pg. 459; Tafsir Burhan, Vol. 2, Pg. 194.

“And if you wish to have (one) wife in place of another and you have given one of them a heap of gold, then take not from it anything; would you take it by slandering (her) and (doing her) manifest wrong?” (Surah Nisa 4:20)

When the man detests his wife, Almighty Allah has prohibited him to oppress her. And Almighty Allah says:

وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَىٰ بَعْضُكُمُ إِلَىٰ بَعْضٍ

“And how can you take it when one of you has already gone in to the other...” (Surah Nisa 4:21)

Afza أفصى implies intimacy with the wife. And He says:

وَأَخَذْنَ مِنْكُمْ مِيثَاقًا غَلِيظًا ﴿٢١﴾

“And they have made with you a firm covenant?” (Surah Nisa 4:21)

Misaaq ميثاقًا (covenant) is that hard and firm thing, which Almighty Allah has made conditional on men for the benefit of woman: that he should either accord good conduct with her, or divorce her willingly and in a nice way.¹

وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ ۚ إِنَّهُ كَانَ فَاحِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا ﴿٢٢﴾

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ
وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمْ اللَّاتِي

¹ Tafsir Burhan, Vol. 2, Pg. 195.

أَرْضَعْنَكُمْ وَأَخَوَاتِكُمْ مِنَ الرِّضَاعَةِ وَأُمَّهَاتُ نِسَائِكُمْ وَرَبَائِكُمْ
 اللَّائِي فِي حُجُورِكُمْ مِنْ نِسَائِكُمُ اللَّائِي دَخَلْتُمْ بِهِنَّ فَإِنْ أُمَّ
 تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ
 أَصْلَابِكُمْ وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ ۗ إِنَّ اللَّهَ
 كَانَ غَفُورًا رَحِيمًا ﴿٢٣﴾

22- *And marry not woman whom your fathers married, except what has already passed; this surely is indecent and hateful, and it is an evil way.*

23- *Forbidden to you are your mothers and your daughters and your sisters and your paternal aunts and your maternal aunts and brothers' daughters and sisters' daughters and your mothers that have suckled you and your foster-sisters and mothers of your wives and your step-daughters, who are in your guardianship, (born) of your wives to whom you have gone in, but if you have not gone in to them, there is no blame on you (in marrying them), and the wives of your sons, who are of your own loins and that you should have two sisters together, except what has already passed; surely Allah is Forgiving, Merciful.*

وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ

“And marry not woman whom your fathers married, except what has already passed...” (Surah Nisa 4:22)

Arabs used to marry the widows of their deceased fathers. Thus, when a man had numerous children, and had a wife, who was not the mother of those children, each of the children would claim that the woman belonged to him; Almighty Allah

prohibited marriage with the widow of one's father. At that point He says:

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ
وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمُ اللَّاتِي
أَرْضَعْنَكُمْ وَأَخَوَاتُكُم مِّنَ الرَّضَاعَةِ وَأُمَّهَاتُ نِسَائِكُمْ

“Forbidden to you are your mothers and your daughters and your sisters and your paternal aunts and your maternal aunts and brothers’ daughters and sisters’ daughters and your mothers that have suckled you and your foster-sisters and mothers of your wives...” (Surah Nisa 4:23)

All these women are prohibited as much upward the family tree; and same is the case of the daughter and sister. As for those, who are prohibited and their daughters are lawful are paternal aunt (father's sister) and maternal aunt (mother's sister); in the same way the mother of the wife is prohibited herself and her daughter is lawful, when the first daughter, who was married of the deceased, dies or is divorced.¹

وَرَبَائِبُكُمُ اللَّاتِي فِي حُجُورِكُم مِّن نِّسَائِكُم

“And your step-daughters, who are in your guardianship, (born) of your wives to whom you have gone in...” (Surah Nisa 4:23)

The Khawarij thought that when a person is having a wife, and that wife has a daughter from her husband, and this man has

¹ Biharul Anwar, Vol. 100, Pg. 368; Mustadarakul Wasail, Vol. 14, Pg. 376.

not brought her up, and had not lived in that house; on the basis of this verse:

اللَّاتِي فِي حُجُورِكُمْ مِنْ نِسَائِكُمْ

“Who are in your guardianship, (born) of your wives to whom you have gone in...” (Surah Nisa 4:23)

Marrying that girl is lawful. Imam Ja'far Sadiq (a) says: She is not lawful for that man.¹

وَحَالَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ

“And the wives of your sons, who are of your own loins...” (Surah Nisa 4:23)

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ ۖ كِتَابَ اللَّهِ عَلَيْكُمْ ۗ وَأُحِلَّ لَكُمْ مَا وَرَاءَ ذَلِكَ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ ۗ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً ۗ وَلَا جُنَاحَ عَلَيْكُمْ فِي مَا تَرَضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٢٤﴾

24- And all married women, except those whom your right hands possess (this is) Allah's ordinance to you, and lawful for you are (all women) besides those, provided that you seek (them) with your property, taking (them) in marriage not committing fornication. Then as

¹ Kunuzud Daqaiq, Vol. 2, Pg. 305; Tafsir Burhan, Vol. 2, Pg. 201; Nurus Thaqalayn, Vol. 1, Pg. 465; Tafsir Safi, Vol. 2, Pg. 214.

to those whom you profit by, give them their dowries as appointed; and there is no blame on you about what you mutually agree after what is appointed; surely Allah is Knowing, Wise.

إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ

“Except those whom your right hands possess (this is)...”
(Surah Nisa 4:24)

That is the slave girl, which the man has married to a slave; then the man wants to marry the slave girl, he can separate the slave and the slave girl, so that she may have one or two menses; and that her womb is cleared; after the womb is clear she is lawful for that man, who can marry her.

كِتَابَ اللَّهِ عَلَيْكُمْ

“Allah’s ordinance to you...” (Surah Nisa 4:24)

That is the proof of God upon you.

وَأُحِلَّ لَكُمْ مَا وَرَاءَ ذَلِكَُمْ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ
مُسَافِحِينَ

“And lawful for you are (all women) besides those, provided that you seek (them) with your property, taking (them) in marriage not committing fornication...” (Surah Nisa 4:24)

That is he forcibly marries a married woman, who is not adulterous.

Imam Sadiq (a) is quoted as saying: “This was revealed as: *“Famas tamatta-atum bihi minhunna ilaa ajalim musamma fa-aatoohunna ojurahunna fareezatan”*

“Then as to those, whom you profit by **for a specified period**, give them their dowries as appointed”¹

وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكَحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ
 فَمِنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِنْ فَتَيَاتِكُمُ الْمُؤْمِنَاتِ ۗ وَاللَّهُ أَعْلَمُ
 بِإِيمَانِكُمْ ۖ بَعْضُكُمْ مِنْ بَعْضٍ ۗ فَانكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ
 وَأَتُوهُنَّ أَجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ مُسَافِحَاتٍ وَلَا
 مُتَّخِذَاتِ أَخْدَانٍ ۗ فَإِذَا أُحْصِنَ فَإِنَّ أَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ
 نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ۗ ذَلِكَ لِمَنْ خَشِيَ
 الْعَنَتَ مِنْكُمْ ۗ وَأَنْ تَصْبِرُوا خَيْرٌ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ



25- And whoever among you has not within his power
 apleness of means to marry free believing women, then
 (he may marry) of those, whom your right hands possess
 from among your believing maidens; and Allah knows
 best your faith: you are (sprung) the one from the other;
 so marry them with the permission of their masters, and
 give them their dowries justly, they being chaste, not
 fornicating, nor receiving paramours; and when they
 are taken in marriage, then if they are guilty of
 indecency, they shall suffer half the punishment which is
 (inflicted) upon free women. This is for him among you,

¹ Biharul Anwar, Vol. 100, Pg. 314; Tafsir Burhan, Vol. 2, Pg. 204.

who fears falling into evil; and that you abstain is better for you, and Allah is Forgiving, Merciful.

وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكَحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ
فَمِنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِنْ فَتَيَاتِكُمُ الْمُؤْمِنَاتِ

“And whoever among you has not within his power apleness of means to marry free believing women...” (Surah Nisa 4:25)

He says: “One, who does not have capability to marry a free woman, can marry a slave girl with the permission of the owner.”

وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ ۖ بَعْضُكُمْ مِنْ بَعْضٍ ۚ فَانكِحُوهُنَّ
بِإِذْنِ أَهْلِهِنَّ وَآتُوهُنَّ أُجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ
مُسَافِحَاتٍ

“And Allah knows best your faith: you are (sprung) the one from the other; so marry them with the permission of their masters, and give them their dowries justly, they being chaste, not fornicating...” (Surah Nisa 4:25)

He says: In case that slave girl is not a habitual fornicator and sinner.¹

وَلَا تُتَّخَذَاتِ أَخْدَانٍ

“Nor receiving paramours...” (Surah Nisa 4:25)

¹ Nurus Thaqlayn, Vol. 1, Pg. 469.

That is: Do not make friends with them.

فَإِذَا أُحْصِنَ فَإِنَّ أَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى
الْمُحْصَنَاتِ مِنَ الْعَذَابِ

“And when they are taken in marriage, then if they are guilty of indecency, they shall suffer half the punishment, which is (inflicted) upon free women...” (Surah Nisa 4:25)

If the slave or slave girl is fornicator; they would be awarded half the punishment of the free man or woman. If they commit fornication second, third and till eighth time or they are given half punishment; on the eighth time, they would be executed.

Imam Ja'far Sadiq (a) says: “Indeed, they are executed the eighth time, because Almighty Allah was merciful on them and did not permit that the yoke of servitude (slavery) as well the punishment of free men should both be made effective on them.”¹

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ
تَكُونَ بِيَعَارَةً عَنْ تَرَاضٍ مِنْكُمْ ۚ وَلَا تَقْتُلُوا أَنْفُسَكُمْ ۚ إِنَّ اللَّهَ
كَانَ بِكُمْ رَحِيمًا ﴿٢٩﴾

29- O you who believe, do not devour your property among yourselves falsely, except that it be trading by your mutual consent; and do not kill your people; surely Allah is Merciful to you.

¹ Biharul Anwar, Vol. 76, Pg. 82; Tafsir Safi, Vol. 2, Pg. 223.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ

“O you who believe, do not devour your property among yourselves falsely...” (Surah Nisa 4:29)

Batil implies usury.

إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ

“Except that it be trading by your mutual consent...” (Surah Nisa 4:29)

That is lawful buying and selling.

وَلَا تَقْتُلُوا أَنْفُسَكُمْ

“And do not kill your people...” (Surah Nisa 4:29)

It is mentioned that in the defensive wars of the Prophet (s), there was a man, who used to start attacking the enemy even before the Prophet (s) permitted it. It is about such persons that Allah has warned not to endanger one’s life without the permission of the Prophet (s).¹

إِنْ يَجْتَنِبُوا كَبَائِرَ مَا نُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ

مُدْخَلًا كَرِيمًا ﴿٣١﴾

31- If you shun the great sins, which you are forbidden, We will do away with your small sins and cause you to enter an honorable place of entering.

¹ *Tafsir Safi*, Vol. 2, Pg. 225; *Kunuzud Daqaiq*, Vol. 2, Pg. 428.

إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ

“If you shun the great sins, which you are forbidden...”
(Surah Nisa 4:31)

Greater sins are seven: Disbelief, killing a human being, disobeying parents, usurping the property of orphan, taking usury, flight from the battlefield, reverting to paganism after embracing Islam, and all sins that are promised chastisement of Hellfire are greater sins.¹

Then he said:

نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ مُدْخَلًا كَرِيمًا ﴿٣١﴾

“We will do away with your small sins and cause you to enter an honorable place of entering.” (Surah Nisa 4:31)

I would conceal the lesser sins and admit you in an honorable place.

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ ۚ لِلرِّجَالِ
نَصِيبٌ مِّمَّا كَتَبُوا ۖ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا كَتَبْنَ ۚ وَاسْأَلُوا
اللَّهَ مِنْ فَضْلِهِ ۗ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٣٢﴾

32- And do not covet that by which Allah has made some of you excel others; men shall have the benefit of what they earn and women shall have the benefit of what they earn; and ask Allah of His grace; surely Allah knows all things.

¹ Biharul Anwar, Vol. 76, Pg. 4.

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ

“And do not covet that by which Allah has made some of you excel others...” (Surah Nisa 4:32)

He said: It is not lawful for a man to vie a Muslim man or his property, except that he should ask from Almighty Allah.

إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٣٢﴾

“Surely Allah knows all things.” (Surah Nisa 4:32)

وَلِكُلِّ جَعَلْنَا مَوَالِي مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ ۚ وَالَّذِينَ عَقَدْتَ
أَيْمَانَكُمْ فَأَتَوْهُمْ نَصِيحَتُهُمْ ۚ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا
﴿٣٣﴾

33- And to everyone We have appointed heirs of what parents and near relatives leave; and as to those with whom your rights hands have ratified agreements, give them their portion; surely Allah is a witness over all things.

وَلِكُلِّ جَعَلْنَا مَوَالِي مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ ۚ وَالَّذِينَ
عَقَدْتَ أَيْمَانَكُمْ

“And to everyone We have appointed heirs of what parents and near relatives leave; and as to those with whom your rights hands have ratified agreements...” (Surah Nisa 4:33)

During the period of Jahiliyya, inheritance was given to the brother and not to the relatives; and those, who had made a mutual pact, inherited each other and the slave that they emancipated. Later this verse was revealed:

وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ

“And the possessors of relationships are nearer to each other in the ordinance of Allah.” (Surah Anfal 8:75)

And abrogated the prior verse quoted above.

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَىٰ بَعْضٍ
وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۚ فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ
بِمَا حَفِظَ اللَّهُ ۚ وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ
فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ ۚ إِنِ اطَّعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ
سَبِيلًا ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا ﴿٣٤﴾

34- Men are the maintainers of women, because Allah has made some of them to excel others and because they spend out of their property; the good women are therefore obedient, guarding the unseen as Allah has guarded; and (as to) those, on whose part you fear desertion, admonish them and leave them alone in the sleeping-places and beat them; then if they obey you, do not seek a way against them; surely Allah is High, Great.

Obedient and disobedient women

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى
بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ

“Men are the maintainers of women, because Allah has made some of them to excel others and because they spend out of their property...” (Surah Nisa 4:34)

That is Almighty Allah made it obligatory on men to pay for the maintenance of wives. Then Almighty Allah has praised the ladies and said:

فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ

“The good women are therefore obedient, guarding the unseen as Allah has guarded...” (Surah Nisa 4:34)

That is the women, who keep themselves chaste during the absence of their husbands.

Abul Jarud has narrated from Imam Muhammad Baqir (a) that he said:

قَانِتَاتٌ

“Obedient...” (Surah Nisa 4:34)

That is the women, who are loyal and obedient to the husbands.¹

¹ Biharul Anwar, Vol. 100, Pg. 247.

وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ
وَاضْرِبُوهُنَّ ۗ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا

“And (as to) those on whose part you fear desertion, admonish them, and leave them alone in the sleeping-places and beat them; then if they obey you, do not seek a way against them...” (Surah Nisa 4:34)

Imam (a) says: The meaning of the verse is that if a woman does not submit to the husband and does not sleep with him, the husband tells her: Fear Allah, and return to your place; this is the very same exhortation. So, if the wife obeys the husband, she has done the right thing, except if the husband himself drives her away and returns her to her bed, or that he beats her to the extent of not leaving bruises, and if the woman obeys and also forgives the torture of the husband, as Almighty Allah says:

فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا

“Then if they obey you, do not seek a way against them...” (Surah Nisa 4:34)

That is: Do not punish the women.

As indeed, exhortation itself is more effective than beating or driving them away.

إِنَّ اللَّهَ كَانَ عَلِيًّا كَبِيرًا ﴿٣٤﴾

“Surely Allah is High, Great.” (Surah Nisa 4:34)

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِنْ أَهْلِهِ وَحَكَمًا مِنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا ﴿٣٥﴾

35- And if you fear a breach between the two, then appoint a judge from his people and a judge from her people; if they both desire agreement, Allah will effect harmony between them, surely Allah is Knowing, Aware.

Arbitration between irreconcilable spouses

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِنْ أَهْلِهِ وَحَكَمًا مِنْ أَهْلِهَا

“And if you fear a breach between the two, then appoint a judge from his people...” (Surah Nisa 4:35)

It means that two persons should mediate between them.

إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا

“If they both desire agreement, Allah will effect harmony between them...” (Surah Nisa 4:35)

That is two arbitrators, when they are just. The arbitrator of the woman meets her and asks: Tell me; what is your view as I don't like to express my opinion, without taking your view into account? If that woman is bad tempered and she says: Give me my property and separate us from each other; and if she is not bad tempered and she says: May God help you, please do not separate us; instead increase my allowance.

The arbitrator of the man asks him: What is your view as I don't like to express my view, without taking your view into account? If that man is bad tempered, he says: Recover my property and separate us from each other as I don't have any need for her. If he is not bad tempered, and says: May God help you, please do not separate us as she is among the good women; give her as much as she wants and please her. Then the two arbitrators meet; each of them mentions the view of two parties and both the arbitrators take pledge from their parties to testify and mention their view. At that time Almighty Allah intends to maintain affection between the spouses. So, when the two arbitrators mention their view and they realize that the woman is bad tempered, they tell her: You are enemy of God, and you disobeyed your husband; you don't have any right of maintenance and he has the right to be inimical to you, so that you may return to divine command. If the man is nasty tempered the two arbitrators tell him: You are enemy of God, and you disobeyed divine command. You have to pay maintenance and you must not meet her; and you should not even look at her till you return to divine command and holy Book.

A man and wife came to Allah, the mighty and high for arbitration. His Eminence selected a person each from the side of the husband and wife and said to the two of them: "How will you judge between those two persons [husband and wife]; you should try to reconcile them if they want to reconcile and if not they should be separated.

If the husband said: "I will not separate from her, and I will also not divorce her, he should pay for her maintenance; and he has no right to approach her as well. If the husband dies in this condition, the wife would inherit from him. If the wife dies, the husband would not inherit from her. If the woman is reconciled according to the advice of the arbitrators and the husband is averse to that; and if the man wants to reconcile and the wife is averse, she would not inherit from him and she would also not

get maintenance; but if the wife dies, the husband inherits from her, till he accepts the view of the two arbitrators.¹

اعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۖ وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي
الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ
وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۗ إِنَّ اللَّهَ
لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا ﴿٣٦﴾

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ
مِّنْ فَضْلِهِ ۗ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُّهِينًا ﴿٣٧﴾

وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ
الْآخِرِ ۗ وَمَن يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا ﴿٣٨﴾

وَمَاذَا عَلَيْهِمْ لَوْ آمَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَنْفَقُوا مِمَّا رَزَقَهُمُ
اللَّهُ ۗ وَكَانَ اللَّهُ بِهِمْ عَلِيمًا ﴿٣٩﴾

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ ۗ وَإِن تَكُ حَسَنَةً يُضَاعِفْهَا وَيُؤْتِ
مِنْ لَدُنْهُ أَجْرًا عَظِيمًا ﴿٤٠﴾

36- And serve Allah and do not associate anything with Him and be good to the parents and to the near of kin and the orphans and the needy and the neighbor of (your) kin and the alien neighbor, and the companion in

¹ Biharul Anwar, Vol. 101, Pg. 55.

a journey and the wayfarer and those whom your right hands possess; surely Allah does not love him, who is proud, boastful.

37- Those, who are stingy and bid people to be stingy and hide what Allah has given them out of His grace; and We have prepared for the unbelievers a disgraceful chastisement.

38- And those, who spend their property (in alms) to be seen of the people and do not believe in Allah nor in the last day; and as for him, whose associate is the Shaitan, an evil associate is he!

39- And what (harm) would it have done them if they had believed in Allah and the last day and spent (benevolently) of what Allah had given them? And Allah knows them.

40- Surely Allah does not do injustice to the weight of an atom, and if it is a good deed He multiplies it and gives from Himself a great reward.

اعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۖ وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي
الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ
الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ

“And serve Allah and do not associate anything with Him and be good to the parents and to the near of kin and the orphans and the needy and the neighbor of (your) kin and the alien neighbor, and the companion in a journey...” (Surah Nisa 4:36)

That is your companion on a journey.

وَأَبْنِ السَّبِيلِ

“*And the wayfarer...*” (Surah Nisa 4:36)

That is a traveler, who assists you in his path.

وَمَا مَلَكَتْ أَيْمَانُكُمْ

“*And those whom your right hands possess...*” (Surah Nisa 4:36)

That is woman, child and servant.

إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا ﴿٣٦﴾ الَّذِينَ
يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ
فَضْلِهِ ۗ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿٣٧﴾

“*Surely Allah does not love him who is proud, boastful; those, who are stingy and bid people to be stingy and hide what Allah has given them out of His grace; and We have prepared for the unbelievers a disgraceful chastisement.*” (Surah Nisa 4:36-37)

Almighty Allah has regarded the miser as a disbeliever. Then He has mentioned the hypocrites and He says:

وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا
بِالْيَوْمِ الْآخِرِ ۗ وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا

﴿٣٨﴾

“And those, who spend their property (in alms) to be seen of the people and do not believe in Allah nor in the last day; and as for him whose associate is the Shaitan, an evil associate is he!” (Surah Nisa 4:38)

They [arrogant persons] are those, who are miserly and who also instigate others to be parsimonious; and they hide what Almighty Allah has given to them and We have prepared a humiliating chastisement for the disbelievers.

Then He says:

وَمَاذَا عَلَيْهِمْ لَوْ آمَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَنْفَقُوا مِمَّا رَزَقَهُمُ
اللَّهُ ۖ وَكَانَ اللَّهُ بِهِمْ عَلِيمًا ﴿٣٩﴾

“And what (harm) would it have done them if they had believed in Allah and the last day and spent (benevolently) of what Allah had given them? And Allah knows them.” (Surah Nisa 4:39)

Spend in the obedience of Almighty Allah.

This verse:

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ

“Surely Allah does not do injustice to the weight of an atom...” (Surah Nisa 4:40)

...is conjunction on the verse:

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا

“And serve Allah and do not associate anything with Him...” (Surah Nisa 4:36)

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ
شَهِيدًا ﴿٤١﴾

41- How will it be, then, when We bring from every people a witness and bring you as a witness against these?

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ
شَهِيدًا ﴿٤١﴾

“How will it be, then, when We bring from every people a witness and bring you as a witness against these?” (Surah Nisa 4:41)

That is the Holy Imams (a).

وَجِئْنَا بِكَ

“And bring you...” (Surah Nisa 4:41)

O Muhammad.

عَلَى هَؤُلَاءِ شَهِيدًا ﴿٤١﴾

“And bring you as a witness...” (Surah Nisa 4:41)

That is upon the Holy Imams (a). So Messenger of Allah (s) was a witness on the Holy Imams (a) and the Holy Imams (a) are witnesses on the people.

يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصَوُا الرَّسُولَ لَوْ تُسَوَّىٰ بِهِمُ الْأَرْضُ
وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا ﴿٤٢﴾

42- On that day will those, who disbelieve and disobey the Apostle desire that the earth was leveled with them, and they shall not hide any word from Allah.

يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصَوُا الرَّسُولَ لَوْ تُسَوَّىٰ بِهِمُ
الْأَرْضُ وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا ﴿٤٢﴾

“On that day will those, who disbelieve and disobey the Apostle desire that the earth was leveled with them, and they shall not hide any word from Allah.” (Surah Nisa 4:42)

He says: Those, who committed oppression and disobedience in the right of Amirul Momineen Ali (a): on Judgment Day they would wish that alas, if the earth had swallowed them on the day they united on usurping the right of caliphate of His Eminence; if only they had not concealed what Messenger of Allah (s) declared about Ali (a).¹

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنتُمْ سُكَارَىٰ حَتَّىٰ تَعْلَمُوا
مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا ۗ وَإِنْ كُنْتُمْ
مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْعَائِطِ أَوْ لَمْ تَمْسُوا
النِّسَاءَ فَلَمْ يَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ
وَأَيْدِيكُمْ ۗ إِنَّ اللَّهَ كَانَ غَفُورًا ﴿٤٣﴾

¹ Kunuzud Daqaiq, Vol. 2, Pg. 459; Tafsir Safi, Vol. 2, Pg. 240.

43- *O you who believe, do not go near prayer when you are intoxicated until you know (well) what you say, nor when you are under an obligation to perform a bath - unless (you are) travelling on the road - until you have washed yourselves; and if you are sick, or on a journey, or one of you come from the privy or you have touched the women, and you cannot find water, betake yourselves to pure earth, then wipe your faces and your hands; surely Allah is Pardoning, Forgiving.*

Can a person in menses or sexual impurity (Janabat) enter a Masjid?

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَىٰ حَتَّىٰ
تَعْلَمُوا مَا تَقُولُونَ

“O you who believe, do not go near prayer when you are intoxicated until you know (well) what you say...” (Surah Nisa 4:43)

‘Intoxication’ means sleepiness.

Imam Sadiq (a) is quoted as saying: “This refers to a state of sleep when you are so drowsy that you could not make out the meaning of the words you utter in various stages of your prayers. You are forbidden from saying your prayers when you are in such a state. Ahle Sunnat wrongly assume that these words refer to a state of intoxication through wine or drugs.”

وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا

“Nor when you are under an obligation to perform a bath...” (Surah Nisa 4:43)

It is narrated that Imam Ja'far Sadiq (a) was asked about the person in ritual pollution (*Junub*) whether he can enter the Masjid.

His Eminence said: “The person in menses and *Junub* cannot enter the Masjid, except when they want to just pass through the Masjid, because Almighty Allah says:

وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّى تَغْتَسِلُوا

“Nor when you are under an obligation to perform a bath - unless (you are) travelling on the road...” (Surah Nisa 4:43)¹

They can also leave something there, but they cannot take anything from the Masjid.

The narrator says: I asked: “Why are they allowed to leave something in the Masjid, but not supposed to take anything from the Masjid?”

Imam (a) replied: Because they are able to leave something there without entering the Masjid; but they are not able to take anything from inside the Masjid, without entering.² Thus, ritual bath with water becomes obligatory. In case water is not available Almighty Allah has permitted them Tayammum with dust and said:

وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْعَائِطِ
أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا

¹ *Wasailush Shia*, Vol. 2, Pg. 207.

² *Wasailush Shia*, Vol. 2, Pg. 213; *Nurus Thaqlayn*, Vol. 1, Pg. 484.

فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ ۗ إِنَّ اللَّهَ كَانَ عَفُورًا غَفُورًا

﴿٤٣﴾

“...and if you are sick, or on a journey, or one of you come from the privy or you have touched the women, and you cannot find water, betake yourselves to pure earth, then wipe your faces and your hands; surely Allah is Pardoning, Forgiving.” (Surah Nisa 4:43)

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيحًا مِّنَ الْكِتَابِ يَشْتُرُونَ الضَّلَالََةَ
وَيُرِيدُونَ أَن تَضِلُّوا السَّبِيلَ ﴿٤٤﴾

44- Have you not considered those to whom a portion of the Book has been given? They buy error and desire that you should go astray from the way.

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيحًا مِّنَ الْكِتَابِ يَشْتُرُونَ الضَّلَالََةَ

“Have you not considered those to whom a portion of the Book has been given? They buy error...” (Surah Nisa 4:44)

That is they became deviated regarding Amirul Momineen Ali (a).

﴿٤٤﴾ يُرِيدُونَ أَن تَضِلُّوا السَّبِيلَ

“They desire that you should go astray from the way.” (Surah Nisa 4:44)

That is they want to deviate people from the mastership (*Wilayat*) of Amirul Momineen (a), which is the very same right path (*Siraate Mustaqeem*).

وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ ۖ وَكَفَى بِاللَّهِ وَلِيًّا وَكَفَى بِاللَّهِ نَصِيرًا
﴿٤٥﴾

مِنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَن مَّوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَاسْمِعْ غَيْرَ مُسْمِعٍ وَرَاعِنَا لَيًّا بِأَلْسِنَتِهِمْ وَطَعْنَا فِي
الَّذِينَ ۖ وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَاسْمِعْ وَانظُرْنَا لَكَانَ خَيْرًا
لَّهُمْ وَأَقْوَمَ وَلَكِن لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا
﴿٤٦﴾

45- *And Allah best knows your enemies; and Allah suffices as a Guardian, and Allah suffices as a Helper.*

46- *Of those, who are Jews (there are those who) alter words from their places and say: We have heard and we disobey and: Hear, may you not be made to hear! and: Raina (listen to us), distorting (the word) with their tongues and taunting about religion; and if they had said (instead): We have heard and we obey, and harken, and look at us, it would have been better for them and more upright; but Allah has cursed them on account of their unbelief, so they do not believe but a little.*

وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ ۗ وَكَفَى بِاللَّهِ وَلِيًّا وَكَفَى بِاللَّهِ نَصِيرًا
 ﴿٤٥﴾ مِنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ
 وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَاسْمِعْ غَيْرَ مُسْمِعٍ

“And Allah best knows your enemies; and Allah suffices as a Guardian, and Allah suffices as a Helper. Of those, who are Jews (there are those who) alter words from their places and say: We have heard and we disobey and: Hear, may you not be made to hear...” (Surah Nisa 4:45-46)

...is revealed regarding the Jews.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۗ
 وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ إِثْمًا عَظِيمًا ﴿٤٨﴾

48- Surely Allah does not forgive that anything should be associated with Him, and forgives what is besides that to whomsoever He pleases; and whoever associates anything with Allah, he devises indeed a great sin.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ

“Surely Allah does not forgive that anything should be associated with Him, and forgives what is besides that to whomsoever He pleases...” (Surah Nisa 4:48)

Hisham says that he asked Imam Ja’far Sadiq (a): “Are the greater sins also forgiven?”

Imam (a) replied: “Yes.”¹

أَلَمْ تَرَ إِلَى الَّذِينَ يُزَكُّونَ أَنفُسَهُمْ ۗ بَلِ اللَّهُ يُزَكِّي مَن يَشَاءُ وَلَا
يُظْلَمُونَ فَتِيلًا ﴿٤٩﴾

انظُرْ كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ ۗ وَكَفَىٰ بِهِ إِثْمًا مُّبِينًا
﴿٥٠﴾

49- Have you not considered those, who attribute purity to themselves? Nay, Allah purifies whom He pleases; and they shall not be wronged the husk of a date stone.

50- See how they forge the lie against Allah, and this is sufficient as a manifest sin.

أَلَمْ تَرَ إِلَى الَّذِينَ يُزَكُّونَ أَنفُسَهُمْ ۗ بَلِ اللَّهُ يُزَكِّي مَن يَشَاءُ

“Have you not considered those, who attribute purity to themselves? Nay, Allah purifies whom He pleases...” (Surah Nisa 4:49)

Imam Muhammad Baqir (a) said: “In this verse, those people are also meant who conferred upon themselves such titles as ‘Siddiq’, ‘Farooq’ and ‘zu noorayn’”

وَلَا يُظْلَمُونَ فَتِيلًا ﴿٤٩﴾

“And they shall not be wronged the husk of a date stone.” (Surah Nisa 4:49)

¹ Wasailush Shia, Vol. 15, Pg. 337; Nurus Thaqlayn, Vol. 1, Pg. 487; Al-Kafi, Vol. 2, Pg. 284.

Then he condemns them saying:

انظُرْ كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ ۖ وَكَفَىٰ بِهِ إِثْمًا مُّبِينًا



“See how they forge the lie against Allah, and this is sufficient as a manifest sin.” (Surah Nisa 4:50)

See, how they have attributed falsehood to Almighty Allah and they are from those, who usurped the rights of Aale Muhammad (a).

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجَنِّ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هُؤُلَاءِ أَهْدَىٰ مِنَ الَّذِينَ آمَنُوا

سَيِّئًا ﴿٥١﴾

أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ ۖ وَمَن يَلْعَنِ اللَّهُ فَلَن تَجِدَ لَهُ نَصِيرًا

﴿٥٢﴾

أَمْ هُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا ﴿٥٣﴾

أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۖ فَقَدْ آتَيْنَا

آلَٰ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا ﴿٥٤﴾

51- Have you not seen those to whom a portion of the Book has been given? They believe in idols and false deities and say of those, who disbelieve: These are better guided in the path than those, who believe.

52- *Those are they whom Allah has cursed, and whomever Allah curses you shall not find any helper for him.*

53- *Or have they a share in the kingdom? But then they would not give to people even the speck in the date stone.*

54- *Or do they envy the people for what Allah has given them of His grace? But indeed We have given to Ibrahim's children the Book and the wisdom, and We have given them a grand kingdom.*

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيًّا مِنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ
وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَؤُلَاءِ أَهْدَى مِنَ الَّذِينَ
آمَنُوا سَبِيلًا ﴿٥١﴾

“Have you not seen those to whom a portion of the Book has been given? They believe in idols and false deities and say of those, who disbelieve: These are better guided in the path than those, who believe.” (Surah Nisa 4:51)

He says: This verse was revealed about the Jews: when they asked the Arab idolaters: “Our religion is better or the religion of Muhammad?” The idolaters said: “Your religion is better?”

In the same way, it is narrated that this verse was revealed about those, who usurped the rights of Aale Muhammad (a) and they were jealous to their rank.

So Allah, the mighty and high says:

أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ ۖ وَمَنْ يَلْعَنِ اللَّهُ فَلَنْ تَجِدَ لَهُ
 نَصِيرًا ﴿٥٢﴾ أَمْ لَهُمْ نَصِيبٌ مِنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ
 النَّاسَ نَقِيرًا ﴿٥٣﴾

“Those are they whom Allah has cursed, and whomever Allah curses you shall not find any helper for him. Or have they a share in the kingdom? But then they would not give to people even the speck in the date stone.” (Surah Nisa 4:52-53)

That is a dot behind the grain. Then he said:

أَمْ يَحْسُدُونَ النَّاسَ

“Or do they envy the people...” (Surah Nisa 4:54)

Here ‘people’ implies Amirul Momineen (a) and the Holy Imams (a).

عَلَىٰ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۖ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ
 الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا ﴿٥٤﴾

“...for what Allah has given them of His grace? But indeed We have given to Ibrahim’s children the Book and the wisdom, and We have given them a grand kingdom.” (Surah Nisa 4:54)

That is the caliphate of the Holy Imams (a) after prophethood of the Prophet.

Hannan says: I asked Imam Ja’far Sadiq (a) regarding this verse:

فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ

“But indeed We have given to Ibrahim’s children the Book...” (Surah Nisa 4:54)

He said: It implies prophethood.

وَالْحِكْمَةَ

“...and the wisdom.” (Surah Nisa 4:54)

Then I asked: What does ‘wisdom’ imply?

He replied: “It implies perception and justice.”

I asked: “What is:

وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا ﴿٥٤﴾

“...and We have given them a grand kingdom.” (Surah Nisa 4:54)

He replied: “They are obligatory worship acts.”¹

فَمِنْهُمْ مَنْ آمَنَ بِهِ وَمِنْهُمْ مَنْ صَدَّ عَنْهُ ۗ وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا

﴿٥٥﴾

¹ Al-Kafi, Vol. 2, Pg. 206; Biharul Anwar, Vol. 23, Pg. 288; Basairud Darajaat, Pg. 36.

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصَلِّيهِمْ نَارًا كُلَّمَا تَضَحَّتْ
 جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ ۗ إِنَّ اللَّهَ كَانَ
 عَزِيزًا حَكِيمًا ﴿٥٦﴾

55- *So of them is he, who believes in him and of them is he, who turns away from him, and hell is sufficient to burn.*

56- *(As for) those, who disbelieve in Our communications, We shall make them enter fire; so oft as their skins are thoroughly burned, We will change them for other skins, that they may taste the chastisement; surely Allah is Mighty, Wise.*

فَمِنْهُمْ مَنْ آمَنَ بِهِ

“So of them is he, who believes in him...” (Surah Nisa 4:55)

...implies Amirul Momineen (a), Salman, Abu Zar, Miqdad and Ammar.

وَمِنْهُمْ مَنْ صَدَّ عَنْهُ

“And of them is he, who turns away from him...” (Surah Nisa 4:55)

That is those, who usurped the right of Aale Muhammad (a) and those, who followed them; and regarding them this verse is revealed:

وَكَفَىٰ بِيَجْهَنَّمَ سَعِيرًا ﴿٥٥﴾

“...and hell is sufficient to burn.” (Surah Nisa 4:55)

Then Allah, the mighty and high has mentioned those, who usurped the rights of Aale Muhammad (a) and says:

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصَلِّيهِمْ نَارًا

“(As for) those, who disbelieve in Our communications, We shall make them enter fire...” (Surah Nisa 4:56)

‘Communications’ implies Amirul Momineen (a) and the Holy Imams (a).¹

كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا
الْعَذَابَ ۗ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا ﴿٥٦﴾

“So oft as their skins are thoroughly burned, We will change them for other skins, that they may taste the chastisement; surely Allah is Mighty, Wise.” (Surah Nisa 4:56)

I asked Imam Ja’far Sadiq (a): “O son of Allah’s Messenger, how skins would be changed with other skin? Suppose these skins had disobeyed and were therefore punished; but what about the other (skins)?” Abu Abdullah (s) said, ‘Woe unto thee! It is the same and (yet) it is another.’ I said, ‘I don’t understand.’ He (the Imam) said, ‘Suppose a man takes a brick, and breaks it; then pours water on it, kneads it and returns it to its former shape. Isn’t it the same (brick) and yet another?’ He said, ‘Certainly. May Allah let (us) benefit from you!’”²

¹ Tafsir Burhan, Vol. 2, Pg. 247.

² Biharul Anwar, Vol. 8, Pg. 288; Tafsir Burhan, Vol. 2, Pg. 248.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ لَهُمْ فِيهَا زُرُوحٌ مُطَهَّرَةٌ ۖ
وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا ﴿٥٧﴾

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ
النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۚ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۗ إِنَّ اللَّهَ
كَانَ سَمِيعًا بَصِيرًا ﴿٥٨﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ
مِنْكُمْ ۖ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ
تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا
﴿٥٩﴾

57- And (as for) those, who believe and do good deeds,
We will make them enter gardens beneath which rivers
flow, to abide in them forever; they shall have therein
pure mates, and We shall make them enter a dense
shade.

58- Surely Allah commands you to make over trusts to
their owners and that when you judge between people
you judge with justice; surely Allah admonishes you
with what is excellent; surely Allah is Seeing, Hearing.

59- O you who believe, obey Allah and obey the Apostle
and those in authority from among you; then if you
quarrel about anything, refer it to Allah and the Apostle,
if you believe in Allah and the last day; this is better and
very good in the end.

At this point, it mentions the believers, who have confessed to the Wilayat of Aale Muhammad (a) and He says:

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ لَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ ۖ
وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا ﴿٥٧﴾

“And (as for) those, who believe and do good deeds, We will make them enter gardens beneath which rivers flow, to abide in them forever; they shall have therein pure mates, and We shall make them enter a dense shade.” (Surah Nisa 4:57)

Then he addressed the Holy Imams (a) as follows:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا

“Surely Allah commands you to make over trusts to their owners...” (Surah Nisa 4:58)

He says: “Almighty Allah made it obligatory on the Imam to transfer the trust to the person after him, then made obligatory on the Imam to judge with justice among the people and said:

وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ

“And that when you judge between people you judge with justice...” (Surah Nisa 4:58)

Then made it obligatory on people to obey the Imam:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ
مِنْكُمْ

“O you who believe, obey Allah and obey the Apostle and those in authority from among you...” (Surah Nisa 4:59)

That is Amirul Momineen (a) is Ulil Amr.

Huraiz has narrated from Imam Ja'far Sadiq (a) that he said:

“It was revealed: then if you quarrel about anything, refer it to Allah and to the Messenger and to those vested with authority from you.”¹

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا نُزِّلَ مِنْ
قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا
بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا ﴿٦٠﴾

60- *Have you not seen those, who assert that they believe in what has been revealed to you and what was revealed before you? They desire to summon one another to the judgment of the Shaitan, though they were commanded to deny him, and the Shaitan desires to lead them astray into a remote error.*

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا
أُنزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا
أَنْ يَكْفُرُوا بِهِ

¹ *Tafsir Ayyashi*, Vol. 1, Pg. 254; *Biharul Anwar*, Vol. 23, Pg. 285.

“Have you not seen those, who assert that they believe in what has been revealed to you and what was revealed before you? They desire to summon one another to the judgment of the Shaitan, though they were commanded to deny him...”
(Surah Nisa 4:60)

This verse was revealed about Zubair bin Awwam when he disputed with a Jew about an orchard. Zubair said: “Do you agree so that I may go to Ibne Shaibah, the Jew?”

On the other hand the Jew said that he will abide by the decision of the Prophet (s). At that moment this verse was revealed.

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ
 الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا ﴿٦١﴾

61- And when it is said to them: Come to what Allah has revealed and to the Apostle, you will see the hypocrites turning away from you with (utter) aversion.

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ
 الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا ﴿٦١﴾

“And when it is said to them: Come to what Allah has revealed and to the Apostle, you will see the hypocrites turning away from you with (utter) aversion.” (Surah Nisa 4:61)

This whole verse is regarding the enemies of Aale Muhammad (a).¹

¹ Tafsir Safi, Vol. 2, Pg. 262; Biharul Anwar, Vol. 9, Pg. 194.

فَكَيْفَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ
يَحْلِفُونَ بِاللَّهِ إِنَّ أَرْدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا ﴿٦٢﴾

أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ
وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا ﴿٦٣﴾

62- *But how will it be when misfortune befalls them on account of what their hands have sent before? Then they will come to you swearing by Allah: We did not desire (anything), but good and concord.*

63- *These are they of whom Allah knows what is in their hearts; therefore turn aside from them and admonish them, and speak to them effectual words concerning themselves.*

فَكَيْفَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ
يَحْلِفُونَ بِاللَّهِ إِنَّ أَرْدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا ﴿٦٢﴾

“But how will it be when misfortune befalls them on account of what their hands have sent before? Then they will come to you swearing by Allah: We did not desire (anything), but good and concord.” (Surah Nisa 4:62)

This verse is among the verses, whose interpretation is after its revelation: just as the transgressors would be revived on Judgment Day they would swear falsely to the Prophet that when we returned the caliphate to Amirul Momineen (a) our intention was only doing a favor and good sense.

The proof that it is related to Qiyamat is the traditional report of Ibne Abi Umair from Imam Ja'far Sadiq (a) and from Imam Muhammad Baqir (a) that they said: “By God, the

calamity mentioned would encompass the infidels at the banks of Hauz Kauthar, since Almighty Allah says:

فَكَيْفَ إِذَا أَصَابَتْهُمُ

“But how will it be when misfortune befalls them...”
(Surah Nisa 4:62)¹

Then Almighty Allah said:

أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمُ

“These are they of whom Allah knows what is in their hearts...” (Surah Nisa 4:63)

That is those, who were inimical to Imam Ali (a) in the world.

فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا

﴿٦٣﴾

“Therefore turn aside from them and admonish them, and speak to them effectual words concerning themselves.” (Surah Nisa 4:63)

That is: exhaust the proof on them and the conclusion of their matter remains for Judgment Day.²

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ

¹ Tafsir Burhan, Vol. 2, Pg. 267; Biharul Anwar, Vol. 9, Pg. 164.

² Tafsir Burhan, Vol. 2, Pg. 267.

“And We did not send any apostle, but that he should be obeyed by Allah’s permission...” (Surah Nisa 4:64)

That is by the command of God.

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ ۗ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا
أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا
اللَّهَ تَوَّابًا رَحِيمًا ﴿٦٤﴾

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَحَرَ بَيْنَهُمْ ثُمَّ لَا
يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿٦٥﴾

وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ اقْتُلُوا أَنْفُسَكُمْ أَوْ اخْرَجُوا مِنْ دِيَارِكُمْ مَا
فَعَلُوهُ إِلَّا قَلِيلًا مِنْهُمْ ۗ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ
خَيْرًا لَهُمْ وَأَشَدَّ تَنِييْتًا ﴿٦٦﴾

وَإِذَا لَاتَيْنَاهُمْ مِنْ لَدُنَّا أَجْرًا عَظِيمًا ﴿٦٧﴾

وَهَدَيْنَاهُمْ صِرَاطًا مُسْتَقِيمًا ﴿٦٨﴾

64- And We did not send any apostle, but that he should be obeyed by Allah’s permission; and had they, when they were unjust to themselves, come to you and asked forgiveness of Allah and the Apostle had (also) asked forgiveness for them, they would have found Allah Oft-returning (to mercy), Merciful.

65- But no! By your Lord, they do not believe (in reality) until they make you a judge of that which has become a

matter of disagreement among them, and then do not find any straitness in their hearts as to what you have decided and submit with entire submission.

66- *And if We had prescribed for them: Lay down your lives or go forth from your homes, they would not have done it, except a few of them; and if they had done what they were admonished, it would have certainly been better for them and best in strengthening (them).*

67- *And then We would certainly have given them from Ourselves a great reward.*

68- *And We would certainly have guided them in the right path.*

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا

“And had they, when they were unjust to themselves, come to you and asked forgiveness...” (Surah Nisa 4:64)

Zurarah has narrated from Imam Muhammad Baqir (a) that in the original revelation the word ‘come to you’ (*Jaaooka*) was followed by O Ali (*Ya Ali*).¹

Then he said:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ

“But no! By your Lord, they do not believe (in reality) until they make you a judge...” (Surah Nisa 4:65)

That is O Ali.

¹ *Biharul Anwar*, Vol. 31, Pg. 575.

فِيمَا شَجَرَ بَيْنَهُمْ

“...of that which has become a matter of disagreement among them...” (Surah Nisa 4:65)

That is regarding which they united to usurp the caliphate from you.

ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ

“..then do not find any straitness in their hearts as to what you have decided...” (Surah Nisa 4:65)

That is: O Muhammad, they will not feel any harm among themselves by your words of your justice upon the Wilayat of Ali.

وَيُسَلِّمُوا تَسْلِيمًا ﴿٦٥﴾

“...and submit with entire submission.” (Surah Nisa 4:65)

And they submit to Ali (a) completely.¹

وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ اقْتُلُوا أَنْفُسَكُمْ أَوْ اخْرُجُوا مِنْ دِيَارِكُمْ
مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ ۗ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ
لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَثْبِيثًا ﴿٦٦﴾ وَإِذَا لَا تَأْنِيَهُمْ مِنْ لَدُنَّا
أَجْرًا عَظِيمًا ﴿٦٧﴾ وَلَهَدَيْنَاهُمْ صِرَاطًا مُسْتَقِيمًا ﴿٦٨﴾

¹ Biharul Anwar, Vol. 31, Pg. 575; Vol. 36, Pg. 92; Tafsir Burhan, Vol. 2, Pg. 267.

“And if We had prescribed for them: Lay down your lives or go forth from your homes, they would not have done it, except a few of them; and if they had done what they were admonished, it would have certainly been better for them and best in strengthening (them). And then We would certainly have given them from Ourselves a great reward. And We would certainly have guided them in the right path.” (Surah Nisa 4:66-68)

The above are from the clear (unambiguous) verses.

وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ
النَّبِيِّينَ وَالصَّادِقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ ۖ وَحَسُنَ أُولَئِكَ رَفِيقًا
﴿٦٩﴾

69- And whoever obeys Allah and the Apostle, these are with those upon whom Allah has bestowed favors from among the prophets and the truthful and the martyrs and the good, and a goodly company are they!

وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ
مِنَ النَّبِيِّينَ وَالصَّادِقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ ۖ وَحَسُنَ
أُولَئِكَ رَفِيقًا ﴿٦٩﴾

“And whoever obeys Allah and the Apostle, these are with those upon whom Allah has bestowed favors from among the prophets and the truthful and the martyrs and the good, and a goodly company are they!” (Surah Nisa 4:69)

In the above verse, ‘prophets’ implies the Messenger of Allah (s).

‘The truthful’ implies Ali (a).

And ‘the martyrs’ imply Imam Hasan (a) and Imam Husain (a).

And ‘the good’ implies the Holy Imams (a).

And ‘the goodly company’ implies Qaim Aale Muhammad (a).¹

يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ فَانفِرُوا تَبَاتٍ أَوْ انفِرُوا جَمِيعًا
﴿٧١﴾

وَإِنَّ مِنْكُمْ لَمَنْ لِيُبْتَغَىٰ فَيَأْتِيَكُمْ فَتَكُفُّوا عَلَيْهِ أُولَٰئِكَ هُمُ الَّذِينَ كَفَرُوا فَهُمْ أُولَٰئِكَ الَّذِينَ كَانُوا هَدَىٰ ۗ وَمَا كُنَّا بِمُرْسِيْنَ لَهُمْ شُرَكَاءَ مَا كَانُوا يَكْفُرُونَ
﴿٧٢﴾

71- O you who believe, take your precaution, then go forth in detachments or go forth in a body.

72- And surely among you is he, who would certainly hang back! If then a misfortune befalls you, he says: Surely Allah conferred a benefit on me that I was not present with them.

يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ فَانفِرُوا تَبَاتٍ أَوْ انفِرُوا جَمِيعًا
﴿٧١﴾ وَإِنَّ مِنْكُمْ لَمَنْ لِيُبْتَغَىٰ فَيَأْتِيَكُمْ فَتَكُفُّوا عَلَيْهِ أُولَٰئِكَ هُمُ الَّذِينَ كَفَرُوا فَهُمْ أُولَٰئِكَ الَّذِينَ كَانُوا هَدَىٰ ۗ وَمَا كُنَّا بِمُرْسِيْنَ لَهُمْ شُرَكَاءَ مَا كَانُوا يَكْفُرُونَ
﴿٧٢﴾

“O you who believe, take your precaution, then go forth in detachments or go forth in a body. And surely among you is

¹ Tafsir Burhan, Vol. 2, Pg. 277.

he, who would certainly hang back! If then a misfortune befalls you, he says: Surely Allah conferred a benefit on me that I was not present with them.” (Surah Nisa 4:71-72)

Imam Ja’far Sadiq (a) says: “By God, if the people of the east and the west say this, they would go out of the pale of faith; but Almighty Allah has named them as believer due to their confession.¹

فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الدُّنْيَا بِالْآخِرَةِ ۗ
وَمَنْ يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا
عَظِيمًا ﴿٧٤﴾

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ
وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ
الظَّالِمِ أَهْلِهَا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وِثْيًا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ
نَصِيرًا ﴿٧٥﴾

الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ ۗ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي
سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ ۗ إِنَّ كَيْدَ الشَّيْطَانِ
كَانَ ضَعِيفًا ﴿٧٦﴾

74- Therefore, let those fight in the way of Allah, who sell this world's life for the hereafter; and whoever fights in the way of Allah, then be he slain or be he victorious, We shall grant him a mighty reward.

¹ Biharul Anwar, Vol. 65, Pg. 273; Tafsir Burhan, Vol. 2, Pg. 278.

75- *And what reason have you that you should not fight in the way of Allah and of the weak among the men and the women and the children, (of) those who say: Our Lord, cause us to go forth from this town, whose people are oppressors, and give us from Thee a guardian and give us from Thee a helper.*

76- *Those, who believe fight in the way of Allah, and those who disbelieve fight in the way of the Shaitan. Fight therefore against the friends of the Shaitan; surely the strategy of the Shaitan is weak.*

فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الدُّنْيَا بِالْآخِرَةِ

“Therefore let those fight in the way of Allah, who sell this world’s life for the hereafter...” (Surah Nisa 4:74)

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ
وَالنِّسَاءِ وَالْوِلْدَانِ

“And what reason have you that you should not fight in the way of Allah and of the weak among the men and the women and the children...” (Surah Nisa 4:75)

Why you don’t fight in the path of God; that the weak, women and children in Mecca are persecuted. So perform jihad and emancipate them; they say:

رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ
وَلِيًّا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا ﴿٧٥﴾

“Our Lord, cause us to go forth from this town, whose people are oppressors, and give us from Thee a guardian and give us from Thee a helper.” (Surah Nisa 4:75)

الَّذِينَ آمَنُوا

“Those who believe...” (Surah Nisa 4:76)

That is believers from the companions of the Prophet.

يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ ۖ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ
الطَّاغُوتِ

“...fight in the way of Allah, and those, who disbelieve fight in the way of the Shaitan..” (Surah Nisa 4:76)

They were polytheists, who fought in defense of their idols.¹

أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا
الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ
كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً ۗ وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ
لَوْلَا أَخَّرْتَنَا إِلَىٰ أَجَلٍ قَرِيبٍ ۗ قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ
خَيْرٌ لِّمَنِ اتَّقَىٰ وَلَا يُظْلَمُونَ فَتِيلًا ﴿٧٧﴾

¹ Tafsir Burhan, Vol. 2, Pg. 279.

أَيْنَمَا تَكُونُوا يُدْرِكْكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ ۗ وَإِنْ
 تُصِبْهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ ۗ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ
 يَقُولُوا هَذِهِ مِنْ عِنْدِكَ ۗ قُلْ كُلٌّ مِنْ عِنْدِ اللَّهِ ۗ فَمَالِ هَؤُلَاءِ
 الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ﴿٧٨﴾

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ ۗ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنَ
 نَفْسِكَ ۗ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا ۗ وَكَفَى بِاللَّهِ شَهِيدًا
 ﴿٧٩﴾

77- Have you not seen those to whom it was said: Withhold your hands, and keep up prayer and pay the poor-rate; but when fighting is prescribed for them, lo, a party of them fear men as they ought to have feared Allah, or (even) with a greater fear, and they said: Our Lord, why hast Thou ordained fighting for us? Wherefore didst Thou not grant us a delay to a near end? Say: The provision of this world is short, and the hereafter is better for him, who guards (against evil); and you shall not be wronged the husk of a date stone.

78- Wherever you are, death will overtake you, though you are in lofty towers, and if a benefit comes to them, they say: This is from Allah; and if a misfortune befalls them, they say: This is from you. Say: All is from Allah, but what is the matter with these people that they do not make approach to understanding what is told (them)?

79- Whatever benefit comes to you (O man!), it is from Allah, and whatever misfortune befalls you, it is from yourself, and We have sent you (O Prophet!), to mankind as an apostle; and Allah is sufficient as a witness.

أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا
الزَّكَاةَ

“Have you not seen those to whom it was said: Withhold your hands, and keep up prayer and pay the poor-rate...” (Surah Nisa 4:77)

This verse was revealed in Mecca before Hijrat. And when Messenger of Allah (s) migrated to Medina, fighting became obligatory on Messenger of Allah (s) and this verse is abrogated. Companions of the Prophet expressed displeasure at the revelation of the verse of fighting. Then Almighty Allah revealed this verse:

أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ بَكَةٌ كُفُّوا أَيْدِيَكُمْ

“Have you not seen those to whom it was said: Withhold your hands from Mecca.” (Surah Nisa 4:77)

Because in Mecca they petitioned the Prophet to fight the polytheists as this verse:

كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ

“Withhold your hands, and keep up prayer and pay the poor-rate...” (Surah Nisa 4:77)

...was revealed and when in Medina fighting the polytheists became obligatory they said:

قَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلَا أَخَّرْتَنَا إِلَىٰ أَجَلٍ قَرِيبٍ

“They said: Our Lord, why hast Thou ordained fighting for us? Wherefore didst Thou not grant us a delay to a near end?” (Surah Nisa 4:77)

And Almighty Allah said: O Muhammad, tell them:

مَتَاعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِمَنِ اتَّقَىٰ وَلَا تُظْلَمُونَ فَتِيلًا



“The provision of this world is short, and the hereafter is better for him who guards (against evil); and you shall not be wronged the husk of a date stone.” (Surah Nisa 4:77)

‘Fateel’ is said to be the husk of a date stone.

Then he said:

أَيْنَمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ

“Wherever you are, death will overtake you, though you are in lofty towers” (Surah Nisa 4:78)

That is: The three darkneses: placenta, womb and stomach.¹

وَإِنْ تُصِبْهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ ۖ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ ۚ قُلْ كُلٌّ مِنْ عِنْدِ اللَّهِ

“And if a benefit comes to them, they say: This is from Allah; and if a misfortune befalls them, they say: This is from you. Say: All is from Allah...” (Surah Nisa 4:78)

¹ Tafsir Burhan, Vol. 2, Pg. 281.

That is the good and evil deeds. Then He said in the end:

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ ۗ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ

“Whatever benefit comes to you (O man!), it is from Allah, and whatever misfortune befalls you, it is from yourself...” (Surah Nisa 4:79)

This matter became doubtful for some scholars and they said: Almighty Allah says: If you do a good deed, they say that it is from Almighty Allah; and if they commit a sin they say it is from their own selves. Tell them: All good and bad are from Almighty Allah. Then at the end of the verse, He again says:

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ ۗ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ ۗ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا ۖ وَكَفَىٰ بِاللَّهِ شَهِيدًا ﴿٧٩﴾

“Whatever benefit comes to you (O man!), it is from Allah, and whatever misfortune befalls you, it is from yourself...” (Surah Nisa 4:79)

All the good acts that you perform are from Almighty Allah; and every sin that you commit is from your own self. How is that possible and how the two verses can be reconciled?

In reply to that objection, it is narrated from Imam Muhammad Baqir and Imam Ja’far Sadiq (a) that they said: “Good in the Holy Quran has two aspects and in the same way, bad also has two aspects: the good which Almighty Allah mentions, includes health, security, peace and wideness of sustenance, which Almighty Allah has named as ‘good’ and He

says: If evil reaches you, which implies disease, fear, hunger and hardship.

يَطَّيَّرُوا بِمُوسَىٰ وَمَنْ مَعَهُ

“They attributed it to the ill-luck of Musa and those with him...” (Surah Araaf 7:131)

That is if an evil befalls them, they regard Musa and his companions unlucky and chastise them.

The second aspect of good deeds is the acts of people and that is the statement of that:

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا

“Whoever brings a good deed, he shall have ten like it...” (Surah Anaam 6:160)

In the same way, evil have two aspects: one is fear, hunger and hardship, regarding which Almighty Allah says:

يَطَّيَّرُوا بِمُوسَىٰ وَمَنْ مَعَهُ

“They attributed it to the ill-luck of Musa and those with him...” (Surah Araaf 7:131)

...as we mentioned before and the chastisement of evil deeds, which Almighty Allah has named as evil: the second aspect of evil are the acts of people that Almighty Allah punishes due to those acts and conduct, and says:

وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِي النَّارِ

“And whoever brings evil, these shall be thrown down on their faces into the fire...” (Surah Naml 27:90)

Whoever commits evil would be thrown face down into Hell.

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ ۗ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ

“Whatever benefit comes to you (O man!), it is from Allah, and whatever misfortune befalls you, it is from yourself...” (Surah Nisa 4:79)

That is: You won't commit any sin, except that you would see its chastisement in the world and hereafter. And whatever you get is due to your own self, because of your deeds, because the hand of the thief is chopped off, the adulterer is stoned to death; the killer is executed; so Allah, the mighty and high has named the diseases, fear, hardship and punishments of sins as 'evil' and He says:

وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ

“And whatever misfortune befalls you, it is from yourself...” (Surah Nisa 4:79)

Whatever misfortune befalls you due to the sins is from yourself.

قُلْ كُلٌّ مِنْ عِنْدِ اللَّهِ

“Say: This is from Allah...” (Surah Nisa 4:78)

That is health, prosperity and wideness of sustenance; and the evils, which are consequences of sins, all are from Almighty Allah.¹

وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُوا مِنْ عِنْدِكَ بَيَّتَ طَائِفَةٌ مِنْهُمْ غَيْرَ
الَّذِي تَقُولُ ۗ وَاللَّهُ يَكْتُبُ مَا يُبَيِّتُونَ ۗ فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ
عَلَى اللَّهِ ۗ وَكَفَى بِاللَّهِ وَكِيلًا ﴿٨١﴾

81- *And they say: Obedience. But when they go out from your presence, a party of them decide by night upon doing otherwise than what you say; and Allah writes down what they decide by night, therefore turn aside from them and trust in Allah, and Allah is sufficient as a protector.*

Almighty Allah has narrated the statement of the hypocrites and He says:

وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُوا مِنْ عِنْدِكَ بَيَّتَ طَائِفَةٌ مِنْهُمْ غَيْرَ
الَّذِي تَقُولُ ۗ وَاللَّهُ يَكْتُبُ مَا يُبَيِّتُونَ

“And they say: Obedience. But when they go out from your presence, a party of them decide by night upon doing otherwise than what you say...” (Surah Nisa 4:81)

That they change it. So:

﴿٨١﴾ فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ ۗ وَكَفَى بِاللَّهِ وَكِيلًا ﴿٨١﴾

¹ *Biharul Anwar*, Vol. 5, Pg. 201; *Tafsir Burhan*, Vol. 2, Pg. 282.

“Therefore turn aside from them and trust in Allah, and Allah is sufficient as a protector.” (Surah Nisa 4:81)

وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوْ الْخَوْفِ أَدَاعَوْا بِهِ ۗ وَكَوْزِدُوهُ إِلَى
الرَّسُولِ وَإِلَىٰ أُولِي الْأَمْرِ مِنْهُمْ لَعَلَّكَ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ ۗ
وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا



83- And when there comes to them news of security or fear they spread it abroad; and if they had referred it to the Apostle and to those in authority among them, those among them, who can search out the knowledge of it would have known it, and were it not for the grace of Allah upon you and His mercy, you would have certainly followed the Shaitan save a few.

وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوْ الْخَوْفِ أَدَاعَوْا بِهِ

“And when there comes to them news of security or fear they spread it abroad...” (Surah Nisa 4:83)

That is they would be informed about it.

وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَىٰ أُولِي الْأَمْرِ مِنْهُمْ

“And if they had referred it to the Apostle and to those in authority among them...” (Surah Nisa 4:83)

That is Amirul Momineen (a).

لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ

“Those among them, who can search out the knowledge of it, would have known it...” (Surah Nisa 4:83)

That those, who know.¹

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ

“And were it not for the grace of Allah upon you and His mercy...” (Surah Nisa 4:83)

‘Grace’ implies Messenger of Allah (s) and ‘mercy’ is Amirul Momineen Ali (a).²

مَنْ يَشْفَعُ شَفَاعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِنْهَا ۖ وَمَنْ يَشْفَعُ
شَفَاعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِنْهَا ۗ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ
مُقَيَّتًا ﴿٨٥﴾

85- Whoever joins himself (to another) in a good cause shall have a share of it, and whoever joins himself (to another) in an evil cause shall have the responsibility of it, and Allah controls all things.

وَمَنْ يَشْفَعُ شَفَاعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِنْهَا

“Whoever joins himself (to another) in an evil cause shall have the responsibility of it...” (Surah Nisa 4:85)

¹ Tafsir Burhan, Vol. 2, Pg. 285.

² Biharul Anwar, Vol.9, Pg. 194.

Whoever begins a new evil, he would be responsible for it; he would also be responsible for the acts of those, who follow him in this act.

وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقْبِتًا ﴿٨٥﴾

“And Allah controls all things.” (Surah Nisa 4:85)¹

وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا ۗ إِنَّ اللَّهَ كَانَ
عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا ﴿٨٦﴾

86- And when you are greeted with a greeting, greet with a better (greeting) than it or return it; surely Allah takes account of all things.

وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا ۗ إِنَّ اللَّهَ
كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا ﴿٨٦﴾

“And when you are greeted with a greeting, greet with a better (greeting) than it or return it; surely Allah takes account of all things.” (Surah Nisa 4:86)

‘Or return it’ implies ‘Salaam’ and other good turns and conducts.²

اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۚ لِيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ ۗ
وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا ﴿٨٧﴾

¹ Tafsir Burhan, Vol. 2, Pg. 290; Kunuzud Daqaiq, Vol. 2, Pg. 554.

² Tafsir Burhan, Vol. 2, Pg. 290.

فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنِينَ وَاللَّهُ أَرْكَسَهُمْ بِمَا كَسَبُوا ۗ أَتُرِيدُونَ
 أَنْ تَهْتَدُوا مَنْ أَضَلَّ اللَّهُ ۗ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا

﴿ ٨٨ ﴾

87- Allah, there is no god but He - He will most certainly gather you together on the resurrection day, there is no doubt in it; and who is more true in word than Allah?

88- What is the matter with you, then, that you have become two parties about the hypocrites, while Allah has made them return (to unbelief) for what they have earned? Do you wish to guide him whom Allah has caused to err? And whomsoever Allah causes to err, you shall by no means find a way for him.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۗ لِيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ

“Allah, there is no god but He - He will most certainly gather you together on the resurrection day, there is no doubt in it...” (Surah Nisa 4:87)

Till his statement:

﴿ ٨٨ ﴾ فَلَنْ تَجِدَ لَهُ سَبِيلًا

“You shall by no means find a way for him.” (Surah Nisa 4:88)

These two are from the clear verses.

وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً ۗ فَلَا تَتَّخِذُوا مِنْهُمْ
 أَوْلِيَاءَ حَتَّىٰ يُهَاجِرُوا فِي سَبِيلِ اللَّهِ ۗ فَإِن تَوَلَّوْا فَخُذُوهُمْ
 وَاقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ ۗ وَلَا تَتَّخِذُوا مِنْهُمْ وُليًا وَلَا نَصِيرًا

﴿٨٩﴾

إِلَّا الَّذِينَ يَصِلُونَ إِلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ أَوْ جَاءُوكُمْ
 حَصِرَتْ صُدُورُهُمْ أَن يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ ۗ وَلَوْ شَاءَ
 اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتَلُوكُمْ ۗ فَإِنِ اعْتَزَلُوكُمْ فَلَمْ يُقَاتِلُوكُمْ
 وَأَلْفَوْا إِلَيْكُمْ السَّلَمَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ﴿٩٠﴾

89- They desire that you should disbelieve as they have disbelieved, so that you might be (all) alike; therefore take not from among them friends until they fly (their homes) in Allah's way; but if they turn back, then seize them and kill them wherever you find them, and take not from among them a friend or a helper.

90- Except those, who reach a people between whom and you there is an alliance, or who come to you, their hearts shrinking from fighting you or fighting their own people; and if Allah had pleased, He would have given them power over you, so that they should have certainly fought you; therefore if they withdraw from you and do not fight you and offer you peace, then Allah has not given you a way against them.

Ashja Tribe

وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً ۗ فَلَا تَتَّخِذُوا
مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يُهَاجِرُوا فِي سَبِيلِ اللَّهِ ۚ فَإِن تَوَلَّوْا
فَاخْذُوهُمْ وَأَقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ ۖ وَلَا تَتَّخِذُوا مِنْهُمْ
وَلِيًّا وَلَا نَصِيرًا ﴿٨٩﴾

“They desire that you should disbelieve as they have disbelieved, so that you might be (all) alike; therefore take not from among them friends until they fly (their homes) in Allah’s way; but if they turn back, then seize them and kill them wherever you find them, and take not from among them a friend or a helper.” (Surah Nisa 4:89)

It was revealed about two tribes: the Ashja and Bani Damrah. It so happened that when the Messenger of Allah (s) proceeded to Hudaibiyah, he passed by their place. The Messenger of Allah (s) had concluded a truce with Bani Damrah and made an agreement with them. The companions of the Messenger of Allah (s) said: ‘O Messenger of Allah: Here are Bani Damrah nearer to us, and we are afraid they might attack Medina violating [our agreement,] or help the Quraish against us; so [it would be prudent] if we begin with them.’

The Messenger of Allah (s) said: ‘Never. Surely they are the most dutiful of Arabs towards parents, the best to join relationships and the strictest in keeping a promise among them.’

The place of the Ashja was nearer to that of Bani Damrah – and they were a clan of Kinana. There was an alliance between the Ashja and Bani Damrah for mutual care and security. There came drought in the area of the Ashja while that of Bani Damrah was green.

Therefore, the Ashja proceeded towards Bani Damrah. Hearing this, the Messenger of Allah (s) prepared to go to the Ashja for fighting, because of the agreement that he had with Bani Damrah [and he wanted to defend them from the Ashja]. Then Allah revealed:

وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً ۗ فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يُهَاجِرُوا فِي سَبِيلِ اللَّهِ ۗ فَإِن تَوَلَّوْا فَخُذُوهُمْ وَأَقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ ۗ وَلَا تَتَّخِذُوا مِنْهُمْ وُليًا وَلَا نَصِيرًا ﴿٨٩﴾

“They desire that you should disbelieve as they have disbelieved, so that you might be (all) alike; therefore take not from among them friends until they fly (their homes) in Allah’s way; but if they turn back, then seize them and kill them wherever you find them, and take not from among them a friend or a helper.” (Surah Nisa 4:89)

“Then Allah excluded the Ashja, saying:

إِلَّا الَّذِينَ يَصِلُونَ إِلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَن يُقَاتِلُوكُمْ أَوْ يَقَاتِلُوكُمْ قَوْمَهُمْ ۗ وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتِلُوكُمْ ۗ فَإِنِ اعْتَزَلُوكُمْ فَلَمَّ يُقَاتِلُوكُمْ وَأَلْقُوا إِلَيْكُم السَّلَمَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ﴿٩٠﴾

“Except those, who reach a people between whom and you there is an alliance, or who come to you, their hearts shrinking from fighting you or fighting their own people; and if Allah had pleased, He would have given them power over you, so that they should have certainly fought you; therefore if they withdraw from you and do not fight you and offer you peace, then Allah has not given you a way against them.” (Surah Nisa 4:90)

“The area of Ashja comprised of al Bayda, al-Hill and al-Mustabah, and they had reached in vicinity of the Messenger of Allah (s). They were frightened because of this proximity to the Messenger of Allah (s) that he might send someone to fight them, while the Messenger of Allah (s) was apprehensive that they might attack his outer regions.

Therefore, he thought of proceeding towards them. When he was thinking about it, the Ashja came and descended at the reef of Sala – their chief was Masud Ibne Rujaylah and they were seven hundred strong. It was in the month of Rabiul Awwal, 6 A.H. The Messenger of Allah (s) called Usayd Ibne Husain and said: ‘Go with some of your companions to find out why the Ashja have come here.’

“Usayd went out with three of his companions and stood before them [the Ashja] and asked: ‘What has brought you here?’ Masud Ibne Rujaylah, the Chief of the Ashja, went to Usayd and greeted him and his companions. Then the Ashja said: ‘We have come to make an agreement with Muhammad.’ Usayd returned and informed the Messenger of Allah (s).

The Messenger of Allah (s) said: ‘They were afraid that I might fight them, so they want peace.’ Then he sent ten camel-load of dates, and said: ‘It is a good thing (to send) present before (a serious) work.’

Thereafter he went to them and asked: ‘O people of Ashja, what has brought you here?’ They said: ‘Our home is near you, and there is none in our nation [i.e., tribe] smaller in number than us; so we were disturbed at the thought of fighting you,

because we are in close proximity to you; and also we were disturbed at the thought of fighting our own tribe, because of the smallness of our number among them; therefore we have come to conclude an agreement with you.’

The Prophet (s) accepted and made an agreement with them. They stayed there that day and then returned to their area. It was about them that the verse was revealed:

إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ أَوْ جَاءُوكُمْ
 حَصِرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ ۗ وَلَوْ شَاءَ
 اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتِلُوكُمْ ۗ فَإِنْ اعْتَزَلُوكُمْ فَلَمْ
 يُقَاتِلُوكُمْ وَأَلْقَوْا إِلَيْكُمُ السَّلَمَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ
 سَبِيلًا ﴿٩٠﴾

“Except those, who reach a people between whom and you there is an alliance, or who come to you, their hearts shrinking from fighting you or fighting their own people; and if Allah had pleased, He would have given them power over you, so that they should have certainly fought you; therefore if they withdraw from you and do not fight you and offer you peace, then Allah has not given you a way against them.” (Surah Nisa 4:90)¹

سَجِدُونَ آخِرِينَ يُرِيدُونَ أَنْ يُأْمِنُوكُمْ وَيَأْمِنُوا قَوْمَهُمْ كُلَّ مَا رُدُّوا
 إِلَى الْفِتْنَةِ أُرْكَسُوا فِيهَا ۗ فَإِنْ لَمْ يَعْتَزِلُوكُمْ وَيُلْقُوا إِلَيْكُمُ السَّلَمَ

¹ Biharul Anwar, Vol.20, Pg. 305; Tafsir Burhan, Vol. 2, Pg. 295.

وَيَكْفُوا أَيْدِيَهُمْ فَخُدُوهُمْ وَاقْتُلُوهُمْ حَيْثُ تَقِفْتُمُوهُمْ ۚ وَأُولَئِكَ
 جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُبِينًا ﴿٩١﴾

91- You will find others, who desire that they should be safe from you and secure from their own people; as often as they are sent back to the mischief they get thrown into it headlong; therefore if they do not withdraw from you, and (do not) offer you peace and restrain their hands, then seize them and kill them wherever you find them; and against these We have given you a clear authority.

سَتَجِدُونَ آخَرِينَ يُرِيدُونَ أَنْ يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ كُلًّا مَا
 رُدُّوا إِلَى الْفِتْنَةِ أُرْكَسُوا فِيهَا

“You will find others, who desire that they should be safe from you and secure from their own people; as often as they are sent back to the mischief they get thrown into it headlong...” (Surah Nisa 4:91)

This verse is revealed about Uyyana bin Hisseen Fuzari and there was famine in their area. He came to Messenger of Allah (s) and it was decided that they should remain in their area and not confront the Muslims. He was an accursed hypocrite, whom the Holy Prophet (s) named as foolish one, obedient to the people.¹ Then he said:

¹ Biharul Anwar, Vol. 17, Pg. 204; Vol. 22, Pg. 64; Tafsir Burhan, Vol. 2, Pg. 297.

فَإِنْ لَمْ يَعْزِلُوا وَيَلْقُوا إِلَيْكُمْ السَّلَامَ وَيَكْفُوا أَيْدِيَهُمْ
 فَخُذُوهُمْ وَأَقْتُلُوهُمْ حَيْثُ تَقِفْتُمُوهُمْ ۚ وَأُولَئِكَ جَعَلْنَا لَكُمْ
 عَلَيْهِمْ سُلْطَانًا مُبِينًا ﴿٩١﴾

“Therefore if they do not withdraw from you, and (do not) offer you peace and restrain their hands, then seize them and kill them wherever you find them; and against these We have given you a clear authority.” (Surah Nisa 4:91)

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَأً ۚ وَمَنْ قَتَلَ مُؤْمِنًا
 خَطَأً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ إِلَّا أَنْ
 يَصَدَّقُوا ۚ فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ
 مُؤْمِنَةٍ ۚ وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدِيَةٌ مُسَلَّمَةٌ
 إِلَىٰ أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ ۚ فَمَنْ لَمْ يَجِدْ فَصِيَامٌ شَهْرَيْنِ
 مُتَتَابِعَيْنِ تَوْبَةً مِنَ اللَّهِ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٩٢﴾

92- And it does not behove a believer to kill a believer, except by mistake, and whoever kills a believer by mistake, he should free a believing slave, and blood-money should be paid to his people, unless they remit it as alms; but if he be from a tribe hostile to you and he is a believer, the freeing of a believing slave (suffices), and if he is from a tribe between whom and you there is a covenant, the blood-money should be paid to his people along with the freeing of a believing slave; but he who cannot find (a slave) should fast for two months successively: a penance from Allah, and Allah is Knowing, Wise.

Laws of homicide

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَأً

“And it does not behove a believer to kill a believer, except by mistake... (Surah Nisa 4:92)

That is intentionally and not by mistake; ‘except’ here is instead of ‘no’ and it is not in the meaning of exception.

وَمَنْ قَتَلَ مُؤْمِنًا خَطَأً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا

“And whoever kills a believer by mistake, he should free a believing slave, and blood-money should be paid to his people unless they remit it as alms... (Surah Nisa 4:92)

That is they forgive it.

فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ

“But if he is from a tribe hostile to you and he is a believer, the freeing of a believing slave (suffices)...” (Surah Nisa 4:92)

And there is no blood money: that is if a believer enters non-Muslim area and is killed, there is no blood money for him; and it is upon the killer to free a believer slave, because the Holy Prophet (s) said: “One, who enters the non-Muslim area is absolved of all duties.” Then he said:

وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ
وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ

“And if he is from a tribe between whom and you there is a covenant, the blood-money should be paid to his people along with the freeing of a believing slave...” (Surah Nisa 4:92)

That is if a believer enters Darul Harb and there is treaty between the disbelievers and the Prophet or Imam, then that believer is killed in Darul Harb; then it is upon the killer that he should pay the blood money of the Muslim to his family and also free a believer slave.

فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ اللَّهِ ۗ وَكَانَ
اللَّهُ عَلِيمًا حَكِيمًا ﴿٩٢﴾

“But he, who cannot find (a slave), should fast for two months successively: a penance from Allah, and Allah is Knowing, Wise.” (Surah Nisa 4:92)

وَمَنْ يَقْتُلْ مُؤْمِنًا مُّتَعَمَّدًا فَحَرْأُهُ جَهَنَّمَ خَالِدًا فِيهَا وَعَضِبَ اللَّهُ
عَلَيْهِ وَلَعْنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ﴿٩٣﴾

93- And whoever kills a believer intentionally, his punishment is hell; he shall abide in it, and Allah will send His wrath on him and curse him and prepare for him a painful chastisement.

Punishment of intentional killing of a believer

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ
اللَّهُ عَلَيْهِ وَلَعْنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ﴿٩٣﴾

“And whoever kills a believer intentionally, his punishment is hell; he shall abide in it, and Allah will send His wrath on him and curse him and prepare for him a painful chastisement.” (Surah Nisa 4:93)

If anyone kills a believer intentionally, his repentance would not be accepted till retaliation is taken from him. There is no repentance for whoever kills a prophet or Imam, because the killer is not same and equal to a prophet or Imam; so there would be retaliation. If one of the polytheists, Jews or Christians slay a Muslim, if they embrace Islam, their sin would be erased, since the Prophet said: Acceptance of Islam absolves from the sins committed before Islam; as the greatest sin is attributing partners to God; so, when his repentance from polytheism was accepted, then lesser than that would also be accepted.

As for what Imam Ja'far Sadiq (a) said: There is no repentance for one, who slays a prophet or successor of prophet: there is no repentance for him, because the killer is not of the same rank of prophet, that his repentance should be accepted. The equal of prophet, is a prophet and the equal of a successor is a successor. And prophets and successors also do not slay each other. And other than the prophet and successor also is not like prophet and successor; so the repentance of the killer of prophet and successor would not be accepted.¹

¹ *Mustadrakul Wasail*, Vol. 18, Pg. 220; *Biharul Anwar*, Vol. 6, Pg. 22.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا
لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا
فَعِنْدَ اللَّهِ مَعَانِمٌ كَثِيرَةٌ ۖ كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنَّ اللَّهُ عَلَيْكُمْ
فَتَبَيَّنُوا ۗ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٩٤﴾

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرْرِ
وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ ۗ فَضَّلَ اللَّهُ
الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً ۗ وَكُلًّا
وَعَدَ اللَّهُ الْحُسْنَىٰ ۗ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ
أَجْرًا عَظِيمًا ﴿٩٥﴾

94- O you who believe, when you go to war in Allah's way, make investigation, and do not say to anyone, who offers you peace: You are not a believer. Do you seek goods of this world's life! But with Allah there are abundant gains; you too were such before, then Allah conferred a benefit on you; therefore make investigation; surely Allah is aware of what you do.

95- The holders back from among the believers, not having any injury, and those, who strive hard in Allah's way with their property and their persons are not equal; Allah has made the strivers with their property and their persons to excel the holders back a (high) degree, and to each (class) Allah has promised good; and Allah shall grant to the strivers above the holders back a mighty reward.

Usamah killed someone, who recited the dual testimony of faith

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا
تَقُولُوا لِمَنْ أَلْفَىٰ إِلَيْكُمْ السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ
الْحَيَاةِ الدُّنْيَا

“O you who believe, when you go to war in Allah’s way, make investigation, and do not say to anyone, who offers you peace: You are not a believer. Do you seek goods of this world’s life!” (Surah Nisa 4:94)

This verse was revealed after the return of the Prophet from Battle of Khyber and the Messenger of Allah (s) sent as commander of a battalion against a Jewish settlement in the Fadak area so that they may invite them to Islam. There was a man in one of those settlements, named Mardas bin Nahik Fadaki. When he heard that some people have come from the Messenger of Allah (s), he gathered his family members and belongings and settled at Mount Jabel and then came to Usamah, while saying: I testify that there is no god, except Allah and Muhammad is the messenger of Allah. Usamah, in spite of having heard this testimony from him, slashed and killed him.

When he came back to the Messenger of Allah (s), he informed him of it. The Messenger of Allah (s) said: ‘You killed a man, who was bearing witness that there was no god except Allah and that I was the Messenger of Allah’ He said: ‘O Messenger of Allah, he had said it only to save his life.’ The Messenger of Allah (s) said:

‘Neither did you remove the covering from his heart [to see what was inside it], nor did you accept what he said by his tongue, nor did you know what was inside his soul!’

Usamah swore that now he would never kill anyone, who bore witness that there was no god except Allah and that Muhammad was the Messenger of Allah. Therefore, he did not join Amirul Momineen (a) in his battles. It was about this incident that the verse was revealed:

وَلَا تَقُولُوا لِمَنْ أَلْفَىٰ إِلَيْكُمْ السَّلَامَ لَسْتَ مُؤْمِنًا

“And do not say to anyone, who offers you peace: You are not a believer...” (Surah Nisa 4:94)¹

Then he mentioned the excellence of those, who go out to battle those, who do not go out to fight; and he says:

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ

“The holders back from among the believers, not having any injury...” (Surah Nisa 4:95)

That is just like there is no problem for one, who is blind.

وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ ۖ فَضَّلَ اللَّهُ
 الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً ۖ وَكُلًّا
 وَعَدَ اللَّهُ الْحُسْنَىٰ ۖ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ
 أَجْرًا عَظِيمًا ﴿٩٥﴾

“And those, who strive hard in Allah’s way with their property and their persons are not equal; Allah has made the strivers with their property and their persons to excel the

¹ Biharul Anwar, Vol. 21, Pg. 11; Vol. 22, Pg. 92.

holders back a (high) degree, and to each (class) Allah has promised good; and Allah shall grant to the strivers above the holders back a mighty reward.” (Surah Nisa 4:95)

إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ ۖ
 قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ ۗ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ
 وَاسِعَةً فَتُهَاجِرُوا فِيهَا ۗ فَأُولَٰئِكَ مَأْوَاهُمْ جَهَنَّمُ ۗ وَسَاءَتْ
 مَصِيرًا ﴿٩٧﴾

إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانَ لَا يَسْتَطِيعُونَ
 حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ﴿٩٨﴾

97- Surely (as for) those whom the angels cause to die while they are unjust to their souls, they shall say: In what state were you? They shall say: We were weak in the earth. They shall say: Was not Allah’s earth spacious, so that you should have migrated therein? So these it is whose abode is hell, and it is an evil resort.

98- Except the weak from among the men and the children who have not in their power the means nor can they find a way (to escape).

إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ

“Surely (as for) those whom the angels cause to die while they are unjust to their souls...” (Surah Nisa 4:97)

This verse is regarding those, who became aloof from Amirul Momineen (a) and did not accompany him in Jihad.

Angels say at the time of their death: “Why did you become aloof from His Eminence?”

They would reply: “We were not able to distinguish truth, and did not know that the truth was with Amirul Momineen (a). So Almighty Allah said to them:

أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا

“Was not Allah’s earth spacious, so that you should have migrated therein?” (Surah Nisa 4:97)

Was the religion of Allah and divine Book not spacious; why didn’t you ponder upon it so that you might have understood the truth?

فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ ۖ وَسَاءَتْ مَصِيرًا ﴿٩٧﴾

“So these it is, whose abode is hell, and it is an evil resort.” (Surah Nisa 4:97)

Then exception is made and He says:

إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانَ لَا يَسْتَطِيعُونَ
حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ﴿٩٨﴾

“Except the weak from among the men and the children, who have not in their power the means nor can they find a way (to escape);” (Surah Nisa 4:98)¹

¹ Tafsir Safi, Vol. 2, Pg. 301; Nurus Thaqlayn, Vol. 1, Pg. 536; Tafsir Burhan, Vol. 2, Pg. 306.

It is narrated from Hammad bin Zabyan that he said: I asked Imam Muhammad Baqir (a) regarding the ‘weak’.

Imam (a) said: ‘Weak’ is one, who is unable to discriminate between disbelief and faith; in the same way, children, men and women, whose intelligence is like that of children. The pen of recording deeds has been lifted.¹

وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَاعِمًا كَثِيرًا وَسَعَةً ۗ
وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ
وَقَعَ أَجْرُهُ عَلَى اللَّهِ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿١٠٠﴾

100- And whoever flies in Allah’s way, he will find in the earth many a place of refuge and abundant resources, and whoever goes forth from his house flying to Allah and His Apostle, and then death overtakes him, his reward is indeed with Allah and Allah is Forgiving, Merciful.

وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَاعِمًا كَثِيرًا
وَسَعَةً

*“And whoever flies in Allah’s way, he will find in the earth many a place of refuge and abundant resources...”
(Surah Nisa 4:100)*

When they go to Jihad with the Imam they would see abundant good.

¹ *Al-Kafi*, Vol. 2, Pg. 404; *Tafsir Burhan*, Vol. 2, Pg. 307; *Biharul Anwar*, Vol. 69, Pg. 157.

وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ
فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ

“And whoever goes forth from his house flying to Allah and His Apostle, and then death overtakes him, his reward is indeed with Allah...” (Surah Nisa 4:100)

When they march out in support of Imam and die before reaching him, their reward is on Almighty Allah.

وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ
الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا ۚ إِنَّ الْكَافِرِينَ كَانُوا
لَكُمْ عَدُوًّا مُبِينًا ﴿١٠١﴾

101- And when you journey in the earth, there is no blame on you if you shorten the prayer, if you fear that those, who disbelieve will cause you distress, surely the unbelievers are your open enemy.

Those supposed to recite full Prayer on journey

وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ
الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا

“And when you journey in the earth, there is no blame on you if you shorten the prayer, if you fear that those, who disbelieve...” (Surah Nisa 4:101)

Imam Ja'far Sadiq (a) says: Amirul Momineen (a) said: There are six groups of people, who are supposed to recite the Prayer in full, while on journey, and they cannot shorten it.

First: Those, who collect Islamic taxes for the Public Treasury.

Second: The traders, who travels from one place to another on business.

Third: Ruler and chief, who tours the area under his rule.

Fourth: Shepherd, who travels from one place to another to find a place where water is available for his animals.

Fifth: One, who travels to hunt for pleasure and not to obtain sustenance for the dependants.

Sixth: One, who travels on an unlawful journey: like committing theft, robbery or music and dance etc.¹

وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ
وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ
طَائِفَةٌ أُخْرَىٰ لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ
وَأَسْلِحَتَهُمْ ۗ وَذَ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ
وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً ۗ وَلَا جُنَاحَ عَلَيْكُمْ إِنْ
كَانَ بِكُمْ أَدَىٰ مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَىٰ أَنْ تَضَعُوا
أَسْلِحَتَكُمْ ۗ وَخُذُوا حِذْرَكُمْ ۗ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا
مُهِينًا ﴿١٠٢﴾

¹ Biharul Anwar, Vol. 86, Pg. 18; Tafsir Burhan, Vol. 2, Pg. 314.

102- And when you are among them and keep up the prayer for them, let a party of them stand up with you, and let them take their arms; then when they have prostrated themselves let them go to your rear, and let another party, who have not prayed come forward and pray with you, and let them take their precautions and their arms; (for) those, who disbelieve desire that you may be careless of your arms and your luggage, so that they may then turn upon you with a sudden united attack, and there is no blame on you, if you are annoyed with rain or if you are sick, that you lay down your arms, and take your precautions; surely Allah has prepared a disgraceful chastisement for the unbelievers.

Prayer of fear

وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ

“And when you are among them and keep up the prayer for them, let a party of them stand up with you...” (Surah Nisa 4:102)

The verse of the Prayer of fear was revealed when the Messenger of Allah (s) set out for Hudaibiyah on way to Mecca. When this was reported to Quraish, they sent Khalid Ibne Walid with two hundred horses to encounter the Messenger of Allah (s). He hindered the (progress of the) Messenger of Allah (s) on the mountains. Somewhere on the way, the time of Zuhr prayer came, Bilal said the Adhan, and the Messenger of Allah (s) led the people in the prayer. Khalid Ibne Walid said: “If we had attacked them when they were praying, we would have got them, because they do not break their prayer. However, now the time of their next prayer is approaching, which they love more than their eye-sight; and when they start that prayer, we shall raid them. Jibraeel brought to the Messenger of Allah (s) the (verses of) prayer of fear:

وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ

“And when you are among them and keep up the prayer for them...” (Surah Nisa 4:102)

“In the skirmish at Zatur Raqaa, the Prophet (s) performed the prayer by dividing his companions into two groups. One group stood facing the enemy while the other one performed the first unit by listening to the Prophet’s recitation of the Surahs and when the Prophet stood up for the second unit, they individually completed the prayer hastily and relieved the companions from standing guard. The second group joined the Prophet (s) in his second unit, treating it as their first unit and when the Prophet was completing his prayer, the companions stood up and recited the second unit individually.”¹

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ ۚ
فَإِذَا أَطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ ۚ إِنَّ الصَّلَاةَ كَانَتْ عَلَى
الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا ﴿١٠٣﴾

103- Then when you have finished the prayer, remember Allah standing and sitting and reclining; but when you are secure (from danger) keep up prayer; surely prayer is a timed ordinance for the believers.

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ

¹ *Mustadrakul Wasail*, Vol. 6 Pg. 517; *Biharul Anwar*, Vol. 86, Pg. 110.

“Then, when you have finished the prayer, remember Allah standing and sitting and reclining...” (Surah Nisa 4:103)

A healthy person should pray in the standing position and the ailing one should pray seated. One, who is even unable to sit, should pray in the lying position and in gestures.¹

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا ﴿١٠٣﴾

“Surely prayer is a timed ordinance for the believers.” (Surah Nisa 4:103)

That is Prayer is obligatory on believers.²

وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ ۗ إِن تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ
كَمَا تَأْلَمُونَ ۗ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ ۗ وَكَانَ اللَّهُ
عَلِيمًا حَكِيمًا ﴿١٠٤﴾

104- And be not weak-hearted in pursuit of the enemy; if you suffer pain, then surely they (too) suffer pain as you suffer pain, and you hope from Allah what they do not hope; and Allah is Knowing, Wise.

This verse:

وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ

“And be not weak-hearted in pursuit of the enemy...” (Surah Nisa 4:104)

¹ Tafsir Burhan, Vol. 2, Pg. 319.

² Al-Kafi, Vol. 3, Pg. 270.

...is conjunction to the verse:

إِن يَمَسَّنْكُمْ فَرْحٌ فَفَقَدْ مَسَّ الْقَوْمَ فَرْحٌ مِثْلُهُ

“If a wound has afflicted you (at battle of Uhad), a wound like it has also afflicted the (unbelieving) people...” (Surah Aale Imran 3:140)

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ ۗ وَلَا تَكُنْ لِلْخَائِنِينَ خَصِيمًا ﴿١٠٥﴾

وَاسْتَغْفِرِ اللَّهَ ۗ إِنَّ اللَّهَ كَانَ عَفُورًا رَحِيمًا ﴿١٠٦﴾

وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنْفُسَهُمْ ۗ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ خَوَافًا أَثِيمًا ﴿١٠٧﴾

يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّنُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ ۗ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا ﴿١٠٨﴾

هَآ أَنْتُمْ هَؤُلَاءِ جَادَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا فَمَنْ يُجَادِلِ اللَّهَ عَنْهُمْ يَوْمَ الْقِيَامَةِ أَمْ مَنْ يَكُونُ عَلَيْهِمْ وَكِيلًا ﴿١٠٩﴾

وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا ﴿١١٠﴾

وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُ عَلَى نَفْسِهِ ۚ وَكَانَ اللَّهُ عَلِيمًا
حَكِيمًا ﴿١١١﴾

وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ بَرِيئًا فَقَدِ احْتَمَلَ بُهْتَانًا
وَإِثْمًا مُبِينًا ﴿١١٢﴾

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّتْ طَائِفَةٌ مِنْهُمْ أَنْ يُضِلُّوكَ
وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ ۗ وَمَا يَصُرُونَكَ مِنْ شَيْءٍ ۚ وَأَنْزَلَ
اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ ۚ وَكَانَ
فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا ﴿١١٣﴾

لَا خَيْرَ فِي كَثِيرٍ مِنْ نَجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ
إِصْلَاحٍ بَيْنَ النَّاسِ ۚ وَمَنْ يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ
فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١١٤﴾

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ
الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ جَهَنَّمَ ۗ وَسَاءَتْ مَصِيرًا
﴿١١٥﴾

105- Surely, We have revealed the Book to you with the truth that you may judge between people by means of that which Allah has taught you; and be not an advocate on behalf of the treacherous.

106- And ask forgiveness of Allah; surely Allah is Forgiving, Merciful.

107- And do not plead on behalf of those, who act unfaithfully to their souls; surely Allah does not love him, who is treacherous, sinful.

108- They hide themselves from men and do not hide themselves from Allah, and He is with them when they meditate by night words, which please Him not, and Allah encompasses what they do.

109- Behold, you are they who (may) plead for them in this world's life, but who will plead for them with Allah on the resurrection day, or who shall be their protector?

110- And whoever does evil or acts unjustly to his soul, then asks forgiveness of Allah, he shall find Allah Forgiving, Merciful.

111- And whoever commits a sin, he only commits it against his own soul; and Allah is Knowing, Wise.

112- And whoever commits a fault or a sin, then accuses of it one innocent, he indeed takes upon himself the burden of a calumny and a manifest sin.

113- And were it not for Allah's grace upon you and His mercy, a party of them had certainly designed to bring you to perdition and they do not bring (aught) to perdition, but their own souls, and they shall not harm you in any way, and Allah has revealed to you the Book and the wisdom, and He has taught you what you did not know, and Allah's grace on you is very great.

114- There is no good in most of their secret counsels, except (in his), who enjoins charity or goodness or reconciliation between people; and whoever does this seeking Allah's pleasure, We will give him a mighty reward.

115- And whoever acts hostile to the Apostle after that guidance has become manifest to him, and follows other than the way of the believers, We will turn him to that to which he has (himself) turned and make him enter hell; and it is an evil resort.

Theft at the house of Qatada's uncle

All these verses were revealed about a group of the Ansar from Bani Ubayriq. There were three brothers, all hypocrites; Bashir, Bishr and Mubashshir. They dug a hole in the wall of the uncle of Qatadah Ibne an-Noman – and Qatadah was a Battle of Badr warrior – and stole food grain which he had stored for his family together with a sword and coat of mail.

Qatadah complained about it to the Messenger of Allah (s) and said “O Messenger of Allah, some people dug a hole in the wall of my uncle's house and took away the food grain he had saved for his family and a sword and a coat of mail, and they are the people of a bad family.” A believer, Lubayd Ibne Sahl, was with them when they were planning (the theft). Bani Ubayriq said to Qatadah, “This is the work of Lubayd Ibne Sahl.”

When Lubayd heard this, he took his sword and went to them and said, “O Bani Ubayriq, do you accuse me of the theft, while you are more deserving for it? You are hypocrites; you lampoon the Messenger of Allah and ascribe poems to the Quraish. You must prove this (accusation), otherwise I will fill my sword with your blood.” So, Bani Ubayriq talked with him in a friendly way and said, “Go back, may Allah have mercy on you; because you are free from this claim.”

Now, Bani Ubayriq approached a man from their clan, Usayd Ibne Urwah by name; he was a good eloquent speaker. He went to the Messenger of Allah (s) and said, “O Messenger of Allah! Qatadah Ibne an-Noman singled out a family of our clan, a distinguished people of high regard and good family tree,

and he accused them of theft and charged them of what they are innocent of.

Hearing this, the Messenger of Allah (s) was aggrieved. Then Qatadah came to him, and looking at him the Messenger of Allah (s) said, “You pointed out a distinguished family, a people of high honor and good family tree, and you accused them of theft?”

(In this way) he admonished him severely. Qatadah was grieved because of it and went back to his uncle and said, “Oh, would that I had died and not spoken to the Messenger of Allah (in this matter); because he talked to me in a way I did not like.” His uncle said, “Allah is He, Whose help to be sought.”

Then Allah sent down these verses to His Prophet (s) about this incident:

يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ
يُبَيِّتُونَ مَا لَا يَرْضَىٰ مِنَ الْقَوْلِ ۗ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ
مُحِيطًا ﴿١٠٨﴾

“They hide themselves from men and do not hide themselves from Allah, and He is with them when they meditate by night words which please Him not, and Allah encompasses what they do.” (Surah Nisa 4:108)

The word, ‘words’, here means deeds. Allah has used the word to indicate action: Behold: You are they who plead for them in this world’s life...And whoever commits a fault or sin then accuses of it one innocent.

Lubayd Ibne Sahl – he indeed takes upon himself the burden of a calumny and a manifest sin.¹

¹ *Biharul Anwar*, Vol. 17 Pg. 78; Vol. 22, Pg. 74.

Abul Jarud narrates from Abu Ja'far (s): “Some people from the near relatives of Bashir said: ‘Let us go to the Messenger of Allah (s), so that we should talk to him about our fellow or explain to him that our fellow is innocent.’ When Allah revealed: They hide themselves from men and do not hide themselves from Allah...who shall be their protector? Then the clan of Bishr turned on him and said: ‘O Bishr, seek forgiveness from Allah and repent to Him from the sins.’

He said: ‘I swear by whom I swear that nobody stole it, except Lubayd.’ Then the verses were revealed:

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّتْ طَائِفَةٌ مِنْهُمْ أَنْ يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ ۗ وَمَا يَضُرُّونَكَ مِنْ شَيْءٍ ۗ وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ ۗ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا ﴿١١٣﴾

“And were it not for Allah’s grace upon you and His mercy, a party of them had certainly designed to bring you to perdition and they do not bring (aught) to perdition, but their own souls, and they shall not harm you in anyway, and Allah has revealed to you the Book and the wisdom, and He has taught you what you did not know, and Allah’s grace on you is very great.” (Surah Nisa 4:113)

Then Bishr renounced Islam and fled to Mecca and Allah revealed about the group, who had come to the Prophet (s) to plead for Bishr:

لَا خَيْرَ فِي كَثِيرٍ مِّنْ نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ
 أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ ۗ وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ
 فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١١٤﴾

“There is no good in most of their secret counsels, except (in his) who enjoins charity or goodness or reconciliation between people; and whoever does this seeking Allah’s pleasure, We will give him a mighty reward.” (Surah Nisa 4:114)¹

Hammad has narrated from al-Halabi from Abu Abdullah (s) that he said, ‘Verily, Allah has made *at-tamahhul* obligatory in the Quran.’ I asked, ‘And what is *at-tamahhul*, may I be made your ransom!?’ He said, ‘That you should maintain a brighter face than that of your brother (in faith), and have an intent look on him (i.e., you should not turn away your face from him when he consults you); and this is the word of Allah: There is no good in most of their secret counsels.’”

Ibrahim Ibne Abdul Hamid narrates through some reliable persons from Abu Abdullah (s) about the verse: There is no good in most of their secret counsels, except (in his) who enjoins charity or goodness or reconciliation between people, that goodness means giving loan.²

Amirul Momineen (a) said: “Indeed, Almighty Allah has obligated Zakat of your elegance just as He obligated Zakat of your wealth.”³

¹ *Biharul Anwar*, Vol. 17 Pg. 79; Vol. 22, Pg. 75; *Tafsir Burhan*, Vol. 2, Pg. 323.

² *Biharul Anwar*, Vol. 71, Pg. 222.

³ *Wasailush Shia*, Vol. 16, Pg. 381; *Biharul Anwar*, Vol. 71, Pg. 223.

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ

Ruku 17

“And whoever acts hostilely to the Messenger after that guidance has become manifest to him...”

That he opposes.¹

نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا

Ruku 17

“We will turn him to that to which he has (himself) turned and make him enter hell; and it is an evil resort.”

إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنَاثًا وَإِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا

﴿١١٧﴾

117- They do not call besides Him on anything, but idols; and they do not call on anything, but a rebellious Shaitan.

إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنَاثًا

“They do not call besides Him on anything, but idols...”
(Surah Nisa 4:117)

The Quraish say: Angels are daughters of God.

إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنَاثًا وَإِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا

﴿١١٧﴾

¹ Tafsir Burhan, Vol. 2, Pg. 326.

“They do not call besides Him on anything, but idols; and they do not call on anything, but a rebellious Shaitan.” (Surah Nisa 4:117)

He says: They worship the Jinns.

لَعَنَهُ اللَّهُ ۖ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَفْرُوضًا ﴿١١٨﴾

وَلَأُضِلَّنَّهُمْ وَلَأُمَنِّيَنَّهُمْ وَلَا مَرْئِيَهُمْ فَلْيُبَيِّتْكُنَّ آذَانَ الْأَنْعَامِ وَلَا مَرْئِيَهُمْ
فَلْيُغَيِّرَنَّ خَلْقَ اللَّهِ ۖ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِنْ دُونِ اللَّهِ
فَقَدْ خَسِرَ خُسْرَانًا مُبِينًا ﴿١١٩﴾

118- Allah has cursed him; and he said: Most certainly I will take of Thy servants an appointed portion.

119- And most certainly I will lead them astray and excite in them vain desires, and bid them so that they shall slit the ears of the cattle, and most certainly I will bid them so that they shall alter Allah’s creation; and whoever takes the Shaitan for a guardian rather than Allah he indeed shall suffer a manifest loss.

لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَفْرُوضًا ﴿١١٨﴾

“Most certainly I will take of Thy servants an appointed portion:” (Surah Nisa 4:118)

That when Iblis said:

وَلَأُضِلَّنَّهُمْ وَلَا مَرْئِيَهُمْ وَلَا مَرْئِيَهُمْ فَلْيُبَيِّتْكُنَّ آذَانَ الْأَنْعَامِ
وَلَأُمَنِّيَنَّهُمْ وَلَا مَرْئِيَهُمْ فَلْيُغَيِّرَنَّ خَلْقَ اللَّهِ

“And most certainly I will lead them astray and excite in them vain desires, and bid them so that they shall slit the ears of the cattle, and most certainly I will bid them so that they shall alter Allah’s creation...” (Surah Nisa 4:119)

That is it implies the commands and orders of Almighty Allah, which they distort.

لَيْسَ بِأَمَانِيِّكُمْ وَلَا أَمَانِيٍّ أَهْلِ الْكِتَابِ ۚ مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٢٣﴾

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا ﴿١٢٤﴾

123- (This) shall not be in accordance with your vain desires nor in accordance with the vain desires of the followers of the Book; whoever does evil, he shall be requited with it, and besides Allah he will find for himself neither a guardian nor a helper.

124- And whoever does good deeds whether male or female and he (or she) is a believer - these shall enter the garden, and they shall not be dealt with a jot unjustly.

لَيْسَ بِأَمَانِيِّكُمْ وَلَا أَمَانِيٍّ أَهْلِ الْكِتَابِ

“(This) shall not be in accordance with your vain desires nor in accordance with the vain desires of the followers of the Book...” (Surah Nisa 4:123)

That is it is not that you and the people of the Book should desire that there is no chastisement due to your acts.¹

وَلَا يُظْلَمُونَ نَجِيرًا ﴿١٢٤﴾

“And they shall not be dealt with a jot unjustly.” (Surah Nisa 4:124)

It is a speck on a grain.

وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ
إِبْرَاهِيمَ حَنِيفًا ۗ وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا ﴿١٢٥﴾

125- *And who has a better religion than he, who submits himself entirely to Allah? And he is the doer of good (to others) and follows the faith of Ibrahim, the upright one, and Allah took Ibrahim as a friend.*

Pebbles turned into flour for Ibrahim (a)

وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا

“And follows the faith of Ibrahim, the upright one...”
(Surah Nisa 4:125)

‘Hanafiyya’ implies ten practices, which Ibrahim (a) brought and which shall not be abrogated till Judgment Day.²

وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا ﴿١٢٥﴾

¹ *Biharul Anwar*, Vol. 9, Pg. 194; *Tafsir Burhan*, Vol. 2, Pg. 330.

² *Tafsir Burhan*, Vol. 2, Pg. 330.

“*And Allah took Ibrahim as a friend.*” (Surah Nisa 4:125)

Imam Ja’far Sadiq (a) said: Ibrahim (s) was the first for whom desert sand miraculously turned into flour. This took place when Ibrahim (s) went to borrow flour from a friend, who lived in Egypt. His friend was not at home. Ibrahim (s) did not like to return home empty-handed. So he filled his sacks with sand and returned home. Feeling ashamed to face his wife Sara, Ibrahim (s) went into his chamber and dozed off. When Sara opened the sacks, she found flour of the best quality. She baked bread with the flour and presented it to Ibrahim (s). Ibrahim (s) asked Sara where from she got the bread. Sara said that the bread was cooked with the flour brought by him from his Egyptian friend.

Ibrahim (s) said: “It is true that I got it from a friend, but it is not that Egyptian friend of mine.”

It is then that Allah gave him the title of ‘Friend’ [Khaleel].

Ibrahim praised and thanked Almighty Allah and became inclined to that food.¹

وَيَسْتَفْتُونَكَ فِي النِّسَاءِ ۗ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ
عَلَيْكُمْ فِي الْكِتَابِ فِي نِكَاحِ الزَّوْجِ لَا تُؤْتُونَهُنَّ مَا كُتِبَ
لَهُنَّ وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ وَالْمُسْتَضْعَفِينَ مِنَ الْوِلْدَانِ وَأَنْ
تَقُومُوا لِلْيَتَامَىٰ بِالْقِسْطِ ۗ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ
عَلِيمًا ﴿١٢٧﴾

¹ *Kunuzul Daqiq*, Vol. 2, Pg. 636; *Tafsir Nurus Thaqlain*, Vol. 1, Pg. 555; *Biharul Anwar*, Vol. 12, Pg. 5; *Tafsir Burhan*, Vol. 2, Pg. 330.

وَإِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُورًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا ۖ وَالصُّلْحُ خَيْرٌ ۗ وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ ۗ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٢٨﴾

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ ۗ فَلَا تَمِيلُوا كُلَّ الْمِيلِ فَتَدْرُوهَا كَالْمُعَلَّقَةِ ۗ وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ عَفُورًا رَحِيمًا ﴿١٢٩﴾

127- And they ask you a decision about women. Say: Allah makes known to you His decision concerning them, and that which is recited to you in the Book concerning female orphans whom you do not give what is appointed for them while you desire to marry them, and concerning the weak among children, and that you should deal towards orphans with equity; and whatever good you do, Allah surely knows it.

128- And if a woman fears ill usage or desertion on the part of her husband, there is no blame on them, if they effect a reconciliation between them, and reconciliation is better, and avarice has been made to be present in the (people's) minds; and if you do good (to others) and guard (against evil), then surely Allah is aware of what you do.

129- And you have it not in your power to do justice between wives, even though you may wish (it), but be not disinclined (from one) with total disinclination, so that you leave her as it were in suspense; and if you effect a reconciliation and guard (against evil), then surely Allah is Forgiving, Merciful.

Inheritance of females

وَيَسْتَفْتُونَكَ فِي النِّسَاءِ ۗ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ
عَلَيْكُمْ فِي الْكِتَابِ فِي يَتَامَى النِّسَاءِ اللَّاتِي لَا تُؤْتُونَهُنَّ مَا
كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ

“And they ask you a decision about women. Say: Allah makes known to you His decision concerning them, and that which is recited to you in the Book concerning female orphans whom you do not give what is appointed for them while you desire to marry them...” (Surah Nisa 4:127)

فَأَنْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبَاعَ

“Then marry such women as seem good to you, two and three and four...” (Surah Nisa 4:3)

وَإِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ
عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا ۗ وَالصُّلْحُ خَيْرٌ

“And if a woman fears ill usage or desertion on the part of her husband, there is no blame on them, if they effect reconciliation between them, and reconciliation is better...” (Surah Nisa 4:128)

If the woman fears that the husband would divorce her and he becomes disinterested in her, she tells him: I leave what is payable on you and I also don't seek maintenance from you, but don't divorce me and don't remain aloof from me as I don't have the strength to face the insults of enemies. Thus, there is no

problem if the husband accepts the proposal and does not have to give anything to her.

The verse: If a woman fears ill-usage or desertion on the part of her husband...was revealed about the daughter of Muhammad Ibne Maslamah. She was the wife of Rafi Ibne Khadij, and her age had advanced. He married another young woman and she looked more attractive to him than the daughter of Muhammad Ibne Maslamah. So, she said to him: "Don't I find you turning away from me and preferring her?" Rafi said: "She is a young woman and is more attractive. If you wish, you may agree on this arrangement that she is given two or three days with me, and you have one day." The daughter of Muhammad Ibne Maslamah refused. So, he gave her one divorce. Then he gave her another divorce. Still, she said, "By Allah, I will never agree unless you treat both of us in equal manner." (Allah says: and avarice has been made to be present in the (people's) minds.) And the daughter of Muhammad Ibne Maslamah was not ready to forgo her share and persisted in her demand. Then Rafi told her that either she should agree or he would give her the third divorce. She did not like separation from her husband and agreed. She effected the reconciliation as described. So, Allah said: there is no blame on them if they effect reconciliation between them, and reconciliation is better. When she agreed and settled down, he could not do justice between them. Then the verse was revealed: and you have it not in your power to do justice between wives, even though you many wish (it), but be not disinclined (from one) with total disinclination; so that you leave her as it were in suspense. It is not proper that you attend to one wife and leave the other in suspense as though she is neither a widow nor married. When the woman agrees and accepts the terms, which the husband had offered for reconciliation, then there is no blame on the husband or the wife to live according to the agreed terms. If she does not agree to forgo any of her rights, then he should either treat them equally or divorce her. There is no third alternative.

وَيَسْتَفْتُونَكَ فِي النِّسَاءِ

“And they ask you a decision about women.” (Surah Nisa 4:127)¹

وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي يَتَامَى النِّسَاءِ

“And that which is recited to you in the Book concerning female orphans...” (Surah Nisa 4:127)

In pre-Islamic days, if a person married a widow having a daughter, who was either ugly or half-witted, they used to try and marry the daughter too so that he may save the expenses of her marriage and inherit her property when she dies. Almighty Allah prohibited this.²

وَالْمُسْتَضَعْفِينَ مِنَ الْوُلْدَانِ

“And concerning the weak among children...” (Surah Nisa 4:127)

During the Jahiliyya period, the wife and the children did not receive any inheritance. They gave share in inheritance only to those capable enough to fight in battle. They regarded it as convenient arrangement. When the verse of inheritance was revealed, they said: Let us go to the Prophet and remind him about the custom of Jahiliyya. Perhaps, he might change the laws of inheritance. So they came to the Prophet and said:

“O Messenger of Allah (s). While they cannot even ride a horse, defend the tribe or fight the enemy, how could women and children be given half of what their brothers get as

¹ Wasailush Shia, Vol. 26, Pg. 196; Tafsir Burhan, Vol. 2, Pg. 333.

² Kunuzul Daqaiq, Vol. 2, Pg. 640.

inheritance? When they have no share in war booty, they should also not have any share in inheritance. “The Prophet (s) replied: “This is how I am commanded to do [give the share in inheritance to women and children]. I cannot do anything by myself.”¹

وَأَنْ تَقُومُوا لِلْيَتَامَىٰ بِالْقِسْطِ

“And that you should deal towards orphans with equity...” (Surah Nisa 4:127)

People used to destroy the property of orphans; so Almighty Allah told them to reform their conduct and not to destroy their property.

وَإِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاصًا

“And if a woman fears ill usage or desertion on the part of her husband...” (Surah Nisa 4:128)

This verse was revealed about the daughter of Muhammad bin Muslima, who was the wife of Rafe bin Khatij. She became aged. Rafe bin Khatij married a younger woman; and by chance she was also more attractive than the daughter of Muhammad bin Muslima, without any fault of hers. She said to Rafe: I have no doubt that you are not anymore interested in me and that you prefer the younger wife; is this not true?

Rafe said: It is as you say, and it is because she is younger than you and more beautiful than you in my view. Now, if you are inclined we would decide that I will reserve two or three days for her and a day for you?

Daughter of Muhammad bin Muslima did not agree to this. Rafe was compelled to divorce her. After that he divorced her

¹ *Tafsir Burhan*, Vol. 2, Pg. 334.

once more. On the third time, when he wanted to take her back to the house, she did not accept. She said: I will become your wife on the condition that you don't give my share to anyone. And Almighty Allah says:

وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ

“And avarice has been made to be present in the (people’s) minds...” (Surah Nisa 4:128)

The daughter of Muhammad did not allow that her share should be given to the co-wife and that she is deprived of her share till Rafe persuaded her and reconciled with her. And Almighty Allah said regarding this:

فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا ۖ وَالصُّلْحُ خَيْرٌ

“There is no blame on them, if they effect reconciliation between them, and reconciliation is better...” (Surah Nisa 4:128)

After the wife became reconciled and stayed in the house of her husband, Rafe was unable to deal with his two wives equitably. It was at that point the verse was revealed:

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ ۖ فَلَا تَمِيلُوا كُلَّ الْمَيْلِ فَتَذَرُوهَا كَالْمُعَلَّقَةِ

“And you have it not in your power to do justice between wives, even though you may wish (it), but be not disinclined (from one) with total disinclination, so that you leave her as it were in suspense...” (Surah Nisa 4:129)

Justice, is not actually obligatory, since it is not possible for you no matter how much you may try to practice it; on the contrary, only as much is obligatory that you fulfill the rights of both the wives and it should not be that you leave one of them in a state of uncertainty, so that she may neither be single nor married and this practice is applicable in all the instances that are similar to the one mentioned in the verse. If the wife wants to continue with her husband and she agrees to what the husband has proposed to her, there is no problem to her or the husband. If she does not want to continue in this condition, the husband should divorce her or conduct with her as he does with the other wife. There is no other option.

وَأُحْضِرَتِ الْأَنْفُسَ الشُّحَّ

“...and avarice has been made to be present in the (people’s) minds...” (Surah Nisa 4:128)

It is mentioned in traditional reports that the infallible said: Whoever is niggardly in a thing that is present, some would choose niggardliness and some would not.

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ

“And you have it not in your power to do justice between wives...” (Surah Nisa 4:129)

It is narrated that an atheist asked Abu Ja’far Ahwal: Please explain to me the meaning of the following verse:

فَأَنْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَى وَثُلَاثَ وَرُبَاعَ ۖ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً

“...then marry such women as seem good to you, two and three and four; but if you fear that you will not do justice (between them), then (marry) only one...” (Surah Nisa 4:3)

And the verse:

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ ۖ فَلَا تَمِيلُوا كُلَّ الْمَيْلِ

“And you have it not in your power to do justice between wives, even though you may wish (it), but be not disinclined (from one) with total disinclination...” (Surah Nisa 4:129)

And explain to me the difference between these two verses.

Abu Ja'far Ahwal said: I don't know. After that he went to Medina and posed the same query to Imam Ja'far Sadiq (a).

His Eminence said: As for the verse:

فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً

“...but if you fear that you will not do justice (between them), then (marry) only one...” (Surah Nisa 4:3)

...it implies maintenance and the verse:

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ

“And you have it not in your power to do justice between wives...” (Surah Nisa 4:129)

This implies love and kindness, because no one is capable to remain equitable in love and kindness to his two wives. So Abu Ja'far returned to that atheist, gave him the reply to his

question and said: This reply is brought from Hijaz with the load of its camel.¹

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ
أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ ۚ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ
أَوْلَىٰ بِهِمَا ۖ فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا ۚ وَإِنْ تَلَوُّوا أَوْ
تُعْرَضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٣٥﴾

135- O you who believe, be maintainers of justice, bearers of witness of Allah's sake, though it may be against your own selves or (your) parents or near relatives; if he be rich or poor, Allah is nearer to them both in compassion; therefore do not follow (your) low desires, lest you deviate; and if you swerve or turn aside, then surely Allah is aware of what you do.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ
عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ ۚ إِن يَكُنْ غَنِيًّا أَوْ
فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا ۖ فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا ۚ وَإِنْ
تَلَوُّوا أَوْ تُعْرَضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٣٥﴾

“O you who believe, be maintainers of justice, bearers of witness of Allah's sake, though it may be against your own selves or (your) parents or near relatives; if he be rich or poor, Allah is nearer to them both in compassion; therefore do not follow (your) low desires, lest you deviate; and if you swerve or

¹ Biharul Anwar, Vol. 10, Pg. 202; Vol. 101, Pg. 50; Tafsir Burhan, Vol. 2, Pg. 337.

turn aside, then surely Allah is aware of what you do.” (Surah Nisa 4:135)

Imam Ja’far Sadiq (a) said: “A believer has seven rights on another believer. The most obligatory of them is that the man should tell truth, even if it goes against his own self or against his parents, he should not deviate from truth for their sake.”¹

Then the Imam (a) recited:

فَلَا تَتَّبِعُوا الْهَوَىَٰ أَنْ تَعْدِلُوا ۗ وَإِنْ تَلُؤْا أَوْ تُعْرَضُوا

“Therefore do not follow (your) low desires, lest you deviate...” (Surah Nisa 4:135)

أَنْ تَعْدِلُوا

“Lest you deviate...” (Surah Nisa 4:135)

That is you deviate from truth.²

فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٣٥﴾

“Then surely Allah is aware of what you do.” (Surah Nisa 4:135)

يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَيَّ
رَسُولِهِ وَالْكِتَابِ الَّذِي أَنْزَلَ مِنْ قَبْلُ ۗ وَمَنْ يَكْفُرْ بِاللَّهِ

¹ Mustadrak Wasail, Vol. 9, Pg. 44; Biharul Anwar, Vol. 71, Pg. 223.

² Tafsir Burhan, Vol. 2, Pg. 337.

وَمَلَأَتْكُتِّبَهُ وَكُتِّبَهُ وَرَسُولِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا

﴿١٣٦﴾

136- *O you who believe, believe in Allah and His Apostle and the Book, which He has revealed to His Apostle and the Book, which He revealed before; and whoever disbelieves in Allah and His angels and His apostles and the last day, he indeed strays off into a remote error.*

يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ

“O you who believe, believe in Allah and His Apostle and the Book, which He has revealed to His Apostle...” (Surah Nisa 4:136)

That is: O believers, confess with sincerity.

إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ أزدَادُوا كُفْرًا لَمْ يَكُن
اللَّهُ لِيُعْفِرْ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيلًا ﴿١٣٧﴾

137- *Surely (as for) those, who believe then disbelieve, again believe and again disbelieve, then increase in disbelief, Allah will not forgive them nor guide them in the (right) path.*

إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ أزدَادُوا كُفْرًا

“Surely (as for) those, who believe then disbelieve, again believe and again disbelieve, then increase in disbelief...” (Surah Nisa 4:137)

This verse was revealed about those, who embraced faith only verbally, but did not testify for His Eminence; then disbelieved. When they wrote an agreement and made a pact that they would never leave the caliphate to the Ahle Bayt of the Prophet. When the verse of *Wilayat* [5:67] was revealed, the Prophet (s) commanded them to declare their fealty to Imam Ali (a), which they did hypocritically. But as soon as the Prophet (s) passed away, they broke their covenant and became disbelievers.

لَمْ يَكُنِ اللَّهُ لِيُغْفِرْ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيلًا ﴿١٣٧﴾

“Allah will not forgive them nor guide them in the (right) path.” (Surah Nisa 4:137)

That is they have no path open before them, except to go to Hell.¹

الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ ۗ أَيْبَتَعُونَ
عِنْدَهُمُ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا ﴿١٣٩﴾

139- Those, who take the unbelievers for guardians rather than believers. Do they seek honor from them? Then surely all honor is for Allah.

الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ ۗ أَيْبَتَعُونَ
عِنْدَهُمُ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا ﴿١٣٩﴾

“Those, who take the unbelievers for guardians rather than believers. Do they seek honor from them? Then surely all honor is for Allah.” (Surah Nisa 4:139)

¹ *Kunuzul Daqaiq*, Vol. 2, Pg. 653; *Tafsir Safi*, Vol. 2, Pg. 336.

‘Honor’ is strength and capability.

This verse was revealed about Bani Umayyah when they opposed their Prophet with the intention that they would not allow the rule to reach Bani Hashim.¹

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا
وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ
إِنَّكُمْ إِذَا مِثْلَهُمْ ۗ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ
جَمِيعًا ﴿٤٠﴾

140- And indeed He has revealed to you in the Book that when you hear Allah’s communications disbelieved in and mocked at do not sit with them until they enter into some other discourse; surely then you would be like them; surely Allah will gather together the hypocrites and the unbelievers all in hell.

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ
بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ
غَيْرِهِ ۚ إِنَّكُمْ إِذَا مِثْلَهُمْ

“And indeed He has revealed to you in the Book that when you hear Allah’s communications disbelieved in and mocked at do not sit with them until they enter into some other discourse; surely then you would be like them...” (Surah Nisa 4:140)

¹ *Tafsir Burhan*, Vol. 2, Pg. 342.

The term ‘Allah’s communications’ implies the Holy Imams (a).¹

الَّذِينَ يَتَرَبَّصُونَ بِكُمْ فَإِنْ كَانَ لَكُمْ فَتْحٌ مِنَ اللَّهِ قَالُوا أَمْ نَكُنُ
مَعَكُمْ وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ قَالُوا أَمْ نَسْتَحْوِذُ عَلَيْكُمْ
وَمَنْعَكُمْ مِنَ الْمُؤْمِنِينَ ۚ فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ ۗ وَلَنْ
يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا ﴿١٤١﴾

141- Those who wait for (some misfortune to befall) you; then if you have a victory from Allah they say: Were we not with you? And if there is a chance for the unbelievers, they say: Did we not acquire the mastery over you and defend you from the believers? So Allah shall judge between you on the day of resurrection, and Allah will by no means give the unbelievers a way against the believers.

الَّذِينَ يَتَرَبَّصُونَ بِكُمْ فَإِنْ كَانَ لَكُمْ فَتْحٌ مِنَ اللَّهِ قَالُوا أَمْ
نَكُنُ مَعَكُمْ وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ قَالُوا أَمْ نَسْتَحْوِذُ
عَلَيْكُمْ وَمَنْعَكُمْ مِنَ الْمُؤْمِنِينَ

“Those who wait for (some misfortune to befall) you; then if you have a victory from Allah they say: Were we not with you? And if there is a chance for the unbelievers, they say: Did we not acquire the mastery over you and defend you from the believers?” (Surah Nisa 4:141)

¹ Tafsir Burhan, Vol. 2, Pg. 342.

These verses are revealed regarding Abdullah bin Ubayy and his companions, who did not participate in the Battle of Uhad. When Messenger of Allah (s) emerged victorious over the disbelievers, they said to the Prophet: “We were with you,” and when the disbelievers are victorious, they said: “We informed you about the secrets of Muslims.”

Almighty Allah said:

فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ ۖ وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ
عَلَى الْمُؤْمِنِينَ سَبِيلًا ﴿١٤١﴾

“So Allah shall judge between you on the day of resurrection, and Allah will by no means give the unbelievers a way against the believers.” (Surah Nisa 4:141)

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ
قَامُوا كُسَالَى يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ﴿١٤٢﴾

مُذَبَذَبِينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ ۚ وَمَنْ يُضِلِلْ
اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا ﴿١٤٣﴾

142- Surely the hypocrites strive to deceive Allah, and He shall requite their deceit to them, and when they stand up to prayer they stand up sluggishly; they do it only to be seen of men and do not remember Allah save a little.

143- Wavering between that (and this), (belonging) neither to these nor to those; and whomsoever Allah causes to err, you shall not find a way for him.

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ

“Surely the hypocrites strive to deceive Allah, and He shall requite their deceit to them...” (Surah Nisa 4:142)

Deceit from Almighty Allah is in fact His chastisement.

إِذَا قَامُوا

“When they stand up to prayer...” (Surah Nisa 4:142)

...in the company of the Prophet.

إِلَى الصَّلَاةِ قَامُوا كُسَالَى يُرَاءُونَ النَّاسَ

“Stand up to prayer they stand up sluggishly; they do it only to be seen of men...” (Surah Nisa 4:142)

...so that they might be part of believers.

وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ﴿١٤٢﴾ مُدْبَذِينَ بَيْنَ ذَلِكَ لَا
إِلَى هُوَ وَلَا إِلَى هُوَ

“And do not remember Allah save a little. Wavering between that (and this), (belonging) neither to these nor to those...” (Surah Nisa 4:142-143)

That is neither they are from believers nor from Jews, but they express faith.

إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ يَجِدَ لَهُمْ نَصِيرًا

﴿١٤٥﴾

145- Surely the hypocrites are in the lowest stage of the fire and you shall not find a helper for them.

إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ

“Surely the hypocrites are in the lowest stage of the fire...” (Surah Nisa 4:145)

He says: These verses are revealed about Abdullah bin Ubayy and it also includes all hypocrites and polytheists.¹

لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلِمَ ۗ وَكَانَ اللَّهُ

سَمِيعًا عَلِيمًا ﴿١٤٨﴾

148- Allah does not love the public utterance of hurtful speech unless (it be) by one to whom injustice has been done; and Allah is Hearing, Knowing.

لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلِمَ

“Allah does not love the public utterance of hurtful speech unless (it be) by one to whom injustice has been done...” (Surah Nisa 4:148)

It is not good that a person should expose his own injustice and evil and show it openly, and should not oppress anyone, except if he has done injustice to him.

¹ Biharul Anwar, Vol. 22, Pg. 64.

In another tradition, it is mentioned in the exegesis of this verse that if someone comes to you and heaps praises on you, and enumerates your praises and mentions your good acts and charities, which are not present in you, you should not accept it from him and falsify him as he has done injustice to you.¹

أُولَئِكَ هُمُ الْكَافِرُونَ حَقًّا ۖ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا
﴿١٥١﴾

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَمَنْ يَفْرِقُوا بَيْنَ أَحَدٍ مِنْهُمْ أُولَئِكَ
سَوْفَ يُؤْتِيهِمْ أَجْرُهُمْ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿١٥٢﴾

151- These it is that are truly unbelievers, and We have prepared for the unbelievers a disgraceful chastisement.

152- And those, who believe in Allah and His apostles and do not make a distinction between any of them - Allah will grant them their rewards; and Allah is Forgiving, Merciful.

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ
وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ

“Surely those, who disbelieve in Allah and His apostles, and (those who) desire to make a distinction between Allah and His apostles and say: We believe in some and disbelieve in others...” (Surah Nisa 4:150)

¹ Tafsir Safi, Vol. 2, Pg. 343; Biharul Anwar, Vol. 70, Pg. 294; Tafsir Nurus Thaqlain, Vol. 1, Pg. 568.

They are from those, who confessed to the prophethood of the Prophet, but denied the mastership (*Wilayat*) of Amirul Momineen (a).

وَيُرِيدُونَ أَنْ يُتَّخَذُوا بَيْنَ ذَلِكَ سَبِيلًا ﴿١٥٠﴾ أُولَئِكَ هُمُ
الْكَافِرُونَ حَقًّا

“And desire to take a course between (this and) that. These it is that are truly unbelievers...” (Surah Nisa 4:150-151)

فِيمَا نَقَضْتُمْ مِيثَاقَهُمْ وَكُفِّرْتُمْ بآيَاتِ اللَّهِ وَقَتْلْتُمُ الْأَنْبِيَاءَ بِغَيْرِ
حَقٍّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ ۗ بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا
يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿١٥٥﴾

وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَى مَرْيَمَ بُهْتَانًا عَظِيمًا ﴿١٥٦﴾

155- Therefore, for their breaking their covenant and their disbelief in the communications of Allah and their killing the prophets wrongfully and their saying: Our hearts are covered; nay! Allah set a seal upon them owing to their unbelief, so they shall not believe, except a few.

156- And for their unbelief and for their having uttered against Maryam a grievous calumny.

فِيمَا نَقَضْتُمْ مِيثَاقَهُمْ

“Therefore, for their breaking their covenant...” (Surah Nisa 4:155)

That is they have broken their covenant.

وَكُفِّرِهِمْ بِآيَاتِ اللَّهِ وَقَتْلِهِمُ الْأَنْبِيَاءَ بَغَيْرِ حَقٍّ

“And their disbelief in the communications of Allah and their killing the prophets wrongfully...” (Surah Nisa 4:155)

They did not slay the prophets, on the contrary their ancestors and the ancestors of their ancestors slain the prophets; but since they approved the acts of their ancestors, Almighty Allah has accused them for killing prophets. So in the same way, if someone approves an act, he is considered to have committed it, even though he has not done it. The proof of this is the following verse of Surah Baqarah that:

فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٩١﴾

“Why then did you kill Allah’s Prophets before if you were indeed believers?” (Surah Baqarah 2:91)¹

وَبِكْفُرِهِمْ وَقَوْلِهِمْ عَلَىٰ مَرْيَمَ بُهْتَانًا عَظِيمًا ﴿١٥٦﴾

“And for their unbelief and for their having uttered against Maryam a grievous calumny.” (Surah Nisa 4:156)

That is the Jews said that lady Maryam (s) has committed fornication.²

¹ Nurus Thaqlain, Vol. 1, Pg. 568; Tafsir Burhan, Vol. 2, Pg. 350.

² Tafsir Burhan, Vol. 2, Pg. 350.

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ
 وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ ۗ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ
 مِنْهُ ۗ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ ۗ وَمَا قَتَلُوهُ يَقِينًا
 ﴿١٥٧﴾

157- And their saying: Surely we have killed the Messiah, Isa son of Maryam, the apostle of Allah; and they did not kill him nor did they crucify him, but it appeared to them so (like Isa) and most surely those, who differ therein are only in a doubt about it; they have no knowledge respecting it, but only follow a conjecture, and they killed him not for sure.

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ

“And their saying: Surely we have killed the Messiah, Isa son of Maryam, the apostle of Allah...” (Surah Nisa 4:157)

When Almighty Allah took Isa (a) to the heavens, the Jews said: We have killed Isa, the messenger of God.

وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ

“And they did not kill him nor did they crucify him, but it appeared to them so...” (Surah Nisa 4:157)

وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ ۗ وَيَوْمَ الْقِيَامَةِ
 يَكُونُ عَلَيْهِمْ شَهِيدًا ﴿١٥٩﴾

159- *And there is not one of the followers of the Book, but most certainly believes in this before his death, and on the day of resurrection he (Isa) shall be a witness against them.*

People of the Book would bring faith on Isa (a) before death

وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ ۗ وَيَوْمَ الْقِيَامَةِ
يَكُونُ عَلَيْهِمْ شَهِيدًا ﴿١٥٩﴾

“And there is not one of the followers of the Book, but most certainly believes in this before his death, and on the day of resurrection he (Isa) shall be a witness against them.”
(*Surah Nisa 4:159*)

It is narrated that when Messenger of Allah (s) returns, all the people would embrace faith in His Eminence.¹

Narrated to me my father, from al-Qasim Ibne Muhammad, from Sulaiman Ibne Dawood al-Minqari, from Abu Hamza, from Shahr Ibne Hawshab that he said: al-Hajjaj said: “O Shahr! one verse of the Book of Allah has fatigued me.” I asked, “O Amir, which verse?” He said, “The verse: And there is not one of the People of the Book, but he must certainly believe in him before his death. By Allah! Certainly I sentence a Jew or a Christian and he is beheaded. And I stare at him but I don’t see him moving his lips until he dies.” I said, “May Allah ameliorates the Amir! This verse doesn’t mean what you have interpreted.” He said, “How is it?” I said, “Surely Isa will come down to this world before the Day of Resurrection. Then no follower of any religion, Jew or non-Jew, will remain, but he would believe in him before his death and he will pray behind

¹ *Biharul Anwar*, Vol. 53, Pg. 50.

al-Mahdi.” He said, “Woe unto thee! From where did you get it?” I said, “Narrated it to me Muhammad Ibne Ali Ibne Husain Ibne Ali Ibne Abi Talib (s).” He said, “By Allah, you brought it from a pristine spring.”¹

فَبِظُلْمٍ مِّنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّت لَّهُمْ
وَبَصَدَّهُمْ عَن سَبِيلِ اللَّهِ كَثِيرًا ﴿١٦٠﴾

160- Wherefore for the iniquity of those who are Jews did We disallow to them the good things which had been made lawful for them and for their hindering many (people) from Allah's way.

Foods that became unlawful for Bani Israel

Abdullah bin Abu Yaqub says that he heard from Imam Ja'far Sadiq (a) that if a person sows wheat, without having ploughed the land, and his crop is not good, and he sees weeds between the wheat and barley, he should chastise himself for his laziness, because Almighty Allah says:

فَبِظُلْمٍ مِّنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّت لَّهُمْ
وَبَصَدَّهُمْ عَن سَبِيلِ اللَّهِ كَثِيرًا ﴿١٦٠﴾

“Wherefore for the iniquity of those who are Jews did We disallow to them the good things which had been made lawful for them and for their hindering many (people) from Allah's way.” (Surah Nisa 4:160)

¹ *Biharul Anwar*, Vol. 14, Pg. 349; Vol. 53, Pg. 51; *Tafsir Burhan*, Vol. 2, Pg. 350.

Almighty Allah has revealed as such and the practice of Almighty Allah is not that he should make something lawful in Quran and later make it unlawful. And it is also not as such that Almighty Allah should make something unlawful in Quran and later make it lawful.

I asked: Is this verse is also as such that He said:

وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا

“And of oxen and sheep We made unlawful to them the fat of both...” (Surah Anaam 6:146)

He said: Yes.

I asked: Almighty Allah says:

إِلَّا مَا حَرَّمَ إِسْرَائِيلُ عَلَىٰ نَفْسِهِ

“Except that which Israel had forbidden to himself...” (Surah Aale Imran 3:93)

Whenever Bani Israel ate camel meat they used to get backache. So they made camel meat unlawful upon themselves. And their act was before the revelation of Taurat. When Taurat was revealed neither it made it unlawful nor advocated eating camel meat.¹

لَكِنِ الرَّاسِخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ
وَمَا أُنزِلَ مِنْ قَبْلِكَ ۗ وَالْمُقِيمِينَ الصَّلَاةَ ۗ وَالْمُؤْتُونَ الزَّكَاةَ

¹ Biharul Anwar, Vol. 9, Pg. 195; Vol. 13, Pg. 325; Vol. 62, Pg. 179; Tafsir Burhan, Vol. 2, Pg. 352.

وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أُولَئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا

﴿١٦٢﴾

162- But the firm in knowledge among them and the believers believe in what has been revealed to you and what was revealed before you, and those, who keep up prayers and those, who give the poor-rate and the believers in Allah and the last day, these it is whom We will give a mighty reward.

لَكِنَّ الرَّاٰسِخُوْنَ فِى الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا اُنزِلَ
اِلَيْكَ وَمَا اُنزِلَ مِنْ قَبْلِكَ ۗ وَالْمُقِيْمِيْنَ الصَّلَاةِ ۗ وَالْمُؤْتُوْنَ
الزَّكَاةَ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ اُولٰٓئِكَ سَنُؤْتِيهِمْ اَجْرًا

عَظِيْمًا ﴿١٦٢﴾

“But the firm in knowledge among them and the believers believe in what has been revealed to you and what was revealed before you, and those, who keep up prayers and those, who give the poor-rate and the believers in Allah and the last day, these it is whom We will give a mighty reward.” (Surah Nisa 4:162)

This is from the clear verses.

لَكِنَّ اللّٰهَ يَشْهَدُ بِمَا اُنزِلَ اِلَيْكَ ۗ اَنْزَلَهُ بِعِلْمِهِ ۗ وَالْمَلٰٓئِكَةُ
يَشْهَدُوْنَ ۗ وَكَفٰى بِاللّٰهِ شَهِيدًا ﴿١٦٦﴾

166- But Allah bears witness by what He has revealed to you that He has revealed it with His knowledge, and the

angels bear witness (also); and Allah is sufficient as a witness.

لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ ۖ أَنْزَلَهُ بِعِلْمِهِ

“But Allah bears witness by what He has revealed to you that He has revealed it with His knowledge...” (Surah Nisa 4:166)

Abu Basir narrates from Imam Ja’far Sadiq (a) that he said: This verse was revealed as: “But Allah bears witness by what He has revealed to you *regarding Ali* that He has revealed it with His knowledge...”

Then Imam Ja’far Sadiq (a) recited the verse of:

إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ
طَرِيقًا ﴿١٦٨﴾ إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا ۖ وَكَانَ
ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٦٩﴾

“Surely (as for) those, who disbelieve and act unjustly, Allah will not forgive them nor guide them to a path, except the path of hell, to abide in it forever, and this is easy to Allah.” (Surah Nisa 4:168-169)

As: “Surely (as for) those who disbelieve and act unjustly *Aale Muhammadin Haqqahum* [usurp the rights of Aale Muhammad (a)], Allah will not forgive them nor guide them to a path, except the path of hell, to abide in it forever, and this is easy to Allah.”¹

¹ *Biharul Anwar*, Vol. 36, Pg. 93; *Tafsir Ayyashi*, Vol. 1, Pg. 285; *Tafsir Burhan*, Vol. 2, Pg. 356.

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا
 الْحَقَّ ۚ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا
 إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ ۖ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ ۚ وَلَا تَقُولُوا ثَلَاثَةٌ ۚ
 انْتَهُوا خَيْرًا لَكُمْ ۚ إِنَّمَا اللَّهُ إِلَهٌ وَاحِدٌ ۚ سُبْحَانَهُ أَنْ يَكُونَ لَهُ
 وَلَدٌ ۚ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ وَكَفَى بِاللَّهِ وَكِيلًا

﴿١٧١﴾

171- O followers of the Book, do not exceed the limits in your religion, and do not speak (lies) against Allah, but (speak) the truth; the Messiah, Isa son of Maryam is only an apostle of Allah and His Word, which He communicated to Maryam and a spirit from Him; believe therefore in Allah and His apostles, and say not, Three. Desist, it is better for you; Allah is only one God; far be it from His glory that He should have a son, whatever is in the heavens and whatever is in the earth is His, and Allah is sufficient for a Protector.

لَا تَقُولُوا ثَلَاثَةٌ

“Say not, Three.” (Surah Nisa 4:171)

...implies that they said: It is God, Isa and Maryam; so Almighty Allah said:

انْتَهُوا خَيْرًا لَكُمْ ۚ إِنَّمَا اللَّهُ إِلَهٌ وَاحِدٌ ۖ سُبْحَانَهُ أَنْ يَكُونَ
 لَهُ وَلَدٌ ۗ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَكَفَى بِاللَّهِ
 وَكِيلًا ﴿١٧١﴾

“It is better for you; Allah is only one God; far be it from His glory that He should have a son, whatever is in the heavens and whatever is in the earth is His, and Allah is sufficient for a Protector.” (Surah Nisa 4:171)

لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ
 الْمُقَرَّبُونَ ۗ وَمَنْ يَسْتَنْكِفْ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ
 إِلَيْهِ جَمِيعًا ﴿١٧٢﴾

172- The Messiah does by no means disdain that he should be a servant of Allah, nor do the angels, who are near to Him, and whoever disdains His service and is proud, He will gather them all together to Himself.

لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ

“The Messiah does by no means disdain that he should be a servant of Allah...” (Surah Nisa 4:172)

وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ ۗ وَمَنْ يَسْتَنْكِفْ عَنْ عِبَادَتِهِ
 وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا ﴿١٧٢﴾

“Nor do the angels, who are near to Him, and whoever disdains His service and is proud, He will gather them all together to Himself.” (Surah Nisa 4:172)

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِنْ رَبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا
مُيِّنًا ﴿١٧٤﴾

فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِنْهُ
وَفَضْلٍ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمًا ﴿١٧٥﴾

174- O people, surely there has come to you manifest proof from your Lord and We have sent to you clear light.

175- Then as for those, who believe in Allah and hold fast by Him, He will cause them to enter into His mercy and grace and guide them to Himself on a right path.

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِنْ رَبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا
مُيِّنًا ﴿١٧٤﴾

“O people, surely there has come to you manifest proof from your Lord and We have sent to you clear light.” (Surah Nisa 4:174)

So the effulgence of Imamate is Amirul Momineen Ali (a).
Then he said:

فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِنْهُ
وَفَضْلِ

“Then as for those, who believe in Allah and hold fast by Him, He will cause them to enter into His mercy and grace...”
(Surah Nisa 4:175)

They are those, who remain attached to the mastership (Wilayat) of Amirul Momineen (a) and the Holy Imams (a).

يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ ۚ إِنِ امْرُؤٌ هَلَكَ لَيْسَ
لَهُ وَلَدٌ وَ لَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ ۚ وَهُوَ يَرِثُهَا إِن لَمْ يَكُنْ
لَهَا وَلَدٌ ۚ فَإِن كَانَتَا اثْنَتَيْنِ فَلَهُمَا الثُّلُثَانِ مِمَّا تَرَكَ ۚ وَإِن كَانُوا
إِخْوَةً رِجَالًا وَنِسَاءً فَلِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ ۗ يُبَيِّنُ اللَّهُ لَكُمْ
أَن تَضِلُّوا ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٧٦﴾

176- They ask you for a decision of the law. Say: Allah gives you a decision concerning the person, who has neither parents nor offspring; if a man dies (and) he has no son and he has a sister, she shall have half of what he leaves, and he shall be her heir if she has no son; but if there be two (sisters), they shall have two-thirds of what he leaves; and if there are brethren, men and women, then the male shall have the like of the portion of two females; Allah makes clear to you, lest you err; and Allah knows all things.

Inheritance of *Kalala*

يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ ۚ إِنِ امْرُؤٌ هَلَكَ
لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ ۚ وَهُوَ يَرِثُهَا إِنِ
لَمْ يَكُنْ لَهَا وَلَدٌ ۚ فَإِن كَانَتَا اثْنَتَيْنِ فَلَهُمَا الشُّلْثَانِ مِمَّا
تَرَكَ ۚ وَإِن كَانُوا إِخْوَةً رِّجَالًا وَنِسَاءً فَلِلذَّكَرِ مِثْلُ حَظِّ
الْأُنثَىٰ

“They ask you for a decision of the law. Say: Allah gives you a decision concerning the person, who has neither parents nor offspring; if a man dies (and) he has no son and he has a sister, she shall have half of what he leaves, and he shall be her heir if she has no son; but if there be two (sisters), they shall have two-thirds of what he leaves; and if there are brethren, men and women, then the male shall have the like of the portion of two females...” (Surah Nisa 4:176)

“Narrated to me my father from Ibne Abi Umair from Ibne Udhaynah from Bukayr from Abu Ja’far (s) that he said, ‘When a man dies and he has a sister, she will get half of what he has left in inheritance by virtue of this verse (as will take a daughter if she is alone) and the remaining half will be returned to her by virtue of kinship when the deceased doesn’t have any heir nearer than her.

If there is a brother in place of the sister, he will take the whole inheritance by authority of the words of Allah: and he shall be her heir if she has no child. If there are two sisters, they will take two-third by virtue of this verse and the remaining one-third will be theirs by kinship. If there are brothers and sisters (men and women) the males shall have the lie of the portion of

two females. All this is when the deceased has no child or parent or wife.”¹

¹ *Wasailush Shia*, Vol. 26 Pg. 153; *Biharul Anwar*, Vol. 101, Pg. 341; *Tafsir Safi*, Vol. 2, Pg. 363; *Tafsir Burhan*, Vol. 2, Pg. 358.

Exegesis of Surah Maidah

5- Surah Maidah (The Food) was revealed in Medina and it comprises of 120 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Beneficent, the Merciful

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ ۖ أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ
إِلَّا مَا يُنْتَلَىٰ عَلَيْكُمْ غَيْرَ مُحْلِي الصَّيْدِ وَأَنْتُمْ حُرْمٌ ۗ إِنَّ اللَّهَ
يَحْكُمُ مَا يُرِيدُ ﴿١﴾

1- O you who believe, fulfill the obligations. The cattle quadrupeds are allowed to you, except that which is recited to you, not violating the prohibition against game when you are entering upon the performance of the pilgrimage; surely Allah orders what He desires.

Abdullah Ibne Sinan says, “I asked Abu Abdullah (s) about the words of Allah: O you who believe, fulfill the covenants.

He said, ‘(It means) agreements’”

Ibne Abi Umair has narrated through Imam Taqi (s) regarding the verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ

“O you who believe, fulfill the obligations...” (Surah Maidah 5:1)

...that the Prophet (s) had taken a binding covenant from his companions on ten occasions that they should accept Imam Ali’s (s) as the Prophet’s immediate successor. It was then that

this verse was revealed to remind the believers and command them to keep their part of the covenant.¹

أُحِلَّتْ لَكُمْ بِهِيمَةُ الْأَنْعَامِ

“The cattle quadrupeds are allowed to you...” (Surah Maidah 5:1)

When the unborn calf has developed fur and skin, slaughter of its mother suffices as her slaughter as well.²

And this verse:

أُحِلَّتْ لَكُمْ بِهِيمَةُ الْأَنْعَامِ

“The cattle quadrupeds are allowed to you...” (Surah Maidah 5:1)

...proves that all animals are unlawful, except the quadrupeds.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْلُوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا
الْهُدْيَ وَلَا الْقَلَائِدَ وَلَا آمِينَ الْبَيْتِ الْحَرَامِ يَبْتَغُونَ فَضْلًا مِنْ رَبِّهِمْ
وَرِضْوَانًا ۖ وَإِذَا حَلَلْتُمْ فَاصْطَادُوا ۗ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ
أَنْ صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَنْ تَعْتَدُوا ۗ وَتَعَاوَنُوا عَلَى الْبِرِّ
وَالتَّقْوَىٰ ۗ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ ۗ إِنَّ
اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢﴾

¹ Biharul Anwar, Vol. 36, Pg. 92; Tafsir Burhan, Vol. 2, Pg. 364; Tafsir Safi, Vol. 2, Pg. 367.

² Biharul Anwar, Vol. 63, Pg. 29; Tafsir Burhan, Vol. 2, Pg. 365.

2- *O you who believe, do not violate the signs appointed by Allah nor the sacred month, nor (interfere with) the offerings, nor the sacrificial animals with garlands, nor those going to the sacred house seeking the grace and pleasure of their Lord; and when you are free from the obligations of the pilgrimage, then hunt, and let not hatred of a people - because they hindered you from the Sacred Masjid - incite you to exceed the limits, and help one another in goodness and piety, and do not help one another in sin and aggression; and be careful of (your duty to) Allah; surely Allah is severe in requiting (evil).*

What are signs of God?

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْلُوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ
وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا آمِينَ الْبَيْتِ الْحَرَامِ

“O you who believe, do not violate the signs appointed by Allah nor the sacred month, nor (interfere with) the offerings, nor the sacrificial animals with garlands, nor those going to the sacred house...” (Surah Maidah 5:2)

‘Signs appointed by Allah’ implies: Ihram, Tawaf, prayer in the place of Ibrahim, running between Safa and Marwa and all other rituals are among the signs appointed by Allah. Also, it is among the signs that when a man drives his sacrifice for Hajj and puts some signs on it, as for example, if he wounds the camel’s hump or some other part of its skin or puts a garland (of old shoes) on its neck in order to make the people know that it was a sacrificial animal so that nobody would meddle with it. This is called ash-sha’air (الشَّعَائِرُ = sign, indications) because it indicates to the people its purpose. The words: nor the sacred month, indicate here the month of Zilhajj, which is one of the sacred months; nor the offerings, points to the animal, which is driven by the pilgrim after he wears Ihram; nor the symbolic

garlands – the garland is made of the shoes in which he has prayed; nor those going to the Sacred House – those, who go for pilgrimage of the House.¹

وَإِذَا حَلَلْتُمْ فَاصْطَادُوا

“And when you are free from the obligations of the pilgrimage, then hunt...” (Surah Maidah 5:2)

So Allah made hunting for them lawful, which was unlawful while in Ihram.

وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ اَنْ صَدُّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ اَنْ تَعْتَدُوْا

“And let not hatred of a people - because they hindered you from the Sacred Masjid - incite you to exceed the limits...” (Surah Maidah 5:2)

That is during the Battle of Hudaibiyah, the Quraish prohibited you the Ziyarat of Masjidul Haraam; now their enmity should not cause you to leave justice and oppress them.

وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ اَنْ صَدُّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ اَنْ تَعْتَدُوْا

“And let not hatred of a people - because they hindered you from the Sacred Masjid - incite you to exceed the limits...” (Surah Maidah 5:2)

¹ Nurus Thaqlain, Vol. 1, Pg. 583; Tafsir Burhan, Vol. 2, Pg. 366.

This was abrogated by verse 5 of Surah Taubah:

فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ

“Then slay the idolaters wherever you find them...”
(Surah Taubah 9:5)¹

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهْلِيَ لِعَیْرِ اللَّهِ بِهِ
وَالْمُنْخَنِقَةُ وَالْمَوْفُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا
ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ۚ ذَٰلِكُمْ
فِسْقٌ ۗ الْيَوْمَ يَكْفُرُ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ
وَاحْشَوْنَ ۗ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي
وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ۗ فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرِ
مُتَحَافِئٍ لِإِيْمِهِ ۗ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣﴾

3- Forbidden to you is that which dies of itself, and blood, and flesh of swine, and that on which any other name than that of Allah has been invoked, and the strangled (animal) and that beaten to death, and that killed by a fall and that killed by being smitten with the horn, and that which wild beasts have eaten, except what you slaughter, and what is sacrificed on stones set up (for idols) and that you divide by the arrows; that is a transgression. This day have those, who disbelieve, despaired of your religion, so fear them not, and fear Me. This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as

¹ Tafsir Burhan, Vol. 2, Pg. 367.

a religion; but whoever is compelled by hunger, not inclining willfully to sin, then surely Allah is Forgiving, Merciful.

حُرِّمَتْ عَلَيْكُمْ الْمَيْتَةُ وَالِدَمُّ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ۚ ذَلِكُمْ فِسْقٌ

“Forbidden to you is that which dies of itself, and blood, and flesh of swine, and that on which any other name than that of Allah has been invoked, and the strangled (animal) and that beaten to death, and that killed by a fall and that killed by being smitten with the horn, and that which wild beasts have eaten, except what you slaughter, and what is sacrificed on stones set up (for idols) and that you divide by the arrows; that is a transgression...” (Surah Maidah 5:3)

وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ

“And that on which any other name than that of Allah has been invoked ...” (Surah Maidah 5:3)

Animals sacrificed as offerings to idols.

وَالْمُنْخَنِقَةُ

“And the strangled (animal) ...” (Surah Maidah 5:3)

That is Majus do not eat slaughtered animals; on the contrary they consume carrion. And they strangle cow and sheep, and when they die, they slaughter and consume them.

وَالْمَوْفُودَةُ

“And that beaten to death ...” (Surah Maidah 5:3)

They tie up the legs and eyes of the animals and beat it so much that it dies. When it is dead, they cut it up and consume the flesh.

وَالْمُتَرَدِّيَةُ

“And that killed by a fall ...” (Surah Maidah 5:3)

That is: They blindfold the animal and throw it down from a height so that it dies then they consume its flesh.

وَالنَّطِيحَةُ

“And that killed by being smitten with the horn ...” (Surah Maidah 5:3)

That is they throw the animal in front of a ram and the two animals fight each other till one of them dies. Then they eat the dead animal.

وَمَا أَكَلَ السَّبْعُ إِلَّا مَا ذَكَّيْتُمْ

“And that which wild beasts have eaten, except what you slaughter...” (Surah Maidah 5:3)

Thus, they used to consume the animals half eaten by wolf, lion and other wild animals; Almighty Allah made it unlawful.

وَمَا ذُبِحَ عَلَى التُّصْبِ

“And what is sacrificed on stones set up (for idols)...”
(*Surah Maidah 5:3*)

That is the Majus used to slaughter animals in their fire temples and Quraish used to worship trees and stones and scarified animals for them.

Game of chance during Jahiliyya period

وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ۚ ذَٰلِكُمْ فِسْقٌ

“And that you divide by the arrows; that is a transgression...” (*Surah Maidah 5:3*)

He says: Polytheists used to purchase a camel and divide the meat of the slaughtered camel into twenty-eight parts. Ten pieces of arrow-shaped wood were kept at the venue of gambling. Each piece had a specific name. The names of seven of those pieces were *faz*, *tawaam*, *raqeeb*, *halas*, *nafis*, *masbal* and *mualla*. Specific portion of meat was allotted to each of the arrows. For example *faz* was equal to one portion and *mualla* had seven portions. The meat that had been divided into twenty-eight pieces was distributed only to these ten pieces of wood. Some of the arrows were such that no meat was allotted to them and in fact those, who got them, had to reimburse the cost of camel in full. The total of participants in this game was ten, and the three unlucky ones were expelled. The three unlucky arrows were named *manaj*, *safih* and *raghad*.¹

¹ *Biharul Anwar*, Vol. 62, Pg. 319; *Tafsir Safi*, Vol. 2, Pg. 372.

الْيَوْمَ يَيْسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ

“This day have those, who disbelieve, despaired of your religion...” (Surah Maidah 5:3)

This verse is regarding the mastership (*Wilayat*) of Amirul Momineen (a).¹

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

“This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion...” (Surah Maidah 5:3)

“Narrated from Muhammad Ibne Muslim from Abu Ja’far (s) that he said, ‘The last obligatory order which Allah revealed was Wilayat; thereafter no obligatory order was revealed; then was revealed: This day have I perfected for you your religion...at Kura al-Ghamim; and the Messenger of Allah (s) established (announced) it at Johfa. After that, no obligatory order was revealed.’”²

فَمَنْ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِإِثْمٍ

“But whoever is compelled by hunger, not inclining willfully to sin...” (Surah Maidah 5:3)

This verse gives permission to the helpless person, who is compelled to eat carrion, blood and pork to remove hunger.

¹ *Tafsir Burhan*, Vol. 2, Pg. 371.

² *Biharul Anwar*, Vol. 37, Pg. 112; *Tafsir Burhan*, Vol. 2, Pg. 372.

Abil Jarud has narrated from Imam Muhammad Baqir (a) regarding the verse:

غَيْرَ مُتَجَانِفٍ لِإِثْمٍ

“Not inclining willfully to sin...” (Surah Maidah 5:3)

That he said: One, who does not commit sin intentionally.¹

Ali bin Ibrahim says regarding the verse:

غَيْرَ مُتَجَانِفٍ لِإِثْمٍ

“Not inclining willfully to sin...” (Surah Maidah 5:3)

That is: One, who has no inclination to sin; and who consumes carrion during unnecessary journey and in the same way during robbery or injustice and oppression, becomes needful of it, he should not eat it.

يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ ۖ قُلْ أُحِلَّ لَكُمْ الطَّيِّبَاتُ ۗ وَمَا
عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلَّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ ۗ فَكُلُوا
مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ ۗ وَاتَّقُوا اللَّهَ ۗ إِنَّ
اللَّهَ سَرِيعُ الْحِسَابِ ﴿٤﴾

4- They ask you as to what is allowed to them. Say: The good things are allowed to you, and what you have taught the beasts and birds of prey, training them to hunt - you teach them of what Allah has taught you - so eat of that which they catch for you and mention the

¹ Tafsir Burhan, Vol. 2, Pg. 399.

name of Allah over it; and be careful of (your duty to) Allah; surely Allah is swift in reckoning.

Use of hunting dogs

يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ ۖ قُلْ أُحِلَّ لَكُمْ الطَّيِّبَاتُ ۗ وَمَا
عَلَّمْتُمْ مِنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ

“They ask you as to what is allowed to them. Say: The good things are allowed to you, and what you have taught the beasts and birds of prey, training them to hunt - you teach them of what Allah has taught you...” (Surah Maidah 5:4)

That hunting dog is trained that if it apprehends a hunt and kills it, Almighty Allah has made it lawful.

فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ

“So eat of that which they catch for you...” (Surah Maidah 5:4)

Abu Bakr Hadhrami says: I asked Imam Ja'far Sadiq (a) regarding animals hunted with the help of hunting dogs, falcons and elephants. Imam (a) said: Don't consume animals hunted by animals, except those, which were alive and you slaughter them yourself, except for those hunted by trained dogs.

I asked: “If that hunting dog has killed the prey?”

He replied: “You can consume it as Allah, the mighty and high says:

وَمَا عَلَّمْتُمْ مِنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ
اللَّهُ ۖ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ

“Training them to hunt - you teach them of what Allah has taught you - so eat of that which they catch for you and mention the name of Allah over it...” (Surah Maidah 5:4)

Then Imam (a) said: “Every animal hunts the prey for itself, but the trained dog hunts the prey for its owner.”

He said: When you send the dog after the prey, mention the name of God; as the purification of the prey occurs due to the mention of God’s name.¹

الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ ۗ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ
لَكُمْ وَطَعَامُكُمْ حِلٌّ لَهُمْ ۗ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ
وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ
أُحْوَرَهُنَّ مُحْصِنِينَ غَيْرِ مُسَافِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ ۗ وَمَنْ
يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

﴿٥﴾

5- This day (all) the good things are allowed to you; and the food of those, who have been given the Book, is lawful for you and your food is lawful for them; and the chaste from among the believing women and the chaste from among those, who have been given the Book before you (are lawful for you); when you have given them their dowries, taking (them) in marriage, not fornicating

¹ Biharul Anwar, Vol.62, Pg. 285; Tafsir Safi, Vol. 2, Pg. 378.

nor taking them for paramours in secret; and whoever denies faith, his work indeed is of no account, and in the hereafter he shall be one of the losers.

Diet of the People of the Book

أَحِلَّ لَكُمْ الطَّيِّبَاتُ ۖ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ

“The good things are allowed to you; and the food of those who have been given the Book is lawful for you...”
(*Surah Maidah 5:5*)

He says: Their food included grains and fruits, which are not slaughtered and there is no need to recite the name of God, which are lawful for you; however animals require mention of the name of God, and they are not lawful for you. Then he said: By God, they do not regard your slaughtered animal lawful. So, how you regard their slaughtered lawful?¹

وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ

“And the chaste from among those, who have been given the Book before you (are lawful for you)...” (*Surah Maidah 5:5*)

Almighty Allah made marriage with People of the Book lawful after He had prohibited it in Surah Baqarah, saying:

وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّىٰ يُؤْمِنَنَّ

¹ *Wasailush Shia*, Vol. 24 Pg. 66; Vol. 63, Pg. 21; *Tafsir Safi*, Vol. 2, Pg. 378; *Nurus Thaqlain*, Vol. 1, Pg. 592.

**“And do not marry the idolatresses until they believe...”
(Surah Baqarah 2:221)**

That is marriage with people of book who pay Jizya, is lawful. Thus, when they are in the country of polytheism and don't pay Jizya, marriage with them is not lawful.¹

وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ

“And whoever denies faith, his work indeed is of no account...” (Surah Maidah 5:5)

Whoever believes and then obeys the folks of polytheism; indeed, he has destroyed his deeds and has denied his faith; and in the hereafter, he would be among the losers.²

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ
وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى
الْكَعْبَيْنِ ۚ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا ۗ وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ
عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ
فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ
وَأَيْدِيكُمْ مِنْهُ ۗ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ
يُرِيدُ لِيُطَهَّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٦﴾

وَادْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّذِي وَاثَقَكُمْ بِهِ إِذْ قُلْتُمْ سَمِعْنَا
وَأَطَعْنَا ۗ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٧﴾

¹ Biharul Anwar, Vol. 100, Pg. 381.

² Tafsir Safi, Vol. 2, Pg. 382; Tafsir Burhan, Vol. 2, Pg. 406.

6- *O you who believe, when you rise up to prayer, wash your faces and your hands as far as the elbows, and wipe your heads and your feet to the ankles; and if you are under an obligation to perform a total ablution, then wash (yourselves) and if you are sick or on a journey, or one of you come from the privy, or you have touched the women, and you cannot find water, betake yourselves to pure earth and wipe your faces and your hands therewith, Allah does not desire to put on you any difficulty, but He wishes to purify you and that He may complete His favor on you, so that you may be grateful.*

7- *And remember the favor of Allah on you and His covenant with which He bound you firmly, when you said: We have heard and we obey, and be careful of (your duty to) Allah, surely Allah knows what is in the breasts.*

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ
وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ

“O you who believe, when you rise up to prayer, wash your faces and your hands as far as the elbows...” (Surah Maidah 5:6)

That is: From the elbows.

This is from the clear verses.

وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّذِي وَاثَقَكُمْ بِهِ

“And remember the favor of Allah on you and His covenant with which He bound you firmly...” (Surah Maidah 5:7)

He says: When Messenger of Allah (s) took the pledge of people for the Wilayat of Imam Ali (a), they said: We heard and we obeyed, but afterwards they contradicted their pledge and broke it.¹

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ أَنْ
يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ ۗ وَاتَّقُوا اللَّهَ ۗ
وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١١﴾

11- O you who believe, remember Allah's favor on you when a people had determined to stretch forth their hands towards you, but He withheld their hands from you, and be careful of (your duty to) Allah; and on Allah let the believers rely.

اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ أَنْ يَبْسُطُوا إِلَيْكُمْ
أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ

“Remember Allah’s favor on you when a people had determined to stretch forth their hands towards you, but He withheld their hands from you...” (Surah Maidah 5:11)

That is He prevented the mischief of Meccans from you, before you conquered it through armistice on the day of Hudaibiyah.

فِيمَا نَقَضُوا مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً ۗ يُحَرِّفُونَ
الْكَلِمَ عَنْ مَوَاضِعِهِ ۗ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ ۗ وَلَا تَزَالُ

¹ Tafsir Burhan, Vol. 2, Pg. 415.

تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ ۖ فَاعْفُ عَنْهُمْ
وَاصْفَحْ ۗ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٣﴾

13- But on account of their breaking their covenant We cursed them and made their hearts hard; they altered the words from their places and they neglected a portion of what they were reminded of; and you shall always discover treachery in them excepting a few of them; so pardon them and turn away; surely Allah loves those who do good (to others).

فِيمَا نَقَضُوا مِيثَاقَهُمْ لَعَنَّاهُمْ

“But on account of their breaking their covenant We cursed them...” (Surah Maidah 5:13)

That is they contradicted the pledge with Amirul Momineen (a).

وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً ۖ يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ

“And made their hearts hard; they altered the words from their places...” (Surah Maidah 5:13)

He said: Those, who prevented Amirul Momineen (a) from caliphate and its evidence is (الْكَلِمَ), which implies Amirul Momineen (a), since He said:

وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ

“And he made it a word to continue in his posterity...” (Surah Zukhruf 43:28)

That is: We have continued the Imamate (word) in the progeny of His Eminence.

وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ ۗ فَاعْفُ عَنْهُمْ وَاصْفَحْ

“And you shall always discover treachery in them, excepting a few of them; so pardon them and turn away...”
(Surah Maidah 5:13)

He said: This verse was abrogated by the verse:

فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ

“Then slay the idolaters wherever you find them...”
(Surah Taubah 9:5)

وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصَارَى أَخَذْنَا مِيثَاقَهُمْ فَنَسُوا حَظًّا مِمَّا
دُكِّرُوا بِهِ فَأَعْرَبْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ ۗ
وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ بِمَا كَانُوا يَصْنَعُونَ ﴿١٤﴾

14- And with those who say: We are Christians, We made a covenant, but they neglected a portion of what they were reminded of, therefore We excited among them enmity and hatred to the day of resurrection; and Allah will inform them of what they did.

وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصَارَى أَخَذْنَا مِيثَاقَهُمْ

“And with those who say: We are Christians, We made a covenant...” (Surah Maidah 5:14)

Imam Ali (a) says: Isa Ibne Maryam was a creature, but people regarded him as god. But they forgot the important part of the message he gave.¹

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ
تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ ۖ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ
وَكِتَابٌ مُبِينٌ ﴿١٥﴾

15- O followers of the Book, indeed Our Apostle has come to you making clear to you much of what you concealed of the Book and passing over much; indeed, there has come to you light and a clear Book from Allah.

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ
تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ

“O followers of the Book, indeed Our Apostle has come to you making clear to you much of what you concealed of the Book and passing over much...” (Surah Maidah 5:15)

The Holy Prophet (s) makes clear what you conceal regarding the prophet of the last age and he also does not narrate most reports of Taurat.

قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ﴿١٥﴾

¹ Biharul Anwar, Vol. 9, Pg. 197; Tafsir Burhan, Vol. 2, Pg. 418.

“Indeed, there has come to you light and a clear Book from Allah;” (Surah Maidah 5:15)

He says: Light implies Amirul Momineen (a) and the Holy Imams (a).¹

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَى فَتْرَةٍ مِنَ
الرُّسُلِ أَنْ تَقُولُوا مَا جَاءَنَا مِنْ بَشِيرٍ وَلَا نَذِيرٍ ۗ فَقَدْ جَاءَكُمْ
بَشِيرٌ وَنَذِيرٌ ۗ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٩﴾

19- O followers of the Book, indeed Our Apostle has come to you explaining to you after a cessation of the (mission of the) apostles, lest you say: There came not to us a giver of good news or a warner, so indeed there has come to you a giver of good news and a warner; and Allah has power over all things.

قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ

“Indeed Our Apostle has come to you explaining to you...” (Surah Maidah 5:19)

It is addressed to the People of the Book.

عَلَى فَتْرَةٍ مِنَ الرُّسُلِ

“After a cessation of the (mission of the) apostles...” (Surah Maidah 5:19)

¹ Biharul Anwar, Vol. 9, Pg. 197; Tafsir Safi, Vol. 2, Pg. 396; Tafsir Burhan, Vol. 2, Pg. 418.

That is cessation of divine revelation, while people were
needful of it.

أَنْ تَقُولُوا

“Lest you say...” (Surah Maidah 5:19)

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ
فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا وَآتَاكُمْ مَا لَمْ يُؤْتِ أَحَدًا مِنَ
الْعَالَمِينَ ﴿٢٠﴾

يَا قَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا
عَلَىٰ أَدْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿٢١﴾

قَالُوا يَا مُوسَىٰ إِنَّ فِيهَا قَوْمًا جَبَّارِينَ وَإِنَّا لَنْ نَدْخُلَهَا حَتَّىٰ
يَخْرُجُوا مِنْهَا فَإِن يَخْرُجُوا مِنْهَا فَإِنَّا دَاخِلُونَ ﴿٢٢﴾

قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ
الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ غَالِبُونَ ۚ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن
كُنْتُمْ مُؤْمِنِينَ ﴿٢٣﴾

قَالُوا يَا مُوسَىٰ إِنَّا لَنْ نَدْخُلَهَا أَبَدًا مَا دَامُوا فِيهَا ۚ فَادْهَبْ
أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ ﴿٢٤﴾

قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي ۖ فَافْرُقْ بَيْنَنَا وَبَيْنَ
الْقَوْمِ الْفَاسِقِينَ ﴿٢٥﴾

قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ ۖ أَرْبَعِينَ سَنَةً ۖ يَسِيهُونَ فِي الْأَرْضِ ۗ
فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ ﴿٢٦﴾

20- And when Musa said to his people: O my people, remember the favor of Allah upon you when He raised prophets among you and made you kings and gave you what He had not given to any other among the nations.

21- O my people, enter the holy land, which Allah has prescribed for you and turn not on your backs for then you will turn back losers.

22- They said: O Musa, surely there is a strong race in it, and we will on no account enter it until they go out from it, so if they go out from it, then surely we will enter.

23- Two men of those who feared, upon both of whom Allah had bestowed a favor, said: Enter upon them by the gate, for when you have entered it you shall surely be victorious, and on Allah should you rely if you are believers.

24- They said: O Musa, we shall never enter it so long as they are in it; go therefore you and your Lord, then fight you both, surely we will here sit down.

25- He said: My Lord, surely I have no control (upon any), but my own self and my brother; therefore make a separation between us and the nation of transgressors.

26- He said: So it shall surely be forbidden to them for forty years, they shall wander about in the land, therefore do not grieve for the nation of transgressors.

Entry of Bani Israel into Tiyah

اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا

“Remember the favor of Allah upon you when He raised prophets among you and made you kings...” (Surah Maidah 5:20)

He says: Almighty Allah had not gathered prophethood and rulership in Bani Israel; however He did that for His Prophet.

يَا قَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ

“O my people, enter the holy land, which Allah has prescribed for you...” (Surah Maidah 5:21)

This verse was revealed when Bani Israel said: We definitely cannot bear to eat only one food. So Musa (a) said: Let us go to Egypt, there you will find everything you want.

They said: “There are tyrannical persons over there; we will never go there, except if they are driven out from Egypt. If they leave Egypt, we would enter there.” Thus, half the verse is here and the remaining verse is in Surah Baqarah. So, when they said to Musa (a): “There are tyrannical persons over there; we will never go there, except if they are driven out from Egypt.”

Musa (a) said: “You must enter the city.” They said:

فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ ﴿٢٤﴾

“Go therefore you and your Lord, then fight you both, surely we will here sit down.” (Surah Maidah 5:24)

Musa held the hand of Harun as Almighty Allah has narrated; and he said:

قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي ۖ فَافْرُقْ بَيْنَنَا وَبَيْنَ
الْقَوْمِ الْفَاسِقِينَ ﴿٢٥﴾

“He said: My Lord, surely I have no control (upon any), but my own self and my brother; therefore make a separation between us and the nation of transgressors.” (Surah Maidah 5:25)

Almighty Allah said:

فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ ۖ أَرْبَعِينَ سَنَةً ۖ يَتِيهُونَ فِي الْأَرْضِ

“So it shall surely be forbidden to them for forty years, they shall wander about in the land...” (Surah Maidah 5:26)

For forty years, they were unable to enter Egypt; and they wandered in the desert for forty years. When Musa wanted to leave them, Bani Israel lamented and said: “If Musa leaves us, divine chastisement would descend on us.” They held the skirt of Musa (a), lamented to him to remain with them. They beseeched Almighty Allah to accept their repentance. Almighty Allah revealed to Musa (a): I have accepted their repentance, but I have made it unlawful for them to enter Egypt for forty years. They will remain wandering for forty years due to what they said: “You and your Lord; go and fight.” So they entered the Tiyah desert. They recited the Taurat that night and marched forward and in the morning they reached Egypt. Almighty Allah spun the earth under their feet and they came to the same place from where they had started. This was when the distance between them and Egypt was not more than four *Farsakhs* (16 miles). So they remained in that land for forty years. Harun and

Musa died in Tiyah. Sons and grandsons of Bani Israel entered Egypt.¹

It is narrated that angels of death in human form dug the grave of Musa (a) and inspite of that Bani Israel do not know where the grave of Musa (a) is located.

The Holy Prophet (s) was asked about the location of the grave of Musa (a). He replied: "It is on a red mound of earth on the road from Egypt to Syria."

He said: There was a period of five hundred years between Musa and Dawood and a period of 1100 years between Dawood and Isa.²

وَاتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقْبَلُ مِنْ أَحَدِهِمَا
وَلَمْ يُتَقَبَلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ ۗ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ
الْمُتَّقِينَ ﴿٢٧﴾

لَعَنَ بَسَطَتِ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ
لَأَقْتُلَنَّكَ ۗ إِلَيَّ أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿٢٨﴾

إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِيمِي وَأِيمِكَ فَتَكُونُ مِنْ أَصْحَابِ النَّارِ ۗ
وَذَلِكَ جَزَاءُ الظَّالِمِينَ ﴿٢٩﴾

فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الخَاسِرِينَ
﴿٣٠﴾

¹ Biharul Anwar, Vol. 13, Pg. 175.

² Biharul Anwar, Vol. 13, Pg. 363; Tafsir Burhan, Vol. 2, Pg. 424.

فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُؤَارِي سَوْءَةَ
 أَخِيهِ ۖ قَالَ يَا وَيْلَتَا أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ
 فَأُوَارِي سَوْءَةَ أَخِي ۗ فَاصْبِحْ مِنَ النََّادِمِينَ ﴿٣١﴾

27- And relate to them the story of the two sons of Adam with truth when they both offered an offering, but it was accepted from one of them and was not accepted from the other. He said: I will most certainly slay you. (The other) said: Allah only accepts from those, who guard (against evil).

28- If you will stretch forth your hand towards me to slay me, I am not one to stretch forth my hand towards you to slay you: surely I fear Allah, the Lord of the worlds.

29- Surely I wish that you should bear the sin committed against me and your own sin, and so you would be of the inmates of the fire, and this is the recompense of the unjust.

30- Then his mind facilitated to him the slaying of his brother, so he slew him; then he became one of the losers.

31- Then Allah sent a crow digging up the earth so that he might show him how he should cover the dead body of his brother. He said: Woe me, do I lack the strength that I should be like this crow and cover the dead body of my brother? So he became of those who regret.

Habeel and Qabeel

وَاتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقْبَلَ مِنْ
أَحَدِهِمَا وَلَمْ يُتَقَبَلْ مِنَ الْآخَرِ

“And relate to them the story of the two sons of Adam with truth when they both offered an offering, but it was accepted from one of them and was not accepted from the other...”
(Surah Maidah 5:27)

Abu Hamza Thumali has narrated from Thuwair bin Abi Fakta that he said: Imam Sajjad (s), after narrating to a man of Quraish the matter of the offering made by the two brothers, said: When the two sons of Adam selected their sacrifice. One of them selected a sheep that he had himself nurtured and sacrificed the fattest sheep and the other one made an offering of a stalk of corn. As a result the sacrifice of Habeel was accepted and that of the other was not accepted. So Qabeel was infuriated at Habeel and he said: By God, I would slay you. Habeel said:

إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ﴿٢٧﴾ لَئِن بَسَطتَ إِلَيَّ يَدَكَ
لَتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِي إِلَيْكَ لِأَقْتُلَكَ ۖ إِنِّي أَخَافُ اللَّهَ
رَبَّ الْعَالَمِينَ ﴿٢٨﴾ إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ
مِنَ أَصْحَابِ النَّارِ ۗ وَذَلِكَ جَزَاءُ الظَّالِمِينَ ﴿٢٩﴾ فَطَوَّعَتْ
لَهُ نَفْسُهُ قَتْلَ أَخِيهِ

*“Allah only accepts from those, who guard (against evil).
If you will stretch forth your hand towards me to slay me, I am
not one to stretch forth my hand towards you to slay you:*

surely I fear Allah, the Lord of the worlds: Surely I wish that you should bear the sin committed against me and your own sin, and so you would be of the inmates of the fire, and this is the recompense of the unjust. Then his mind facilitated to him the slaying of his brother...” (Surah Maidah 5:27-30)

As a result of his selfish desires the act of Qabeel killing his brother was made out to be nice for him. But Qabeel did not know how to kill Abel. Satan approached him and said that he may kill Habel by throwing a rock on his head. After Qabeel killed Habel, he did not know what to do with the corpse. At that juncture two crows came fighting and one of them was killed by the other, who dug a pit with his claws and beak and then buried the dead crow. Qabeel remarked:

يَا وَيَلْتَا أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُوَارِي سَوْءَةَ
 أَخِي ۖ فَأَصْبَحَ مِنَ النَّادِمِينَ ﴿٣١﴾

“Woe me, do I lack the strength that I should be like this crow and cover the dead body of my brother? So he became of those who regret.” (Surah Maidah 5:31)

He then dug a grave and buried Habel. The custom of burying the dead started from that day.

After burying his brother, Qabeel returned to his father. When Adam (a) asked about Habel, Qabeel replied: “Did you appoint me over him as a guardian.” Adam (a) said: ‘Let us go to the place where you two made your offering’. When they reached the spot Adam (a) found that Habel was murdered. Adam (a) cursed the spot where Habel’s blood had soaked. Adam (a) was asked to curse Qabeel too. At that time a voice proclaimed: ‘O Qabeel, you are cursed for having killed your brother.’

Adam (a) returned and for forty days he mourned over his murdered son Habel. When he was exhausted he complained to

the court of Almighty Allah. Almighty Allah revealed to him that He would grant him another son in place of Habel. Not much time passed when Hawwa gave birth to another pure and blessed son. On the seventh day of his birth, Almighty Allah revealed to Adam (a): O Adam, this son is a gift from Me. So, name him Hibtullah, and Adam did that.¹

Muhammad bin Muslim has narrated from Imam Muhammad Baqir (a) that Tawus Yamani was in Masjidul Haraam narrating traditions when he asked his companions: On what day was half the population of the earth killed?

Imam Muhammad Baqir (a) said: Say: one-fourth of the population.

He asked: How one-fourth?

Imam (a) replied: "World population comprised of Adam, Hawwa, Habel and Qabel. The killing of Habel destroyed one-fourth of the population of the earth."

I said to myself: "I would ask the Imam about this matter tomorrow." The next day I went to meet Imam Muhammad Baqir (a) and saw that the Imam was seated at the door his house and was waiting for his slave. Before I could pose my question, His Eminence took precedence and said: There is a person in India, who stands in garments of sack cloth. Ten persons are appointed on him and when one of them dies, another person from the village is appointed in his place. People die and are replaced, but ten caretakers continue to mind this person. When the Sun rises, they turn the person's face towards the Sun keep it facing the Sun until sunset. In winter they pour cold water on him and in summer hot water. He was in the same condition when a person passed by. He asked, "O creature of Allah, who are you?" He said, "Either you are a stupid person or an intellectual. I am standing here since creation and no one

¹ *Biharul Anwar*, Vol. 11, Pg. 230.

inquired about asked me.” People say that he was Adam’s son Qabeel, who had killed his brother.¹

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ
نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا
فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا ۗ وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ
كَثِيرًا مِنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ ﴿٣٢﴾

32- For this reason did We prescribe to the children of Israel that whoever slays a soul, unless it be for manslaughter or for mischief in the land, it is as though he slew all men; and whoever keeps it alive, it is as though he kept alive all men; and certainly Our apostles came to them with clear arguments, but even after that many of them certainly act extravagantly in the land.

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ
نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا

“For this reason did We prescribe to the children of Israel that whoever slays a soul, unless it be for manslaughter or for mischief in the land, it is as though he slew all men...” (Surah Maidah 5:32)

It is stated that the prescription that killing one man amounts to killing a whole community, was apparently addressed to the Bani Israel, but it is applicable to the entire mankind.²

¹ Biharul Anwar, Vol. 11, Pg. 231; Tafsir Burhan, Vol. 2, Pg. 428.

² Biharul Anwar, Vol. 11, Pg. 231; Tafsir Burhan, Vol. 2, Pg. 428.

وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا

“And whoever keeps it alive, it is as though he kept alive all men...” (Surah Maidah 5:32)

If anyone saves another from drowning, burning, or being buried under debris or saves from being mauled by an animal, or helps with money anyone in distress and above all, guides a person from ignorance to the Right Path, such a person will be treated as having helped the entire humanity.¹

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ۚ ذَلِكَ هُمْ خِزْيٌ فِي الدُّنْيَا ۗ وَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٣٣﴾

إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ ۗ فَاعْلَمُوا أَنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿٣٤﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٥﴾

33- The punishment of those, who wage war against Allah and His apostle and strive to make mischief in the land is only this, that they should be murdered or crucified or their hands and their feet should be cut off on opposite sides or they should be imprisoned; this

¹ Nurus Thaqlain, Vol. 1, Pg. 618.

shall be as a disgrace for them in this world, and in the hereafter, they shall have a grievous chastisement.

34- Except those, who repent before you have them in your power; so know that Allah is Forgiving, Merciful.

35- O you who believe, be careful of (your duty to) Allah and seek means of nearness to Him and strive hard in His way that you may be successful.

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ
فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ
خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ

“The punishment of those, who wage war against Allah and His apostle and strive to make mischief in the land is only this, that they should be murdered or crucified or their hands and their feet should be cut off on opposite sides or they should be imprisoned...” (Surah Maidah 5:33)

Ali bin Hasaan has narrated from Imam Muhammad Baqir (a) that he said: The Imam (a) explained that it is the prerogative of the Imam to award such punishment as he may deem fit, commensurate to the crime committed. For instance if a person commits dacoity and murder and steals the goods, his hand and leg on the opposite side will be cut and he will also be hanged. If a person commits dacoity and murder, he will be hanged. If a person commits dacoity and steals, the goods will not be hanged, but his hand and leg on the opposite sides will be cut. A person, who commits only dacoity, but does not commit murder or theft, will be banished to some other place.

Then Almighty Allah has made exception and He says:

إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ

“Except those, who repent before you have them in your power.” (Surah Maidah 5:34)

That is he repents before Imam apprehends him.¹

اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ

“Be careful of (your duty to) Allah and seek means of nearness to Him...” (Surah Maidah 5:35)

He said: Seek means of nearness to Allah through the Imam.

إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ
لِيَفْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ مَا تُقْبَلُ مِنْهُمْ ۗ وَهُمْ عَذَابٌ
أَلِيمٌ ﴿٣٦﴾

يُرِيدُونَ أَنْ يُخْرِجُوا مِنَ النَّارِ وَمَا هُمْ بِخَارِجِينَ مِنْهَا ۗ وَهُمْ
عَذَابٌ مُّقِيمٌ ﴿٣٧﴾

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جِزَاءً بِمَا كَسَبَا نَكَالًا مِنَ
اللَّهِ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٣٨﴾

¹ Wasailush Shia, Vol. 28, Pg. 313; Biharul Anwar, Vol. 76, Pg. 194; Tafsir Burhan, Vol. 2, Pg. 445.

فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ ۗ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣٩﴾

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يُعَذِّبُ مَنْ يَشَاءُ وَيَعْفِرُ لِمَنْ يَشَاءُ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٠﴾

36- Surely (as for) those, who disbelieve, even if they had what is in the earth, all of it, and the like of it with it, that they might ransom themselves with it from the punishment of the day of resurrection, it shall not be accepted from them, and they shall have a painful punishment.

37- They would desire to go forth from the fire, and they shall not go forth from it, and they shall have a lasting punishment.

38- And (as for) the man, who steals and the woman, who steals, cut off their hands as a punishment for what they have earned, an exemplary punishment from Allah; and Allah is Mighty, Wise.

39- But whoever repents after his iniquity and reforms (himself), then surely Allah will turn to him (mercifully); surely Allah is Forgiving, Merciful.

40- Do you not know that Allah - His is the kingdom of the heavens and the earth; He chastises whom He pleases; and forgives whom He pleases and Allah has power over all things.

إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَيَفْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ مَا تُقْبَلُ مِنْهُمْ...

“Surely (as for) those, who disbelieve, even if they had what is in the earth, all of it, and the like of it with it, that they might ransom themselves with it from the punishment of the day of resurrection, it shall not be accepted from them....”
(Surah Maidah 5:36)

Till:

وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٠﴾

“And Allah has power over all things.” (Surah Maidah 5:40)

These are from the clear verses.

يَا أَيُّهَا الرَّسُولُ لَا يَحْزُنْكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ ۚ وَمِنَ الَّذِينَ هَادُوا ۗ سَمَّاعُونَ لِلْكَذِبِ سَمَّاعُونَ لِقَوْمٍ آخَرِينَ لَمْ يَأْتُوكَ ۗ يُحَرِّفُونَ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ ۗ يَقُولُونَ إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ وَإِن لَمْ تُؤْتُوهُ فَاحْذَرُوا ۗ وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئًا ۗ أُولَٰئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرْ قُلُوبَهُمْ ۗ هُمْ فِي الدُّنْيَا خِزْيٌ ۗ وَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٤١﴾

سَمَّاعُونَ لِلْكَذِبِ أَكَّالُونَ لِلسُّخْتِ ۗ فَإِن جَاءُوكَ فَاحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ ۗ وَإِن تُعْرِضْ عَنْهُمْ فَلَنْ يَصْرِوْكَ شَيْئًا ۗ وَإِن حَكَمْتَ فَاحْكُم بَيْنَهُم بِالْقِسْطِ ۗ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٤٢﴾

وَكَيْفَ يُحْكَمُونَكَ وَعِنْدَهُمُ التَّوْرَةُ فِيهَا حُكْمُ اللَّهِ ثُمَّ يَتَوَلَّوْنَ مِنْ
بَعْدِ ذَلِكَ ۖ وَمَا أَوْلِيكَ بِالْمُؤْمِنِينَ ﴿٤٣﴾

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ ۖ يَخُكِّمُ بِهَا النَّبِيُّونَ الَّذِينَ
أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّيْبَانِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ
كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ ۖ فَلَا تَخْشَوُا النَّاسَ وَاخْشَوْنَا وَلَا
تَشْتَرُوا بِآيَاتِنَا ثَمَنًا قَلِيلًا ۖ وَمَنْ لَمْ يَخُكِّمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ
هُمُ الْكَافِرُونَ ﴿٤٤﴾

41- O Apostle, let not those grieve you, who strive together in hastening to unbelief from among those, who say with their mouths: We believe, and their hearts do not believe, and from among those, who are Jews; they are listeners for the sake of a lie, listeners for another people, who have not come to you; they alter the words from their places, saying: If you are given this, take it, and if you are not given this, be cautious; and as for him, whose temptation Allah desires, you cannot control anything for him with Allah. Those are they, for whom Allah does not desire that He should purify their hearts; they shall have disgrace in this world, and they shall have a grievous chastisement in the hereafter.

42- (They are) listeners of a lie, devourers of what is forbidden; therefore if they come to you, judge between them or turn aside from them, and if you turn aside from them, they shall not harm you in any way; and if you judge, judge between them with equity; surely Allah loves those, who judge equitably.

43- *And how do they make you a judge and they have the Taurat wherein is Allah's judgment? Yet they turn back after that, and these are not the believers.*

44- *Surely, We revealed the Taurat, in which was guidance and light; with it the prophets, who submitted themselves (to Allah), judged (matters) for those, who were Jews, and the masters of Divine knowledge and the doctors, because they were required to guard (part) of the Book of Allah, and they were witnesses thereof; therefore fear not the people and fear Me, and do not take a small price for My communications; and whoever did not judge by what Allah revealed, those are they that are the unbelievers.*

Nuzayr and Quraiza tribes in Medina

يَا أَيُّهَا الرَّسُولُ لَا يَحْزُنكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ مِنَ
الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِن قُلُوبُهُمْ

“O Apostle, let not those grieve you, who strive together in hastening to unbelief from among those, who say with their mouths: We believe, and their hearts do not believe...” (Surah Maidah 5:41)

The context of revelation of the verse was that there were two Jew tribes in Medina from the progeny of Harun (a): The tribes of Bani Nuzair and Bani Quraiza were offspring of Harun, who had taken up, residence in Medina. The population of Bani Quraiza was 700 men and that of Bani Nuzair, 1000. Compared to Bani Nuzair, Bani Quraiza were more prosperous and wealthy. They were friendly with the hypocrite, Abdullah Ibne Ubayy. Whenever anyone from Bani Nuzair was killed by Bani Quraiza, there were unending disputes as the Bani Quraiza refused to allow retaliation killing of anyone among them.

Finally it was agreed and reduced into writing that the murderer's face would be blackened with soot and he would be made to sit facing the tail and ride a camel and also pay half the blood money as compensation. On the other hand a murderer belonging to the Bani Nuzair was to pay the full amount as well as be killed in retaliation.

When the Prophet (s) migrated to Medina and the tribes of Aws and Khazraj embraced Islam, the remaining tribes of Jews became weak. At that time, a man from Bani Quraiza killed a man from Bani Nuzair. Bani Nuzair demanded that full blood money be paid and the murderer be handed over for retaliation killing. Bani Nuzair refused saying: "The demand made by Bani Quraiza is contrary to the commandments of the Torah. The agreement was extracted from us under duress and that either blood money or retaliation killing is the only remedy. If you don't agree, let us refer the dispute to the Arbitration of Muhammad (s)."

Bani Nuzair approached the hypocrite, Abdullah Ibne Ubayy and requested him to influence the Prophet (s) not to invalidate their agreement with Bani Quraiza. Abdullah Ibne Ubayy said: "Let someone from you accompany me and hear my conversation with Muhammad (s). You may then either accept Muhammad's (s) verdict if it is favorable to you or reject it if it goes against you."

Abdullah Ibne Ubayy approached the Prophet (s) and said: "The Bani Quraiza and Bani Nuzair are willing to submit to your arbitration in their dispute. There is a written agreement between them, which one of them wishes to rescind on the ground of duress and the other insists on implementing it. I would personally advise you to give your verdict that the agreement is valid, binding and enforceable, because the Bani Nuzair are powerful, influential and wealthy. They are well armed and possess large herds of cattle. We should sail along with the times."

The Prophet (s) did not give any reply immediately. Soon Jibraeel brought the revelation that ‘they change the words from their [right places]’ [5:41], referring to Abdullah Ibne Ubayy and the Bani Nuzair. The words in this verse ‘accept what is given [if favorable] or reject [if it is against you]’ refer to Abdullah Ibne Ubayy who told this to Bani Nuzair’.¹

وَكُتِبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ
 بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ ۚ فَمَنْ
 تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ ۚ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ
 هُمُ الظَّالِمُونَ ﴿٤٥﴾

وَقَفَّيْنَا عَلَىٰ آثَارِهِم بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ
 التَّوْرَةِ ۚ وَأَتَيْنَاهُ الْإِنجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ
 مِنَ التَّوْرَةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٤٦﴾

45- And We prescribed to them in it that life is for life, and eye for eye, and nose for nose, and ear for ear, and tooth for tooth, and (that there is) reprisal in wounds; but he, who foregoes it, it shall be an expiation for him; and whoever did not judge by what Allah revealed, those are they that are the unjust.

46- And We sent after them in their footsteps Isa, son of Maryam, verifying what was before him of the Taurat and We gave him the Injeel, in which was guidance and light, and verifying what was before it of Taurat and a

¹ Biharul Anwar, Vol. 20, Pg. 166; Tafsir Safi, Vol. 2, Pg. 419; Tafsir Burhan, Vol. 2, Pg. 456.

guidance and an admonition for those, who guard
(against evil).

وَكَتَبْنَا عَلَيْهِمْ فِيهَا

“And We prescribed to them in it...” (Surah Maidah 5:45)

That is: I have mentioned for them in Taurat.

أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ
بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ

*“That life is for life, and eye for eye, and nose for nose,
and ear for ear, and tooth for tooth, and (that there is) reprisal
in wounds...” (Surah Maidah 5:45)*

This verse was abrogated by the following verse:

كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلَى ۖ الْحُرُّ بِالْحُرِّ وَالْعَبْدُ
بِالْعَبْدِ وَالْأُنثَىٰ بِالْأُنثَىٰ

*“Retaliation is prescribed for you in the matter of the
slain, the free for the free, and the slave for the slave, and the
female for the female...” (Surah Baqarah 2:178)*

And the verse:

وَالْجُرُوحَ قِصَاصٌ

*“And (that there is) reprisal in wounds...” (Surah Maidah
5:45)*

...is not abrogated.

فَمَنْ تَصَدَّقَ بِهِ

“But he who foregoes it...” (Surah Maidah 5:45)

That is one, who foregoes: it would be expiation of his sins.

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ
وَمُهَيِّمًا عَلَيْهِ ۖ فَاحْكُم بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ ۗ وَلَا تَتَّبِعْ
أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ ۗ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً
وَمِنْهَا جَا ۗ وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي
مَا آتَاكُمْ ۗ فَاسْتَبِقُوا الْخَيْرَاتِ ۗ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا
فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٤٨﴾

48- And We have revealed to you the Book with the truth, verifying what is before it of the Book and a guardian over it, therefore judge between them by what Allah has revealed, and do not follow their low desires (to turn away) from the truth that has come to you; for everyone of you did We appoint a law and a way, and if Allah had pleased, He would have made you (all) a single people, but that He might try you in what He gave you, therefore strive with one another to hasten to virtuous deeds; to Allah is your return, of all (of you), so He will let you know that in which you differed.

لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَا جَا

“For everyone of you did We appoint a law and a way...”
(Surah Maidah 5:48)

He said: There is a law and Shariah for every prophet.

وَلَكِنْ لِيَلْوَكُمْ فِي مَا آتَاكُمْ

“But that He might try you in what He gave you...”
(Surah Maidah 5:48)

That is: I would test you.

فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسَارِعُونَ فِيهِمْ يَقُولُونَ نَخْشَى أَنْ
تُصِيبَنَا دَائِرَةٌ ۚ فَعَسَى اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِنْ عِنْدِهِ
فَيُضِيبْحُوا عَلَىٰ مَا أَسْرُوا فِي أَنْفُسِهِمْ نَادِمِينَ ﴿٥٢﴾

52- But you will see those in whose hearts is a disease hastening towards them, saying: We fear lest a calamity should befall us; but it may be that Allah will bring the victory or a punishment from Himself, so that they shall be regretting on account of what they hid in their souls.

Almighty Allah said to His prophet:

فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسَارِعُونَ فِيهِمْ يَقُولُونَ نَخْشَى
أَنْ تُصِيبَنَا دَائِرَةٌ

“But you will see those in whose hearts is a disease hastening towards them, saying: We fear lest a calamity should befall us...” (Surah Maidah 5:52)

It was the statement of Abdullah bin Ubayy to Messenger of Allah (s) that: “Do not oppose the order of Bani Nuzayr as I fear that they would persecute us.”

So Allah, the mighty and high said:

فَعَسَى اللَّهُ أَنْ يَأْتِيَّ بِالْفَتْحِ أَوْ أَمْرٍ مِنْ عِنْدِهِ فَيُضْبِحُوا عَلَىٰ
مَا أَسْرُوا فِي أَنْفُسِهِمْ نَادِمِينَ ﴿٥٢﴾

“But it may be that Allah will bring the victory or a punishment from Himself, so that they shall be regretting on account of what they hid in their souls.” (Surah Maidah 5:52)

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ
بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ
يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ۗ ذَٰلِكَ فَضْلُ اللَّهِ
يُؤْتِيهِ مَنْ يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٥٤﴾

54- O you who believe, whoever from among you turns back from his religion, then Allah will bring a people, He shall love them and they shall love Him, lowly before the believers, mighty against the unbelievers, they shall strive hard in Allah's way and shall not fear the censure of any censurer; this is Allah's grace, He gives it to whom He pleases, and Allah is Ample-giving, Knowing.

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ
بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ
يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ

“O you who believe, whoever from among you turns back from his religion, then Allah will bring a people, He shall love them and they shall love Him, lowly before the believers, mighty against the unbelievers, they shall strive hard in Allah’s way...” (Surah Maidah 5:54)

It is said that this verse relates to those companions of the Prophet (s), who usurped the rights of Aale Muhammad (s) and reneged from faith.

فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ

“Then Allah will bring a people, He shall love them and they shall love Him...” (Surah Maidah 5:54)

This verse relates to the Awaited Mahdi (a) and his companions.

يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ

“They shall strive hard in Allah’s way and shall not fear the censure of any censurer...” (Surah Maidah 5:54)¹

¹ Nurus Thaqlain, Vol. 1, Pg. 641; Tafsir Burhan, Vol. 2, Pg. 474.

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ
وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ﴿٥٥﴾

55- Only Allah is your Guardian and His Apostle and those who believe, those who keep up prayers and pay the poor-rate while they bow.

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ
وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ﴿٥٥﴾

“Only Allah is your Guardian and His Apostle and those who believe, those who keep up prayers and pay the poor-rate while they bow.” (Surah Maidah 5:55)

It is narrated from Abu Hamza Thumali, from Abu Ja’far (s) that he said, “While the Messenger of Allah (s) was sitting with a group of the Jews including Abdullah Ibne Salam, this verse was revealed to him. So the Messenger of Allah (s) went out to the mosque, and a beggar came before him. Then (the Messenger) said, ‘Has anyone given you something?’ He said, ‘Yes, the one, who is praying.’

The Messenger of Allah (s) came there and lo! It was ‘Ali (s).’¹

وَإِذَا جَاءُوكُمْ قَالُوا آمَنَّا وَقَدْ دَخَلُوا بِالْكَفْرِ وَهُمْ قَدْ خَرَجُوا بِهِ ۗ
وَاللَّهُ أَعْلَمُ بِمَا كَانُوا يَكْتُمُونَ ﴿٦١﴾

¹ Wasailush Shia, Vol. 9, Pg. 478; Biharul Anwar, Vol. 35, Pg. 186; Tafsir Burhan, Vol. 2, Pg. 477.

61- And when they come to you, they say: We believe; and indeed they come in with unbelief and indeed they go forth with it; and Allah knows best what they concealed.

وَإِذَا جَاءُوكُمْ قَالُوا آمَنَّا

“And when they come to you, they say: We believe...”
(Surah Maidah 5:61)

This verse was revealed about Abdullah bin Ubayy when he accepted Islam.

وَقَدْ دَخَلُوا بِالْكَفْرِ

“And indeed they come in with unbelief...” (Surah Maidah 5:61)

That is he exited from faith through disbelief.

وَتَرَى كَثِيرًا مِنْهُمْ يُسَارِعُونَ فِي الْإِثْمِ وَالْعُدْوَانِ وَأَكْلِهِمُ
السُّحْتِ ۗ لَبِئْسَ مَا كَانُوا يَعْمَلُونَ ﴿٦٢﴾

62- And you will see many of them striving with one another to hasten in sin and exceeding the limits, and their eating of what is unlawfully acquired; certainly evil is that which they do.

وَأَكْلِهِمُ السُّحْتِ

“And their eating of what is unlawfully acquired...”
(Surah Maidah 5:62)

He said: *Soht* is something between lawful and unlawful. For example if a person is commissioned to carry liquor or pork from one place to another. Or renting out property to be used in unlawful ways is also unlawful.¹

Imam Ja'far Sadiq (a) said: Imam Ali (a) said: Payment for carrion, dog and dower of fornicator woman is *Soht* and it is unlawful. In the same way, bribe taken by judge and payment for soothsayer and sorcerer is also unlawful.²

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَعْلُومَةٌ ۖ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا ۗ
 بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ ۚ وَلَيَزِيدَنَّ كَثِيرًا مِنْهُمْ مَا
 أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا ۚ وَأَلْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ
 وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ ۚ كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا
 اللَّهُ ۚ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا ۚ وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ



64- And the Jews say: The hand of Allah is tied up! Their hands shall be shackled and they shall be cursed for what they say. Nay, both His hands are spread out, He expends as He pleases; and what has been revealed to you from your Lord will certainly make many of them increase in inordinacy and unbelief; and We have put enmity and hatred among them till the day of resurrection; whenever they kindle a fire for war Allah puts it out, and they strive to make mischief in the land; and Allah does not love the mischief-makers.

¹ *Biharul Anwar*, Vol. 76, Pg. 250; *Tafsir Burhan*, Vol. 2, Pg. 489.

² *Al-Kafi*, Vol. 5, Pg. 127; *Wasailush Shia*, Vol. 17, Pg. 93; *Biharul Anwar*, Vol. 100, Pg. 42; Vol. 101, Pg. 272; *Tafsir Ayyashi*, Vol. 1, Pg. 322; *Tafsir Burhan*, Vol. 2, Pg. 482.

قَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ ۖ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا
 قَالُوا ۗ بَلْ يَدَاهُ مَبْسُوطَتَانِ

“The Jews say: The hand of Allah is tied up! Their hands shall be shackled and they shall be cursed for what they say. Nay, both His hands are spread out...” (Surah Maidah 5:64)

Jews say: Almighty Allah created the universe and made it automatic and it is not needful of a controller. Allah, the mighty and high has refuted this and He says:

بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنْفِقُ كَيْفَ يَشَاءُ

“Nay, both His hands are spread out, He expends as He pleases...” (Surah Maidah 5:64)

That is: It is not as you think. Hands of God are wide open and able to reduce and enlarge and to effect changes in the universe. There is change in destiny (*Bada*) and divine exigency (*Mashiyat*) for Him.

كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ

“Whenever they kindle a fire for war Allah puts it out...” (Surah Maidah 5:64)

He said: Whenever oppressors intend to commit atrocity on Aale Muhammad (a) Almighty Allah destroys them.¹

¹ *Biharul Anwar*, Vol. 24, Pg. 309; *Tafsir Burhan*, Vol. 2, Pg. 492; *Tafsir Ayyashi*, Vol. 1, Pg. 359.

وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكَلُوا
 مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ ۗ مِنْهُمْ أُمَّةٌ مُقْتَصِدَةٌ ۗ وَكَثِيرٌ
 مِنْهُمْ سَاءَ مَا يَعْمَلُونَ ﴿٦٦﴾

66- *And if they had kept up the Taurat and the Injeel and that which was revealed to them from their Lord, they would certainly have eaten from above them and from beneath their feet, there is a party of them keeping to the moderate course, and (as for) most of them, evil is that which they do.*

وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ

“And if they had kept up the Taurat and the Injeel and that which was revealed to them from their Lord...” (Surah Maidah 5:66)

And if they had kept up the Taurat and the Injeel – i.e. the Jews and the Christians – they would certainly have eaten from above them and from beneath their feet – from above them (alludes to) rain, and from beneath their feet, vegetation.

لَأَكَلُوا مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ

“They would certainly have eaten from above them and from beneath their feet...” (Surah Maidah 5:66)

That is rain that descends from above and the vegetation that is around them; so that they may get their sustenance.

مِنْهُمْ أُمَّةٌ مُقْتَصِدَةٌ

“There is a party of them keeping to the moderate course...” (Surah Maidah 5:66)

He said: It is mentioned that a section of the Jewish community in Medina embraced Islam. Almighty Allah called them as the ‘party which adopted the moderate course’.

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ ۗ وَإِنْ لَمْ تَفْعَلْ فَمَا
بَلَّغْتَ رِسَالَتَهُ ۗ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ ۗ إِنَّ اللَّهَ لَا يَهْدِي
الْقَوْمَ الْكَافِرِينَ ﴿٦٧﴾

67- O Apostle, deliver what has been revealed to you from your Lord; and if you do it not, then you have not delivered His message, and Allah will protect you from the people; surely Allah will not guide the unbelieving people.

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ ۗ وَإِنْ لَمْ تَفْعَلْ
فَمَا بَلَّغْتَ رِسَالَتَهُ ۗ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ ۗ إِنَّ اللَّهَ لَا
يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٦٧﴾

“O Apostle, deliver what has been revealed to you from your Lord; and if you do it not, then you have not delivered His message, and Allah will protect you from the people; surely Allah will not guide the unbelieving people.” (Surah Maidah 5:67)

The Farewell Hajj

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ

“O Apostle, deliver what has been revealed to you from your Lord...” (Surah Maidah 5:67)

He said: This verse was revealed about Imam Ali (a).

وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ ۗ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

“...and if you do it not, then you have not delivered His message, and Allah will protect you from the people...” (Surah Maidah 5:67)

He says: This verse was revealed upon the return of the Holy Prophet (s) from the Farewell Hajj and His Eminence, from the time he had migrated to Medina, had performed ten Hajjs and the tenth Hajj is known as the Farewell Hajj.

His Eminence delivered a sermon in Mina during the Farewell Hajj and after divine praise and glorification said: O people; listen to my words and ponder upon them well, because I would not remain amidst you after this year. He asked: Which is most sacred city?

Mecca, they replied.

He said: Indeed, your life and property is sacred for you like the sanctity of this day in this place and in this month of Zilhajj till you meet your Lord, when He would inquire about your role. O people, have you understood this statement and reached to its conclusion?

Yes, all of them replied.

He said: O Allah, be witness. After that he said: Know that usury of Jahiliyya is revoked. The first usury I revoke is Abbas bin Abdul Muttalib’s. Retaliation of Jahiliyya is revoked. The first retaliation I revoke is Amir bin Rabia bin al-Harith bin Abdul Muttalib’s. Have you heard me?

Yes, they replied.

He said: O Allah, be a witness. Then he said: Know that the Satan despaired of being obeyed on this land. But he pleased to be obeyed through your insignificant deeds. If the Satan is obeyed, he is then served. O people! The believers are brothers. It is illicit for any believer to take from his brother's property unless the satisfactory permission is obtained. Have I conveyed? O Allah, Be witness. Have you heard me?

Yes, they replied.

He said: O Allah, be a witness. Then he said: O people; keep my words and you will harvest the benefits later. Perceive my sayings and you will be prosperous. Break not your faith after me, and be not unbelievers by beheading each other for the sake of mundane affairs. If you do so, and you shall do it, you will find me in a phalanx between Jibraeel and Michael; the angels, striking your faces with the sword..." For a while, the Prophet (s) kept quiet while he was turning to his right. Then, he continued, "...or Ali Ibne Abi Talib, God willing. I am leaving among you the two things that will enduringly protect you against deviation. They are the Book of Allah and my people; my household. The Knower of subtleties, the Aware has informed me that these two things shall never separate until they join me on the Divine Pool. He shall be saved that whoever accedes to them. And he shall perish that dissents them. Have I conveyed?

Yes, they replied.

He said: O Allah, be a witness. Then he said: "Men among you shall be occluded from joining me on the Divine Pool. I will say they are being my companions. I will be answered, 'You lack knowledge of what they committed after you.' I will comment, 'Far away! Far away!'" God revealed Surah Nasr on the last day of *Tashriq*.¹ The Prophet (s) understood that his death was near. He declared people to gather in Al-Kheif Mosque for the prayer. When people arrived, he said: "Praised

¹ Three days following Eidul Azha.

and thanked be Allah. God may bless the servant, who will listen and understand my words, and convey them to the absent. A bearer of knowledge may happen to be illiterate, and a bearer of knowledge may happen to carry it to the more knowledgeable. Muslim's hearts should never act unfaithfully in three matters; sincere performance of God's duties, providing the advice to the Muslims' imams and committing to their consensus. Their consensus is binding.

The believers are brothers of equal blood. The least among them can bear their situation. They are one hand against their enemies. O people! I am leaving among you the two weighty things."

"What are the two weighty things, God's messenger?" wondered people.

The Prophet explained: "They are the Book of Allah and my people; my household. The Knower of subtleties, the Aware has informed me that these two things shall never separate until they join me on the Divine Pool. Their joining shall be like the joining of the forefingers of my two hands, not the joining of the forefinger and the next one, since there is a little space may be left."

Some of the Prophet's companions spoke to each other that Muhammad intended to dedicate leadership to his household. Four of them traveled to Mecca and entered the Kaaba where they concluded an agreement on preventing the Prophet's household from holding any position of leadership as soon as Muhammad dies or is assassinated. Hence, God revealed to his Prophet:

أَمْ أَبْرَمُوا أَمْرًا فَإِنَّا مُبْرِمُونَ ﴿٧٩﴾ أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ
سِرَّهُمْ وَنَجْوَاهُمْ ۗ بَلَىٰ وَرُسُلْنَا لَدَيْهِمْ يَكْتُبُونَ ﴿٨٠﴾

“Or have they settled an affair? Then surely We are the settlers. Or do they think that We do not hear what they conceal and their secret discourses? Aye! And Our messengers with them write down.” (Surah Zukhruf 43:79-80)

So, the Holy Prophet (s) left Mecca and set off in the direction of Medina while he had performed all the rituals of Hajj in the presence of people in order to teach them proper etiquettes. In the same way, when he reached the stage of Ghadeer Khum, Jibraeel descended with the following verse:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ ۗ وَإِنْ لَمْ تَفْعَلْ
فَمَا بَلَّغْتَ رِسَالَتَهُ ۗ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

“O Apostle, deliver what has been revealed to you from your Lord; and if you do it not, then you have not delivered His message, and Allah will protect you from the people...” (Surah Maidah 5:67)

The Prophet halted there and ordered them to call back those, who had gone ahead till all the people gathered. Then he had a pulpit set up there, which he mounted and recited a sermon. After divine praise and glorification, he asked: O people, do you know, who your guardian (*Wali*) is?

They replied: God and His Messenger.

He asked: Do you know that I am having more authority on you than you have on your selves?

Yes, they replied.

He said: O God, be a witness. And he repeated this thrice. And the people said: Yes, every time and every time he said: O God, be a witness.

Then he held the hand of Amirul Momineen (a) and raised it such that the whiteness of his armpits was visible. After that he

said: Know that of whomsoever I am the master, this Ali is also his master. O Allah, love those, who love Ali and be inimical to those, who are inimical to him. And help those, who help him and degrade those, who insult him. Then he said: O God, be a witness and I am also a witness on them.

Umar got up and asked: O Messenger of Allah (s), is your appointment of Ali to Wilayat sanctioned by God or it is on the basis of your personal choice?

He replied: By God, it is from Him only and I also approve it as the Almighty Allah said that Ali is the chief of believers, the Imam of the pious and the leader of those, who will come on the Day of Judgment with shining faces and illuminated hands and feet. And on Judgment Day, the Almighty Allah would place him on the Siraat Bridge, so that he may admit his friends in Paradise and throw his enemies into Hell. A group of people that apostasied after the passing away of the Prophet said that Muhammad (s) mentioned this in Masjid Kheef and has announced here as well; if we go to Medina, he would take pledge of allegiance for Ali (a). So fourteen individuals from them plotted to assassinate the Prophet and seven of them laid in ambush in the right side of the pass and seven on the left; so that when the Prophet is passing by, they might frighten his camel that it may throw down the Holy Prophet (s) killing him. At night, when it was dark all around, the Holy Prophet (s) was in the caravan of the Muslims and was driving his camel with full confidence. When they neared the mountain pass, Jibraeel (a) called out: O Muhammad (s), so and so and so and so are waiting in ambush to eliminate you. The Holy Prophet (s) looked behind and asked: Who is there?

Huzaifah Yamani said: O Messenger of Allah (s), it is me. He asked: Did you hear the call of Jibraeel?

Yes, he replied.

He said: Keep this secret.

The Prophet reached the pass and called out each of those individuals by name and when they heard the voice of the Prophet, they emerged from their hiding places and entered the entourage and concealed themselves, but they abandoned their luggage and their mounts. People joined the Prophet (s) and he passed by those individuals a number of times and recognized them till they stopped at the next halt. He asked: What is the condition of those, who pledge at the Kaaba that if Muhammad (s) dies or is killed, they would not allow the mastership to rest with his Ahle Bayt (a)? Those individuals came to the Prophet and swore that they had no such intention, regarding which the following verse was revealed:

يَحْلِفُونَ بِاللَّهِ مَا قَالُوا

“They swear by Allah that they did not speak...” (Surah Taubah 9:74)

وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهَمُّوا بِمَا لَمْ
يَنَالُوا

“...and certainly they did speak, the word of unbelief, and disbelieved after their Islam, and they had determined upon what they have not been able to effect...” (Surah Taubah 9:74)

وَمَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ ۗ فَإِنْ يَتُوبُوا
يَكُ خَيْرًا لَهُمْ ۗ وَإِنْ يَتَوَلَّوْا يُعَذِّبُهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي

الدُّنْيَا وَالْآخِرَةَ ۗ وَمَا لَهُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ

﴿٧٤﴾

“...and they did not find fault except because Allah and His Apostle enriched them out of His grace; therefore if they repent, it will be good for them; and if they turn back, Allah will chastise them with a painful chastisement in this world and the hereafter, and they shall not have in the land any guardian or a helper.” (Surah Taubah 9:74)

After that the Holy Prophet (s) entered Medina and remained in health during the month of Mohurrum and beginning of Safar and in the second half of Safar he became indisposed and passed away in that same illness on the 28th of Safar.¹

وَحَسِبُوا أَلَّا تَكُونَ فِتْنَةٌ فَعَمُوا وَصَمُوا ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ ثُمَّ
عَمُوا وَصَمُوا كَثِيرٌ مِنْهُمْ ۗ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿٧١﴾

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ ۗ وَقَالَ
الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۗ إِنَّهُ مَنْ يُشْرِكْ
بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ ۗ وَمَا لِلظَّالِمِينَ مِنْ
أَنْصَارٍ ﴿٧٢﴾

¹ Biharul Anwar, Vol. 37, Pg. 114; Tafsir Nurus Thaqalayn, Vol. 1, Pg. 655.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ ۗ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهٌ
وَاحِدٌ ۗ وَإِنْ لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ
عَذَابٌ أَلِيمٌ ﴿٧٣﴾

أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٧٤﴾

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ
صِدِّيقَةٌ ۗ كَانَا يَأْكُلَانِ الطَّعَامَ ۗ انظُرْ كَيْفَ بُيِّنَ لَهُمُ الْآيَاتِ
ثُمَّ انظُرْ أَنَّى يُؤفَكُونَ ﴿٧٥﴾

قُلْ أَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا ۗ
وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٧٦﴾

قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا
أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ
السَّبِيلِ ﴿٧٧﴾

لِعَنِ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُودَ وَعِيسَى ابْنِ
مَرْيَمَ ۗ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٧٨﴾

كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ ۗ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ
﴿٧٩﴾

تَرَى كَثِيرًا مِنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا ۗ لَيْسَ مَا قَدَّمْتَ لَهُمْ
أَنْفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ لَهُمْ خَالِدُونَ

﴿٨٠﴾

وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنزِلَ إِلَيْهِ مَا اتَّخَذُوهُمْ أَوْلِيَاءَ

وَلَكِنَّ كَثِيرًا مِنْهُمْ فَاسِقُونَ ﴿٨١﴾

71- And they thought that there would be no affliction, so they became blind and deaf; then Allah turned to them mercifully, but many of them became blind and deaf; and Allah is well seeing what they do.

72- Certainly they disbelieve who say: Surely Allah, He is the Messiah, son of Maryam; and the Messiah said: O Children of Israel, serve Allah, my Lord and your Lord. Surely whoever associates (others) with Allah, then Allah has forbidden to him the garden, and his abode is the fire; and there shall be no helpers for the unjust.

73- Certainly they disbelieve who say: Surely Allah is the third (person) of the three; and there is no god, but the one God, and if they desist not from what they say, a painful chastisement shall befall those among them who disbelieve.

74- Will they not then turn to Allah and ask His forgiveness? And Allah is Forgiving, Merciful.

75- The Messiah, son of Maryam is but an apostle; apostles before him have indeed passed away; and his mother was a truthful woman; they both used to eat food. See how We make the communications clear to them, then behold, how they are turned away.

76- Say: *Do you serve besides Allah that which does not control for you any harm, or any profit? And Allah - He is the Hearing, the Knowing.*

77- Say: *O followers of the Book, be not unduly immoderate in your religion, and do not follow the low desires of people who went astray before and led many astray and went astray from the right path.*

78- *Those, who disbelieved from among the children of Israel, were cursed by the tongue of Dawood and Isa, son of Maryam; this was because they disobeyed and used to exceed the limit.*

79- *They used not to forbid each other the hateful things (which) they did; certainly evil was that which they did.*

80- *You will see many of them befriending those, who disbelieve; certainly evil is that which their souls have sent before for them, that Allah became displeased with them and in chastisement shall they abide.*

81- *And had they believed in Allah and the Prophet and what was revealed to him, they would not have taken them for friends, but, most of them are transgressors.*

Ali (a) is your master after me

Ibne Masud has narrated that the Holy Prophet (s), said to me after returning from the Farewell Hajj: “O Ibne Masud, my death is near. Do you know who your master is after me?”

I mentioned the names of numerous persons, but the Prophet became emotional, and he said: “May lamentors lament your tragedy and death. Why do you trespass on Ali Ibne Abi Talib (a) and why don’t you give him precedence over others, O Ibne Masud. Standards would be raised on Judgment Day for this Ummah, and preceding them is my great standard with Ali Ibne Abi Talib (a) and all the people desire to be under that

standard. The caller would call out: This is excellence and greatness for you O Ali Ibne Abi Talib (a).”

Then the Book of Allah was revealed, which informed the companions of Messenger of Allah (s) and said:

وَحَسِبُوا أَلَّا تَكُونَ فِتْنَةً

“And they thought that there would be no affliction...”
(Surah Maidah 5:71)

That is people thought that Almighty Allah would not test them through the Wilayat of Amirul Momineen (a).

فَعَمُّوا وَصَمُّوا

“So they became blind and deaf...” (Surah Maidah 5:71)

He said: During the period of Messenger of Allah (s), also, they could not see the rank of Imam Ali (a); they became blind as well as deaf and they did not listen to the statements of Messenger of Allah (s) and till passing away of the Holy Prophet (s) and uprising of Amirul Momineen (a) and till this time and till the advent of His Eminence Qaim (a.j.). They remain upon their blindness and deaf.¹

Then Allah, the Mighty and Sublime protested against the Christians regarding Prophet Isa (a) and said:

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ
وَأُمُّهُ صِدِّيقَةٌ ۗ كَانَا يَأْكُلَانِ الطَّعَامَ

¹ Biharul Anwar, Vol. 37, Pg. 345; Tafsir Ayyashi, Vol. 1, Pg. 363.

“The Messiah, son of Maryam is but an apostle; apostles before him have indeed passed away; and his mother was a truthful woman; they both used to eat food...” (Surah Maidah 5:75)

That is Prophet Isa (a) and Her Eminence, Lady Maryam (a) like all human beings, are involved in accidentality (*Hadas*) and whoever eats food gets involved in *Hadas*. Then he said:

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ

“O followers of the Book, be not unduly immoderate in your religion...” (Surah Maidah 5:77)

That is: Do not say that Isa (a) is god and son of God.¹

Masada bin Sadaqah said: “A man asked Imam Ja’far Sadiq (a) regarding the Shia people, who visit the offices of the rulers and who work for them, and are loyal to them, and become their supporters; that what is the position of their attitude?”

His Eminence (a) said: “They are not Shia; but they would be regarded among the very same tyrants and oppressors.” Then Imam (a) recited the following verse:

لَعْنُ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى
ابْنِ مَرْيَمَ ۚ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٧٨﴾ كَانُوا لَا
يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ ۚ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٧٩﴾
تَرَى كَثِيرًا مِنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا ۚ لَبِئْسَ مَا قَدَّمَتْ لَهُمْ
أَنْفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ

¹ *Tafsir Burhan*, Vol. 2, Pg. 502.

﴿٨٠﴾ وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنزِلَ إِلَيْهِ مَا اتَّخَذُوهُمْ أَوْلِيَاءَ وَلَكِنَّ كَثِيرًا مِنْهُمْ فَاسِقُونَ ﴿٨١﴾

“Those, who disbelieved from among the children of Israel, were cursed by the tongue of Dawood and Isa, son of Maryam; this was because they disobeyed and used to exceed the limit. They used not to forbid each other the hateful things (which) they did; certainly evil was that which they did. You will see many of them befriending those, who disbelieve; certainly evil is that which their souls have sent before for them, that Allah became displeased with them and in chastisement shall they abide. And had they believed in Allah and the Prophet and what was revealed to him, they would not have taken them for friends, but, most of them are transgressors.” (Surah Maidah 5:78-81)

He said: Those, who would come in form of swine as per the curse of His Eminence, Dawood (a) and those, who come in form of monkeys, were due to the curse of Prophet Isa (a).¹

كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ ۗ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٧٩﴾

“They used not to forbid each other the hateful things (which) they did; certainly evil was that which they did.” (Surah Maidah 5:79)

He said: They consume pork and drink liquor; and get intimate to women during menses.

Then Almighty Allah has flayed the believers, who are friendly with the disbelievers.

¹ Biharul Anwar, Vol. 14, Pg. 63.

تَرَى كَثِيرًا مِنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا ۗ لَبِئْسَ مَا قَدَّمَتْ لَهُمْ
 أَنْفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ
 ﴿٨٠﴾ وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنزِلَ إِلَيْهِ مَا
 اتَّخَذُوهُمْ أَوْلِيَاءَ وَلَكِنَّ كَثِيرًا مِنْهُمْ فَاسِقُونَ ﴿٨١﴾

“You will see many of them befriending those, who disbelieve; certainly evil is that which their souls have sent before for them, that Allah became displeased with them and in chastisement shall they abide. And had they believed in Allah and the Prophet and what was revealed to him, they would not have taken them for friends, but, most of them are transgressors.” (Surah Maidah 5:80-81)

Allah, the Mighty and Sublime prohibited the believers from becoming friends with the disbelievers, except by way of dissimulation, when there is no problem in that.¹

لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا ۗ
 وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ آمَنُوا الَّذِينَ قَالُوا إِنَّا نَصَارَى ۗ
 ذَلِكَ بِأَنَّ مِنْهُمْ قَسِيصِينَ وَزُهَبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ ﴿٨٢﴾

وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَى أَعْيُنَهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا
 عَرَفُوا مِنَ الْحَقِّ ۗ يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ
 ﴿٨٣﴾

¹ Wasailush Shia, Vol.17, Pg. 190; Al-Kafi, Vol. 8, Pg. 200.

وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ وَنَطْمَعُ أَنْ يُدْخِلَنَا
رَبُّنَا مَعَ الْقَوْمِ الصَّالِحِينَ ﴿٨٤﴾

فَأَنَابَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ
فِيهَا ۗ وَذَلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٨٥﴾

82- Certainly you will find the most violent of people in enmity for those who believe (to be) the Jews and those who are polytheists, and you will certainly find the nearest in friendship to those who believe (to be) those who say: We are Christians; this is because there are priests and monks among them and because they do not behave proudly.

83- And when they hear what has been revealed to the apostle you will see their eyes overflowing with tears on account of the truth that they recognize; they say: Our Lord, we believe, so write us down with the witnesses (of truth).

84- And what (reason) have we that we should not believe in Allah and in the truth that has come to us, while we earnestly desire that our Lord should cause us to enter with the good people?

85- Therefore Allah rewarded them on account of what they said, with gardens in which rivers flow to abide in them; and this is the reward of those, who do good (to others).

Migration to Ethiopia

لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ
أَشْرَكُوا ۗ وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ آمَنُوا الَّذِينَ قَالُوا إِنَّا
نَصَارَى

“Certainly you will find the most violent of people in enmity for those who believe (to be) the Jews and those who are polytheists; and you will certainly find the nearest in friendship to those who believe (to be) those who say: We are Christians...” (Surah Maidah 5:82)

The context of revelation of this verse is as follows: Before migration [Hijrat] the infidels of Mecca tortured the Prophet (s) and those, who became Muslims. The Prophet (s) asked the Muslims to migrate to Abyssinia under the leadership of Ja’far Ibne Abi Talib. Accordingly, Ja’far accompanied seventy Muslims. The migrants sought asylum and King Negus of Abyssinia gave them asylum. When the Quraish learnt about this, they sent Amr bin Aas and Ammara bin Walid to Negus to seek the extradition of the migrants.

There was a running feud between Amr and Ammara. Their respective tribes were also inimical to each other. However, the two tribes forgave their opponent and reconciled before Amr Aas and Ammara bin Walid left for Abyssinia. Ammara bin Walid was handsome and younger to Amr bin Aas.

On the ship, they both celebrated the compromise by drowning themselves in drinking Amr demanded that Ammara wife kiss him. Ammara ignored the demand. When a heavily drunk Amr started to behave naughtily, Ammara pushed him into the sea at an opportune moment. However Amr clung to the ship and was saved.

When they reached Abyssinia they presented gifts to Negus. Amr then addressed the king saying: “Some of our people have abandoned our ancestral faith and have started abusing our gods. Now, they have run away and sought asylum with you. We request you to hand the culprits to us so that we make take them to our land and punish them.”

The King sent for Ja’far bin Abu Talib and informed him about the request of Amr bin Aas. Ja’far told the king: “Sire, ask them if we are their slaves or bondsmen?” Amr replied: “No you are free and noble men.” Ja’far asked: “Do we owe you anything for which you make a claim?” Amr said: “No, you don’t owe us anything.” Ja’far asked: “Has anyone of us killed anyone from you for which you seek retaliation?” Amr said: “No.” Ja’far said: “Then what claim have you over us that you seek to extradite us. It is you who persecuted and tortured us and we migrated and sought asylum here?”

Amr said: “O, King. These people have interfered in our religion and opposed it. They abused our gods and proclaimed a new religion, which has created division among us and led our youth astray. We want to punish them for this. Please hand them over to us.”

Ja’far said: “It is true that we have abandoned idolatry for among us is sent a Prophet (s) who taught us belief in One Unique God, one without an equal. He forbids usury, drinking, gambling and divining by draw of arrows. He forbids fornication, sodomy, adultery and bloodshed. He taught us prayers, fasting and payment of poor tax. He forbids eating unclean food, pork and carrion. He asks us to be honest and just. He asks us to behave affectionately with relatives and be fair and kind to others. He forbids shameless dress and behavior.”

Negus said: “Allah sent Jesus with these very same commandments.” Then said: “Ja’far, could you recite any portion of what is revealed to your Prophet (s) from the Book?” Ja’far recited:

وَهَزِّي إِلَيْكَ بِجِذْعِ النَّخْلَةِ تُسَاقِطُ عَلَيْكَ رُطْبًا جَنِيًّا ﴿٢٥﴾
فَكُلِّي وَاشْرَبِي وَقَرِّي عَيْنًا

“And shake towards you the trunk of the palm tree, it will drop on you fresh ripe dates: So eat and drink and refresh the eye.” (Surah Maryam 19:25-26)

Negus said that this is the Truth and wept.

Amr said: “O King, these migrants are our opponents. Please hand them over to us.” Negus became angry and slapped Amr and said: “Shut up now, if you utter a single word against these people, I am inclined to have you killed.”

Amr bin Aas said: “I did not mean any offence to these people, please excuse me.”

Hastily Amr bin Aas left the meeting, blood oozing from his cheek.

Amr bin Aas felt insulted before Ammara bin Walid against whom he still nurtured enmity. A slave girl of the king saw the handsome Ammara and started behaving coquettishly. Amr observed this and saw a chance to take revenge.

When they returned to their house, Amr reminded the behavior of the maid and suggested that Ammara should send his marriage proposal. Ammara did accordingly and the maid responded positively. Amr suggested that Ammara ask the maid to send a gift of one of the perfumes used by the king. She stole the perfume and gifted it to Ammara. However Amr took away the perfume and the next day went before the king and said: “O King, We are well treated as your guests. I do not like that your trust in us should be betrayed. My friend Ammara enticed one of your maids and asked her to steal a perfume used by you so that he may use it himself. I am ashamed and apologize for my friend’s betrayal of your trust.” Amr bin Aas then produced the perfume.

The King was enraged and said: "I had intended to behead you, but I will not do that as you are my guest. Instead, I will punish you in such a way that you would have gladly welcomed death." The King then sent for his sorcerers, who fed him something, which made Ammara crave for bestiality. Thereafter, Ammara was always found in the wilderness - seeking animals to satisfy his lust. Soon people found him indulging in that act, caught and imprisoned him. In the prison, unable to get his lust satisfied, Ammara became insane and died shortly thereafter...

Meanwhile, a son, Abdullah was born to Ja'far Ibne Abi Talib. At the same time a son was born to King Negus, who named him 'Muhammad'.

Meanwhile the Prophet (s) suffered great persecution and torture at the hands of the infidels of Quraish. As commanded by Allah, the Prophet (s) migrated to Medina after the believers had reached that city. Thereafter, there were several offensive assaults by the Meccan infidels culminating in the Peace Treaty of Hudaibiyah and the victory at Khyber. The Prophet (s) asked Ja'far Ibne Abi Talib and other migrants to return from Abyssinia to Medina. The Prophet (s) went to the outskirts of Medina to welcome and receive Ja'far.

Umme Habiba, daughter of Abu Sufyan and sister of Muawiyah was one of the early converts, who had migrated to Abyssinia. The Prophet (s) sent his proposal to marry her. Negus conveyed the proposal to Umme Habiba and upon getting her consent, performed the marriage on a dower of four hundred dirhams, which Negus paid from his treasury. He gave several fine and costly dresses and perfumes as gift to Umme Habiba and sent her to the Prophet (s), fully decorated as a bride. He gave many horses of the best breed and fine and costly clothes and perfumes as gifts to the Prophet (s). Negus sent thirty scholars and jurists along with entourage and directed them to carefully listen to each word and observe each action of the Prophet (s).

When the caravan reached Medina, the Prophet (s) recited the Quran and invited the scholars sent by Negus to accept Islam. The Prophet (s) recited verse 110 of Surah Maidah wherein Allah asked Isa (a) to recall Allah's bounties upon him and his mother and the many miracles granted to him. When the scholars heard the verse, they started crying and embraced Islam.

After their return, the scholars informed what transpired and recited whatever they heard from the Prophet (s). The King was so overcome that he too cried and secretly embraced Islam, because he feared for his life. He then left Abyssinia to meet the Prophet (s), but died while crossing the sea.

Verses 82 to 85 were revealed about this:

لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ
 أَشْرَكُوا ۗ وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ آمَنُوا الَّذِينَ قَالُوا إِنَّا
 نَصَارَى ۗ ذَلِكَ بِأَنَّ مِنْهُمْ قِسِيَسِينَ وَرُهْبَانًا وَأَنَّهُمْ لَا
 يَسْتَكْبِرُونَ ﴿٨٢﴾ وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَى
 أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ ۗ يَقُولُونَ رَبَّنَا
 آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٨٣﴾ وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا
 جَاءَنَا مِنَ الْحَقِّ وَنَطْمَعُ أَنْ يُدْخِلَنَا رَبُّنَا مَعَ الْقَوْمِ الصَّالِحِينَ
 ﴿٨٤﴾ فَأَتَابَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
 الْأَنْهَارُ خَالِدِينَ فِيهَا ۗ وَذَلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٨٥﴾

“Certainly you will find the most violent of people in enmity for those who believe (to be) the Jews and those who

are polytheists, and you will certainly find the nearest in friendship to those who believe (to be) those who say: We are Christians; this is because there are priests and monks among them and because they do not behave proudly. And when they hear what has been revealed to the apostle you will see their eyes overflowing with tears on account of the truth that they recognize; they say: Our Lord, we believe, so write us down with the witnesses (of truth). And what (reason) have we that we should not believe in Allah and in the truth that has come to us, while we earnestly desire that our Lord should cause us to enter with the good people? Therefore Allah rewarded them on account of what they said, with gardens in which rivers flow to abide in them; and this is the reward of those who do good (to others).” (Surah Maidah 5:82-85)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا ۗ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٨٧﴾

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا ۗ وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿٨٨﴾

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ ۖ فَكَفَّارَتُهُ إِطْعَامُ عَشْرَةِ مَسَاكِينَ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ ۖ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ۚ ذَلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ ۗ وَاحْفَظُوا أَيْمَانَكُمْ ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٨٩﴾

87- *O you who believe, do not forbid (yourselves) the good things, which Allah has made lawful for you and do not exceed the limits; surely Allah does not love those, who exceed the limits.*

88- *And eat of the lawful and good (things) that Allah has given you, and be careful of (your duty to) Allah in Whom you believe.*

89- *Allah does not call you to account for what is vain in your oaths, but He calls you to account for the making of deliberate oaths; so its expiation is the feeding of ten poor men out of the middling (food) you feed your families with, or their clothing, or the freeing of a neck; but whosoever cannot find (means) then fasting for three days; this is the expiation of your oaths when you swear; and guard your oaths. Thus does Allah make clear to you His communications, that you may be grateful.*

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ

“O you who believe, do not forbid (yourselves) the good things, which Allah has made lawful for you...” (Surah Maidah 5:87)

Ibne Abi Umair has narrated through some of his companions from Imam Ja’far Sadiq (a) that he said under the verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ

“O you who believe, do not forbid (yourselves) the good things, which Allah has made lawful for you...” (Surah Maidah 5:87)

My father narrated to me from Ibne Abi Umair from some of his men from Abu Abdullah (s) that he said, “This verse was

revealed Amirul Momineen (a), Bilal and Uthman Ibne Mazun. As for Amirul Momineen (a), he had sworn that he would never sleep at night; and as for Bilal, he had sworn that he would never eat during day-time [i.e. would always keep fast]; and as for Uthman Ibne Mazun, he had sworn that he would never indulge in sexual relation.

“Then Uthman’s wife came to Ayesha – and she was a beautiful woman. Ayesha asked, ‘Why do I see you without make-up?’ She said, ‘For whom should I make myself up? By Allah, my husband has not come near me since a long time, because he has become a monastic, wears coarse clothes, and has become an ascetic.’

“When the Messenger of Allah (s), entered (the house) Ayesha informed him of it. So, he came out, and call was given for congregational prayer. People assembled and (the Prophet) ascended the pulpit. He thanked Allah and praised Him; then said, ‘What has happened to (some) people that they have forbidden themselves good things? Well, surely I sleep at night, and establish sexual relation and eat during day-time; so whoever dislikes my Sunnah, he is not from me.’

“Then people stood up and said, ‘But O Messenger of Allah! We have sworn to it. Then Allah revealed to him:

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا
عَقَّدْتُمُ الْأَيْمَانَ ۖ فَكَفَّارَتُهُ إِطْعَامُ عَشْرَةِ مَسَاكِينَ مِنْ أَوْسَطِ
مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ ۖ فَمَنْ لَمْ
يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ۚ ذَلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ

“Allah does not call you to account for what is vain in your oaths, but He calls you to account for the making of deliberate oaths; so its expiation is the feeding of ten poor men

out of the middling (food) you feed your families with, or their clothing, or the freeing of a neck; but whosoever cannot find (means) then fasting for three days; this is the expiation of your oaths when you swear...” (Surah Maidah 5:89)¹

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ
رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾

90- O you who believe, intoxicants and games of chance and (sacrificing to) stones set up and (dividing by) arrows are only uncleanness, the Shaitan’s work; shun it therefore that you may be successful.

Prohibition of liquor

Abul Jarud inquired from Imam Muhammad Baqir (a) regarding this verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ

“O you who believe, intoxicants and games of chance and (sacrificing to) stones set up and (dividing by) arrows...” (Surah Maidah 5:90)

Imam Baqir (a) said: “Anything that intoxicates is *Khamr* and anything that intoxicates in large quantity, its miniscule quantity is also unlawful.”

The cause of revelation of the verse is that once Abu Bakr drank excessively and in an inebriated condition, started singing eulogies of the infidels killed in the battle of Badr and started

¹ *Wasailush Shia*, Vol. 23, Pg. 243; *Biharul Anwar*, Vol. 67, Pg. 116; *Tafsir Safi*, Vol. 2, Pg. 480.

wailing over them. When the Prophet (s) heard, he prayed Allah to shut Abu Bakr's mouth and he fell silent.

During the days when the verse prohibiting intoxicants was revealed, alcohol called '*Fazeeh*' used to be prepared from ripe date fruits. When the verse was revealed, the Prophet (s) went to the outskirts of Medina, sat in a mosque and asked the people to bring all the utensils used in brewing alcohol called '*Nabeez*'. The Prophet (s) said that the verse prohibiting intoxicants is revealed and he ordered that all those vessels be destroyed. A major quantity of alcohol was the kind called '*Fazeeh*'. In those days, brewing alcohol from grapes was not known. A few people brewed alcohol from grapes mixed with date fruits. The Prophet (s) explained all the eleven kinds given in the foregoing Para. The Prophet (s) ordered that whoever was found drunk should be punished and whipped with eighty lashes. If he repeats the offence give the same punishment for three repetitions. On the fourth occasion he should be killed. If a person dies without repenting for drinking wine, he will be sent to Hell where he will be given to drink, the ooze from a menstruating women with contaminated blood."

And he said: Prayer of the drinker of liquor is not accepted for forty days; and in the same way, if he drinks liquor for another forty days, and dies without repenting, on Judgment Day, Almighty Allah would make him consume the ooze from menstruating women with contaminated blood.¹ In accordance to what the Holy Prophet (s) commanded in the Masjid for destroying the containers of liquor that Masjid is known Masjid Fazih.²

As for *Maysar*, it is draught, chess and other kinds of dice games; *Ansaab* implies idols, which are worshipped by disbelievers; *Azlaam* are urns through which drinks are distributed. And Almighty Allah has prohibited their buying and

¹ *Wasailush Shia*, Vol. 25, Pg. 280.

² *Biharul Anwar*, Vol. 63 Pg. 487.

selling and every kind of interest. In this verse, Allah has equated liquor and gambling to idol worship.¹

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَاحْذَرُوا ۚ فَإِن تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّمَا
عَلَىٰ رَسُولِنَا الْبَلَاغُ الْمُبِينُ ﴿٩٢﴾

لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعَمُوا إِذَا
مَا اتَّقَوْا وَآمَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَآمَنُوا ثُمَّ اتَّقَوْا
وَأَحْسَنُوا ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿٩٣﴾

92- *And obey Allah and obey the apostle and be cautious; but if you turn back, then know that only a clear deliverance of the message is (incumbent) on Our apostle.*

93- *On those, who believe and do good, there is no blame for what they eat, when they are careful (of their duty) and believe and do good deeds, then they are careful (of their duty) and believe, then they are careful (of their duty) and do good (to others), and Allah loves those, who do good (to others).*

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَاحْذَرُوا

“And obey Allah and obey the apostle and be cautious...”
(Surah Maidah 5:92)

He said: Do not commit sin and do not turn to liquor and gambling.

¹ *Biharul Anwar*, Vol. 76, Pg. 130; *Tafsir Burhan*, Vol. 2, Pg. 514.

فَإِنْ تَوَلَّيْتُمْ

“But if you turn back...” (Surah Maidah 5:92)

...if you commit sin.

﴿٩٢﴾ فَأَعْلَمُوا أَنَّمَا عَلَيَّ رَسُولْنَا الْبَلَاغُ الْمُبِينُ

“Then know that only a clear deliverance of the message is (incumbent) on Our apostle.” (Surah Maidah 5:92)

When he announces it and makes clear; and conclude it.

The Holy Prophet (s) said: “Soon would come into existence groups, who would pass the night in drinking, music and singing and Almighty Allah transmogrified them that same night; and in the morning, they would assume the form of monkeys and pigs.

وَاحْذَرُوا

“Then know...” (Surah Maidah 5:92)

That is do not exceed limits like the folks of Sabbath did (on Saturday). They were a group of Jews, who were prohibited to hunt and fish on Saturday. They said: Saturday was Sabbath for the previous nations, but it is lawful for us. They were punished for this reason only and they said: Since you regarded hunting lawful on Saturday, we were prosperous and healthy; Almighty Allah transmogrified and destroyed them overnight.

When liquor and gambling was declared unlawful, some people from Muhajireen and Ansar said to the Prophet: Would our deceased companions, since they drank liquor before its prohibition, be punished due to this? And before Almighty Allah

declared liquor unclean and a satanic act, this verse was revealed:

لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعَمُوا

“On those, who believe and do good there is no blame for what they eat...” (Surah Maidah 5:93)

That is those who died or were killed before it was prohibited.

جُنَاحٌ

“Blame...” (Surah Maidah 5:93)

It implies sin, if one drinks liquor after its prohibition.¹

يَا أَيُّهَا الَّذِينَ آمَنُوا لَيَبْلُوَنَّكُمُ اللَّهُ بِشَيْءٍ مِّنَ الصَّيْدِ تَنَالُهُ
أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ اللَّهُ مَن يَخَافُهُ بِالْغَيْبِ ۚ فَمَن
عَتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿٩٤﴾

94- O you who believe, Allah will certainly try you in respect of some game, which your hands and your lances can reach, that Allah might know who fears Him in secret; but whoever exceeds the limit after this, he shall have a painful punishment.

¹ Biharul Anwar, Vol. 76, Pg. 131; Tafsir Burhan, Vol. 2, Pg. 522.

يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَبْلُوكُمْ اللَّهُ بِشَيْءٍ مِّنَ الصَّيْدِ تَنَالُهُ
أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ اللَّهُ مَن يَخَافُهُ بِالْغَيْبِ

“O you who believe, Allah will certainly try you in respect of some game, which your hands and your lances can reach, that Allah might know who fears Him in secret...” (Surah Maidah 5:94)

He said: Literally, it means that Allah will test you in the matter of hunting. It really refers to hunting prohibited during the pilgrimage. It is written that this verse was revealed during the conflict at Hudaibiyah to test the companions, Allah sent so many animals that they were seen wandering among their goods.

It is mentioned the animals came so near the companions as within reach of their lances or even could be caught by hand.

لِيَعْلَمَ اللَّهُ مَن يَخَافُهُ بِالْغَيْبِ

“That Allah might know who fears Him in secret...” (Surah Maidah 5:94)

So that Almighty Allah may know who is fearful of Him in secret; but Allah, the Mighty and Sublime does not send chastisement without proof and evidence and without having committed the act.¹

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ ۗ وَمَن قَتَلَهُ
مِنْكُمْ مُتَعَمَّدًا فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ
مِنْكُمْ هَدْيًا بَالِغَ الْكَعْبَةِ أَوْ كَفَّارَةٌ طَعَامُ مَسَاكِينَ أَوْ عَدْلٌ ذَلِكُ

¹ Tafsir Burhan, Vol. 2, Pg. 522.

صِيَامًا لِيَذُوقَ وَبَالَ أَمْرِهِ ۗ وَعَفَا اللَّهُ عَمَّا سَلَفَ ۚ وَمَنْ عَادَ
فَيَنْتَقِمِ اللَّهُ مِنْهُ ۗ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ ﴿٩٥﴾

95- O you who believe, do not kill game while you are on pilgrimage, and whoever among you shall kill it intentionally, the compensation (of it) is the like of what he killed, from the cattle, as two just persons among you shall judge, as an offering to be brought to the Kaaba or the expiation (of it) is the feeding of the poor or the equivalent of it in fasting, that he may taste the unwholesome result of his deed; Allah has pardoned what is gone by; and whoever returns (to it), Allah will inflict retribution on him; and Allah is Mighty, Lord of Retribution.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ ۚ وَمَنْ قَتَلَهُ
مِنْكُمْ مُتَعَمَّدًا فَجَزَاءٌ مِثْلُ مَا قَتَلَ مِنَ النَّعَمِ

“O you who believe, do not kill game while you are on pilgrimage, and whoever among you shall kill it intentionally, the compensation (of it) is the like of what he killed from the cattle...” (Surah Maidah 5:95)

The apparent of the verse is obligation on one, who intentionally hunts and kills the animal and the interpretation of the verse is that whoever hunts an animal and kills it, whether intentionally or by mistake, penalty is obligatory on him.

Mamun and Imam Jawad (a)

When the Abbasid caliph Mamun decided to give his daughter, Ummul Fadhl, in marriage to Abu Ja'far Muhammad bin Ali (a), his household objected and said, O chief of believers,

we beseech to you not to deprive us of the matter that we prevailed in and the honor that we dressed ourselves with. You know the old and new enmity between the family of Ali (Ibne Abi Talib) and us.

Mamun, however, asked them not to speak of this matter anymore since he would not listen to any objector. They then said: Will you chief of believers, marry your daughter and your eyes' delight to a boy, who lacks knowledge of religious affairs and cannot distinguish between lawful and unlawful or tell between obligatory and recommended? We suggest you suspend this matter until the boy who was nine year old - learns to recite the Quran and the lawful and unlawful issues.

He is more knowledgeable than you are in the questions of the religion, declared Mamun, and more educated in questions regarding God, His Messenger, the Sunnah, and the rulings. Besides, he recites the Quran better than you do and has full acquaintance with the decisive, allegorical, repealing, repealed, appearing, hidden, particular, and general Quranic verses. Moreover, he recognizes the revelation and the interpretation of the Quran better than you do. You can ask him. If it is proved that the qualities you mentioned are true, I will comply with your suggestions. If not, I will go ahead in my decision. As soon as they left the caliph, Mamun's household summoned Yahya bin Aktham, the chief justice, and promised precious gifts if he would set a religious question that would perplex Abu Ja'far (a). Abu Ja'far, as well as the others came at the appointed time when Mamun's household sought the caliph's permission for Yahya, the chief justice to put a religious question. Yes, Yahya, said the caliph, you may ask Abu Ja'far a religious question so that we can test the scope of his knowledge in the religious questions.

O Abu Ja'far, asked Yahya, God guide you to virtue, what do you say about a person in Hajj garment (*Muhrim*) who killed a game?

The Imam (a) asked: Did that *Muhrim* kill the game in the Holy Precinct or out of it? Was he discerning or ignorant? Was he willful or unintentional? Was he slave or master? Was he a boy or a man? Was it the first time or not? Was the game a bird or not? Was the game young or old? Was the *Muhrim* insisting after killing the game - or regretful? Did he kill the game at night when it was in its nest or in daylight openly? Was the *Muhrim* intending to perform the Hajj or the Umrah?

The perplexity of Yahya was too clear to be unnoticed by everybody. People also could not hide their astonishment at the details to which Abu Ja'far (a) referred. Then Mamun asked the Imam (a) to speak or betroth his daughter.

The Imam said: All praise is due to God as an acknowledgement of His grace. All praise is due to God as an honor of His almightiness. God bless Muhammad and his family whenever he is mentioned. One of Gods commandments for His servants was that He presents them the lawful ways so that they will not need for the unlawful. He the Majestic says: Marry the single people among you and the righteous slaves and slave-girls. If you are poor, God will make you rich through His favor; He is Bountiful and All-knowing.

Muhammad bin Ali betrothed Ummul Fadhl binte Abdullah (Al-Mamun) and paid five hundred dirhams as dowry. Mamun invited people to a banquet on that occasion and presented gifts to people each according to his position: the upper class, the ordinary people, the celebrities, and the officials. He also gave awards to everyone according to his class. When most of people left, Mamun asked Abu Ja'far (a) to mention the ruling of each class of the Muhrims, who kill a game to which he had previously referred.

The Imam (a) said: The Muhrim, who kills a game that is a big bird out of the Holy Precinct should undergo a sheep (as an expiation). If he kills it in the Holy Precinct with the same previous conditions, the expiation will be doubled. If the Muhrim kills a young bird out of the Holy Precinct, he should

undergo a lamb as expiation. Yet, he should not pay the value of the killed young bird. If the Muhrim kills the young bird in the Holy Precinct, he should then undergo a lamb as expiation in addition to the value of the killed bird. If the killed game was a zebra, the Muhrim should undergo a cow as expiation and if it was an ostrich, he should undergo a camel. In case it is impossible for the Muhrim to pay such expiations, he should serve food to sixty poor people. If this is also impossible, he should fast for eighteen days. If the killed game was a cow, the Muhrim should undergo a cow as expiation. If it is impossible, he should serve food to thirty poor people. If this is also impossible, he should fast for nine days. If the killed game was an antelope, the Muhrim should give a sheep. If it is impossible, he should serve food to ten poor men. If this is also impossible, he should fast for three days. The expiation will be doubled if the games are killed in the Holy Precinct. The expiatory animal should be obligatorily offered to Kaaba, and, for those, who perform the Hajj of Mina, should be slaughtered where people slaughter their sacrificial animals. If it was during the Umrah, the expiatory animal should be slaughtered in Mecca in the yard of Kaaba. Moreover, the Muhrim should give alms as much as the price of that animal so that the expiation will be double. For the Muhrim, who kill a hare or a fox, they should undergo a sheep as expiation and give the price of a sheep as alms. The Muhrim, who kill any of the pigeons of the Holy Precinct should give a dirham as alms and should buy food for the pigeons of the Holy Precinct in the value of one dirham. Half a dirham should be paid if a young pigeon is killed. As expiation of a pigeon's egg, a quarter of a dirham should be undergone. The Muhrim is not asked to undergo anything for any act that they do ignorantly or unintentionally, except the game for which they should pay expiation, whether they were ignoring the ruling or having acquaintance with it, or whether they were attentive or inattentive. The masters should undergo the whole expiations that are imposed upon their slaves. No expiation is imposed on the juveniles, who kill a game, but if they repeat this act again, God will punish them. The Muhrim, who referred to the place

of a game that consequently was killed should undergo a ransom. The insistent (on killing a game in Ihram after undergoing a ransom) will face punishment in the world to come. The regretful (for killing a game in Ihram) will be acquitted after he pays a ransom. If a Muhrim kills a game in its nest at night inattentively, he should not undergo anything unless he was intending to hunt a game. The Muhrim, who intend to hunt at night or in day should undergo a ransom. The Muhrim for the Hajj should slaughter the expiatory animal in Mecca.

Mamun then gave his orders to record the previous explanations of Abu Ja'far (Imam Jawad). He then turned to his people, who had criticized him for marrying his daughter to the Imam, and asked: Can anyone of you find such answers? No, by God, they answered, even the chief justice cannot. Then they said to Mamun, O chief of believers, you knew him so accurately while we did not. How was that?

Mamun answered: Woe to you! Do you not know that he as well as his family are not ordinary people? Do you not know that the Prophet (s) accepted the pledge of allegiance of Hasan and Husain while they were juveniles, and did not accept it from any other boy? Do you not know that the father of that household, Ali (a), believed in the Messenger of God (s) when he was only twelve? However, God and the Prophet accepted his faith exclusively. Besides, the Prophet did not call any boy other than Ali to Islam. Do you not know that those are the progeny of each other and whatever is applied to the first will be applied to the last?

They said: You are right O chief, you know better than us.

At that time Mamun ordered for three trays of perfumes and saffron to be given away as offerings upon the Imam so that it would be a proof of his superiority. The first tray was given away to the ministers and the second tray comprising of gold and jewels were for Bani Hashim; and the third tray comprised of perfumes, was distributed among the people. As long as Mamun

was alive, Imam Jawad (a) commanded respect and Mamun accorded preference to him over his own children.¹

Kinds of Fasts

أَوْ كَفَّارَةٌ طَعَامُ مَسَاكِينَ أَوْ عَدْلُ ذَلِكَ صِيَامًا

“Or the expiation (of it) is the feeding of the poor or the equivalent of it in fasting...” (Surah Maidah 5:95)

Zuhri has narrated that one day I came to Imam Zainul Aabideen (a). He asked: From where are you coming?

I replied: From the Masjid.

He inquired: What did you do there?

I said: I held discussion with some of my friends regarding an issue. The view of the majority of us was that other than the fasts of Ramadhan, other fasts are not obligatory.

Imam (a) said: ‘O Zuhri! It is not as you all say. Fast is of forty different types: ten are as obligatory as the fast of the month of Ramadhan; ten are prohibited; fourteen are optional: one may fast during them or he may not; add to that the three different kinds of conditional fast. Add also: disciplinary fast, permissible fast and the fast making up for one, who had to go on a journey or who fell sick.’

Said I, ‘May I be sacrificed for your sake! Please explain them to me.’

The Imam (a) stated: Obligatory fast includes the fast of the month of Ramadhan and of two consecutive months for each one day deliberately missed of the month of Ramadhan, and the fast of two consecutive months as atonement for Zihar. Allah, the most Sublime, the most Exalted, says: ‘(As for) those of you,

¹ *Biharul Anwar*, Vol. 10, Pg. 381; *Ikhtisaas*, Pg. 98.

who put away their wives by likening their backs to the backs of their mothers, these are not their mothers; their mothers are no other than those who gave birth to them, and most surely they utter a hateful word and a falsehood, and most surely Allah is Pardoning, Forgiving. (As for) those, who put away their wives by likening their backs to the backs of their mothers then recall what they said, they should free a captive before touching each other; to that you are admonished (to conform), and Allah is Aware of what you do. But whoever has no (such) means, let him fast for two months successively before they touch each other' (Holy Quran, 58-2-4).

Another (such type of obligatory fast) is fasting two successive months if a Muslim kills another Muslim by mistake and is unable to free a slave; this is obligatory on account of the verse saying: 'And whoever kills a believer by mistake should free a believing slave, and blood-money should be paid to his people unless they remit it as alms; but if they be from a tribe hostile to you and he is a believer, the freeing of a believing slave (suffices), and if he is from a tribe between whom and you there is a covenant, the blood-money should be paid to his people along with the freeing of a believing slave; but if he cannot find (a slave), he should fast for two months successively a penance from Allah, and Allah is Knowing, Wise' (Holy Quran, 4:92).

Another (such obligatory fast) is fasting three days as an act of atonement for breaking an oath if one is unable to feed the needy; Allah, the most Sublime, the most High, says, 'Allah does not call you to account for what is vain of your oaths, but He calls you to account for making deliberate oaths; so, its expiation is the feeding of ten poor men out of the middling (food) whereby you feed your families, or their clothing, or the freeing of a slave; but whosoever cannot find (means), he, then, should fast for three days; this is the expiation of your oaths when you swear' (Holy Quran, 5:89).

All types of such fast are consecutive, not a day now and a day then.

“And the fast on account of causing an injury to the head while shaving it while performing the pilgrimage rites is also obligatory; Allah Almighty says, ‘Whoever among you is sick or has an ailment of the head, he (should effect) a compensation by fasting or offering alms or sacrificing’ (Holy Quran, 2:196). So he is given in this verse an option: if he chooses to fast, he should fast for three days. And the fast of one, who cannot offer a sacrifice at the pilgrimage is also obligatory; Allah Almighty says, ‘Whoever benefits by combining the visit with the pilgrimage (should take) what offering is easy (for him) to obtain; but he who cannot find (any offering) should fast for three days during the pilgrimage and for seven days when you return; these (make) ten (days) complete’ (Holy Quran, 2:196). And the fast of one, who hunts while still wearing the Ihram, is also obligatory.

Allah, the most Exalted, the most Sublime, says, ‘O you who believe, do not kill game while you are on pilgrimage, and whoever among you kills it intentionally, the compensation (for it) is the like of what he kills, from the cattle, as two just persons among you shall judge, as an offering to be brought to the Kaaba or the expiation (of it) is the feeding of the poor or the equivalent of it in fasting so that he may taste the unwholesome result of his deed’ (Holy Quran, 5:95).”

Then the Imam (a) turned to Zuhri and asked, “Do you know how its equivalent is met by fasting, O Zuhri?” The latter said, “No, indeed, I do not know.” Imam Zainul Aabideen (a) then said, ‘The game is first to be estimated, then the estimated value is to be measured by its equivalent in charity, then such a measure is to be weighed, so he should fast one day for each half a measure unit. And the covenant (nazr) fast is obligatory, and so is the fast of Etekaf.

As regards the prohibited fast, it is forbidden to fast on Eidul Fitr, Eidul Adha, the three days of *Tashriq*¹ and the fast of doubt: Allah ordered us to fast it with the month of Shaban and

¹ Three days following Eidul Azha.

anyone among us is prohibited from singling himself out to fast when everyone else is not sure whether it is the inception of the month of Ramadhan or not.”

I said to him, “May I be sacrificed for you, but if one did not fast during the month of Shaban, what should he do?” The Imam (a) said, “He should make the intention on the uncertain night that he is fasting the month of Shaban; so, if it turns out to be the month of Ramadhan, he will receive his reward, but if it becomes evident that it was, indeed, the month of Shaban, he will not have committed any harm.” I then asked him, “How can voluntary fast make up for a compulsory one?” He (a) said, “If someone voluntarily fasts one day during the month of Ramadhan without knowing that it is the month of Ramadhan, then he finds out that it was, should he fast again? The obligation is regarding the day itself. The *Wisal* fast¹ is prohibitive, and to fast each day of your life is likewise prohibitive.

“As regarding optional fast, it is to keep fast on Fridays, Thursdays, and Mondays, the white (*Baidh*) days,² the fast of six days during the month of Shawwal following the month of Ramadhan, the fast on the standing day at Arafat, and the day of Ashura; all these occasions are optional; one may or may not fast during them. As regards the fast by permission, a woman cannot fast an optional fast without the permission of her husband; a slave may not observe an optional fast without the permission of his master; and a guest may not fast - an optional fast, except with the permission of his host; the Messenger of Allah (s) has said, ‘Whoever visits some folks, he should not observe an optional fast, except with their permission.’

As regards disciplinary fast, a boy reaching adolescence is ordered to fast when he reaches the age of adulthood, though it is

¹ To fast the *Wisal* fast means to fast only the last day of each lunar month.

² The author of *Lisan al-Arab* tells us on p. 124, Vol. 7, that these are the 13th 14th and 15th days of the Islamic calendar month, adding: They are called *baidh* (white), because the moon shines during them.

not obligatory on him to do so. Likewise, if one is forced due to a sudden ailment to break his fast at the inception of the day, then he gains his strength thereafter, he should fast the rest of the day as a self-disciplinary act although he is not obligated to do so. Likewise, if a traveler eats at the beginning of the day then reaches home, he should abstain from eating the rest of the day as a self-disciplinary act and not as an obligation. As regards the fast of one, who forgets and eats or drinks, or if he does so only as a measure of *Taqayyah*, without doing so on purpose, Allah, the most Exalted, the most Great, has permitted him to do so and will reward him for it.

As regards the fast when travelling or suffering from an ailment, there is a great deal of difference of opinion in its regard. Some people say that he should fast, whereas others say that he should not.

As far as we [Ahle Bayt (a)] are concerned, we are of the view that one should break his fast during both cases; so, if he fasts during his trip, or when sick, he has to make it up, because Allah, the most Exalted, the most Great, says:

فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ

“But whoever among you is sick or on a journey, then (he shall fast) a (like) number of other days...” (Surah Baqarah 2:184)

جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَامًا لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ
 وَالْهُدْيَ وَالْقَلَائِدَ ۚ ذَٰلِكَ لِتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ
 وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٩٧﴾

97- Allah has made the Kaaba, the sacred house, a maintenance for the people, and the sacred month and

the offerings and the sacrificial animals with garlands; this is that you may know that Allah knows whatever is in the heavens and whatever is in the earth, and that Allah is the Knower of all things.

جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَامًا لِلنَّاسِ

“Allah has made the Kaaba, the sacred house, maintenance for the people...” (Surah Maidah 5:97)

Imam (a) said: “So long as the Kaaba exists and people circumambulate it, mankind will survive. But once it is demolished and people stop going on pilgrimage, mankind will be annihilated.”

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنَ أَشْيَاءٍ إِن تَبَدَّلَ لَكُمْ تَسْوُؤُكُمْ
وَإِن تَسْأَلُوا عَنْهَا حِينَ يُنزَّلَ الْقُرْآنُ تُبَدَّلَ لَكُمْ عَفَا اللَّهُ عَنْهَا ۗ
وَاللَّهُ عَفُورٌ حَلِيمٌ ﴿١٠١﴾

قَدْ سَأَلَهَا قَوْمٌ مِّن قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ ﴿١٠٢﴾

101- O you who believe, do not put questions about things, which if declared to you may trouble you, and if you question about them when the Quran is being revealed, they shall be declared to you; Allah pardons this, and Allah is Forgiving, Forbearing.

102- A people before you indeed asked such questions, and then became disbelievers on account of them.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنَ أَشْيَاءٍ إِن تَبَدَّلَ لَكُمْ تَسْوُؤُكُمْ

“O you who believe, do not put questions about things which if declared to you may trouble you...” (Surah Maidah 5:101)

Imam Muhammad Baqir (a) said: When binte Abdul Muttallib’s son died, Umar told her to conceal her ear pendants, because her relationship to the Prophet (s) will not be of any help to her.

Safiya said: “O son of an adulteress. How dare you look at me and my ear pendants?”

She then went weeping to the Prophet (s) and complained against Umar. The Prophet (s) ordered the people to assemble and said: “What has come upon my community that people say that relationship with me is of no use. Know that when I stand at the Praised Station (*Maqaamal Mahmud*), I shall intercede not only for my relatives, but also for strangers. Ask your parentage and I will tell you the details.”

A man stood up and asked the Prophet (s) to tell about his parentage.

The Prophet (s) said: “The one, whom you say is your father, is not your father, but so and so is your father.”

Another person asked: “Who is my father.”

The Prophet (s) replied: “The one, whom you consider as your father is in fact your father.”

Umar then got up and said: “O Messenger of Allah. I seek refuge from the wrath of Allah and His Messenger (s). Forgive me and have mercy upon me.”

At that moment this verse was revealed up to:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِن تُبَدَّ لَكُمْ تَسْؤُكُمْ
وَإِن تَسْأَلُوا عَنْهَا حِينَ يُنزَّلُ الْقُرْآنُ تُبَدَّ لَكُمْ عَفَا اللَّهُ

عَنْهَا ۖ وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿١٠١﴾ قَدْ سَأَلَهَا قَوْمٌ مِنْ قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ ﴿١٠٢﴾

“O you who believe, do not put questions about things which if declared to you may trouble you, and if you question about them when the Quran is being revealed, they shall be declared to you; Allah pardons this, and Allah is Forgiving, Forbearing. A people before you indeed asked such questions, and then became disbelievers on account of them.” (Surah Maidah 5:101-102)

...meaning that Allah has forgiven only the former sins up to the time when questions were put and that not to put any further questions [as no mercy will be shown thereafter].¹

مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ ۖ وَلَكِنَّ
الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ ۗ وَكَثَرْتُهُمْ لَا يَعْقِلُونَ
﴿١٠٣﴾

103- It was not Allah Who began (false beliefs like those of) a slit-ear female camel, or a female camel let loose for free grazing, or idol sacrifices for twin-births in animals, or stallion-camels freed from work; it is the blasphemers, who invent a lie against Allah: But most of them (simply) lack wisdom.

مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ

¹ Biharul Anwar, Vol. 9, Pg. 199; Mustadrakul Wasail, Vol. 16, Pg. 351; Tafsir Burhan, Vol. 2, Pg. 535.

“It was not Allah Who began (false beliefs like those of) a slit-ear female camel, or a female camel let loose for free grazing, or idol sacrifices for twin-births in animals, or stallion-camels freed from work...” (Surah Maidah 5:103)

After a sheep delivered five kids the sixth was called by the Pagan Arabs as Bahira. They used to dedicate it to a particular idol and did not deny it water and fodder. It was allowed to roam wherever it liked.

Wasila is said to be a sheep, which delivers twin lambs – a male and a female and the male dies - its female was dedicated to the idol; and it was said: It has reached to her brother; and they used to say that its flesh was unlawful for ladies.

Haam was a male camel descended from a single line of descent. It was not used for riding and they did not prevent it to graze and water wherever it liked; nor was it used to carry loads. Allah, the mighty and high refuted all these dogmas through the above verse.¹

يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسُكُمْ ۖ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا
 اهْتَدَيْتُمْ ۗ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ
 ﴿١٠٥﴾

105- O you who believe, take care of your souls; he who errs cannot hurt you when you are on the right way; to Allah is your return, of all (of you), so He will inform you of what you did.

¹ *Biharul Anwar*, Vol. 30, Pg. 145; and Vol. 93, Pg. 219; *Tafsir Safi*, Vol. 2, Pg. 500; *Tafsir Burhan*, Vol. 2, Pg. 533.

يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ ۖ لَا يَضُرُّكُمْ مَنْ ضَلَّ
إِذَا اهْتَدَيْتُمْ

O you who believe, take care of your souls and don't be in pursuit of the defects of people, because if you reform yourselves, misguidance of people would not harm you.¹

يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ
حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِنْكُمْ أَوْ آخَرَانِ مِنْ غَيْرِكُمْ إِنْ أَنْتُمْ
ضَرَبْتُمْ فِي الْأَرْضِ فَأَصَابَتْكُمْ مُصِيبَةُ الْمَوْتِ ۖ تَحْسِبُونَهُمَا مِنْ
بَعْدِ الصَّلَاةِ فِيْئِسِمَانِ بِاللَّهِ إِنْ اَرْتَبْتُمْ لَا نُشِئْرِي بِهِ تَمَنَّا وَلَوْ كَانَ
دَا قُرْبَىٰ ۗ وَلَا نَكْتُمُ شَهَادَةَ اللَّهِ إِنَّا إِذًا لَمِنَ الْآثِمِينَ ﴿١٠٦﴾

فَإِنْ غُيِّرَ عَلَىٰ آثِمًا اسْتَحَقَّ إِثْمًا فَآخَرَانِ يَقُومَانِ مَقَامَهُمَا مِنَ
الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأَوْلِيَانِ فِيْئِسِمَانِ بِاللَّهِ لَشَهَادَتُنَا أَحَقُّ
مِنْ شَهَادَتِهِمَا وَمَا اعْتَدَيْنَا إِنَّا إِذًا لَمِنَ الظَّالِمِينَ ﴿١٠٧﴾

ذَلِكَ أَذَىٰ أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَىٰ وَجْهِهَا أَوْ يَخَافُوا أَنْ تُرَدَّ أَيْمَانٌ
بَعْدَ أَيْمَانِهِمْ ۗ وَاتَّقُوا اللَّهَ وَاسْمِعُوا ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الْفَاسِقِينَ ﴿١٠٨﴾

106- O you who believe, call to witness between you when death draws nigh to one of you, at the time of

¹ Tafsir Burhan, Vol. 2, Pg. 536; Tafsir Safi, Vol. 2, Pg. 504.

making the will, two just persons from among you, or two others from among others than you, if you are travelling in the land and the calamity of death befalls you; the two (witnesses) you should detain after the prayer; then if you doubt (them), they shall both swear by Allah, (saying): We will not take for it a price, though there be a relative, and we will not hide the testimony of Allah for then certainly we should be among the sinners.

107- Then if it becomes known that they both have been guilty of a sin, two others shall stand up in their place from among those who have a claim against them, the two nearest in kin; so they two should swear by Allah: Certainly our testimony is truer than the testimony of those two, and we have not exceeded the limit, for then most surely we should be of the unjust.

108- This is more proper in order that they should give testimony truly or fear that other oaths be given after their oaths; and be careful of (your duty to) Allah, and hear; and Allah does not guide the transgressing people.

Dishonesty of co-travelers

يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةٌ بَيْنَكُمْ إِذَا حَضَرَ أَحَدَكُمْ الْمَوْتُ
حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِنْكُمْ أَوْ آخَرَانِ مِنْ غَيْرِكُمْ إِنْ
أَنْتُمْ ضَرَبْتُمْ فِي الْأَرْضِ فَأَصَابَتْكُمْ مُصِيبَةُ الْمَوْتِ

“O you who believe, call to witness between you when death draws nigh to one of you, at the time of making the will, two just persons from among you, or two others from among others than you, if you are travelling in the land and the calamity of death befalls you...” (Surah Maidah 5:106)

This verse is regarding dispute between Ibne Bandi and Ibne Abi Marya, who were Christians and a man named Tamim Darimi, who was a Muslim, with whom they travelled on a journey together. Tamim Darimi was having a bag that contained his luggage, which included gold utensils and necklace. He was carrying these goods in order to sell them in the market of Arabs. On the way Tamim fell seriously ill and when he felt that his death was near, he handed over the goods in his possession to Ibne Bandi and Ibne Marya and requested them to deliver the same to his heirs. When these persons returned to Medina they reported that thieves stole the goods comprising of gold utensils and necklace. When the heirs opened the bag, they saw that all the things were present, except the old utensils and necklace. They asked those two whether the illness of Tamim prolonged so much that he needed to sell his goods?

They replied: No, he was unwell for only a few days.

They asked: Did thieves steal the goods during the journey?

No, they replied.

They asked: Was there a transaction that caused a loss?

No, they replied.

They said: We do not see the most valuable provisions comprising of gold utensils, ornaments and precious necklace.

Those two said: We are also unaware about them. We have delivered to you whatever he gave us.

The heirs of Tamim brought those two to Messenger of Allah (s) and complained about them.

His Eminence said: Take an oath that you have not appropriated those things.

They swore and His Eminence released them. After some days the heirs of Tamim saw gold utensils and necklace in their possession. They came to Messenger of Allah (s) and said: O Messenger of Allah (s), we have found what we wanted from Ibne Bandi and Ibne Marya. And that we have learnt that the

concerned goods are in their possession. Messenger of Allah (s) waited for directions from Almighty Allah regarding this matter. Allah, the mighty and high revealed the following verses:

يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةٌ بَيْنَكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ
حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِنْكُمْ أَوْ آخَرَانِ مِنْ غَيْرِكُمْ إِنْ
أَنْتُمْ صُرْتُمْ فِي الْأَرْضِ

“O you who believe, call to witness between you when death draws nigh to one of you, at the time of making the will, two just persons from among you, or two others from among others than you, if you are travelling in the land...” (Surah Maidah 5:106)

Till this point Allah, the mighty and high only accepted the testimony of People of the book in the matter of their bequest also in journey where no Muslim was available. Then He said:

فَأَصَابَتْكُمْ مُصِيبَةُ الْمَوْتِ ۖ تَحْسِبُونَهُمَا مِنْ بَعْدِ الصَّلَاةِ
فَيُقْسِمَانِ بِاللَّهِ إِنْ أَرْتَبْتُمْ لَا نَشْتَرِي بِهِ ثَمَنًا وَلَوْ كَانَ ذَا
قُرْبَىٰ ۗ وَلَا نَكْتُمُ شَهَادَةَ اللَّهِ إِنَّا إِذًا لَمِنَ الْآثِمِينَ ﴿١٠٦﴾

“...and the calamity of death befalls you; the two (witnesses) you should detain after the prayer; then if you doubt (them), they shall both swear by Allah, (saying): We will not take for it a price, though there be a relative, and we will not hide the testimony of Allah for then certainly we should be among the sinners.” (Surah Maidah 5:106)

Till the testimony of those two Christians and the judgment of Messenger of Allah (s) regarding their taking of oath is applied:

فَإِنْ عُثِرَ عَلَىٰ أَنَّهُمَا اسْتَحَقَّا إِثْمًا

“Then if it becomes known that they both have been guilty of a sin...” (Surah Maidah 5:107)

That is if it is known that they have taken a false swearing,

فَأَخْرَانِ يَقُومَانِ مَقَامَهُمَا

“...two others shall stand up in their place from among those, who have a claim against them...” (Surah Maidah 5:107)

مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأَوْلِيَانِ

“...from among those, who have a claim against them, the two nearest in kin.” (Surah Maidah 5:107)

فَيُقْسِمَانِ بِاللَّهِ

“So they two should swear by Allah...” (Surah Maidah 5:107)

They swear by God that they are more worthy for this claim than those first two and that those two had taken a false oath.

لَشَهَادَتُنَا أَحَقُّ مِنْ شَهَادَتِهِمَا وَمَا اعْتَدَيْنَا إِنَّا إِذَا لَمِنَ
الظَّالِمِينَ ﴿١٠٧﴾

“Certainly our testimony is truer than the testimony of those two, and we have not exceeded the limit, for then most surely we should be of the unjust.” (Surah Maidah 5:107)

The Messenger of Allah (s) told the heirs of Tamim to swear according to His command and they swore. His Eminence took the gold utensils and necklace from Ibne Bandi and Ibne Marya and gave them to the heirs of Tamim.¹

ذَلِكَ أَدْنَىٰ أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَىٰ وَجْهِهَا أَوْ يَخَافُوا أَنْ تُرَدَّ
أَيْمَانُهُمْ بَعْدَ أَيْمَانِهِمْ

“This is more proper in order that they should give testimony truly or fear that other oaths be given after their oaths...” (Surah Maidah 5:108)

يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ ۗ قَالُوا لَا عِلْمَ لَنَا ۗ
إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ﴿١٠٩﴾

109- On the day when Allah will assemble the apostles, then say: What answer were you given? They shall say: We have no knowledge, surely Thou art the great Knower of the unseen things.

¹ Biharul Anwar, Vol. 22, Pg. 65; Vol. 101, Pg. 322; Al-Kafi, Vol. 7, Pg. 5; Tafsir Safi, Vol. 2, Pg. 508.

يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ

“On the day when Allah will assemble the apostles, then say: What answer were you given?” (Surah Maidah 5:109)

Imam Muhammad Baqir (a) says: On Judgment Day, Allah, the mighty and high would ask the prophets how people conducted with your successors after you?

The prophets would reply: We don't know what they did after us.¹

إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ
إِذْ أَيَّدتُّكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا ۖ وَإِذْ
عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ ۖ وَإِذْ تَخْلُقُ مِنَ
طِينٍ كَهَيْئَةِ الطَّيْرِ بِأَيْدِي فَتَنْفُخُ فِيهَا فَتَكُونُ طَيْرًا بِأَيْدِي ۖ
وَتُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ بِأَيْدِي ۖ وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِأَيْدِي ۖ
وَإِذْ كَفَّمْتُ بَنِي إِسْرَائِيلَ عَنْكَ إِذْ جِئْتَهُمْ بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ
كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿١١٠﴾

وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ آمِنُوا بِي وَبِرُسُولِي قَالُوا آمَنَّا وَاشْهَدْ
بِأَنَّنَا مُسْلِمُونَ ﴿١١١﴾

110- When Allah will say: O Isa son of Maryam, remember My favor on you and on your mother, when I

¹ Tafsir Ayyashi, Vol. 1, Pg. 349; Tawilul Ayaatuz Zahira, Pg. 167; Al-Kafi, Vol. 8, Pg. 338; Tafsir Safi, Vol. 2, Pg. 510; Tafsir Burhan, Vol. 2, Pg. 541.

strengthened you with the holy Spirit, you spoke to the people in the cradle and when of old age, and when I taught you the Book and the wisdom and the Taurat and the Injeel; and when you determined out of clay a thing like the form of a bird by My permission, then you breathed into it and it became a bird by My permission, and you healed the blind and the leprous by My permission; and when you brought forth the dead by My permission; and when I withheld the children of Israel from you when you came to them with clear arguments, but those who disbelieved among them said: This is nothing but clear enchantment.

111- And when I revealed to the disciples, saying: Believe in Me and My apostle, they said: We believe and bear witness that we submit (ourselves).

إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ ادْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ
وَالِدَتِكَ إِذْ أَيَّدتُّكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ
وَكَهْلًا ۖ وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ
وَالْإِنْجِيلَ ۖ وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِأَذْنِي فَتَنفُخُ
فِيهَا فَتَكُونُ طَيْرًا بِأَذْنِي ۖ وَتُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ بِأَذْنِي ۖ
وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِأَذْنِي ۖ وَإِذْ كَفَفْتُ بَنِي إِسْرَائِيلَ عَنْكَ إِذْ
جِئْتَهُمْ بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا سِحْرٌ
مُبِينٌ ﴿١١٠﴾ وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ آمِنُوا بِي
وَبِرَسُولِي قَالُوا آمَنَّا وَاشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴿١١١﴾

“When Allah will say: O Isa son of Maryam! Remember My favor on you and on your mother, when I strengthened you with the holy Spirit, you spoke to the people in the cradle and when of old age, and when I taught you the Book and the wisdom and the Taurat and the Injeel; and when you determined out of clay a thing like the form of a bird by My permission, then you breathed into it and it became a bird by My permission, and you healed the blind and the leprous by My permission; and when you brought forth the dead by My permission; and when I withheld the children of Israel from you when you came to them with clear arguments, but those who disbelieved among them said: This is nothing but clear enchantment. And when I revealed to the disciples, saying: Believe in Me and My apostle, they said: We believe and bear witness that we submit (ourselves).” (Surah Maidah 5:110-111)

These two are from the unambiguous verses.

إِذْ قَالَ الْخَوَارِثُونَ يَا عِيسَى ابْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنَزِّلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ ۗ قَالَ اتَّقُوا اللَّهَ إِنَّ كُنْتُمْ مُؤْمِنِينَ

﴿١١٢﴾

قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَتَطْمَئِنَّ قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ صَدَقْتَنَا وَنَكُونَ عَلَيْهَا مِنَ الشَّاهِدِينَ ﴿١١٣﴾

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِنْكَ ۗ وَارزُقْنَا وَأَنْتَ خَيْرُ

الرَّازِقِينَ ﴿١١٤﴾

قَالَ اللَّهُ إِيَّيَّ مُنَزَّلَهَا عَلَيْكُمْ ۖ فَمَنْ يَكْفُرْ بَعْدَ مِنْكُمْ فَإِيَّيَّ أُعَذِّبُهُ
عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ ﴿١١٥﴾

112- When the disciples said: O Isa son of Maryam, will your Lord consent to send down to us food from heaven? He said: Be careful of (your duty to) Allah if you are believers.

113- They said: We desire that we should eat of it and that our hearts should be at rest, and that we may know that you have indeed spoken the truth to us and that we may be of the witnesses to it.

114- Isa the son of Maryam said: O Allah, our Lord, send down to us food from heaven which should be to us an ever-recurring happiness, to the first of us and to the last of us, and a sign from Thee, and grant us means of subsistence, and Thou art the best of the Providers.

115- Allah said: Surely I will send it down to you, but whoever shall disbelieve afterwards from among you, surely I will chastise him with a chastisement with which I will not chastise, anyone among the nations.

إِذْ قَالَ الْحَوَارِيُّونَ يَا عِيسَى ابْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ
يُنزِّلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ

“When the disciples said: O Isa son of Maryam, will your Lord consent to send down to us food from heaven?” (Surah Maidah 5:112)

Isa (s) replied:

اتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١١٢﴾

“Be careful of (your duty to) Allah if you are believers.”
(Surah Maidah 5:112)

They said: Just as Almighty Allah states:

نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَتَطْمَئِنَّ قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ صَدَقْتَنَا
وَنَكُونَ عَلَيْهَا مِنَ الشَّاهِدِينَ ﴿١١٣﴾

“We desire that we should eat of it and that our hearts should be at rest, and that we may know that you have indeed spoken the truth to us and that we may be of the witnesses to it.” (Surah Maidah 5:113)

Isa (a) said:

اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا
وَأَخْرِنَا وَآيَةً مِنْكَ ۖ وَارزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ ﴿١١٤﴾

“O Allah, our Lord, send down to us food from heaven which should be to us an ever-recurring happiness, to the first of us and to the last of us, and a sign from Thee, and grant us means of subsistence, and Thou art the best of the Providers.”
(Surah Maidah 5:114)

So Almighty Allah challenged:

إِنِّي مُنَزِّلُهَا عَلَيْكُمْ ۖ فَمَنْ يَكْفُرْ بَعْدُ مِنْكُمْ فَإِنِّي أُعَذِّبُهُ
عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ ﴿١١٥﴾

“Surely I will send it down to you, but whoever shall disbelieve afterwards from among you, surely I will chastise

him with a chastisement with which I will not chastise, anyone among the nations.” (Surah Maidah 5:115)

He says: Table of food would be sent down for them and they would eat from that food and become satiated. After that the table shall rise up to the heavens. Their elders and nobles said: We shall not allow lowly people to eat from that food. So Almighty Allah took up that table from them and transmogrified them into monkeys and pigs.¹

وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ اأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمَّيْ
إِلَهَيْنِ مِنْ دُونِ اللَّهِ ۖ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا
لَيْسَ لِي بِحَقِّ ۚ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ ۚ تَعَلَّمَ مَا فِي
نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ ۚ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ
﴿١١٦﴾

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ ااعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۚ
وَكَُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ ۚ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ
الرَّقِيبَ عَلَيْهِمْ ۚ وَأَنْتَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿١١٧﴾

116- And when Allah will say: O Isa son of Maryam, did you say to men: Take me and my mother for two gods besides Allah, he will say: Glory be to Thee, it did not befit me that I should say what I had no right to (say); if I had said it, Thou wouldst indeed have known it; Thou knowest what is in my mind, and I do not know what is in Thy mind, surely Thou art the great Knower of the unseen things.

¹ Tafsir Burhan, Vol. 2, Pg. 546.

117- I did not say to them aught save what Thou didst enjoin me with: That serve Allah, my Lord and your Lord, and I was a witness of them so long as I was among them, but when Thou took me up, Thou wert the watcher over them, and Thou art witness of all things.

وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي
وَأُمِّي إِلَهَيْنِ مِنْ دُونِ اللَّهِ

“And when Allah will say: O Isa son of Maryam, did you say to men, Take me and my mother for two gods besides Allah...” (Surah Maidah 5:116)

The word is of the past verse and its meanings is mentioned later: that is it is not mentioned as yet and would be mentioned soon. Christians think that Isa (a) said: I and my mother are two other gods in addition to God. On Judgment Day Allah, the mighty and high would gather Isa (a) and the Christians and ask Isa (a): Did you say that the Christians should accept you and your mother as two gods? Isa (a) would say:

سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّ ۚ إِنْ كُنْتُ
قُلْتُهُ فَقَدْ عَلِمْتَهُ ۚ تَعَلَّمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي
نَفْسِكَ ۚ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ﴿١١٦﴾ مَا قُلْتُ لَهُمْ
إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۚ وَكُنْتُ عَلَيْهِمْ
شَهِيدًا مَا دُمْتُ فِيهِمْ ۚ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ
عَلَيْهِمْ ۚ وَأَنْتَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿١١٧﴾

“Glory be to Thee, it did not befit me that I should say what I had no right to (say); if I had said it, Thou wouldst indeed have known it; Thou knowest what is in my mind, and I do not know what is in Thy mind, surely Thou art the great Knower of the unseen things. I did not say to them aught save what Thou didst enjoin me with: That serve Allah, my Lord and your Lord, and I was a witness of them so long as I was among them, but when Thou took me up, Thou wert the watcher over them, and Thou art witness of all things.” (Surah Maidah 5:116-117)

These verses are evidence that Isa (a) never issued that statement.¹

قَالَ اللَّهُ هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ ۗ لَهُمْ جَنَّاتٌ تَجْرِي
 مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۗ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا
 عَنْهُ ۗ ذَلِكَ الْقَوْزُ الْعَظِيمُ ﴿١١٩﴾

119- Allah will say: This is the day when their truth shall benefit the truthful ones; they shall have gardens beneath which rivers flow to abide in them forever: Allah is well pleased with them and they are well pleased with Allah; this is the mighty achievement.

Allah would question the Prophet on Judgment Day

هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ

“This is the day when their truth shall benefit the truthful ones...” (Surah Maidah 5:119)

¹ Tafsir Burhan, Vol. 2, Pg. 547.

Zareeth has narrated from Imam Muhammad Baqir (a) regarding the meaning of this verse that His Eminence said: On Judgment Day all the people would be raised alive and gathered for accounting; and all would struggle and try to be freed from the accounting. They would stand in the field of gathering and Almighty Allah would encompass them from above the throne in a way that cannot be described. First of all the voice of a caller would be heard and all the creatures would hear it that the Holy Prophet (s) would be called by the name of Muhammad bin Abdullah, Quraishite and Arab prophet; His Eminence would come forward till he would stand to the right of the throne.

After that your Imam: that is His Eminence, Ali Ibne Abi Talib (a) will be summoned. He will stand to the right of the Messenger of Allah (s). Then all Imams from the progeny of the Holy Prophet (s) will be summoned along with the whole Ummah. They will be made to stand to the right of Amirul Momineen (a). After that each prophet will be summoned along with his community and made to stand at the right side of the Arsh.

Then the first to be summoned for interrogation will be the Pen (*Qalam*). It will arrive in a human form and stand before the Arsh. The Almighty Allah will ask: Did you write on the Tablet (*Lauh*) all that I inspired you? The Pen will reply: O Lord, You know that I have written everything You inspired to me. Almighty Allah will ask: Who will testify your claim? The Pen will say: O Lord, can anyone of Your creatures be informed of Your exclusive secret? The Almighty Allah will say: You have exhausted your argument.

Then the Tablet (*Lauh*) will be summoned. It will also arrive in human form and stand besides the Pen. Allah will ask: Did the Pen write on you all that I inspired it? The Tablet will say: Yes, my Lord, I have conveyed all of it to Israfeel.

Now Israfeel will be summoned and he will also come in human form and stand to the side of the Pen and Tablet. The Almighty Allah will ask: Did the Tablet convey to you all it was

supposed to? Israfeel will reply: Yes, my Lord, I conveyed all of it to Jibraeel.

Then Jibraeel will be summoned and he will appear and stand besides Israfeel. The Almighty Allah will ask: Did Israfeel convey to you all what he was supposed to? Jibraeel will reply: Yes, my Lord, I have conveyed all of it to Your messengers and prophets. I delivered Your messages, revelations and books to all Your prophets and after them all I conveyed everything to His Eminence, Muhammad bin Abdullah, the Arab and the Quraishite and Your beloved.

Imam Muhammad Baqir (a) said: The first to be summoned for questioning will be His Eminence, Muhammad bin Abdullah. The Almighty Allah will accommodate him near His Arsh and that day no one would be as proximate and as honored to God as him. Has Jibraeel delivered to you all I had commanded him to like, knowledge, wisdom and revelation? The Messenger of Allah (s) will reply: Yes, my Lord, he delivered to me all the knowledge, wisdom and revelation You had commanded him to.

The Almighty Allah will ask His Eminence, Muhammad (s): Did you convey to your Ummah what Jibraeel brought to you from My knowledge and Book? The Holy Prophet (s) will reply: Yes, my Lord, I delivered to my Ummah, the Book and knowledge that Jibraeel revealed to me from You. I struggled in Your way.

The Almighty Allah will ask: Who will verify your assertions? The Holy Prophet (s) will say: You have Yourself witnessed the deliverance of the message; moreover, Your angels and the righteous from my Ummah will also vouch for it. Then the angels will be summoned and they will verify that the Holy Prophet (s) had indeed delivered the message, which was entrusted to him. Then his Ummah will be summoned and it will also give witness that he had indeed delivered the message.

Then the Almighty Allah will ask the Prophet: Did you appoint anyone as your successor in your Ummah, who may establish My knowledge and wisdom among them and explain

My Book to them? To explain to them what they will differ in after you and also be the Divine Proof and Caliph on the earth?

The Messenger of Allah (s) will reply: Yes, my Lord, I appointed as Caliph, Ali Ibne Abi Talib (a), my brother, successor, vicegerent and the best of my Ummah. I appointed him during my lifetime, so that he might become signpost of guidance and I invited all to his obedience. I appointed him as my Caliph, so that he might be the Imam and leader of the Ummah till Judgment Day.

Then Ali Ibne Abi Talib (a) will be summoned and asked: Did Muhammad make a bequest to you and appoint you as his Caliph in the Ummah to be the sign of the path of guidance? Did you occupy his position after him?

Amirul Momineen (a) will say: Yes, my Lord, His Eminence, Muhammad (s) did make a bequest to me and appointed me as his Caliph in the Ummah, but when You called him to Yourself, his Ummah denied and deceived me; they rendered me weak and had almost killed me. They gave precedence to one, whom You had relegated and relegated one, whom You had given precedence. They did not accept my statements and did not obey me. Thus, I struggled against them as per Your command, till they martyred me.

Then Amirul Momineen (a) will be asked: Did you leave someone as Caliph on the earth, so that he may call people to My religion and My obedience and guidance?

Amirul Momineen (a) will reply: Yes, my Lord, I left Hasan, my son and grandson of Your Prophet.

Then Imam Hasan (a) will be summoned and asked the same questions as Amirul Momineen (a) was asked. Then each Imam will be summoned one after the other and his proof will be exhausted on the people of his Ummah. Then the Almighty Allah will accept their justification.

Then Allah will say:

هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ

“This is the day when their truth shall benefit the truthful ones.” (Surah Maidah 5:119)

Zareeth, the narrator of tradition says: “Here ends the statement of Imam Muhammad Baqir (a).”¹

¹ *Biharul Anwar*, Vol. 7, Pg. 280; *Tafsir Nurus Thaqlayn*, Vol. 1, Pg. 693; *Tafsir Safi*, Vol. 2, Pg. 519; *Tafsir Burhan*, Vol. 2, Pg. 549.