

Tafsir Qummi

Vol. 3

Ali Ibne Ibrahim Qummi

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Translated from the Farsi version of *Tafsir Qummi* by
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Preface

The Tafsir before you is the 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 and all of them have mentioned it in their exegesis. Also, Allamah Majlisi has, in the great Shia encyclopedia of *Biharul Anwar*, quoted from this Tafsir excessively.

Since the translation of this book has now 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 to explain the following points regarding it:

1- The copy followed in translation is the edition published by Darul Kitab Jazaeri, which is revised and has additional footnotes. 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 is present in footnotes from books of traditions such as *Biharul Anwar* and from the traditions of the exegeses of *Tafsir Burhan*, *Safi*, *Nurus Thaqalayn* and many other different books: that is if we quote from all the books of exegeses, the volume would reach a size much more than it is at present.

4- Translation of Volume one 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 prepared in three volumes so its researched sources are 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; therefore for the convenience of public, we have mentioned the English translation in different fonts for the reader to have access to it without 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 in case of any mistake they should overlook it and forgive this humble writer.

In the end, I thank all those, who cooperated in 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 not to 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 Almighty Allah not to separate us from the speaking Quran, Amirul Momineen (a).

If Allah wills.

Exegesis of Surah Bani Israel

17- Surah Bani Israel (The Israelites) was revealed in Mecca and it comprises of 111 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى
الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا ۚ إِنَّهُ هُوَ
السَّمِيعُ الْبَصِيرُ ﴿١﴾

1- Glory be to Him Who made His servant to go on a night from the Sacred Mosque to the remote mosque of which We have blessed the precincts, so that We may show to him some of Our signs; surely He is the Hearing, the Seeing.

Ascension of the Messenger of Allah (s)

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى
الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا ۚ إِنَّهُ هُوَ
السَّمِيعُ الْبَصِيرُ ﴿١﴾

“Glory be to Him Who made His servant to go on a night from the Sacred Mosque to the remote mosque of which We have blessed the precincts, so that We may show to him some of Our signs; surely He is the Hearing, the Seeing.” (Surah Isra 17:1)

Hisham bin Salim has narrated from Imam Ja'far Sadiq (a) that on the night of ascension, Jibraeel, Mikaeel and Israfeel

brought the creature, Burraq for the Prophet. One held the bridle, another, the stirrup, and the third arranged the clothes of the Prophet as he mounted. Burraq being silent, Jibraeel gave him a blow asking it why it was silent, for he was never mounted by a more worthy rider. As Burraq flew on his way, Jibraeel showed the Prophet the wonders of earth and the heavens. The Messenger of Allah (s) says: As we proceeded, a voice came on my right, which I disregarded. Then I heard another voice on my left, but to this I paid no attention. Next I saw a woman before me with bare arms and adorned with all the ornaments of the world: she cried, "Look at me, O Muhammad, and let me speak to you," but I paid no notice to her and was proceeding, when suddenly such a frightful noise assailed my ears as filled me with terror. Jibraeel now directed me to alight and perform prayers, saying, "This is the sacred place, Medina, to which you will flee." Having mounted and gone some distance he again directed me to alight and pray, observing, "This is mount Sina where the Almighty Allah spoke with Musa." After mounting and proceeding a little, he again told me to alight and pray, saying "This is Bait-e-Najam (Bethlehem), where Isa (a) was born." He then took me to Baitul Maqdas and bound Burraq with a chain to which the ancient prophets tied their animals, and I entered the Masjid with Jibraeel on my right. There I saw Ibrahim, Musa and Isa, with a multitude of prophets, who were assembled on my account. Jibraeel pronounced the Adhan, stationed me in advance of the rest, and all the prophets in a rank performed prayers behind me. The treasurer of Baitul Maqdas brought me three vessels: one of milk, one of wine and one of water. I heard a voice say, "If he takes the water, he and his community will be drowned; if he takes the wine, they will wander from the right way; but if he takes milk, he and his community will find religious direction." I took the bowl of milk and drank it. "You have found guidance," said Jibraeel, "and your community also." "But what did you notice on the way?" he inquired. On telling him he remarked that the voice I heard on my right was of a seducing Jew, whom if I had answered, my community would have become Jews. The voice on my left was a Christian lure, a

reply to which would have made my community Christians and the woman that strove in vain to fascinate me, was the world: if I had spoken to her, my community would have preferred this world to the future. Jibraeel said moreover, that the terrific noise I heard was the sound of a rock I hurled from the verge of Hell, seventy years before, and, which struck the bottom of the abyss that night. After this dreadful indication of the depth of future woe, the Prophet never laughed. “Jibraeel now conducted me,” said the Prophet, “to the first heaven. There I saw Ismail, the angelic regent of that place, and lord of the meteors with which every Satan is repelled from the celestial mansions as the Almighty Allah says:

إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ*

“Except him who snatches off but once then there follows him a brightly shining flame.”¹

Under the orders of Ismail are seventy thousand angelic officers, each of whom commands a division of seventy thousand angels. “Who is this with you?” asked Ismail to Jibraeel. “The Prophet,” replied my conductor. “Has he appeared?” “Yes,” said my guide. Ismail then opened the gate of heaven, and we exchanged salutations, and mutually implored divine blessings on each other, and he said, “Hail and welcome, my worthy brother, and worthy Prophet.” The angels advanced to meet me, and all that saw me laughed for joy and I entered the first heaven. At length I met an angel more gigantic than I had ever seen before, with an ugly look and signs of wrath in his countenance. He like the rest prayed for my benediction, but did not smile like them. I inquired of Jibraeel who he was, for I was afraid of him. “You have cause to fear him,” replied my conductor “we all stand in awe of him. He is the overseer of Hell, and has never smiled since the omnipotent Lord made him

¹ Surah Saffat 37:10

ruler of that dreadful world. His wrath against the enemies of God, and against sinners violating the divine law is continually increasing; and by him Allah will take vengeance on them. If he has smiled on anyone it had been on you, but he never smiles.” However I exchanged salutations with him and he congratulated me about Paradise. As Jibraeel was the ruler of the angels, I asked him if he would not command this angel, Malik, to show me Hell. Accordingly he removed a curtain and opened a door of Hell, when suddenly a flame blazed forth, which I feared would envelop me, and I asked Jibraeel to order him to quell the flame and shut the door. Malik ordered it to return to Hell and it obeyed his command. Passing from there, I saw a very large man, of a wheaten complexion, and inquiring who he was, Jibraeel said, “This is your father, Adam.” Suddenly I saw that his sons were brought to him. They used to say that they are nice flowers and they are fragrant breeze that has ensued from a better body. His Eminence, recited the following verse:

كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عَلِّيْنَ

“Nay, Most surely the record of the righteous shall be in the Iliyin.”¹

We exchanged salutations and implored blessings on each other, and he bade me hail and welcome, as a worthy son and Prophet sent in a worthy time. Proceeding on, I came to an angel seated in a company of angels. He held the world between his knees and a tablet of light in his hand. Something was written on the tablet, on which he looked with steady gaze of a melancholy man. On inquiring who he was, Jibraeel said, “This is the angel of death; he is incessantly occupied in taking away life.” After being introduced by my conductor as the Prophet of mercy, I exchanged salutations with him, and he bade me hail and welcome, saying that my community was good. I replied by

¹ Surah Mutaffifeen 83:18

expressing thanks to Allah. Jibraeel now remarked, "This angel's work is greater and more severe than that of any other angel." I inquired if he alone took away the spirit of all. "Yes," said Jibraeel. I then asked the angel of death if he saw and approached every individual. "Yes," he replied, the world over, which Allah has given me an office is no more in my hand than a dirham. There is not a house whose inmates I do not observe one by one five times a day. When relatives weep the departure of a friend, I say to them, weep not for him, for I must visit you again and again till none of you are left. I remarked, "Death is enough to cause grief and overwhelming sorrow." "That, which follows death, added Jibraeel, is far more dreadful than dying." Passing from there, I came to a company seated at tables laden with the daintiest viands, and with the most putrid flesh, which they devoured without tasting that, which was delicious. "Who are these?" I inquired. "They are those of your community," said Jibraeel, "that eat forbidden things in preference to that, which is lawful." Next I saw an angel whom Allah had created of immense size. Half his body was fire, and half was snow: the fire did not melt the snow, nor the snow quench fire. He cried with a loud voice, "I ascribe holiness to the Lord, who preserves the entire conflicting elements of my being: O Lord, who has united snow to fire, impart unity to the hearts of those that believe in You." On inquiring who he has, Jibraeel said, "This is the most benevolent angel of Allah towards true believers, and from the day of his creation till now he has uttered this prayer for the objects of his goodwill." I saw two other angels, one of whom cried, "O Lord, whoever gives in your cause, do you reward him;" and the other cried, "O Lord, whoever is misery and gives not in your cause, do You destroy his property." Proceeding from there, I saw several companies that had lips like a camel; and angels cut the flesh off their sides with scissors and threw it in their mouths, forcing them to eat it. At my inquiry, Jibraeel said, "These derided believers and sought out their faults." Next I saw a party beating their heads with stones. "These," said my conductor, "went to sleep without performing the prayers." Next I saw a company into whose mouths angels

were pouring fire, that passed the natural way through their bodies. They had unrighteously devoured the property of orphans, and it is declared in the Quran:

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ
نَارًا وَسَيَصْلُونَ سَعِيرًا

“(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.”¹

Then I passed a crowd of people, who could not rise on account of their huge stomachs. These were usurers that in the Quran are compared to the people of Firon, dreading the wrath to come: “They shall be exposed to the fire of Hell morning and evening; and the day whereon the hour of judgment shall come, it shall be said unto them, Enter, O people of Firon, into a most severe torment.” Passing from there, I saw a party of women suspended by their breasts. These had committed adultery, and attributed their illicit offspring upon their husbands, and secured them an inheritance in their husbands’ property. At this the Prophet remarked, “Terrible is the wrath of Allah against the woman guilty of such crimes.” I then beheld a number of angels, whom the Lord of the universe had formed as it had pleased Him, and placed their faces in whatever position He chose. All their members uttered praises to the Almighty Allah, in all manner of voices, and they wept through fear of God. Said Jibraeel, “These were created in the form you see, and since their creation they have not spoken to each other, nor raised their heads, nor looked under their feet, such is their awe, humility and fear of the Holy and Divine.” They returned my salutation only by a sign. Jibraeel then informed them that I was Muhammad, the Prophet of mercy, the last and best of the

¹ Surah Nisa 4:10

prophets, and inquired if they would not speak to me. They then saluted and honored me, and congratulated me on the goodness bestowed on me and my community. Jibraeel now conducted me to the second heaven, where I saw two persons much resembling each other. “Who are these?” I inquired, Jibraeel replied, “They are two cousins, Yahya and Isa.” We exchanged salutations and mutually implored blessings on each other, and they bade me hail and welcome, worthy brother and Prophet! In this heaven, I saw angels inspired with awe, whose faces were turned in the direction God had commanded, and they looked to no other quarter. In various voices they uttered praise and ascribed holiness to the Almighty Allah. I now ascended the third heaven, and saw there a man exceeding all others in beauty as much as the full moon excels the stars. Jibraeel said to me, “This is your brother, Yusuf.” We saluted each other, mutually invoking blessings. Here again I saw angels filled with awe, like those I had seen in the heaven below. And Jibraeel told them the same thing about me that he had said to the angels on the lower heaven and they also replied in the same way. On ascending the fourth heaven, I met a man who, Jibraeel informed me, was Idris whom God transported on high, according to a declaration in the Quran:

وَرَفَعْنَاهُ مَكَانًا عَلِيًّا

“And We raised him high in Heaven.”¹

We saluted each other, mutually imploring blessings. Here too were angels inspired with awe, who pronounced congratulations on me and my community. In this heaven, I saw an archangel seated on a throne, under whose orders were seventy thousand angelic officers, each commanding a company of seventy thousand angels. I thought there was no angel greater

¹ Surah Maryam 19:57

than this. Presently Jibraeel bade him rise, which he did, and he will remain standing till Judgment Day.

Ascending the fifth heaven, I saw an old man with large eyes, greater than whom I had not seen. I marveled at the multitude of his community that was around him. "This," said Jibraeel, "is the Prophet, whose community loved him – Daniyal. Then I saw another person and asked who he was. I was told that he was Harun, the son of Imran. I saluted him also. Here, likewise were angels of awe. Proceeding up to the sixth heaven, I saw a tall man of wheaten complexion and very long hair. I heard him say, "the Bani Israel think me the dearest with the Almighty Allah, but this man, - meaning myself, - is dearer than I am." Being informed he was Musa, the son of Imran, we exchanged salutations and the imploring of blessings. In this heaven also were angels of awe. When I ascended the seventh heaven and every angel I passed said to me, "Practice cupping (blood letting), and command your community to do the same." Presently I saw a man, whose hair and beard were white, and he was seated on a throne. I inquired who is this in the seventh heaven, in the neighborhood of the divine presence, at the door of Baitul Mamoor? "This" replied Jibraeel, is your father, "Ibrahim, and this is the region for the pure of your community." In relating this, the Prophet here recited the verse:

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ
آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ

*"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."*¹

We exchanged salutations, and he hailed me a worthy son and Prophet. There I saw angels of awe, as in the other havens,

¹ Surah Aale Imran 3:68

who pronounced congratulations upon me and my community. In the seventh heaven, I saw seas of glittering light, whose effulgence dazzled the eyes; I also saw seas of darkness, and seas of snow. When overcome by fear at the sight of these sublime wonders, Jibraeel bade me rejoice and render thanks to Allah, Who held me so dear as to confer on me such favors. The Almighty Allah then imparted to me power to survey those wonders and understand those mysteries. While lost in admiration, Jibraeel said, "Are these things wonderful in your eyes? The greatness of your Lord is beyond compare; it exceeds all you behold. Verily, between the Almighty Allah and His intelligent creation are ninety thousand curtains, or material divisions, which separate Him from the place whence divine communications proceed. Myself and Israfeel enjoy the nearest approach, and between us are four divisions, one of light, another of darkness, the third of cloud, and the fourth of water." Among the number of divine wonders that met my eyes was a cock that stood on the foundation of the seventh or lowest earth, and his head reached the empyrean. He had two wings, which when expanded, outstretched the limits of the east and west, and his note of praise was "Holy is my lord, ineffably exalted." Every morning this cock expands and beats his wings and calls aloud in praise, proclaiming, "Holy is the King of Holiness; holy is the Lord of greatness and bounty; there is no God but the Living and Eternal." When this morning call resounds, all the cocks on earth clap their wings and utter praises to the Almighty Allah; and when their angelic leader is silent, they become quiet. The wings of that empyrean cock are white, the feathers under his wings are green, and the beautiful effect of these colors is indescribable. Attended by Jibraeel, I now entered Baitul Mamoor, and performed two units (*Rakats*) of prayer. There, I beheld a company of my followers clothed in white garments, and a crowd clothed in old soiled garments. Those beautifully arrayed were admitted into the mosque, but the others were inhibited. On coming out, I saw two rivers, one called Kauthar, and the other named the river of mercy. I drank from the water of Kauthar and bathed in the stream of mercy. The road to

Paradise led me along these rivers, on whose banks I saw palaces for myself and family, and for my pure women. The soil of Paradise is musk. Seeing a girl swimming in the rivers of Paradise, I inquired who she was. She replied, “I am the daughter of Zaid bin Haritha.” On returning to earth, I congratulated Zaid on his future bliss with that celestial nymph. In that happy region, I beheld birds equaling in size the largest camel, whose beaks were as large as a great bucket. I saw a tree in Paradise so immense that a bird could not fly around its trunk in seven hundred years, and its branches extended to every house in that blissful abode. “What tree is this?” I inquired. Jibraeel replied, “This is Tuba, concerning, which Allah has said:

طُوبَىٰ لَهُمْ وَحَسَنُ مَا بِ

“Tuba shall be theirs and a goodly return.”¹

The Messenger of Allah (s) says: After entering Paradise, my fear was dispelled and I inquired of Jibraeel what those seas were I had seen in the seventh heaven. He replied, “They are curtains stopping the light of the empyrean or it would burn everything under it.” I passed on to Sidratul Muntaha, every leaf of which could shade a great community. From this point, I advanced within a bow’s length, or nearer:

قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ

“So he was the measure of two bows or closer still.”²

...the divine presence of my Lord, Who addressed me, saying:

¹ Surah Raad 13:29

² Surah Najm 53:9

آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ

“The apostle believed what was sent him from his Lord.”¹

I answered:

وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ
أَحَدٍ مِّن رُّسُلِهِ

“...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...”²

I then added:

وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

“...and they say: We hear and obey, our Lord! Thy forgiveness (do we crave), and to Thee is the eventual course.”³

The Almighty Allah said:

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

¹ Surah Baqarah 2:285

² Surah Baqarah 2:285

³ Surah Baqarah 2:285

“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.”¹

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا

“Our Lord, do not punish us if we forget or make a mistake...”²

So the Almighty Allah said that He would not account our mistakes. Then I said:

رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا

“Our Lord, do not lay on us a burden as You didst lay on those before us...”³

The Lord accepted that also. Then I said:

رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا
وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

“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, You are our Patron, so help us against the unbelieving people.”⁴

The Almighty Allah replied, I grant all your requests on behalf of yourself and community. Imam Ja'far Sadiq (a) says:

¹ Surah Baqarah 2:286

² Surah Baqarah 2:286

³ Surah Baqarah 2:286

⁴ Surah Baqarah 2:286

The Almighty Allah did not honor and exalt any prophet as He honored the Messenger of Allah (s) and the Holy Prophet (s) said: O Lord, You didst impart peculiar excellences to your prophets, therefore bestow such a favor on me. The Almighty Allah answered: Of the things I grant you are these two expressions from my empyrean treasury, namely, ‘There is no power and strength except by Allah’, and ‘there no refuge for except Him’. The Messenger of Allah (s) says: The carriers of the divine empyrean taught me a supplication, which I recite every morning and night and it is as follows:

“O Allah, my injustice is in the refuge of Your forgiveness. And my sin is in the refuge of Your clemency and my degradation is in the refuge of Your honor. And my poverty is in the refuge of Your needlessness. And my condition and lowliness is in the refuge of Your power, which is eternal, having no end.”

His Eminence said: I now heard an angel, who never before had been seen, proclaiming the Adhan. After he had twice recited, Allah is the greatest! The Almighty Allah said: My faithful servant declares truly that I am greater than created minds can comprehend. When he said: I testify that there is no god but Allah, the Almighty Allah said: My servant speaks truth in the declaration; there is no Lord but Me. When he had twice said: I testify that Muhammad is Messenger of Allah (s), the Almighty Allah added: True says my angel, Muhammad is My servant and messenger; I have sent him and chosen him. When the crier pronounced: Hasten to prayers, the Almighty Allah declared: True says My servant; he calls men to a religious duty, and whoever from earnest desire endeavors to be present and to please Me, this is an atonement for his sins. When the angel cried: Hasten to prosperity, the omnipotent Lord said: Prayer is the means of worthiness and prosperity and salvation. I then performed prayers, standing in advance of the angels, who were arrayed behind me as the prophets had been at Baitul Maqdas. When prayers were finished, the effulgence of the love of Allah encompassed me and I fell in adoration. The Almighty Allah

called to me and said: I made fifty prayers daily obligatory on every community before you, and enjoin the same number on you and your followers. On my return through the heavens, Ibrahim and the other prophets made no inquiry of me concerning this matter, but when I came to Musa (a), at his inquiry, I told him: The Almighty Allah had made fifty prayers obligatory on me and my community. He replied: "The Lord has no need of your religious services; your community is the last and weakest of all, and unable to perform fifty prayers a day: return to your Lord, and implore Him to lighten the burden of your community." Accordingly, I returned to Sidratul Muntaha, where I fell in adoration and said: O Lord, you have made fifty prayers obligatory on me and my community; the duty is hard for us to perform; for the sake of your own exaltation, lighten the burden. The Almighty Allah then remitted ten prayers, but on meeting Musa (a) again he sent me back to intercede that Allah would still farther diminish the number, when another ten were cancelled; but Musa (a), not yet content, sent me back again, to beseech more abatement, and thus the number of obligatory prayers was at last reduced to five. Musa not satisfied even now, told me to return and implore a still further discount, but I replied that I was ashamed to intercede for another discount, for we could well endure the burden of five daily prayers. Immediately a voice from the Almighty Allah announced: Since you are patient in the performance of five prayers, I will grant you the benefit of the whole fifty, and will accept one prayer as equivalent to ten. Whoever of your community performs a good act, I will give him credit for ten, and if he purposes to do it, and fails, I will still write for him a single reward due to such an act. Whoever, on the other hand, resolves to commit a sin and does it not, I will record nothing against him; and if he is guilty of the act, I will only write against him the single sin itself. Regarding this, Imam Ja'far Sadiq (a) adds: May Allah give Musa bin Imran (a) a good reward for this interest in the Muslims in lightening their burden.¹

¹ *Biharul Anwar*, Vol. 18, Pg. 319; *Tafsir Safi*, Vol. 4, Pg. 374; *Tafsir*

Imam Ja'far Sadiq (a) has narrated from the Messenger of Allah (s) that His Eminence said: "I was lying in my bed. My eyes were open; Ali was sleeping on my right, Ja'far Tayyar, on my left, and Hamza at my feet. Suddenly I heard a group of angels, once of them asked Jibraeel, "O Jibraeel, to which of these are we sent?"

Jibraeel pointed to me and said, "To this one, whose name is Muhammad, and who is the best of the prophets. The one on his right is his brother and successor, the best of all who have possessed that office. On his left is Ja'far, the son of Abu Talib, who will hereafter fly in Paradise with two splendid wings; the other is Hamza, the chief of martyrs on Judgment Day. Keep quiet as his eyes sleep but his ears and heart are aware. Their example is of that king who makes a house and spreads various types of dishes in it and calls his slave for dinner.

In reality the king is the Almighty Allah and that house is the world and the palace is the Paradise of the Almighty Allah. And the one invited by the Almighty Allah is the Holy Prophet (s).¹

Then Jibraeel mounted the Holy Prophet (s) on Burraq and took him to Baitul Maqdas and made him halt in the prayer niches of the prophets. The Holy Prophet (s) prayed there and returned. On the return, he passed a caravan of Quraish, which was camping at a place and it had lost a camel and they were searching for it. There was a vessel filled with water in the caravan. The Holy Prophet (s) drank from it and threw away the rest. When he returned to Mecca, he narrated that last night he had gone to Baitul Maqdas, where he saw relics and positions of the prophets. On my return I saw the caravan of Quraish, which had camped at a particular place and they had lost a camel. I drank water from their vessel and threw away the rest. Abu Jahl said: "Ask him how many pillars are there in Baitul Maqdas and how many chandeliers are there.

Burhan, Vol. 4, Pg. 497.

¹ *Tawilul Ayaatus Zahira*, Pg. 269; *Al-Adadaul Qawiyya*, Pg. 343.

The Almighty Allah brought the Baitul Maqdas before the view of the Prophet and he could reply each of their queries. Then people said: Let us see when the caravan arrives. He said: “The caravan will reach at sunrise and the red haired camel will be in lead.”

Next day the Meccans gathered at Aqba to check the veracity of the Messenger of Allah (s). When the sun arose, the caravan appeared according to what the Prophet had predicted. The members of the caravan reported what the Prophet had mentioned about them, but after witnessing this miracle their rebellion and deviation increased.¹

ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ ۚ إِنَّهُ كَانَ عَبْدًا شَكُورًا ﴿٣﴾

3- *The offspring of those, whom We bore with Nuh; surely he was a grateful servant.*

ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ ۚ إِنَّهُ كَانَ عَبْدًا شَكُورًا ﴿٣﴾

“The offspring of those, whom We bore with Nuh; surely he was a grateful servant.” (Surah Isra 17:3)

Imam Baqir (s) is quoted as saying: “Nuh (a) was called a ‘grateful devotee’ because morning and evening thrice he used to say: “O Lord. I spend my morning and evening thanking You for the bounties of this world and the faith that You alone could bestow upon me. You are One without a second [You have no partners]. Incessantly do I praise and glorify You for all the bounties and Mercies that you bestowed upon me.” In the evening prayer instead of ‘my morning’ [asbahtu] Nuh (a) used

¹ *Biharul Anwar*, Vol. 18, Pg. 336; *Rauzatul Waizeen*, Vol. 1, Pg. 56; *Tafsir Safi*, Vol. 4, Pg. 384; *Amali*, Shaykh Saduq, Pg. 448.

to say ‘amsaytu.’ Except for this change, his prayer was the same, morning and evening.¹

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

4- *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.*

وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَائِيلَ فِي الْكِتَابِ

“*And We had made known to the children of Israel in the Book...*” (Surah Isra 17:4)

Then He stops addressing Bani Israel and says to the Ummah of Muhammad:

لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ

“*Most certainly you will make mischief in the land twice...*” (Surah Isra 17:4)

That is so and so and so and so and their companions, who have broken the pledge they gave to you.

وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا ﴿٤﴾

¹ *Biharul Anwar*, Vol. 11, Pg. 291, Vol. 83, Pg. 248; *Tafsir Safi*, Vol. 4, Pg. 385; *Tafsir Burhan*, Vol. 4, Pg. 530.

“...and most certainly you will behave insolently with great insolence.” (Surah Isra 17:4)

That is: They claimed Caliphate.

فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولِي بَأْسٍ شَدِيدٍ
فَجَاسُوا خِلَالَ الدِّيَارِ ۚ وَكَانَ وَعْدًا مَفْعُولًا ﴿٥﴾

5- So when the promise for the first of the two came, We sent over you Our servants of mighty prowess, so they went to and fro among the houses and it was a promise to be accomplished.

فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا

“So when the promise for the first of the two came...” (Surah Isra 17:5)

That is: In the battle of Jamal.

بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولِي بَأْسٍ شَدِيدٍ

“We sent over you Our servants of mighty prowess...” (Surah Isra 17:5)

That is: Amirul Momineen (a) and his followers.

فَجَاسُوا خِلَالَ الدِّيَارِ

“...so they went to and fro among the houses...” (Surah Isra 17:5)

That is: They found you and exterminated you all.

وَكَانَ وَعْدًا مَفْعُولًا ﴿٥﴾

“...and it was a promise to be accomplished.” (Surah Isra 17:5)

That is: This promise is going to be fulfilled.

ثُمَّ رَدَدْنَا لَكُمُ الْكُرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ
أَكْثَرَ نَفِيرًا ﴿٦﴾

6- Then We gave you back the turn to prevail against them, and aided you with wealth and children and made you a numerous band.

ثُمَّ رَدَدْنَا لَكُمُ الْكُرَّةَ عَلَيْهِمْ

“Then We gave you back the turn to prevail against them...” (Surah Isra 17:6)

That is: Bani Umayyah overpowered Aale Muhammad (a) and were cruel upon them.

وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا ﴿٦﴾

“...and aided you with wealth and children and made you a numerous band.” (Surah Isra 17:6)

That is: Imams Hasan and Husain (a), the two sons of Imam Ali (a) and their followers helped you; Imam Husain bin Ali (a) was martyred and the ladies of Aale Muhammad (a) were taken as prisoners.¹

¹ Noorus Thaqlayn, Vol. 3, Pg. 138.

إِنَّ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ ۖ وَإِنْ أَسَأْتُمْ فَلَهَا ۚ فَإِذَا جَاءَ
 وَعْدُ الْآخِرَةِ لِيَسُوءُوا وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ
 أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا ﴿٧﴾

عَسَىٰ رَبُّكُمْ أَنْ يَرْحَمَكُم ۚ وَإِنْ عُدتُمْ عُدتْنَا ۚ وَجَعَلْنَا جَهَنَّمَ
 لِلْكَافِرِينَ حَصِيرًا ﴿٨﴾

7- If you do good, you will do good for your own souls, and if you do evil, it shall be for them. So when the second promise came (We raised another people) that they may bring you to grief and that they may enter the mosque as they entered it the first time, and that they might destroy whatever they gained ascendancy over with utter destruction.

8- It may be that your Lord will have mercy on you, and if you again return (to disobedience) We too will return (to punishment), and We have made hell a prison for the unbelievers.

إِنَّ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ ۖ وَإِنْ أَسَأْتُمْ فَلَهَا ۚ فَإِذَا
 جَاءَ وَعْدُ الْآخِرَةِ

“If you do good, you will do good for your own souls, and if you do evil, it shall be for them. So when the second promise came...” (Surah Isra 17:7)

That is: His Eminence Qaim (a) and the companions of His Eminence.

لَيْسُوْءُوا وُجُوْهَكُمْ

“...that they may bring you to grief...” (Surah Isra 17:7)

That is: Their faces would be blackened.

وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوْهُ اَوَّلَ مَرَّةٍ

“...and that they may enter the mosque as they entered it the first time...” (Surah Isra 17:7)

That is: the Messenger of Allah (s), Amirul Momineen (a) and their followers.

وَلِيَتَّبِعُوْا مَا اَعْلَوْا تَتَّبِعُوْا ﴿٧﴾

“...and that they might destroy whatever they gained ascendancy over with utter destruction.” (Surah Isra 17:7)

That is: They would overcome and eliminate you all. Then He refers to Aale Muhammad (a) and says:

عَسَىٰ رَبُّكُمْ اَنْ يَّرْحَمَكُمْ

“It may be that your Lord will have mercy on you...” (Surah Isra 17:8)

That is: He would assist you against your enemies. And then He addresses Bani Umayyah:

وَإِنْ عُدْتُمْ عَدْنَا

“...and if you again return (to disobedience) We too will return (to punishment)...” (Surah Isra 17:8)

That is: if you spread corruption in the land through Sufyani, We would also chastise you through the Qaim of Aale Muhammad (a).

وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا ﴿٨﴾

“...and We have made hell a prison for the unbelievers.” (Surah Isra 17:8)

That is: The infidels would be imprisoned in Hell.¹

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ﴿٩﴾

وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٠﴾

9- Surely this Quran guides to that, which is most upright and gives good news to the believers who do good that they shall have a great reward.

10- And that (as for) those, who do not believe in the hereafter, We have prepared for them a painful chastisement.

إِنَّ هَذَا الْقُرْآنَ يَهْدِي

“Surely this Quran guides...” (Surah Isra 17:9)

¹ Noorus Thaqlayn, Vol. 3, Pg. 140; Tafsir Safi, Vol. 4, Pg. 389; Tafsir Burhan, Vol. 4, Pg. 538.

That is: It makes clear.

لَلَّتِي هِيَ أَفْوَمٌ وَيُبَشِّرُ الْمُؤْمِنِينَ

“...to that, which is most upright and gives good news to the believers...” (Surah Isra 17:9)

That is: Aale Muhammad (a).

الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ﴿٩﴾

“...who do good that they shall have a great reward.” (Surah Isra 17:9)

Then He refers to Bani Umayyah and says:

وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٠﴾

“And that (as for) those, who do not believe in the hereafter, We have prepared for them a painful chastisement.” (Surah Isra 17:10)

وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ ۖ وَكَانَ الْإِنْسَانُ عَجُولًا

﴿١١﴾

11- And man prays for evil as he ought to pray for good, and man is ever hasty.

وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ ۖ وَكَانَ الْإِنْسَانُ عَجُولًا

﴿١١﴾

“And man prays for evil as he ought to pray for good, and man is ever hasty.” (Surah Isra 17:11)

He says: Man cursed his enemies and desired evil for them just as he desires good for himself, and asks the Almighty Allah to hasten the chastisement as He mentioned that man is hasty.¹

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَتَيْنِ ۖ فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ
النَّهَارِ مُبْصِرَةً لِّتَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ
وَالْحِسَابَ ۚ وَكُلَّ شَيْءٍ فَصَّلَنَاهُ تَفْصِيلًا ﴿١٢﴾

12- And We have made the night and the day two signs, then We have made the sign of the night to pass away and We have made the sign of the day manifest, so that you may seek grace from your Lord, and that you might know the numbering of years and the reckoning; and We have explained everything with distinctness.

Why Solar Eclipse occurs?

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَتَيْنِ ۖ فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ
النَّهَارِ مُبْصِرَةً

“And We have made the night and the day two signs, then We have made the sign of the night to pass away and We have made the sign of the day manifest...” (Surah Isra 17:12)

He says: It means that We make the moon to disappear in the sky.²

¹ *Tafsir Burhan*, Vol. 4, Pg. 540; *Noorus Thaqlayn*, Vol. 3, Pg. 141.

² *Noorus Thaqlayn*, Vol. 3, Pg. 142; *Tafsir Burhan*, Vol. 4, Pg. 541.

Hakam bin Mustanir narrates from Imam Sajjad (a) that His Eminence said that when Allah, blessed and High destined the needs of people, He created a sea between the heavens and the earth and fixed the orbits of the sun, moon, stars and planets in that sea. Then the Almighty Allah fixed all of them in a sky and appointed a kingdom of seventy thousand angels on that sky, who make it orbit. So when the sun, moon, stars and planets orbit in the sky, day and night are created. When the sins of people increase and the Almighty Allah intends to rebuke them through one of His signs, He commands that angel appointed on the orbit to bring down that orbit having the sun, moon, stars and planets. So that angel orders the seventy thousand angels to bring down the sky from its orbit.

Imam (a) said: So, they bring the sun down and it is eclipsed and its color changes. When the Almighty Allah intends to exalt His signs, He places the sun in that sea and a thing through, which the Almighty Allah likes to show fear to His creation is the time of eclipse and in the same way it happens with the moon.

When the Almighty Allah intends to bring those two out of there and return them to their orbits, He commands an angel appointed on that sky to return the sun to its orbit and angels puts it back into its orbit and it comes out of the darkness of water and in the same way He brings out the moon.

At that time Imam Sajjad (a) said: Except for our Shia, no one fears those two; when this occurs, seek the refuge of God and turn to Him.¹

Imam Ali (a) said: The trajectory of the earth is of five hundred years from which its trajectory is deserted and for a hundred years it is inhabited. And the interior of the sun is of sixty Farsakhs in sixty Farsakhs, and the interior of the moon is forty Farsakhs in forty Farsakhs. They provide illumination to

¹ *Biharul Anwar*, Vol. 88, Pg. 153; *Al-Kafi*, Vol. 8, Pg. 83; *Man Laa Yahzarahul Faqih*, Vol. 1, Pg. 539; *Mustadrakul Wasail*, Vol. 6, Pg. 163.

the folks of the heavens and the apparent aspect of the sun and the moon provide illumination to the folks of the earth and the stars, and there are stars like huge mountains on the face of the earth and the Almighty Allah created the sun before the moon.¹

Imam (a) said: The Almighty Allah created the moon from Light of the fire, and the clear water, a layer from this and a layer from this, until they became seven layers, Clothed it with a clothing of the water. Thus, from then onwards, the moon came to be colder than the sun.²

وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ ۖ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنْشُورًا ﴿١٣﴾

13- *And We have made every man's actions to cling to his neck, and We will bring forth to him on the resurrection day a book, which he will find wide open.*

وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ

“And We have made every man's actions to cling to his neck...” (Surah Isra 17:13)

He says: He decrees what is decreed for him.

وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنْشُورًا ﴿١٣﴾

¹ *Al-Kafi*, Vol. 8, Pg. 145.

² *Biharul Anwar*, Vol. 55, Pg. 146; *Al-Kafi*, Vol. 8, Pg. 242; *Khisaal*, Shaykh Saduq, Vol. 2, Pg. 356; *Ilalush Sharai*, Vol. 2, Pg. 576; *Manaqib*, Ibne Shahr Ashob, Vol. 4, Pg. 202; *Tafsir Burhan*, Vol. 4, Pg. 541.

“...and We will bring forth to him on the resurrection day a book, which he will find wide open.” (Surah Isra 17:13)

And on Judgment Day, We would bring out for him a scroll, which he would see opened before him (containing all his deeds).

Abul Jarud has narrated that Imam Muhammad Baqir (a) said in the exegesis of the verse:

وَكُلِّئِ انْسَانَ اَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ

“And We have made every man’s actions to cling to his neck...” (Surah Isra 17:13)

The good and bad that a person does remains with him always, and he does not have the capacity to separate it from himself, till his scroll of deeds is handed to him on Judgment Day.¹

اَفْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ﴿١٤﴾

**مَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۗ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ
عَلَيْهَا ۗ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ
تَبْعَثَ رَسُولًا ﴿١٥﴾**

14- Read your book; your own self is sufficient as a reckoner against you this day.

15- Whoever goes aright, for his own soul does he go aright; and whoever goes astray, to its detriment only

¹ Biharul Anwar, Vol. 5, Pg. 119; Tafsir Safi, Vol. 4, Pg. 392; Tafsir Burhan, Vol. 4, Pg. 543.

does he go astray: nor can the bearer of a burden bear the burden of another, nor do We chastise until We raise an apostle.

اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ﴿١٤﴾ مَن
اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۗ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ
عَلَيْهَا ۗ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ
نَبْعَثَ رَسُولًا ﴿١٥﴾

“Read your book; your own self is sufficient as a reckoner against you this day. Whoever goes aright, for his own soul does he go aright; and whoever goes astray, to its detriment only does he go astray: nor can the bearer of a burden bear the burden of another, nor do We chastise until We raise an apostle.” (Surah Isra 17:14-15)

The above are from the unambiguous verses of the holy Quran.

وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا
الْقَوْلُ فَدَمَّرْنَاهَا تَدْمِيرًا ﴿١٦﴾

16- And when We wish to destroy a town, We send Our commandment to the people of it who lead easy lives, but they transgress therein; thus the word proves true against it, so We destroy it with utter destruction.

وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا

“And when We wish to destroy a town, We send Our commandment to the people of it who lead easy lives...”
(Surah Isra 17:16)

That is we increase injustice and oppression in that town.

فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَاهَا تَدْمِيرًا ﴿١٦﴾

“...but they transgress therein; thus the word proves true against it, so We destroy it with utter destruction.” (Surah Isra 17:16)

مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ

جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَدْحُورًا ﴿١٨﴾

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ

سَعْيُهُمْ مَشْكُورًا ﴿١٩﴾

كُلًّا نُمِدُّ هُوْلَاءَ وَهَؤُلَاءَ مِنْ عَطَاءِ رَبِّكَ ۗ وَمَا كَانَ عَطَاءُ رَبِّكَ

مَحْظُورًا ﴿٢٠﴾

18- Whoever desires this present life, We hasten to him therein what We please for whomsoever We desire, then We assign to him the hell; he shall enter it despised, driven away.

19- And whoever desires the hereafter and strives for it as he ought to strive and he is a believer; (as for) these, their striving shall surely be accepted.

20- All do We aid— these as well as those— out of the bounty of your Lord, and the bounty of your Lord is not confined.

مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ

“Whoever desires this present life...” (Surah Isra 17:18)

That is everyone wants material wealth.

عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ

“...We hasten to him therein what We please for whomsoever We desire...” (Surah Isra 17:18)

That is in the world.

ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ

“...then We assign to him the hell...” (Surah Isra 17:18)

...in the hereafter.

يَصْلَاهَا مَذْمُومًا مَدْحُورًا ﴿١٨﴾

“...he shall enter it despised, driven away.” (Surah Isra 17:18)

That is: He would be cast into the fire of Hell. After that He mentions those, who acted for the hereafter and He says:

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ
سَعْيُهُمْ مَشْكُورًا ﴿١٩﴾

“And whoever desires the hereafter and strives for it as he ought to strive and he is a believer; (as for) these, their striving shall surely be accepted.” (Surah Isra 17:19)

And whoever desires the hereafter. And who makes effort to gain it, then his efforts shall be rewarded.

Then He says:

كُلًّا نُمِدُّ هُوْلَاءِ وَهَؤُلَاءِ مِنْ عَطَاءِ رَبِّكَ

“All do We aid - these as well as those - out of the bounty of your Lord...” (Surah Isra 17:20)

That is whoever intends the world from the hereafter.

‘We aid’ means that I bestow on him.

وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا ﴿٢٠﴾

“...and the bounty of your Lord is not confined.” (Surah Isra 17:20)

‘Mahzoor’ implied prohibited.

لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعَدَ مَذْمُومًا مَخْذُولًا ﴿٢٢﴾

22- Do not associate with Allah any other god, lest you sit down despised, neglected.

That is: In the fire of Hell. Which was addressed to the Holy Prophet (s) and it was intended for the people.

And it is the statement of Imam Ja'far Sadiq (a) that: The Almighty Allah sent His Prophet with the maxim: I am speaking to you, my daughter, but I want you, my wife, to listen.¹

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَبُلُغَنَّ
عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا
وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾

وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا
رَبَّيْتَنِي صَغِيرًا ﴿٢٤﴾

رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ ۚ إِنَّ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ
لِالْوَالِينَ عَفُورًا ﴿٢٥﴾

23- And your Lord has commanded that you shall not serve (any) but Him, and goodness to your parents. If either or both of them reach old age with you, say not to them (so much as) “Ugh” nor chide them, and speak to them a generous word.

24- And make yourself submissively gentle to them with compassion, and say: O my Lord, have compassion on them, as they brought me up (when I was) little.

¹ Biharul Anwar, Vol. 9, Pg. 221; Vol. 17, Pg. 83; Vol. 89, Pg. 381; Tafsir Burhan, Vol. 4, Pg. 545.

25- *Your Lord knows best what is in your minds; if you are good, then He is surely Forgiving to those, who turn (to Him) frequently.*

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۗ إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفًّا

“And your Lord has commanded that you shall not serve (any) but Him, and goodness to your parents. If either or both of them reach old age with you, say not to them (so much as) “Ugh”... (Surah Isra 17:23)

He says: “Had there been a word lighter than ‘Uff’, Allah would have used it to indicate the respect that has to be shown to the parents.”

وَلَا تَنْهَرُهُمَا

“...nor chide them...” (Surah Isra 17:23)

That is: Do not argue with or be inimical to the parents.

Imam (a) says in another tradition: Don’t say Ugh after an Ugh that is don’t say Ugh to them and do not mete out the smallest insult.

وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾

“...and speak to them a generous word.” (Surah Isra 17:23)

That is: Speak with them kindly.

وَإِخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ

“And make yourself submissively gentle to them with compassion...” (Surah Isra 17:24)

He says: Be absolutely humble before them and do not be arrogant towards them.

وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا ﴿٢٤﴾ رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ ۚ إِنَّ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّابِينَ

“...and say: O my Lord, have compassion on them, as they brought me up (when I was) little. Your Lord knows best what is in your minds; if you are good, then He is surely Forgiving...” (Surah Isra 17:24-25)

وَأْتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا ﴿٢٦﴾

26- And give to the near of kin his due and (to) the needy and the wayfarer, and do not squander wastefully.

وَأْتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ

“And give to the near of kin his due and (to) the needy and the wayfarer...” (Surah Isra 17:26)

That is: The kin of the Holy Prophet (s).

This verse is revealed regarding Lady Fatima Zahra (s) and has deemed Fadak as her share; and ‘al-miskeen’ implies the

sons of Lady Fatima Zahra (s) and ‘ibnas sabeel’ implies Aale Muhammad (a) and the descendants of Lady Fatima Zahra (s).

﴿ ٢٦ ﴾ وَلَا تُبَدِّرْ تَبَدِيرًا

“...and do not squander wastefully.” (Surah Isra 17:26)

That is: Do not spend your wealth for those, who do not obey the Almighty Allah.

إِنَّ الْمُبَدِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ ۗ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا

﴿ ٢٧ ﴾

وَأَمَّا تُعْرِضَنَّ عَنْهُمْ ابْتِغَاءَ رَحْمَةٍ مِنْ رَبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا

مَيْسُورًا ﴿ ٢٨ ﴾

27- Surely the squanderers are the fellows of the Shaitans and the Shaitan is ever ungrateful to his Lord.

28- And if you turn away from them to seek mercy from your Lord, which you hope for, speak to them a gentle word.

إِنَّ الْمُبَدِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ

“Surely the squanderers are the fellows of the Shaitans...” (Surah Isra 17:27)

The addressee of the verse is the Holy Prophet (s) and it is aimed at the people. Then it refers to the parents.

وَأَمَّا تُعْرِضَنَّ عَنْهُمْ

“And if you turn away from them...” (Surah Isra 17:28)

Even if you have wife or child, who is sick or poor or serious, do not turn away from the parents.

﴿ ٢٨ ﴾ فَقُلْ لَهُمْ قَوْلًا مَّيْسُورًا

“...speak to them a gentle word.” (Surah Isra 17:28)

That is when you are unable to do a good turn and to serve the parents, treat them nicely and be kind to them.¹

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ

مَلُومًا مَّحْسُورًا ﴿ ٢٩ ﴾

29- And do not make your hand to be shackled to your neck nor stretch it forth to the utmost (limit) of its stretching forth, lest you should (afterwards) sit down blamed, stripped off.

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ

فَتَقْعُدَ مَلُومًا مَّحْسُورًا ﴿ ٢٩ ﴾

“And do not make your hand to be shackled to your neck nor stretch it forth to the utmost (limit) of its stretching forth, lest you should (afterwards) sit down blamed, stripped off.” (Surah Isra 17:29)

¹ Tafsir Burhan, Vol. 4, Pg. 554.

The context of the revelation of the verse is that the Messenger of Allah (s) never turned away any beggar empty-handed. A man came and asked for something; but the Prophet had nothing with him and he said: With the hope in Allah I shall fulfill your need.

That man said: O Messenger of Allah (s), give me your shirt.

Since His Eminence never turned away anyone empty-handed, he gave his robe to that man. Then this verse was revealed saying that neither one should be niggardly nor should be so generous as to donate his shirt.

Imam Ja'far Sadiq (a) said: 'Stripped off' is in the meaning of being naked.¹

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ ۖ مَن نَّزَرْتُمْهُمْ وَإِيَّكُمْ ۖ إِنَّ
فَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا ﴿٣١﴾

31- And do not kill your children for fear of poverty; We give them sustenance and yourselves (too); surely to kill them is a great wrong.

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ

“And do not kill your children for fear of poverty...”
(*Surah Isra 17:31*)

That is: Do not eliminate your children fearing poverty and hunger, because the Arabs used to kill their children for this reason and that is why Allah, the Mighty and Sublime said:

¹ *Biharul Anwar*, Vol. 93, Pg. 163; *Tafsir Safi*, Vol. 4, Pg. 205; *Tafsir Burhan*, Vol. 4, Pg. 555.

نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ ۚ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا ﴿٣١﴾

“We give them sustenance and yourselves (too); surely to kill them is a great wrong.” (Surah Isra 17:31)

We provide sustenance to you and them, therefore killing them is a grievous sin.¹

وَلَا تَقْرُبُوا الزِّنَا ۚ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا ﴿٣٢﴾

32- *And go not nigh to fornication; surely it is an indecency and an evil way.*

وَلَا تَقْرُبُوا الزِّنَا ۚ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا ﴿٣٢﴾

“And go not nigh to fornication; surely it is an indecency and an evil way.” (Surah Isra 17:32)

The above is from the unambiguous verses of the holy Quran.

Abul Jarud has narrated that Imam Muhammad Baqir (a) said in the exegesis of the verse:

وَلَا تَقْرُبُوا الزِّنَا ۚ إِنَّهُ كَانَ فَاحِشَةً

“And go not nigh to fornication; surely it is an indecency...” (Surah Isra 17:32)

Fornication is a sin and you should regard it evil, because the Almighty Allah hates that act severely.

¹ *Tafsir Safi*, Vol. 4, Pg. 406; *Tafsir Burhan*, Vol. 4, Pg. 557.

وَسَاءَ سَبِيلًا ﴿٣٢﴾

“...and an evil way.” (Surah Isra 17:32)

As the fornicator endures the severest chastisement in the fire of Hell and fornicator is the greatest of the greater sins.¹

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۗ وَمَنْ قُتِلَ مَظْلُومًا
فَقَدْ جَعَلْنَا لَوَلِيِّهِ سُلْطَانًا فَلَا يُسْرِفُ فِي الْقَتْلِ ۗ إِنَّهُ كَانَ
مَنْصُورًا ﴿٣٣﴾

33- And do not kill anyone, whom Allah has forbidden, except for a just cause, and whoever is slain unjustly, We have indeed given to his heir authority, so let him not exceed the just limits in slaying; surely he is aided.

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۗ وَمَنْ قُتِلَ
مَظْلُومًا فَقَدْ جَعَلْنَا لَوَلِيِّهِ سُلْطَانًا

“And do not kill anyone, whom Allah has forbidden, except for a just cause, and whoever is slain unjustly, We have indeed given to his heir authority...” (Surah Isra 17:33)

That is: We have given him power on the killer.

فَلَا يُسْرِفُ فِي الْقَتْلِ ۗ إِنَّهُ كَانَ مَنْصُورًا ﴿٣٣﴾

¹ Biharul Anwar, Vol. 76, Pg. 19; Tafsir Nurus Thaqlayn, Vol. 3, Pg. 161; Tafsir Safi, Vol. 4, Pg. 407; Tafsir Burhan, Vol. 4, Pg. 557.

“...so let him not exceed the just limits in slaying; surely he is aided.” (Surah Isra 17:33)

That is: He would support the child of the victim against the killer.¹

وَلَا تَقْرُبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۗ
وَأَوْفُوا بِالْعَهْدِ ۗ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا ﴿٣٤﴾

34- And draw not near to the property of the orphan except in a goodly way till he attains his maturity and fulfill the promise; surely (every) promise shall be questioned about.

وَلَا تَقْرُبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ

“And draw not near to the property of the orphan except in a goodly way...” (Surah Isra 17:34)

That is in a nice manner and you must not be excessive in that also.

وَأَوْفُوا بِالْعَهْدِ

“...and fulfill the promise...” (Surah Isra 17:34)

That is: When you promise anyone, you should fulfill it.

إِنَّ الْعَهْدَ كَانَ مَسْئُولًا ﴿٣٤﴾

¹ Tafsir Burhan, Vol. 4, Pg. 558; Tafsir Safi, Vol. 4, Pg. 407.

“...surely (every) promise shall be questioned about.”
(Surah Isra 17:34)

That is: On Judgment Day it would be asked regarding promises.

وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ۗ ذَٰلِكَ خَيْرٌ
وَأَحْسَنُ تَأْوِيلًا ﴿٣٥﴾

35- And give full measure when you measure out, and weigh with a true balance; this is fair and better in the end.

وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ

“And give full measure when you measure out, and weigh with a true balance...” (Surah Isra 17:35)

That is: It's both pans should be same/equal.

Abul Jarud has narrated that Imam Muhammad Baqir (a) said in the exegesis of the verse:

القِسْطَاسِ الْمُسْتَقِيمِ

“...a true balance...” (Surah Isra 17:35)

It is a balance that can speak.¹

¹ *Mustadrakul Wasail*, Vol. 13, Pg. 232; *Biharul Anwar*, Vol. 100, Pg. 106; *Tafsir Safi*, Vol. 4, Pg. 409; *Tafsir Burhan*, Vol. 4, Pg. 562.

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۚ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ
أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا ﴿٣٦﴾

36- And follow not that of which you have not the knowledge; surely the hearing and the sight and the heart, all of these, shall be questioned about that.

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ

“And follow not that of which you have not the knowledge...” (Surah Isra 17:36)

He says: You should not follow anyone about whom you don't have any knowledge.

The Messenger of Allah (s) said: Whoever falsely accuses a believer man or woman the Almighty Allah puts him in the clay of *Khibaal* (filth flowing from the genitals of adulterous females) to pay for his statements.¹

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ

“And follow not that of which you have not the knowledge...” (Surah Isra 17:36)

That is: Don't follow that about which you don't know.

¹ *Al-Momin*, Pg. 66; *Mahasin Barqi*, Vol. 1, Pg. 101; *Al-Kafi*, Vol. 2, Pg. 357; *Tafsir Burhan*, Vol. 4, Pg. 562; *Tafsir Safi*, Vol. 4, Pg. 409; *Tafsir Nurus Thaqalayn*, Vol. 3, Pg. 164.

إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا

﴿٣٦﴾

“...surely the hearing and the sight and the heart, all of these, shall be questioned about that.” (Surah Isra 17:36)

He says: They would ask you what you heard through the ears and what you saw from the eyes and what you believed through the heart, and you would be answerable to that.¹

Imam Muhammad Baqir (a) says: The Messenger of Allah (s) said: On Judgment Day, a person would not be able to proceed, except that he would be asked four things: How did you spend your life? How you wasted your body? How did you earn your wealth and how did you spend it? And (he would be asked) about devotion to us, Ahle Bayt (a).²

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۖ إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ
الْجِبَالَ طُولًا ﴿٣٧﴾

37- And do not go about in the land exultingly, for you cannot cut through the earth nor reach the mountains in height.

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا

“And do not go about in the land exultingly...” (Surah Isra 17:37)

¹ *Tafsir Burhan*, Vol. 4, Pg. 565.

² *Biharul Anwar*, Vol. 27, Pg. 103; *Basharatul Mustafa*, Pg. 69; *Az-Zuhd*, Pg. 94; *Amali Shaykh Tusi*, Pg. 124; *Tafsir Nurus Thaqalayn*, Vol. 3, Pg. 167; *Tafsir Burhan*, Vol. 4, Pg. 565.

That is: Do not walk in the earth conceit and exultation.

إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ

“...for you cannot cut through the earth...” (Surah Isra 17:37)

That is: You would not get all that.

وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا ﴿٣٧﴾

“...nor reach the mountains in height.” (Surah Isra 17:37)

That is: He is not capable to reach the peaks of mountains.¹

ذَلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ ۖ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا
آخَرَ فَتُلْقَىٰ فِي جَهَنَّمَ مَلُومًا مَّدْحُورًا ﴿٣٩﴾

39- This is of what your Lord has revealed to you of wisdom, and do not associate any other god with Allah lest you should be thrown into hell, blamed, cast away.

ذَلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ

“This is of what your Lord has revealed to you of wisdom...” (Surah Isra 17:39)

That is: From Quran and what is mentioned in it. Then he said:

¹ Tafsir Burhan, Vol. 4, Pg. 567; Tafsir Safi, Vol. 4, Pg. 411.

وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُلْقَىٰ فِي جَهَنَّمَ مَلُومًا مَّدْحُورًا

﴿٣٩﴾

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

This is addressed to the Holy Prophet (s), but it is meant for the people in general.

أَفَأَصْفَاكُمْ رَبُّكُم بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنَاثًا ۚ إِنَّكُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا ﴿٤٠﴾

40- What! Has then your Lord preferred to give you sons, and (for Himself) taken daughters from among the angels? Most surely you utter a grievous saying.

أَفَأَصْفَاكُمْ رَبُّكُم بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنَاثًا

“What! Has then your Lord preferred to give you sons...” (Surah Isra 17:40)

This verse is the refutation on Quraish when they said: Angels are the daughters of God.¹

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِيَذَّكَّرُوا وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا ﴿٤١﴾

¹ Tafsir Safi, Vol. 4, Pg. 413; Tafsir Burhan, Vol. 4, Pg. 567.

قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذًا لَابْتَعُوا إِلَىٰ ذِي الْعَرْشِ

سَيِّلًا ﴿٤٢﴾

سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا ﴿٤٣﴾

41- *And certainly We have repeated (warnings) in this Quran that they may be mindful, but it does not add save to their aversion.*

42- *Say: If there were with Him gods as they say, then certainly they would have been able to seek a way to the Lord of power.*

43- *Glory be to Him and exalted be He in high exaltation above what they say.*

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِيَذَكَّرُوا وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا

﴿٤١﴾

“And certainly We have repeated (warnings) in this Quran that they may be mindful, but it does not add save to their aversion.” (Surah Isra 17:41)

He says: When they heard the Quran, they developed hatred towards it in their hearts and they falsified it.

Then the Almighty Allah has objected to the deniers and He says:

O Muhammad, tell them:

لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذًا لَابْتَغَوْا إِلَىٰ ذِي الْعَرْشِ
سَيِّلًا ﴿٤٢﴾

*“If there were with Him gods as they say, then certainly they would have been able to seek a way to the Lord of power.”
(Surah Isra 17:42)*

If the idols had been gods as you imagined, they would have gone up to the heavens. Then the Almighty Allah said:

سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا ﴿٤٣﴾

“Glory be to Him and exalted be He in high exaltation above what they say.” (Surah Isra 17:43)¹

تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ ۚ وَإِنْ مِنْ
شَيْءٍ إِلَّا يَسْبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ ۗ إِنَّهُ كَانَ
حَلِيمًا عَفُورًا ﴿٤٤﴾

وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ
حِجَابًا مَسْتُورًا ﴿٤٥﴾

44- The seven heavens declare His glory and the earth (too), and those, who are in them; and there is not a single thing but glorifies Him with His praise, but you

¹ Tafsir Burhan, Vol. 4, Pg. 568; Tafsir Nurus Thaqalayn, Vol. 3, Pg. 168.

do not understand their glorification; surely He is Forbearing, Forgiving.

45- And when you recite the Quran, We place between you and those, who do not believe in the hereafter a hidden barrier.

وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ

“...and there is not a single thing but glorifies Him with His praise...” (Surah Isra 17:44)

Movement of everything is glorification of Allah, the Mighty and Sublime.

وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ
بِالْآخِرَةِ حِجَابًا مَسْتُورًا ﴿٤٥﴾

“And when you recite the Quran, We place between you and those, who do not believe in the hereafter a hidden barrier.” (Surah Isra 17:45)

That is: the Almighty Allah has kept the satans away from you behind the barrier.

وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا ۖ وَإِذَا
دَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ وَلَّوْا عَلَىٰ أَدْبَارِهِمْ نُفُورًا ﴿٤٦﴾

46- And We have placed coverings on their hearts and a heaviness in their ears lest they understand it, and when you mention your Lord alone in the Quran they turn their backs in aversion.

وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً

“*And We have placed coverings on their hearts...*” (Surah Isra 17:46)

‘Akinna’ implies curtain/covering.

أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا

“*...and a heaviness in their ears lest they understand it...*” (Surah Isra 17:46)

That is: Their ears are heavy and do not hear anything.

وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ وَلَّوْا عَلَىٰ أَدْبَارِهِمْ نُفُورًا

﴿٤٦﴾

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

He says: The Quraish were fond of listening to the Prophet (s) reciting the Quran in his beautiful tenor and tone. However, whenever he recited ‘*Bismillah*’ they used to run away.¹

نَحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ إِذْ يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ بِجُوعَىٰ إِذْ
يَقُولُ الظَّالِمُونَ إِنَّا تَسْتَمِعُونَ إِلَّا رَجُلًا مَسْحُورًا ﴿٤٧﴾

¹ *Tafsir Burhan*, Vol. 4, Pg. 569; *Tafsir Safi*, Vol. 4, Pg. 416; *Tafsir Nurus Thaqlayn*, Vol. 3, Pg. 173.

47- *We know best what they listen to when they listen to you, and when they take counsel secretly, when the unjust say: You follow only a man deprived of reason.*

نَحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ إِذْ يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ نَجْوَىٰ

“We know best what they listen to when they listen to you, and when they take counsel secretly...” (Surah Isra 17:47)

That is: They used to privately allege among themselves that the Prophet is a sorcerer and it is the divine statement that:

إِذْ يَقُولُ الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا ﴿٤٧﴾

“...when the unjust say: You follow only a man deprived of reason.” (Surah Isra 17:47)

That is: You follow no one, but a person, who is bewitched.

وَقَالُوا إِذَا كُنَّا عِظَامًا وَرُفَاتًا أَلَيْسَ لِمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٤٩﴾

قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا ﴿٥٠﴾

أَوْ خَلْقًا مِمَّا يَكْبُرُ فِي صُدُورِكُمْ ۚ فَسَيَقُولُونَ مَنْ يُعِيدُنَا ۖ قُلِ
الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ ۚ فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ
مَتَىٰ هُوَ ۖ قُلْ عَسَىٰ أَنْ يَكُونَ قَرِينًا ﴿٥١﴾

49- *And they say: What! When we shall have become bones and decayed particles, shall we then certainly be raised up, being a new creation?*

50- Say: *Become stones or iron.*

51- *Or some other creature of those, which are too hard (to receive life) in your minds! But they will say: Who will return us? Say: Who created you at first. Still they will shake their heads at you and say: When will it be? Say: Maybe it has drawn nigh.*

The Almighty Allah has quoted the statements of the atheist and says:

وَقَالُوا أَإِذَا كُنَّا عِظَامًا وَرُفَاتًا أَإِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا

﴿٤٩﴾

“And they say: What! When we shall have become bones and decayed particles, shall we then certainly be raised up, being a new creation?” (Surah Isra 17:49)

Then He said:

قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا ﴿٥٠﴾ أَوْ خَلْقًا مِمَّا يَكْبُرُ فِي صُدُورِكُمْ ۖ فَسَيَقُولُونَ مَنْ يُعِيدُنَا ۖ قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ ۖ فَسَيُنْغِضُونَ إِلَيْكَ

“Say: Become stones or iron, or some other creature of those, which are too hard (to receive life) in your minds! But they will say: Who will return us? Say: Who created you at first. Still they will shake their heads at you...” (Surah Isra 17:50-51)

The Arabic term of ‘N-GH-Z’ implies shaking the head.

وَيَقُولُونَ مَتَى هُوَ ۗ قُلْ عَسَىٰ أَنْ يَكُونَ قَرِيبًا ﴿٥١﴾

“...and say: When will it be? Say: Maybe it has drawn nigh.” (Surah Isra 17:51)

Abul Jarud has narrated that Imam Muhammad Baqir (a) said in the exegesis of the verse:

أَوْ خَلْقًا مِمَّا يَكْبُرُ فِي صُدُورِكُمْ

“Or some other creature of those, which are too hard (to receive life) in your minds!” (Surah Isra 17:51)

...implies death.¹

وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ ۚ إِنَّ الشَّيْطَانَ يَنْزِعُ
بَيْنَهُمْ ۚ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُّبِينًا ﴿٥٣﴾

53- And say to My servants (that) they speak that, which is best; surely the Shaitan sows dissensions among them; surely the Shaitan is an open enemy to man.

وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ ۚ إِنَّ الشَّيْطَانَ يَنْزِعُ
بَيْنَهُمْ

“And say to My servants (that) they speak that, which is best; surely the Shaitan sows dissensions among them...” (Surah Isra 17:53)

¹ Biharul Anwar, Vol. 79, Pg. 185; Tafsir Safi, Vol. 4, Pg. 217; Tafsir Burhan, Vol. 4, Pg. 571.

That is: The Shaitan enters among them and instigates them to sin.

رَبُّكُمْ أَعْلَمُ بِكُمْ ۗ إِنَّ يَشَأُ يَرْحَمَكُمۡ أَوْ إِن يَشَأُ يُعَذِّبِكُمۡ ۗ
وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكِيلاً ﴿٥٤﴾

وَرَبُّكَ أَعْلَمُ بِمَنۡ فِي السَّمَاوَاتِ وَالْأَرْضِ ۗ وَلَقَدْ فَضَّلْنَا بَعْضَ
النَّبِيِّينَ عَلَىٰ بَعْضٍ ۗ وَآتَيْنَا دَاوُودَ زَبُورًا ﴿٥٥﴾

54- Your Lord knows you best; He will have mercy on you if He pleases, or He will chastise you if He pleases; and We have not sent you as being in charge of them.

55- And your Lord best knows those, who are in the heavens and the earth; and certainly We have made some of the prophets to excel others, and to Dawood We gave a scripture.

رَبُّكُمْ أَعْلَمُ بِكُمْ ۗ إِنَّ يَشَأُ يَرْحَمَكُمۡ أَوْ إِن يَشَأُ يُعَذِّبِكُمۡ ۗ
وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكِيلاً ﴿٥٤﴾ وَرَبُّكَ أَعْلَمُ بِمَنۡ فِي
السَّمَاوَاتِ وَالْأَرْضِ ۗ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَىٰ
بَعْضٍ ۗ وَآتَيْنَا دَاوُودَ زَبُورًا ﴿٥٥﴾

“Your Lord knows you best; He will have mercy on you if He pleases, or He will chastise you if He pleases; and We have not sent you as being in charge of them. And your Lord best knows those, who are in the heavens and the earth; and certainly We have made some of the prophets to excel others, and to Dawood We gave a scripture.” (Surah Isra 17:54-55)

The above are from the unambiguous verses of the holy Quran.

وَإِنْ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَامَةِ أَوْ مُعَذِّبُوهَا
عَذَابًا شَدِيدًا ۚ كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٥٨﴾

58- *And there is not a town but We will destroy it before the day of resurrection or chastise it with a severe chastisement; this is written in the Divine ordinance.*

وَإِنْ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا

“And there is not a town but We will destroy it...” (Surah Isra 17:58)

That is: We would destroy the people of the towns and villages.

قَبْلَ يَوْمِ الْقِيَامَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا

“...before the day of resurrection or chastise it with a severe chastisement...” (Surah Isra 17:58)

That is: We would punish them by making them collapse, and through death.

كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٥٨﴾

“...this is written in the Divine ordinance.” (Surah Isra 17:58)

That is: It is written in the Book.

وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوْلُونَ ۖ وَآتَيْنَا
 ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا ۖ وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا
 ﴿٥٩﴾

59- *And nothing could have hindered Us that We should send signs except that the ancients rejected them; and We gave to Samood the she-camel— a manifest sign— but on her account they did injustice, and We do not send signs but to make (men) fear.*

وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوْلُونَ

“And nothing could have hindered Us that We should send signs except that the ancients rejected them...” (Surah Isra 17:59)

This verse is revealed about the Quraish.

وَآتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا ۖ وَمَا نُرْسِلُ بِالْآيَاتِ
 إِلَّا تَخْوِيفًا ﴿٥٩﴾

“...and We gave to Samood the she-camel - a manifest sign - but on her account they did injustice, and We do not send signs but to make (men) fear.” (Surah Isra 17:59)

The above verse is conjunction to the following:

وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ

“And nothing could have hindered Us that We should send signs...” (Surah Isra 17:59)

Abul Jarud has narrated that Imam Muhammad Baqir (a) said in the exegesis of the verse:

وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ

“And nothing could have hindered Us that We should send signs...” (Surah Isra 17:59)

People requested the Holy Prophet (s) to show them a miracle. Jibraeel descended and said: the Almighty Allah says: Nothing prevents Us to send signs and miracles to your people, except that the past nations falsified them, and whenever We send signs, which people do not accept We destroy them all. That is why We have not send signs for your people.¹

وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ ۗ وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي
أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ ۗ وَخَوْفُهُمْ
فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا ﴿٦٠﴾

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ
أَسْجُدْ لِمَنْ خَلَقْتَ طِينًا ﴿٦١﴾

60- And when We said to you: Surely your Lord encompasses men; and We did not make the vision, which We showed you but a trial for men and the cursed tree in the Quran as well; and We cause them to fear, but it only adds to their great inordinacy.

¹ Tafsir Burhan, Vol. 4, Pg. 573; Nurus Thaqlayn, Vol. 3, Pg. 179.

61- And when We said to the angels: Make obeisance to Adam; they made obeisance, but Iblis (did it not). He said: Shall I make obeisance to him whom Thou hast created of dust?

وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ

“...and We did not make the vision, which We showed you but a trial for men and the cursed tree in the *Quran* as well...”
(*Surah Isra 17:60*)

He says: Once the Holy Prophet (s) saw in dream that monkeys had mounted his pulpit. The Prophet became extremely aggrieved. The Almighty Allah revealed the following verse:

وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ

“...and We did not make the vision, which We showed you but a trial for men and the cursed tree in the *Quran* as well...”
(*Surah Isra 17:60*)

...in which the monkeys signify the Umayyad rulers.

After that Allah, the Mighty and Sublime has narrated the report about Iblis and He says:

وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ ۗ وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ ۗ

وَنُحَوِّفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا ﴿٦٠﴾ وَإِذْ قُلْنَا
لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ أَأَسْجُدُ لِمَنْ
خَلَقْتَ طِينًا ﴿٦١﴾ قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لَئِنْ
أَخَّرْتَنِ إِلَى يَوْمِ الْقِيَامَةِ لِأَحْسِنَنَّ ذُرِّيَّتَهُ إِلَّا قَلِيلًا ﴿٦٢﴾

“And when We said to you: Surely your Lord encompasses men; and We did not make the vision, which We showed you but a trial for men and the cursed tree in the Quran as well; and We cause them to fear, but it only adds to their great inordinacy. And when We said to the angels: Make obeisance to Adam; they made obeisance, but Iblis (did it not). He said: Shall I make obeisance to him whom Thou hast created of dust? He said: Tell me, is this he whom Thou hast honored above me? If Thou shouldst respite me to the day of resurrection, I will most certainly cause his progeny to perish except a few.” (Surah Isra 17:61-62)

That is: I would subject all of them to a test, except for a few.

قَالَ اذْهَبْ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاؤُكُمْ جَزَاءً مَوْفُورًا
﴿٦٣﴾

63- He said: Be gone! For whoever of them will follow you, then surely hell is your recompense, a full recompense.

قَالَ اذْهَبْ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاؤُكُمْ جَزَاءً مَوْفُورًا
﴿٦٣﴾

“He said: Be gone! For whoever of them will follow you, then surely hell is your recompense, a full recompense.”
(Surah Isra 17:63)

The above is from the unambiguous verses of the holy Quran.

وَاسْتَفْزِرْ مَنْ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِمْ بِخَيْلِكَ
وَرَجْلِكَ وَشَارِكْهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعِدْهُمْ ۚ وَمَا يَعِدُهُمُ
الشَّيْطَانُ إِلَّا غُرُورًا ﴿٦٤﴾

64- And beguile whomsoever of them you can with your voice, and collect against them your forces riding and on foot, and share with them in wealth and children, and hold out promises to them; and the Shaitan makes not promises to them but to deceive.

Shaitan shares the progeny

وَاسْتَفْزِرْ

“And beguile...”

وَاسْتَفْزِرْ مَنْ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِمْ بِخَيْلِكَ
وَرَجْلِكَ وَشَارِكْهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ

“And beguile whomsoever of them you can with your voice, and collect against them your forces riding and on foot, and share with them in wealth and children...” (Surah Isra 17:64)

He said: Shaitan is a partner in anything that is obtained unlawfully; and when a slave girl is purchased with this money and one becomes intimate with this girl and she becomes pregnant, Shaitan is a partner in that child; when this child is born Shaitan takes him in his charge. When the seed of man is unlawful, Shaitan accompanies him and his child.¹

He said in a tradition: When a person with the lawful partner and does not recite *Bismillah*, Shaitan shares in his seed.²

رُئِيكُمْ الَّذِي يُرْجِي لَكُمْ الْفُلْكَ فِي الْبَحْرِ لَتَبْتَعُوا مِنْ فَضْلِهِ ۚ
إِنَّهُ كَانَ بِكُمْ رَحِيمًا ﴿٦٦﴾

وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَاهُ ۗ فَلَمَّا
بَجَّأكُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ ۗ وَكَانَ الْإِنْسَانُ كَفُورًا ﴿٦٧﴾

أَفَأَمَنْتُمْ أَنْ يَخْسِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ
لَا تَجِدُوا لَكُمْ وَكِيلًا ﴿٦٨﴾

أَمْ أَمَنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَىٰ فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِنَ
الرِّيحِ فَيُغْرِقَكُم بِمَا كَفَرْتُمْ ۗ ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا
﴿٦٩﴾

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَكَمَلْنَا لَهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ
الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا ﴿٧٠﴾

¹ *Biharul Anwar*, Vol. 57, Pg. 342; *Tafsir Ayyashi*, Vol. 2, Pg. 299.

² *Tafsir Safi*, Vol. 4, Pg. 428; *Tafsir Burhan*, Vol. 4, Pg. 577.

66- *Your Lord is He Who speeds the ships for you in the sea that you may seek of His grace; surely He is ever Merciful to you.*

67- *And when distress afflicts you in the sea, away go those, whom you call on except He; but when He brings you safe to the land, you turn aside; and man is ever ungrateful.*

68- *What! Do you then feel secure that He will not cause a tract of land to engulf you or send on you a tornado? Then you shall not find a protector for yourselves.*

69- *Or, do you feel secure that He will (not) take you back into it another time, then send on you a fierce gale and thus drown you on account of your ungratefulness? Then you shall not find any aider against Us in the matter.*

70- *And surely We have honored the children of Adam, and We carry them in the land and the sea, and We have given them of the good things, and We have made them to excel by an appropriate excellence over most of those, whom We have created.*

رَبُّكُمْ الَّذِي يُزْجِي لَكُمْ الْفُلْكَ

“Your Lord is He Who speeds the ships for you in the sea that you may seek of His grace...” (Surah Isra 17:66)

‘Falak’ implies a ship.

فِي الْبَحْرِ لَتَبْتَغُوا مِنْ فَضْلِهِ ۗ إِنَّهُ كَانَ بِكُمْ رَحِيمًا ﴿٦٦﴾
وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَاهُ ۗ فَلَمَّا
نَجَّكُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ ۗ وَكَانَ الْإِنْسَانُ كَفُورًا ﴿٦٧﴾

“Your Lord is He Who speeds the ships for you in the sea that you may seek of His grace; surely He is ever Merciful to you. And when distress afflicts you in the sea, away go those, whom you call on except He...” (Surah Isra 17:66-67)

That is: Whoever calls other than God, he has become deviated.

فَلَمَّا نَجَّكُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ ۚ وَكَانَ الْإِنْسَانُ كَفُورًا

﴿٦٧﴾

“...but when He brings you safe to the land, you turn aside; and man is ever ungrateful.” (Surah Isra 17:67)

So when He saves you and you reach land, you turn back on your word as man is unthankful.

After that He has threatened them and said:

أَفَأَمِنْتُمْ أَنْ يَخْسِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا

“What! Do you then feel secure that He will not cause a tract of land to engulf you or send on you a tornado?” (Surah Isra 17:68)

That is: Are they safe from divine chastisement?

ثُمَّ لَا تَجِدُوا لَكُمْ وَكَيلًا ﴿٦٨﴾ أَمْ أَمِنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَى

“Then you shall not find a protector for yourselves. Or, do you feel secure that He will (not) take you back into it another time...” (Surah Isra 17:69)

That is: We would send you to the seas once again.

فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِّنَ الرِّيحِ

“...then send on you a fierce gale...” (Surah Isra 17:69)

That is: A wind, which blows from every direction.

فَيُغْرِقْكُمْ بِمَا كَفَرْتُمْ ۗ ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا

﴿ ٦٩ ﴾

“...and thus drown you on account of your ungratefulness? Then you shall not find any aider against Us in the matter.” (Surah Isra 17:69)

And if He drowns you due to your denial you would not find any response to your entreaties from His side.

Abul Jarud has narrated that Imam Muhammad Baqir (a) said in the exegesis of the verse:

قَاصِفًا مِّنَ الرِّيحِ

“...a fierce gale...” (Surah Isra 17:69)

It is a sharp and fast blowing wind.

تَبِيعًا

‘Aider’ implies authority and also stand for sponsor and one, who grieves.¹

¹ Tafsir Burhan, Vol. 4, Pg. 581.

Then He mentions the human beings and says:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ
الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا ﴿٧٠﴾

“And surely We have honored the children of Adam, and We carry them in the land and the sea, and We have given them of the good things, and We have made them to excel by an appropriate excellence over most of those, whom We have created.” (Surah Isra 17:70)

Abu Hamza Thumali says that Imam Muhammad Baqir (a) said: The Almighty Allah does not honor the soul of a disbeliever; on the contrary, He grants honor to the souls of the believers, because the nobility of life and blood is through the soul.

And ‘good things’ (pure sustenance) implies knowledge.¹

يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ ۖ فَمَنْ أُوتِيَ كِتَابَهُ يَمِينًا فَأُولَٰئِكَ
يَقْرَأُونَ كِتَابَهُمْ وَلَا يُظَلَّمُونَ فِتْيَالًا ﴿٧١﴾

71- (Remember) the day when We will call every people with their Imam; then whoever is given his book in his right hand, these shall read their book; and they shall not be dealt with a whit unjustly.

Imam Muhammad Baqir (a) says in the exegesis of the verse:

¹ *Tafsir Burhan*, Vol. 4, Pg. 582; *Tafsir Safi*, Vol. 4, Pg. 431; *Nurus Thaqlayn*, Vol. 3, Pg. 187.

يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ

“(Remember) the day when We will call every people with their Imam...” (Surah Isra 17:71)

The Messenger of Allah (s) would come with his Ummah. Imam Ali, Imam Hasan and Imam Husain (a), each of them would come with their people, and every Imam would arrive on Judgment Day with his followers.¹

Imam (a) says in the exegesis of the verse:

يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ

“(Remember) the day when We will call every people with their Imam...” (Surah Isra 17:71)

That is Judgment Day, when a caller would announce: so and so stand with his followers, so and so stand with his follower, so and so stand with his followers and His Eminence Ali (a) also stand with his followers and Shia.

وَلَا يُظْلَمُونَ فَتِيلًا ﴿٧١﴾

“...and they shall not be dealt with a whit unjustly.” (Surah Isra 17:71)

He says: ‘Fateel’ is a thin skin that covers the grain.²

¹ *Biharul Anwar*, Vol. 8, Pg. 9, Vol. 24, Pg. 235; *Tafsir Burhan*, Vol. 4, Pg. 583; *Tafsir Safi*, Vol. 4, Pg. 432; *Nurus Thaqlayn*, Vol. 3, Pg. 192.

² *Biharul Anwar*, Vol. 8, Pg. 10; *Tafsir Burhan*, Vol. 4, Pg. 589; *Nurus Thaqlayn*, Vol. 3, Pg. 192.

وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا



72- *And whoever is blind in this, he shall (also) be blind in the hereafter; and more erring from the way.*

Process of the creation of Arsh

وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا



“And whoever is blind in this, he shall (also) be blind in the hereafter; and more erring from the way.” (Surah Isra 17:72)

Abi Tufail has narrated from Imam Muhammad Baqir (a) that a man came to Imam Sajjad (a) and said: Ibne Abbas thinks that he knows about every verse, when and about whom it was revealed.

My father said: Ask Ibne Abbas about the verse:

وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا



“And whoever is blind in this, he shall (also) be blind in the hereafter; and more erring from the way.” (Surah Isra 17:72)

And the verse:

وَلَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ

“And if I intend to give you good advice, my advice will not profit you if Allah intended that He should leave you to go astray...” (Surah Hud 11:34)

And the verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا

“O you who believe, be patient and excel in patience and remain steadfast...” (Surah Aale Imran 3:200)

For whom are the above verses revealed?

That man went Ibne Abbas and inquired about these verses.

Ibne Abbas replied: I wish to ask the person, who has asked about it that with what has the Almighty Allah created the Arsh and at what point of time did He create it and what is its quantity and quality?

That man returned to my father; my father asked: Did he tell about the verses?

No, he said.

My father said: Now I will explain and interpret these issues through the knowledge and effulgence that the Almighty Allah has not given to anyone, except me, and no one can claim to have that knowledge. Then he said: As for the first verse:

وَمَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي الْآخِرَةِ أَعْمَى وَأَضَلُّ سَبِيلًا



“And whoever is blind in this, he shall (also) be blind in the hereafter; and more erring from the way.” (Surah Isra 17:72)

It is revealed about Ibne Abbas and his father. And the second verse:

وَلَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ

“And if I intend to give you good advice, my advice will not profit you if Allah intended that He should leave you to go astray...” (Surah Hud 11:34)

...is revealed about his father. And the third verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا

“O you who believe, be patient and excel in patience and remain connected...” (Surah Aale Imran 3:200)

...is regarding his father and us. The connection, about which the Almighty Allah commanded us, did not actualize, but it would occur in future between our generations and his descendants.¹

As for the reply to the question that Ibne Abbas asked regarding the creation of the Arsh: know that the Almighty Allah created the Arsh from four things: and before that only three things: air, pen, effulgence were created. And He created the Arsh from different effulgence: green, yellow, red and white. From green is that greenness, and from yellowness is the yellow color, and from redness is that red color and from effulgence is

¹ *Tafsir Ayyashi*, Vol. 2, Pg. 305.

white, which is the giver of effulgence to effulgence, the whiteness of the day appeared. Then the Almighty Allah deemed 70000 levels of the Arsh and the distance between two levels is the distance between the seventh heaven to the seventh layer of the earth. There are angels in every level, who are engrossed in divine praise different in different calls and various languages. Such that if one of those calls is heard it would shatter all the mountains, town and peaks and the seas would swell up and all would die automatically.

There are eight pillars for the Arsh, at every pillar are angels, whose number none knows, except God; and day and night they are engrossed in divine glorification and no sort of laxity and laziness occurs for them. At this point of the Arsh was the power, greatness, power, divinity, mercy and divine knowledge and nothing can be said beyond that. Then he told that man: In the loins of Ibne Abbas, who posed this question, there are descendants, who are created for the Fire of Hell. They would make a large number of people exit the religion of God and deviate them. Very soon they would color the earth with the blood of the descendants of Muhammad (a) and they would conduct with patience and steadfastness till the Almighty Allah would decide between them as He is the best of the judges.¹

In the same way, Imam Ja'far Sadiq (a) says in the exegesis of the verse:

وَمَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي الْآخِرَةِ أَعْمَى وَأَضَلُّ سَبِيلًا



¹ *Biharul Anwar*, Vol. 24, Pg. 375, Vol. 55, Pg. 24; *Rija Kishi*, Pg. 53; *Tafsir Burhan*, Vol. 4, Pg. 591; *Tafsir Safi*, Vol. 4, Pg. 434; *Nurus Thaqlayn*, Vol. 3, Pg. 196.

“And whoever is blind in this, he shall (also) be blind in the hereafter; and more erring from the way.” (Surah Isra 17:72)

This verse is revealed about those, who do not perform the Hajj till they die. And since they did not perform the Hajj, they would be raised as blind fellows, since they were blind against a divine obligation and did not perform it.¹

وَأِنْ كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أُوحِيَنا إِلَيْكَ لِتَفْتَرِيَ عَلَيْنَا غَيْرَهُ ۗ وَإِذَا لَا تَأْتِيكَ خَلِيلًا ﴿٧٣﴾

وَلَوْلَا أَنْ تَبَشِّرْنَاكَ لَقَدْ كِدْتَ تَرْكَنُ إِلَيْهِمْ شَيْئًا قَلِيلًا ﴿٧٤﴾

إِذَا لَأَذُنَّاكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا ﴿٧٥﴾

73- And surely they had purposed to turn you away from that, which We have revealed to you, that you should forge against Us other than that, and then they would certainly have taken you for a friend.

74- And had it not been that We had already established you, you would certainly have been near to incline to them a little.

75- In that case, We would certainly have made you to taste a double (punishment) in this life and a double (punishment) after death, then you would not have found any helper against Us.

¹ Biharul Anwar, Vol. 96, Pg. 5; Mustadrakul Wasail, Vol. 8, Pg. 17; Tafsir Burhan, Vol. 4, Pg. 592.

وَإِنْ كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أُوحِيَنا إِلَيْكَ لِتَفْتَرِيَ عَلَيْنَا غَيْرَهُ

“And surely they had purposed to turn you away from that, which We have revealed to you, that you should forge against Us other than that...” (Surah Isra 17:73)

He says: ‘from that, which We have revealed to you’ implies Amirul Momineen Ali (a).

وَإِذَا لَا تَخَذُوكَ خَلِيلًا ﴿٧٣﴾

“...and then they would certainly have taken you for a friend.” (Surah Isra 17:73)

‘Khalil’ implies friend; that is if we choose a friend other than him.

Then He said:

وَلَوْلَا أَنْ تَبَتْنَاكَ لَقَدْ كِدْتَ تَرْكَنُ إِلَيْهِمْ شَيْئًا قَلِيلًا ﴿٧٤﴾
إِذَا لَأَذْفَنَّاكَ فِي الْحَيَاةِ وَضِعْفَ الْمَمَاتِ

“And had it not been that We had already established you, you would certainly have been near to incline to them a little; in that case We would certainly have made you to taste a double (punishment) in this life and a double (punishment) after death...” (Surah Isra 17:75)

From the time of death till the Judgment Day is established.

وَإِنْ كَادُوا لَيَسْتَفِزُّوكَ مِنَ الْأَرْضِ لِيُخْرِجُوكَ مِنْهَا ۖ وَإِذَا لَا
يَلْبَثُونَ خِلافَكَ إِلَّا قَلِيلًا ﴿٧٦﴾

76- And surely they purposed to unsettle you from the land that they might expel you from it, and in that case they will not tarry behind you but a little.

وَإِنْ كَادُوا لَيَسْتَفِزُّوكَ مِنَ الْأَرْضِ

“And surely they purposed to unsettle you from the land...” (Surah Isra 17:76)

That is: The people of Mecca would expel you.

لَا يَلْبَثُونَ خِلافَكَ إِلَّا قَلِيلًا ﴿٧٦﴾

“...they will not tarry behind you but a little.” (Surah Isra 17:76)

Since they expelled you they were killed in the Battle of Badr.¹

أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَىٰ غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ ۖ إِنَّ
قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا ﴿٧٨﴾

78- Keep up prayer from the declining of the sun till the darkness of the night and the morning recitation; surely the morning recitation is witnessed.

¹ Nurus Thaqlayn, Vol. 3, Pg. 197. Tafsir Safi, Vol. 4, Pg. 435; Tafsir Burhan, Vol. 4, Pg. 594.

أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ

“Keep up prayer from the declining of the sun till the darkness of the night...” (Surah Isra 17:78)

He says: ‘declining of the sun’ implies past noon.

And ‘darkness of the night’ implies past sunset.

وَقُرْآنَ الْفَجْرِ

“...and the morning recitation...” (Surah Isra 17:78)

That is: The Morning Prayer.

إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا ﴿٧٨﴾

“...surely the morning recitation is witnessed.” (Surah Isra 17:78)

That is the angels of the night and the angels of the day witness the Morning Prayer.

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا

مَحْمُودًا ﴿٧٩﴾

79- 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.

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ

“And during a part of the night, pray Tahajjud (the midnight prayer) beyond what is incumbent on you...” (Surah Isra 17:79)

He says: Recite the Midnight Prayer as it would cause effulgence on Judgment Day.¹

عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ﴿٧٩﴾

“...maybe your Lord will raise you to a position of great glory.” (Surah Isra 17:79)

Sama-a narrates from Imam Ja'far Sadiq (a) that he asked Imam (a) regarding the intercession of the Messenger of Allah (s) of Judgment Day. He said: On Judgment Day, people would be drowned in their own sweat, and they would be saying: Release us, so that we can go to Adam (a) that he may intercede for us with the Almighty Allah.

They would come to Adam (a) and say: O Adam, intercede for us with the Almighty Allah.

Adam (a) would say: I am having mistakes and sins in my account, go to Nuh (a) that he may intercede for you.

They would go to His Eminence Nuh (a) and Nuh would in turn send them to the prophet after him and this would continue till they come to Isa (a). He would say: Go to Muhammad, the Messenger of Allah (s). They would come to the Messenger of Allah (s) and plead to him to intercede for them.

His Eminence (s) would say: Please leave them; and they would be led to the entrance of Paradise. The Prophet would prostrate at the Gate of Mercy for a long time and plead for their intercession.

The Almighty Allah says: Raise your head and intercede for whoever you like, and I would accept; and ask whatever you

¹ *Tafsir Burhan*, Vol. 4, Pg. 603.

want and I would bestow it to you. This is the meaning of the divine statement:

عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ﴿٧٩﴾

“...maybe your Lord will raise you to a position of great glory.” (Surah Isra 17:79)¹

Imam Ja'far Sadiq (a) said: The Messenger of Allah (s) said: If on Judgment Day I stand at the Praised Station (*Maqaam-e-Mahmud*), I would intercede for my father, mother, uncle and brother, who were with me during the period of ignorance.²

وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا ﴿٨٠﴾

80- And say: My Lord, make me to enter a goodly entering, and cause me to go forth a goodly going forth, and grant me from near Thee power to assist (me).

وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا ﴿٨٠﴾

“And say: My Lord, make me to enter a goodly entering, and cause me to go forth a goodly going forth, and grant me from near Thee power to assist (me).” (Surah Isra 17:80)

¹ Biharul Anwar, Vol. 8, Pg. 35; Tawilul Ayaatus Zaahira, Pg. 465; Tafsir Burhan, Vol. 4, Pg. 604; Nurus Thaqlayn, Vol. 3, Pg. 206.

² Biharul Anwar, Vol. 15, Pg. 110, Vol. 22, Pg. 277.

This verse was revealed on the day of the conquest of Mecca when the Messenger of Allah (s) wanted to enter Mecca. The Almighty Allah said: O Muhammad, say:

أَدْخِلْنِي مُدْخَلَ صِدْقٍ

“...make me to enter a goodly entering...” (Surah Isra 17:80)

سُلْطَانًا نَّصِيرًا ﴿٨٠﴾

“...power to assist (me).” (Surah Isra 17:80)

‘Naseer’ implies helper and friend.¹

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ۗ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا ﴿٨١﴾

81- And say: The truth has come and the falsehood has vanished; surely falsehood is a vanishing (thing).

The atmosphere of Mecca echoed with the calls:

جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ۗ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا ﴿٨١﴾

“The truth has come and the falsehood has vanished; surely falsehood is a vanishing (thing).”

قُلْ كُلٌّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِ فَرُؤُكُمْ أَعْلَمُ ۚ بِمَنْ هُوَ أَهْدَىٰ سَبِيلًا

﴿٨٤﴾

¹ Tafsir Safi, Vol. 4, Pg. 442; Tafsir Burhan, Vol. 4, Pg. 609.

84- Say: Everyone acts according to his manner; but your Lord best knows who is best guided in the path.

قُلْ كُلٌّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِ

“Say: Everyone acts according to his manner...” (Surah Isra 17:84)

He says: Everyone acts according to his intention.

﴿ ٨٤ ﴾ فَرُبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَىٰ سَبِيلًا

“...but your Lord best knows who is best guided in the path.” (Surah Isra 17:84)

It is narrated from Imam Ali Reza (a) that he said: On Judgment Day, when the believer would stand to account for his deeds, his scroll of his deeds would be shown to him. When the eyes of the believer fall on his sins, he would pale and begin to shiver and would be extremely distressed. Then his good deeds would be shown him. His eyes would lit up in delight and on seeing the divine rewards that the Almighty Allah would grant him, he would be extremely elated. The angels would be told to give him the scroll of the deeds that he did not perform. After seeing that he would say: O Lord, I adjure You for the sake of Your honor and majesty, You yourself know that I have not performed these acts.

It would be told: You are right, but since you had the intention of doing that but you did not get the chance to do, we have given the reward of those acts to you as well.¹

¹ *Mustadrakul Wasail*, Vol. 1, Pg. 91. *Biharul Anwar*, Vol. 7, Pg. 288, Vol. 67, Pg. 204; *Tafsir Burhan*, Vol. 4, Pg. 616; *Nurus Thaqalayn*, Vol. 3, Pg. 214.

وَيَسْأَلُونَكَ عَنِ الرُّوحِ ۗ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ
الْعِلْمِ إِلَّا قَلِيلًا ﴿٨٥﴾

85- And they ask you about the soul. Say: The soul is one of the commands of my Lord, and you are not given aught of knowledge but a little.

What is soul?

وَيَسْأَلُونَكَ عَنِ الرُّوحِ ۗ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي

“And they ask you about the soul. Say: The soul is one of the commands of my Lord...” (Surah Isra 17:85)

Abu Basir has narrated from Imam Ja’far Sadiq (a) that he said: ‘Ruh’ is an angel greater than Jibraeel and Mikaeel, who accompanied the Messenger of Allah (s) and the Holy Imams (a) as well.

And he says in another report: ‘Ruh’ is from the angelic sphere.¹

قُلْ لَئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا
يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿٨٨﴾

88- Say: If men and jinn should combine together to bring the like of this Quran, they could not bring the like of it, though some of them were aiders of others.

¹ Al-Kafi, Vol. 1, Pg. 273; Basairud Darajat, Pg. 462; Tafsir Ayyashi, Vol. 2, Pg. 317; Biharul Anwar, Vol. 59, Pg. 222; Tafsir Burhan, Vol. 4, Pg. 618; Tafsir Safi, Vol. 4, Pg. 445; Nurus Thaqlayn, Vol. 3, Pg. 215.

قُلْ لِّئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا
الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿٨٨﴾

“Say: If men and jinn should combine together to bring the like of this Quran, they could not bring the like of it, though some of them were aiders of others.” (Surah Isra 17:88)

‘Zaheer’ implies companion and helper.

وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا ﴿٩٠﴾

أَوْ تَكُونَ لَكَ حِجَّةٌ مِنْ نَخِيلٍ وَعِنَبٍ فَتُفَجَّرَ الْأَنْهَارَ خِلَافَهَا
تَفْجِيرًا ﴿٩١﴾

أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمَتْ عَلَيْنَا كِسْفًا أَوْ تَأْتِي بِلِ اللَّهِ
وَالْمَلَائِكَةِ قَبِيلًا ﴿٩٢﴾

أَوْ يَكُونَ لَكَ بَيْتٌ مِنْ زُخْرَفٍ أَوْ تَرْفَىٰ فِي السَّمَاءِ وَلَنْ نُؤْمِنَ
لِرَفِيقِكَ حَتَّىٰ تُنَزِّلَ عَلَيْنَا كِتَابًا نَقْرُؤُهُ ۗ قُلْ سُبْحَانَ رَبِّي هَلْ
كُنْتُ إِلَّا بَشَرًا رَسُولًا ﴿٩٣﴾

90- And they say: We will by no means believe in you until you cause a fountain to gush forth from the earth for us.

91- Or you should have a garden of palms and grapes in the midst of which you should cause rivers to flow forth, gushing out.

92- Or you should cause the heaven to come down upon us in pieces as you think, or bring Allah and the angels face to face (with us).

93- Or you should have a house of gold, or you should ascend into heaven, and we will not believe in your ascending until you bring down to us a book, which we may read. Say: Glory be to my Lord; am I aught but a mortal apostle?

وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا



**“And they say: We will by no means believe in you until you cause a fountain to gush forth from the earth for us.”
(Surah Isra 17:90)**

This verse was revealed regarding Abdullah bin Abi Umayyah, brother of Umme Salma, Allah’s mercy may be on him, who said to the Prophet in Mecca before the Hijrat: I will not have faith in you, except that you make a spring to gush out from me. When the Messenger of Allah (s) set out for the conquest of Mecca Abdullah bin Umayyah came to welcome him and greeted His Eminence, but the Prophet did not return his greetings and turned away from him. Umme Salma, his sister, who was the wife of the Prophet, was also present at that time. Abdullah went to his sister and said: Sister, the Messenger of Allah (s) accepted the Islam of all the people, but not mine.

When the Messenger of Allah (s) came to Umme Salma, she said: O Messenger of Allah (s), May my parents be sacrificed on you, you accepted the Islam of everyone, but from

all the Quraish and Arabs you only did not accept the Islam of my brother.

The Messenger of Allah (s) said: O Umme Salma, your brother falsified me in such a way as no one else had done; he told me:

لَنْ نُؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا ﴿٩٠﴾ أَوْ
تَكُونَ لَكَ جَنَّةٌ مِنْ نَخِيلٍ وَعِنَبٍ فَتُفَجَّرَ الْأَنْهَارُ خِلَالَهَا
تَفْجِيرًا ﴿٩١﴾ أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا كِسْفًا أَوْ
تَأْتِيَ بِاللَّهِ وَالْمَلَائِكَةِ قَبِيلًا ﴿٩٢﴾ أَوْ يَكُونَ لَكَ بَيْتٌ مِنْ
زُخْرَفٍ أَوْ تَرْقَى فِي السَّمَاءِ وَلَنْ نُؤْمِنَ لِرُقِيِّكَ حَتَّى تُنَزَّلَ
عَلَيْنَا كِتَابًا نَقْرُؤُهُ

“We will by no means believe in you until you cause a fountain to gush forth from the earth for us. Or you should have a garden of palms and grapes in the midst of which you should cause rivers to flow forth, gushing out. Or you should cause the heaven to come down upon us in pieces as you think, or bring Allah and the angels face to face (with us). Or you should have a house of gold, or you should ascend into heaven, and we will not believe in your ascending until you bring down to us a book, which we may read.” (Surah Isra 17:90-93)

Umme Salma said: O Messenger of Allah (s), did you not say that Islam erases the past (infidelity and sins)?

Prophet of Islam (s) said: ‘Yes,’ and approved Abdullah’s Islam.¹

¹ *Biharul Anwar*, Vol. 9, Pg. 222, Vol. 21, Pg. 114; *Nurus Thaqlayn*, Vol. 3, Pg. 226; *Tafsir Burhan*, Vol. 4, Pg. 631.

Abul Jarud has narrated that Imam Muhammad Baqir (a) said in the exegesis of the verse:

﴿ ٩٠ ﴾ حَتَّىٰ تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا

“...until you cause a fountain to gush forth from the earth for us.” (Surah Isra 17:90)

‘Yanbu’ implies spring.

أَوْ تَكُونَ لَكَ جَنَّةٌ

“Or you should have a garden...” (Surah Isra 17:91)

...and ‘jannatun’ means garden.

﴿ ٩١ ﴾ مِنْ نَخِيلٍ وَعِنَبٍ فَتُفَجَّرَ الْأَنْهَارَ خِلَالَهَا تَفْجِيرًا

“...of palms and grapes in the midst of which you should cause rivers to flow forth, gushing out.” (Surah Isra 17:91)

...that is make springs and streams to flow from it.

أَوْ تُسْقَطَ السَّمَاءُ كَمَا زَعَمَتْ عَلَيْنَا كِسْفًا

“Or you should cause the heaven to come down upon us in pieces...” (Surah Isra 17:92)

...this implies that the Messenger of Allah (s) said: The heavens would split and fall to the earth, as the Almighty Allah says:

وَإِنْ يَرَوْا كِسْفًا مِنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَحَابٌ مَرْكُومٌ

﴿٤٤﴾

“And if they should see a portion of the heaven coming down, they would say: Piled up clouds.” (Surah Tur 52:44)

And if they see a rock falling from the sky they don't think it is chastisement on the contrary, so much they insist on the denial of truth that they say it is a dense cloud.¹

أَوْ تَأْتِي بِاللَّهِ وَالْمَلَائِكَةِ قِيْلًا ﴿٩٢﴾

“...or bring Allah and the angels face to face (with us).” (Surah Isra 17:92)

‘Qabeel’ is in the meaning of ‘excess’.

أَوْ يَكُونُ لَكَ بَيْتٌ مِنْ زُخْرٍ

“Or you should have a house of gold...” (Surah Isra 17:93)

أَوْ تَرْقَى فِي السَّمَاءِ وَلَنْ نُؤْمِنَ لِرُفَيْكَ حَتَّى تُنَزِّلَ عَلَيْنَا كِتَابًا
نَقْرُؤُهُ

“...or you should ascend into heaven, and we will not believe in your ascending until you bring down to us a book, which we may read. Say: Glory be to my Lord; am I aught but a mortal apostle?” (Surah Isra 17:93)

¹ Biharul Anwar, Vol. 9, Pg. 223, Vol. 18, Pg. 179.

He says: The Almighty Allah says to Abdullah bin Abi Umayyah that Muhammad is truthful and I have sent him, and with four thousand angels, who would testify that the Almighty Allah has sent him. So the Almighty Allah revealed:

قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا ﴿٩٣﴾

“Say: Glory be to my Lord; am I aught but a mortal apostle?” (Surah Isra 17:93)¹

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبَعَثَ
اللَّهُ بَشَرًا رَسُولًا ﴿٩٤﴾

قُلْ لَوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِمْ مِنْ
السَّمَاءِ مَلَكًا رَسُولًا ﴿٩٥﴾

94- And nothing prevented people from believing when the guidance came to them except that they said: What! Has Allah raised up a mortal to be an apostle?

95- Say: Had there been in the earth angels walking about as settlers, We would certainly have sent down to them from the heaven an angel as an apostle.

¹ Nurus Thaqalayn, Vol. 3, Pg. 226; Tafsir Burhan, Vol. 4, Pg. 632.

Coming down of Israfeel on the Messenger of Allah (s)

قُلْ لَوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِمْ
مِّنَ السَّمَاءِ مَلَكًا رَسُولًا ﴿٩٥﴾

“Say: Had there been in the earth angels walking about as settlers, We would certainly have sent down to them from the heaven an angel as an apostle.” (Surah Isra 17:95)

Jabir has narrated from Imam Muhammad Baqir (a) that he said: One day the Messenger of Allah (s) was seated and Jibraeel was with him, when Jibraeel glanced at the sky and his complexion changed and he paled and took refuge in the Messenger of Allah (s). The Messenger of Allah (s) looked in the direction of the sight of Jibraeel and saw that something has filled up the sky and was approaching till it came near the earth and said: O Muhammad, I am the messenger of the Almighty Allah to you; and I have come to ask you: will you accept kingship along with prophethood or servitude with prophethood?

The Messenger of Allah (s) looked at Jibraeel and saw that he had regained his posture, and he said: I accept servitude with prophethood.

The Messenger of Allah (s) said: I would be a servant Prophet.

That angel placed his right foot on the sky of the earth and raised his left foot and placed it on the second sky, then he placed his right foot on the third sky and in his way he climbed up till he reached the seventh sky traversing each sky in one step, and as much he climbed his stature reduced to the size of a sparrow.

The Prophet (s) said: How terrified you were that you had me also terrified?

Jibraeel said: Don't blame me; do you know who this angel was?

No, replied the Holy Prophet (s).

He said: He was Israfeel, the sentry of God. Since the time the Almighty Allah has created the heavens and the earth, he has never moved from his place. Since I saw him coming, I thought that it was the Judgment Day, that is why I was so extremely terrified; but when I saw that the Almighty Allah has chosen you, my fear was dispelled and I became at ease. Did you not see that he grew smaller as much as he descended? And it is so because as much a thing becomes proximate to God, due to His greatness it becomes small and he is most proximate one of the Almighty Allah. And a tablet of red ruby is placed in front of him. Whenever Almighty Allah sends revelation, it appears on the slate and he looks at it and sends it to us and we also spread that revelation in the heavens and the earth. The most proximate one to the Almighty Allah is one, between whom the Almighty Allah there are seventy thousand veils of effulgence, the lowest of them can blind the eyes, which neither can be described nor quantified. I am the most proximate one to Israfeel, but the distance between me and him is of a thousand years.¹

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا أَنْ قَالُوا
أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا ﴿٩٤﴾

“And nothing prevented people from believing when the guidance came to them except that they said: What! Has Allah raised up a mortal to be an apostle?” (Surah Isra 17:94)

He says: The disbelievers said: Why the Almighty Allah did not send the angels to us?

¹ Biharul Anwar, Vol. 16, Pg. 292, Vol. 56, Pg. 250.

The Almighty Allah replied: If I had sent angels to them they would not have believed and they would have been destroyed. And if angels walked on the earth with ease, I would have indeed sent down an angel from the heavens for them for prophethood.¹

وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ ۗ وَمَنْ يُضِلِّ ۙ فَلَنْ يَجِدَ لَهُمْ أَوْلِيَاءَ
 مِنْ دُونِهِ ۗ وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ عُمْيًا وَبُكْمًا
 وَصُمًّا ۗ مَأْوَاهُمْ جَهَنَّمُ ۗ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا ﴿٩٧﴾

97- And whomsoever Allah guides, he is the follower of the right way, and whomsoever He causes to err, you shall not find for him guardians besides Him; and We will gather them together on the day of resurrection on their faces, blind and dumb and deaf; their abode is hell; whenever it becomes allayed We will add to their burning.

وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ عُمْيًا وَبُكْمًا وَصُمًّا

“...and We will gather them together on the day of resurrection on their faces, blind and dumb and deaf...”
 (Surah Isra 17:97)

He says: They would raised with their foreheads.

﴿٩٧﴾ مَأْوَاهُمْ جَهَنَّمُ ۗ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا

“...their abode is hell; whenever it becomes allayed We will add to their burning.” (Surah Isra 17:97)

¹ Nurus Thaqlayn, Vol. 3, Pg. 227.

Imam Sajjad (a) says: There is valley in Hell called Saeer; whenever the fire subsides they open the Saeer as the Almighty Allah says:

كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا ﴿٩٧﴾

“...whenever it becomes allayed We will add to their burning.” (Surah Isra 17:97)

That is whenever it subsides they open the Saeer.¹

قُلْ لَوْ أَنْتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذًا لَأَمْسَكْتُمْ خَشْيَةَ
الْإِنْفَاقِ ۗ وَكَانَ الْإِنْسَانُ فَتُورًا ﴿١٠٠﴾

100- Say: If you control the treasures of the mercy of my Lord, then you would withhold (them) from fear of spending, and man is miserly.

قُلْ لَوْ أَنْتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذًا لَأَمْسَكْتُمْ خَشْيَةَ
الْإِنْفَاقِ ۗ وَكَانَ الْإِنْسَانُ فَتُورًا ﴿١٠٠﴾

“Say: If you control the treasures of the mercy of my Lord, then you would withhold (them) from fear of spending, and man is miserly.” (Surah Isra 17:100)

He says: If the wealth was in the hands of people they would not give to anyone fearing that it would be gone forever.

¹ Biharul Anwar, Vol. 8, Pg. 291; Tafsir Burhan, Vol. 4, Pg. 633; Nurur Thaqlayn, Vol. 3, Pg. 228.

وَكَانَ الْإِنْسَانُ قَتُورًا ﴿١٠٠﴾

“...and man is miserly.” (Surah Isra 17:100)

‘Qatoor’ is in the meaning of parsimonious.¹

وَلَقَدْ آتَيْنَا مُوسَىٰ تِسْعَ آيَاتٍ بَيِّنَاتٍ ۖ فَاسْأَلِ بَنِي إِسْرَائِيلَ إِذْ
جَاءَهُمْ فَقَالَ لَهُ فِرْعَوْنُ إِنِّي لَأَظُنُّكَ يَا مُوسَىٰ مَسْحُورًا
﴿١٠١﴾

قَالَ لَقَدْ عَلِمْتَ مَا أَنْزَلَ هَؤُلَاءِ إِلَّا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ
بَصَائِرَ وَإِنِّي لَأَظُنُّكَ يَا فِرْعَوْنُ مَثْبُورًا ﴿١٠٢﴾

101- And certainly We gave Musa nine clear signs; so ask the children of Israel. When he came to them, Firon said to him: Most surely I deem you, O Musa, to be a man deprived of reason.

102- He said: Truly you know that none but the Lord of the heavens and the earth has sent down these as clear proof and most surely I believe you, O Firon, to be given over to perdition.

وَلَقَدْ آتَيْنَا مُوسَىٰ تِسْعَ آيَاتٍ بَيِّنَاتٍ

“And certainly We gave Musa nine clear signs...” (Surah Isra 17:101)

¹ Tafsir Burhan, Vol. 4, Pg. 634.

He says: Nine miracles of Musa (a) are: Deluge, locust, lice, frogs, blood, rock, staff, white arm (gleaming hand) and the sea.

The Almighty Allah quotes the statement of Musa (a):

﴿۱۰۲﴾ وَإِنِّي لَأَظُنُّكَ يَا فِرْعَوْنُ مَثْبُورًا

“...and most surely I believe you, O Firon, to be given over to perdition.” (Surah Isra 17:102)¹

فَأَرَادَ أَنْ يَسْتَفِزَّهُمْ مِنَ الْأَرْضِ فَأَعْرَضْنَاهُ وَمَنْ مَعَهُ جَمِيعًا

﴿۱۰۳﴾

وَقُلْنَا مَنْ بَعْدَهُ لَبِئْسَ إِسْرَائِيلَ اسْكُنُوا الْأَرْضَ فَإِذَا جَاءَ وَعْدُ

الْآخِرَةِ جِئْنَا بِكُمْ لَفِيفًا ﴿۱۰۴﴾

103- So he desired to destroy them out of the earth, but We drowned him and those with him all together;

104- And We said to the Israelites after him: Dwell in the land: and when the promise of the next life shall come to pass, we will bring you both together in judgment.

Abul Jarud has narrated that Imam Muhammad Baqir (a) said in the exegesis of the verse:

فَأَرَادَ أَنْ يَسْتَفِزَّهُمْ مِنَ الْأَرْضِ

¹ Tafsir Burhan, Vol. 4, Pg. 635.

“So he desired to destroy them out of the earth...” (Surah Isra 17:103)

He says: Firon intended to expel them from his land and indeed Firon and his people knew that these signs and miracles were from the Almighty Allah.

﴿ ١٠٤ ﴾ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جِئْنَا بِكُمْ لَفِيفًا

“...and when the promise of the next life shall come to pass, we will bring you both together in judgment.” (Surah Isra 17:104)

He says: ‘Lafeef’ implies all together.¹

فَأَرَادَ

“So he desired...” (Surah Isra 17:103)

That is: Firon intended.

أَنْ يَسْتَفِزَّهُمْ مِنَ الْأَرْضِ

“...to destroy them out of the earth...” (Surah Isra 17:103)

That is: He wanted to expel the Bani Israel from Egypt.

¹ Biharul Anwar, Vol. 13, Pg. 106.

فَأَغْرَقْنَاهُ وَمَنْ مَعَهُ جَمِيعًا ﴿١٠٣﴾ وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَائِيلَ اسْكُنُوا الْأَرْضَ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جِئْنَا بِكُمْ لَفِيفًا ﴿١٠٤﴾

“...but We drowned him and those with him all together; and We said to the Israelites after him: Dwell in the land: and when the promise of the next life shall come to pass, we will bring you both together in judgment.” (Surah Isra 17:103-104)

That is: I will bring you from every direction.

وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَىٰ مُكْثٍ وَنَزَّلْنَاهُ تَنْزِيلًا ﴿١٠٦﴾

قُلْ آمِنُوا بِهِ أَوْ لَا تُؤْمِنُوا ۚ إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَىٰ عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا ﴿١٠٧﴾

وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ﴿١٠٨﴾

وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ﴿١٠٩﴾

قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ ۖ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۗ وَلَا يَجْهَرَنَّ بِصَلَاتِكَ وَلَا يُخَافَتَ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا ﴿١١٠﴾

106- *And it is a Quran, which We have revealed in portions so that you may read it to the people by slow degrees, and We have revealed it, revealing in portions.*

107- *Say: Believe in it or believe not; surely those, who are given the knowledge before it fall down on their faces, making obeisance when it is recited to them.*

108- *And they say: Glory be to our Lord! Most surely the promise of our Lord was to be fulfilled.*

109- *And they fall down on their faces weeping, and it adds to their humility.*

110- *Say: Call upon Allah or call upon, the Beneficent God; whichever you call upon, He has the best names; and do not utter your prayer with a very raised voice nor be silent with regard to it, and seek a way between these.*

وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ

“And it is a Quran, which We have revealed in portions so that you may read it to the people by slow degrees...” (Surah Isra 17:106)

That is: Recite the Quran to the people slowly in portions.

وَنَزَّلْنَاهُ تَنْزِيلًا ﴿١٠٦﴾

“...and We have revealed it, revealing in portions.” (Surah Isra 17:106)

That is: I revealed on you in portions.

Then He said: O Muhammad, say:

قُلْ آمِنُوا بِهِ أَوْ لَا تُؤْمِنُوا ۖ إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ

“Say: Believe in it or believe not; surely those, who are given the knowledge before it...” (Surah Isra 17:107)

That is: From the People of the Book, who had brought faith in the Messenger of Allah (s).

إِذَا يُتْلَىٰ عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا ﴿١٠٧﴾

“...fall down on their faces, making obeisance when it is recited to them.” (Surah Isra 17:107)

He says: They prostrated down on their faces.

وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ﴿١٠٨﴾
وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ﴿١٠٩﴾

“And they say: Glory be to our Lord! most surely the promise of our Lord was to be fulfilled. And they fall down on their faces weeping, and it adds to their humility.” (Surah Isra 17:108-109)

They were from the People of the Book, who had accepted faith in the Almighty Allah.¹

Meaning of aloud and silently

Ishaq bin Ammar narrates that Imam Ja'far Sadiq (a) said in the exegesis of the verse:

¹ Nurus Thaqlayn, Vol. 3, Pg. 230; Tafsir Burhan, Vol. 4, Pg. 636.

وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافُ بِهَا

“...and do not utter your prayer with a very raised voice nor be silent with regard to it...” (Surah Isra 17:110)

He says: ‘Jahar’ implies speaking out aloud and ‘Tukhafit’ implies lowering the voice, in such a way that it should not be audible and recite your prayers in these two conditions.¹

Ishaq bin Ammar narrates that Imam Ja’far Sadiq (a) said in the exegesis of the verse:

وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافُ بِهَا

“...and do not utter your prayer with a very raised voice nor be silent with regard to it...” (Surah Isra 17:110)

He said: ‘Jahar’ is raising of the voice, and ‘Tukhafit’ is a manner that one does not hear his own voice.

The narrator says: I asked: There is a person who has an injury on his forehead and who cannot prostrate, what he should do?

Imam (a) replied: He should prostrate on his hairline. If he is unable to do that he should prostrate on the right temple and if he cannot do that as well, he should prostrate on his left temple; and if he cannot do any of this, he should prostrate on his chin.

I asked: On the chin?

Imam (a) said: Yes, have you not read in Quran that Allah, blessed and High said:

يَخْرُونَ لِلْأَذْقَانِ سُجَّدًا ﴿١٠٧﴾

¹ Wasailush Shia, Vol. 6, Pg. 98; Biharul Anwar, Vol. 82, Pg. 72.

“...making obeisance when it is recited to them.” (Surah Isra 17:107)

The person drops to the floor in prostration.¹

It is narrated that Imam Muhammad Baqir (a) said in the exegesis of the verse:

وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافُتْ بِهَا

“...and do not utter your prayer with a very raised voice nor be silent with regard to it...” (Surah Isra 17:110)

‘Ijhaar’ is that one raises the voice in a way so that anyone away from him can also hear it and ‘Akhfaat’ is that you recite in such a way that no one hears it, except that he should be extremely close to you.²

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وِلِيٌّ مِنَ الدُّلِّ ۗ وَكَبَّرَهُ تَكْبِيرًا ﴿١١١﴾

111- And say: (All) praise is due to Allah, Who has not taken a son and Who has not a partner in the kingdom, and Who has not a helper to save Him from disgrace; and proclaim His greatness magnifying (Him).

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وِلِيٌّ مِنَ الدُّلِّ ۗ وَكَبَّرَهُ تَكْبِيرًا ﴿١١١﴾

¹ Biharul Anwar, Vol. 82, Pg. 133; Wasailush Shia, Vol. 6, Pg. 360; Nurush Thaqlayn, Vol. 3, Pg. 231; Tafsir Burhan, Vol. 4, Pg. 636.

² Wasailush Shia, Vol. 6, Pg. 98; Nurush Thaqlayn, Vol. 3, Pg. 234; Tafsir Burhan, Vol. 4, Pg. 637.

“And say: (All) praise is due to Allah, Who has not taken a son and Who has not a partner in the kingdom, and Who has not a helper to save Him from disgrace; and proclaim His greatness magnifying (Him).” (Surah Isra 17:111)

He says: Almighty Allah never becomes so debased to be needful of an assistant, who may help Him.¹

¹ *Tafsir Burhan*, Vol. 4, Pg. 639; *Tafsir Safi*, Vol. 4, Pg. 466; *Nurus Thaqlayn*, Vol. 3, Pg. 239.

Exegesis of Surah Kahf

18- Surah Kahf (The Cave) was revealed in Mecca and it comprises of 120 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ۝

﴿١﴾

قَيِّمًا لِيُنذِرَ بَأْسًا شَدِيدًا مِمَّنْ لَدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ
يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا ﴿٢﴾

﴿٣﴾ مَا كَثِيرٌ فِيهِ أَبَدًا

1- (All) praise is due to Allah, Who revealed the Book to His servant and did not make in it any crookedness.

2- Rightly directing, that he might give warning of severe punishment from Him and give good news to the believers who do good that they shall have a goodly reward.

3- Staying in it forever.

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ

عِوَجًا ۝ ﴿١﴾ قَيِّمًا

“(All) praise is due to Allah, Who revealed the Book to His servant and did not make in it any crookedness. Rightly directing...” (Surah Kahf 18:1-2)

He says: ‘Ewaj’ and ‘Qayyim’ is preceding and succeeding since the meaning is as follows:

الَّذِي أَنْزَلَ عَلَىٰ عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا

“Who revealed the Book to His servant and did not make in it any crookedness.” (Surah Kahf 18:1-2)

...which has become preceding word by word.

لِيُنذِرَ بَأْسًا شَدِيدًا مِّنْ لَّدُنْهُ

“...that he might give warning of severe punishment from Him...” (Surah Kahf 18:2)

That is: He fears and he frightens them of divine chastisement.

وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا
حَسَنًا ﴿٢﴾ مَا كَثُرَ فِيهِ أَبَدًا ﴿٣﴾

“...and give good news to the believers who do good that they shall have a goodly reward, staying in it for ever;” (Surah Kahf 18:2-3)

The pronoun refers to Paradise and the phrase ‘in it’ refers to Paradise.

وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ﴿٤﴾

مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ ۚ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ ۚ إِنَّ يَقُولُونَ إِلَّا كَذِبًا ﴿٥﴾

4- And warn those, who say: Allah has taken a son.

5- They have no knowledge of it, nor had their fathers; a grievous word it is that comes out of their mouths; they speak nothing but a lie.

وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ﴿٤﴾ مَا لَهُمْ بِهِ مِنْ عِلْمٍ

“And warn those, who say: Allah has taken a son. They have no knowledge of it...” (Surah Kahf 18:4-5)

When the Quraish thought that the angels were the daughters of the Almighty Allah and the Jews and Christians said that Uzair and Isa are the sons of God respectively. So Allah, blessed and High has refuted all of them and He says:

مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ ۚ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ ۚ إِنَّ يَقُولُونَ إِلَّا كَذِبًا ﴿٥﴾

“They have no knowledge of it, nor had their fathers; a grievous word it is that comes out of their mouths; they speak nothing but a lie.” (Surah Kahf 18:5)¹

فَلَعَلَّكَ بَاخِعٌ نَفْسَكَ عَلَىٰ آثَارِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ
أَسْفًا ﴿٦﴾

¹ Nurus Thaqalayn, Vol. 3, Pg. 242; Tafsir Burhan, Vol. 5, Pg. 7.

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

فَلَعَلَّكَ

“Then maybe you...” (Surah Kahf 18:6)

O Muhammad:

بَاخِعٌ نَفْسَكَ عَلَىٰ آثَارِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا

﴿٦﴾

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

Abul Jarud has narrated that Imam Muhammad Baqir (a) said in the exegesis of the verse:

فَلَعَلَّكَ بَاخِعٌ نَفْسَكَ

“Then maybe you will kill yourself...” (Surah Kahf 18:6)

You would kill yourself due to the opposition against you and he said regarding the word: ‘Asafa’, he said: It implies grief and sorrow.¹

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا

﴿٧﴾

¹ Biharul Anwar, Vol. 9, Pg. 223.

وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا ﴿٨﴾

7- Surely We have made whatever is on the earth an embellishment for it, so that We may try them (as to) which of them is best in works.

8- And most surely We will make what is on it bare ground without herbage.

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا

“Surely We have made whatever is on the earth an embellishment for it...” (Surah Kahf 18:7)

That is: Plants and vegetation and everything that the Almighty Allah has created in the earth.

لِنَبْلُوهُمْ

“...so that We may try them...” (Surah Kahf 18:7)

أَيُّهُمْ أَحْسَنُ عَمَلًا ﴿٧﴾ وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا ﴿٨﴾

“...(as to) which of them is best in works. And most surely We will make what is on it bare ground without herbage.” (Surah Kahf 18:7-8)

That is: Destroy it all.

Abul Jarud has narrated that Imam Muhammad Baqir (a) said in the exegesis of the verse:

صَعِيدًا جُرُزًا ﴿٨﴾

“...bare ground without herbage.” (Surah Kahf 18:8)

That is: Completely barren land.¹

أَمْ حَسِبْتُمْ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا

﴿٩﴾

إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ

لَنَا مِنْ أَمْرِنَا رَشَدًا ﴿١٠﴾

فَضَرَبْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا ﴿١١﴾

9- Or do you think that the Fellows of the Cave and the Inscription were of Our wonderful signs?

10- When the youths sought refuge in the cave, they said: Our Lord, grant us mercy from Thee, and provide for us a right course in our affair.

11- So We prevented them from hearing in the cave for a number of years.

Story of the people of the cave

أَمْ حَسِبْتُمْ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا

﴿٩﴾

¹ Tafsir Safi, Vol. 4, Pg. 472; Tafsir Burhan, Vol. 5, Pg. 8.

“Or, do you think that the Fellows of the Cave and the Inscription were of Our wonderful signs?” (Surah Kahf 18:9)

He says: We have given you signs and miracles, which are important than the story of the people of the cave. Are you surprised of this story that there were some youths, who lived during the period of Fatara (when no Prophet was present), which was the space between Prophet Isa Ibne Maryam (a) and Prophet Muhammad (s).

“Raqem” were two copper plates on which their events were inscribed such as their becoming Muslims, the intention of King Daqyanoos to kill them, their entering the cave etc.¹

Abu Basir has narrated from Imam Ja’far Sadiq (a) that he said: The cause of the revelation of Surah Kahf in the Holy Quran was that: The infidels of Quraish sent Nazar bin Harith bin Kalda, Uqbah bin Abi Mueet and Aas bin Waail to Jew scholars of Najran to obtain some information to enable them to pose questions to the holy Prophet (s).

They (the Jews) told them to put three questions to the holy Prophet (s). “If his reply is the same, we will know that he is truthful. Moreover ask one more question, in response to which, if he says that he knows about it then (Allah forbid) he is a liar.” The trio asked what the questions were. The scholars said, “In earlier times, how many youths were there, who became untraceable after leaving their town and who remained asleep? For how many days were they asleep and what was the non-human companion with them? What was their story? Another question is: Who was the knowledgeable man to whom Allah had sent the Musa (a) for acquiring knowledge and how Musa (a) reached him? The third query is who travelled the whole of the east and the west and reached the point of sunrise and sunset until he went upto the wall of Yajooj and Majooj and what is his story? Then they narrated the replies known to them and said

¹ *Biharul Anwar*, Vol. 14, Pg. 422; *Tafsir Safi*, Vol. 4, Pg. 474; *Tafsir Burhan*, Vol. 5, Pg. 15.

that if he [Prophet Muhammad (s)] says what we have said then he is a true Messenger. If his reply is other than this do not testify to his Prophethood. Then they asked what was the fourth question? They said, ask him when the Judgment Day will arrive? If he says that he knows when it will occur, he is a liar, because the knowledge of the Last Day is with none but Allah.”

So they left the Jewish clergy and came back to Abu Talib (a) and told him that his nephew claimed that he was getting news from the heaven. “So we want to test him by some questions. If he gives the correct replies, he is genuine, otherwise his claim is false.” Abu Talib (a) said, “Ask him whatever you want.” They asked the aforesaid three questions. The holy Prophet (s) said he would reply the next day, but did not utter the words *Insha Allah*. Consequently he did not receive Divine revelation for forty days. As a result, he became very sorrowful. Those, who believed in him, also began to doubt in his Prophethood and non-believers of Quraish began to ridicule him joyfully. Abu Talib (a) too was grieved. After forty days, when the Jibraeel (a) arrived with Surah Kahf, the holy Prophet (s) asked the reason for this inordinate delay. Jibraeel (a) replied, “We have no ability to arrive without command of Allah.” Then he recited the verses of Surah Kahf and related the entire story of the people of the cave.¹

Imam Ja’far Sadiq (a) has said that the ‘People of the Cave and Inscription’ had lived during the period of a cruel and oppressive king, Daqyanoos. He called upon the citizens to worship idols and killed all those, who refused to do so. These folks of the cave were believers in one God. The king had posted a team of watchmen at the gates of the city so as not to allow those persons to leave, who did not prostrate before the idols. The folks of the cave left the city under pretext of hunting. On their way, they met a shepherd. They invited him to Islam (worship of only one Allah) and asked him to accompany them, but he did not accept. However his dog accompanied them.

¹ *Biharul Anwar*, Vol. 14, Pg. 422.

Imam Sadiq (a) says: “No animal except the ass of Balam Baoor, the wolf of Yusuf (a) and the dog of folks of the cave will enter Paradise. Anyway, the folks of the cave defied the religion of the king and left their town. In the evening they entered a cave. The dog was with them. Allah subjected them to a deep sleep. They remained asleep until Allah finally destroyed that king and his men. That age ended, another period dawned and another generation came up. (After a long interval) they woke up and saw one another and asked “How long have we slept?” Seeing the sun high in the heavens they said, “We have slept for a day or a little more than a day.” Then giving some coins to one of them, said: “Go to the market in such a way that no one recognizes you and bring us some food. If they come to know who we are they would eliminate us or force us into their religion.” When that person entered the town, he found that it was very different from before. He saw people he had never seen before. They did not follow his language nor could he understand their talk.

People asked him: “From where have you come?” When he told them everything, the king of that city and his court men went upto the cave and looked therein. Some of them said, “There are three men in it and the fourth is their dog.” Some said that there were five men the sixth being a dog. Some stated that there were seven men the eight being a dog. Allah hid them under the cover of awe and horror. No one had the courage to enter the cave to try and reach them. At last their companion, who had been to the market, returned. They were frightened imagining that the mob at the mouth of the cave were men of king Daqyanoos, but their companion informed them that Daqyanoos died long ago and that they had been asleep for ages and had become a thing of wonder for all. Whosoever hears about us gets absolutely astonished. So the cave men prayed to Allah earnestly and humbly to put them to sleep again. In short, the king of that time said, “It is preferable if we build a Masjid out of this cave and continue to visit this place as this is a group of the faithful.” Allah makes them turn sides twice a year. They sleep on their right side for six months and on the left for the

next six months. Their dog sits extending his front legs at the entrance of the cave.

وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ

“...while their dog (lay) outstretching its paws at the entrance.” (Surah Kahf 18:18)

وَكَذَلِكَ أَعْتَرْنَا عَلَيْهِمْ

“And thus did We make (men) to get knowledge of them...” (Surah Kahf 18:21)¹

وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ
لَنْ نَدْعُو مِنْ دُونِهِ إِلَهًا ۖ لَقَدْ قُلْنَا إِذًا شَطَطًا ﴿١٤﴾

هُؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِنْ دُونِهِ آلِهَةً ۗ لَوْلَا يَأْتُونَ عَلَيْهِم بِسُلْطَانٍ
بَيِّنٍ ۖ فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا ﴿١٥﴾

14- And We strengthened their hearts with patience, when they stood up and said: Our Lord is the Lord of the heavens and the earth; we will by no means call upon any god besides Him, for then indeed we should have said an extravagant thing.

15- These our people have taken gods besides Him; why do they not produce any clear authority in their

¹ Biharul Anwar, Vol. 14, Pg. 423; Tafsir Safi, Vol. 4, Pg. 474; Tafsir Burhan, Vol. 5, Pg. 15.

support? Who is then more unjust than he who forges a lie against Allah?

Abul Jarud has narrated that Imam Muhammad Baqir (a) said in the exegesis of the verse:

لَنْ نَدْعُو مِنْ دُونِهِ إِلَهًا ۖ لَقَدْ قُلْنَا إِذَا شَطَطًا ﴿١٤﴾

“...we will by no means call upon any god besides Him, for then indeed we should have said an extravagant thing.” (Surah Kahf 18:14)

He says: If we say that the Almighty Allah has a partner, we would have committed injustice on Him.

لَوْلَا يَأْتُونَ عَلَيْهِمْ بِسُلْطَانٍ بَيِّنٍ

“...why do they not produce any clear authority in their support?...” (Surah Kahf 18:15)

That is: They have attributed partners to the Almighty Allah, without any clear proof.

وَتَحْسَبُهُمْ آيِقَاطًا وَهُمْ رُقُودٌ ۚ وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشَّمَالِ ۚ وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ ۚ لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَكَلِمَاتٍ مِنْهُمْ رُعبًا ﴿١٨﴾

18- And you might think them awake while they were asleep and We turned them about to the right and to the left, while their dog (lay) outstretching its paws at the entrance; if you looked at them you would certainly turn back from them in flight, and you would certainly be filled with awe because of them.

وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ

“And you might think them awake while they were asleep...” (Surah Kahf 18:18)

He says: You would see that their eyes are open, while they are asleep.

رُقُودٌ

“...asleep...” (Surah Kahf 18:18)

It means to be sleeping.

وَنَقَلْنَاهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ

“...and We turned them about to the right and to the left...” (Surah Kahf 18:18)

That is: We turn them from one side to another twice every day, so that the earth may not destroy them.

وَكَذَلِكَ بَعَثْنَا لَهُمْ لَيَسَاءَ لِمَا بَيْنَهُمْ ۚ قَالَ قَائِلٌ مِنْهُمْ كَمْ لَبِئْسَ مَا لَبِئْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ ۚ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِئْتُمْ فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا

﴿١٩﴾

إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا إِذًا أَبَدًا ﴿٢٠﴾

وَكَذَلِكَ أَعْتَرْنَا عَلَيْهِمْ لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا إِذْ يَتَنَزَّعُونَ بَيْنَهُمْ أَمْرَهُمْ ۖ فَقَالُوا ابْنُوا عَلَيْهِمْ بُنْيَانًا ۗ رَبُّهُمْ أَعْلَمُ بِهِمْ ۚ قَالَ الَّذِينَ عَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِمْ مَسْجِدًا ﴿٢١﴾

19- And thus did We rouse them that they might question each other. A speaker among them said: How long have you tarried? They said: We have tarried for a day or a part of a day. (Others) said: Your Lord knows best how long you have tarried. Now send one of you with this silver (coin) of yours to the city, then let him see, which of them has purest food, so let him bring you provision from it, and let him behave with gentleness, and by no means make your case known to anyone.

20- For surely if they prevail against you they would stone you to death or force you back to their religion, and then you will never succeed.

21- And thus did We make (men) to get knowledge of them that they might know that Allah's promise is true and that as for the hour there is no doubt about it. When they disputed among themselves about their affair and said: Erect an edifice over them— their Lord best knows them. Those, who prevailed in their affair said: We will certainly raise a Masjid over them.

فَلْيَنْظُرْ أَيُّهَا أَزْكَىٰ طَعَامًا

“...then let him see, which of them has purest food...”
(Surah Kahf 18:19)

He says: Prepare every food that is pure.

فَلْيَأْتِكُمْ بِرِزْقٍ مِنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا ﴿١٩﴾
إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَنْ
تُفْلِحُوا إِذَا أَبَدًا ﴿٢٠﴾ وَكَذَلِكَ أَعْتَرْنَا عَلَيْهِمْ

“...then let him see, which of them has purest food, so let him bring you provision from it, and let him behave with gentleness, and by no means make your case known to anyone. For surely if they prevail against you they would stone you to death or force you back to their religion, and then you will never succeed. And thus did We make (men) to get knowledge of them...” (Surah Kahf 18:19-21)

That is: We informed people about the circumstances of the People of the Cave.

لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ

“...that they might know that Allah’s promise is true...”
(Surah Kahf 18:21)

That is the promise of Allah about raising human beings after their death is true.

وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا

“...and that as for the hour there is no doubt about it...”
(Surah Kahf 18:21)

That is there is no doubt regarding the Judgment Day that it would come to pass.

سَيَقُولُونَ ثَلَاثَةٌ رَابِعُهُمْ كُذِّبُوا وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كُذِّبُوا
رَجْمًا بِالْغَيْبِ ۗ وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كُذِّبُوا ۗ قُلْ رَبِّي أَعْلَمُ
بِعَدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ ۗ فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا وَلَا
تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا ﴿٢٢﴾

وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَلِكَ عَبْدًا ﴿٢٣﴾

إِلَّا أَنْ يَشَاءَ اللَّهُ ۗ وَادْكُرْ رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَى أَنْ
يَهْدِيَنِّي رَبِّي لِأَقْرَبَ مِنْ هَذَا رَشَدًا ﴿٢٤﴾

22- (Some) say: (They are) three, the fourth of them being their dog; and (others) say: Five, the sixth of them being their dog, making conjectures at what is unknown; and (others yet) say: Seven, and the eighth of them is their dog. Say: My Lord best knows their number, none knows them but a few; therefore contend not in the matter of them but with an outward contention, and do not question concerning them any of them.

23- And do not say of anything: Surely I will do it tomorrow.

24- Unless Allah pleases; and remember your Lord when you forget and say: Maybe my Lord will guide me to a nearer course to the right than this.

رَجْمًا

“...making conjectures...” (Surah Kahf 18:22)

It implies making guesses.

بِالْغَيْبِ

“...at what is unknown...” (Surah Kahf 18:22)

That is: They don't know their number.

فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا

“...therefore contend not in the matter of them but with an outward contention...” (Surah Kahf 18:22)

He says: As much I have related to you from their story would suffice you.

وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا ﴿٢٢﴾

“...and do not question concerning them any of them.” (Surah Kahf 18:22)

He says: That is don't ask anything regarding the folks of the cave from the People of the Book and don't argue with them on this subject.¹

سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ

“Seven, and the eighth of them is their dog.” (Surah Kahf 18:22)

¹ Biharul Anwar, Vol. 14, Pg. 425; Tafsir Burhan, Vol. 5, Pg. 18.

Allah, blessed and High says to His Prophet: Tell them:

رَبِّي أَعْلَمُ بِعَدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ

“My Lord best knows their number, none knows them but a few...” (Surah Kahf 18:22)

Then He interrupts the report about them and says:

فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا
﴿٢٢﴾ وَلَا تَقُولَنَّ لشيءٍ إِنِّي فَاعِلٌ ذَلِكَ غَدًا ﴿٢٣﴾ إِلَّا
أَنْ يَشَاءَ اللَّهُ

“...therefore contend not in the matter of them but with an outward contention, and do not question concerning them any of them. And do not say of anything: Surely I will do it tomorrow; “Unless Allah pleases...” (Surah Kahf 18:22-24)

The Prophet was informed that for forty day divine revelations did not come down on him, due to the fact that he said: I would give the reply to your question tomorrow, but did not add: If Allah wills. So the Almighty Allah said:

وَلَا تَقُولَنَّ لشيءٍ إِنِّي فَاعِلٌ ذَلِكَ غَدًا ﴿٢٣﴾ إِلَّا أَنْ يَشَاءَ
اللَّهُ

“And do not say of anything: Surely I will do it tomorrow, unless Allah pleases...” (Surah Kahf 18:23-24)

Then He return to the first report that: They say:

يَقُولُونَ ثَلَاثَةً رَابِعُهُمْ كَلْبُهُمْ

“...say: (They are) three, the fourth of them being their dog...” (Surah Kahf 18:22)

﴿٢٥﴾ وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا

قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا ۗ لَهُ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ ۗ أَبْصِرْ
بِهِ وَأَسْمِعْ ۗ مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا

﴿٢٦﴾

25- And they remained in their cave three hundred years and (some) add (another) nine.

26- Say: Allah knows best how long they remained; to Him are (known) the unseen things of the heavens and the earth; how clear His sight and how clear His hearing! There is none to be a guardian for them besides Him, and He does not make anyone His associate in His Judgment.

﴿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 is describing them. Its word is report due to the fact that it is the description of their conditions. It is the statement of the Almighty Allah as He says:

قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا ۗ لَهُ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ

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

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ
وَجْهَهُ ۗ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا ۗ وَلَا
تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا

﴿٢٨﴾

28- And withhold yourself with those, who call on their Lord morning and evening desiring His goodwill, and let not your eyes pass from them, desiring the beauties of this world's life; and do not follow him whose heart We have made unmindful to Our remembrance, and he follows his low desires and his case is one, in which due bounds are exceeded.

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ
يُرِيدُونَ وَجْهَهُ ۗ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ
الدُّنْيَا

“And withhold yourself with those, who call on their Lord morning and evening desiring His goodwill, and let not your eyes pass from them, desiring the beauties of this world's life...” (Surah Kahf 18:28)

This verse was revealed regarding Salman Farsi. Salman used to wear a woolen cloak and he also used to carry food in that. One Uyyana bin Hasin came to the Messenger of Allah (s) when Salman Farsi (r) was present. Since the climate was extremely hot Uyyana was troubled by Salman's body odor. He said to His Eminence: If you want us to frequent your company, you must remove this man from your gathering. And when we leave you, you can allow anyone you like to meet you. So the Almighty Allah revealed the following verse:

وَلَا تُطِيعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا

"...and do not follow him whose heart We have made unmindful to Our remembrance..." (Surah Kahf 18:28)

...which implied Uyyana bin Hasin bin Huzaifah bin Badr Fuzari.¹

وَقُلِ الْحَقُّ مِن رَّبِّكُمْ ۖ فَمَن شَاءَ فَلْيُؤْمِرْ وَمَن شَاءَ فَلْيُكْفُرْ ۗ
 إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا ۗ وَإِن يَسْتَغِيثُوا
 يُعَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ ۗ بِئْسَ الشَّرَابُ وَسَاءَتْ
 مُرْتَفَعًا ﴿٢٩﴾

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ
 عَمَلًا ﴿٣٠﴾

¹ *Biharul Anwar*, Vol. 22, Pg. 322; *Nurus Thaqlayn*, Vol. 3, Pg. 257; *Tafsir Safi*, Vol. 4, Pg. 479; *Tafsir Burhan*, Vol. 5, Pg. 29.

أُولَئِكَ لَهُمْ جَنَّاتٌ عَدْنٌ يَجْرِي مِنَ تَحْتِهَا الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ
 أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ
 مُتَّكِنِينَ فِيهَا عَلَى الْأَرَائِكِ ۗ نِعْمَ الثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا



29- And say: The truth is from your Lord, so let him who please believe, and let him who please disbelieve; surely We have prepared for the iniquitous a fire, the curtains of which shall encompass them about; and if they cry for water, they shall be given water like molten brass, which will scald their faces; evil the drink and ill the resting-place.

30- Surely (as for) those, who believe and do good, We do not waste the reward of him who does a good work.

31- These it is for whom are gardens of perpetuity beneath which rivers flow, ornaments shall be given to them therein of bracelets of gold, and they shall wear green robes of fine silk and thick silk brocade interwoven with gold, reclining therein on raised couches; excellent the recompense and goodly the resting place.

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ ۗ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ
 فَلْيُكْفُرْ ۗ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا

“And say: The truth is from your Lord, so let him who please believe, and let him who please disbelieve; surely We have prepared for the iniquitous a fire, the curtains of which shall encompass them about...” (Surah Kahf 18:29)

Imam Ja'far Sadiq (a) said: This verse was revealed as follows:

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ

“And say: The truth is from your Lord ...” (Surah Kahf 18:29)

That is Wilayat of Ali (a).

فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ ۗ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ

“...so let him who please believe, and let him who please disbelieve; surely We have prepared for the iniquitous...” (Surah Kahf 18:29)

...towards Aale Muhammad (a).

نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا

“...a fire, the curtains of which shall encompass them about...” (Surah Kahf 18:29)

That is: Say the truth, which is the Wilayat of Imam Ali (a) as whoever wants to disbelieve as indeed We have prepared a fire for the enemies of Aale Muhammad (a), whose flames would surround them.

نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا ۗ وَإِنْ يَسْتَعِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ

“...a fire, the curtains of which shall encompass them about; and if they cry for water, they shall be given water like molten brass...” (Surah Kahf 18:29)

He says: ‘Al-Mohol’ which remains as the residue of olive oil.

يَشْوِي الْوُجُوهُ ۖ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا ﴿٢٩﴾

“...which will scald their faces; evil the drink and ill the resting-place.” (Surah Kahf 18:29)¹

Then He has listed whatever the Almighty Allah has prepared for the believers, and He says:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا ﴿٣٠﴾ أُولَئِكَ لَهُمْ جَنَّاتٌ عَدْنٍ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ مُتَّكِنِينَ فِيهَا عَلَى الْأَرَائِكِ ۖ نِعْمَ الثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا ﴿٣١﴾

“Surely (as for) those, who believe and do good, We do not waste the reward of him who does a good work. These it is for whom are gardens of perpetuity beneath which rivers flow, ornaments shall be given to them therein of bracelets of gold, and they shall wear green robes of fine silk and thick silk brocade interwoven with gold, reclining therein on raised couches; excellent the recompense and goodly the resting place.” (Surah Kahf 18:30-31)

¹ Tafsir Burhan, Vol. 5, Pg. 31; Nurus Thaqlayn, Vol. 3, Pg. 258.

وَاضْرِبْ لَهُم مَّثَلًا رَجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ
وَخَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زَرْعًا ﴿٣٢﴾

كِلْتَا الْجَنَّتَيْنِ آتَتْ أُكُلَهَا وَمَنْ تَطَّلَمُ مِنْهُ شَيْئًا ۚ وَفَجَّرْنَا خِلَافَهُمَا
نَهْرًا ﴿٣٣﴾

وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ
نَفَرًا ﴿٣٤﴾

وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا
﴿٣٥﴾

وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُدِدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِنْهَا
مُنْقَلَبًا ﴿٣٦﴾

قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ
مِنْ نُطْفَةٍ ثُمَّ سَوَّاكَ رَجُلًا ﴿٣٧﴾

لَكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا ﴿٣٨﴾

وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ ۚ إِنَّ
تَرَنَّا أَنَا أَقَلُّ مِنْكَ مَالًا وَوَلَدًا ﴿٣٩﴾

فَعَسَىٰ رَبِّي أَن يُؤْتِيَنِي خَيْرًا مِّنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ
السَّمَاءِ فَتُصْبِحَ صَعِيدًا زَلَقًا ﴿٤٠﴾

أَوْ يُصْبِحَ مَأْوَهَا غُورًا فَلَن تَسْتَطِيعَ لَهُ طَلَبًا ﴿٤١﴾

وَأُحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَا أَنفَقَ فِيهَا وَهِيَ
خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا
﴿٤٢﴾

وَلَمْ تَكُنْ لَهُ فِئَةٌ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنتَصِرًا ﴿٤٣﴾

32- And set forth to them a parable of two men; for one of them We made two gardens of grape vines, and We surrounded them both with palms, and in the midst of them We made cornfields.

33- Both these gardens yielded their fruits, and failed not aught thereof, and We caused a river to gush forth in their midst.

34- And he possessed much wealth; so he said to his companion, while he disputed with him: I have greater wealth than you, and am mightier in followers.

35- And he entered his garden while he was unjust to himself. He said: I do not think that this will ever perish.

36- And I do not think the hour will come, and even if I am returned to my Lord I will most certainly find a returning place better than this.

37- His companion said to him while disputing with him: Do you disbelieve in Him Who created you from dust,

then from a small seed, then He made you a perfect man?

38- But as for me, He, Allah, is my Lord, and I do not associate anyone with my Lord.

39- And wherefore did you not say when you entered your garden: It is as Allah has pleased, there is no power save in Allah? If you consider me to be inferior to you in wealth and children.

40- Then maybe my Lord will give me what is better than your garden, and send on it a thunderbolt from heaven so that it shall become even ground without plant.

41- Or its waters should sink down into the ground so that you are unable to find it.

42- And his wealth was destroyed; so he began to wring his hands for what he had spent on it, while it lay, having fallen down upon its roofs, and he said: Ah me! Would that I had not associated anyone with my Lord.

43- And he had no host to help him besides Allah nor could he defend himself.

وَاضْرِبْ لَهُمْ مَثَلًا رَجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ
وَحَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زَرْعًا ﴿٣٢﴾

“And set forth to them a parable of two men; for one of them We made two gardens of grape vines, and We surrounded them both with palms, and in the midst of them We made cornfields.” (Surah Kahf 18:32)

This verse is revealed about a person, who owned two orchards having a nice crop of dates as Allah, the Mighty and Sublime says: There were date trees and other plantations in

those two orchards. That man had a very poor neighbor. And this owner of the orchard used to boast over that poor. One day he said to him:

أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا ﴿٣٤﴾ وَدَخَلَ جَنَّتَهُ

“I have greater wealth than you, and am mightier in followers. And he entered his garden...” (Surah Kahf 18:34-35)

When he entered saying:

مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا ﴿٣٥﴾ وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً
وَلَئِنْ رُدِدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا ﴿٣٦﴾

“I do not think that this will ever perish; and I do not think the hour will come, and even if I am returned to my Lord I will most certainly find a returning place better than this.” (Surah Kahf 18:35-36)

The poor man said:

أَكْفَرْتُ بِاللَّهِ خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّكَ رَجُلًا
﴿٣٧﴾ لَكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا ﴿٣٨﴾

“Do you disbelieve in Him Who created you from dust, then from a small seed, then He made you a perfect man? But as for me, He, Allah, is my Lord, and I do not associate anyone with my Lord.” (Surah Kahf 18:37-38)

Again he said to the rich man:

وَلَوْلَا إِذْ دَخَلْتَ جَنَّتِكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ ۗ
 إِنَّ تَرَنِّ أَنَا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا ﴿٣٩﴾

“And wherefore did you not say when you entered your garden: It is as Allah has pleased, there is no power save in Allah? If you consider me to be inferior to you in wealth and children,” (Surah Kahf 18:39)

Again the poor man said:

فَعَسَىٰ رَبِّي أَن يُؤْتِيَنِي خَيْرًا مِّنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا
 مِّنَ السَّمَاءِ فَتُصْبِحَ صَعِيدًا زَلَقًا ﴿٤٠﴾

“Then maybe my Lord will give me what is better than your garden, and send on it a thunderbolt from heaven so that it shall become even ground without plant.” (Surah Kahf 18:40)

‘Zalqa’ means it would burn down.

أَوْ يُصْبِحَ مَأْوَاهَا غَوْرًا فَلَنْ تَسْتَطِيعَ لَهُ طَلَبًا ﴿٤١﴾

“Or its waters should sink down into the ground so that you are unable to find it.” (Surah Kahf 18:41)

So whatever the poor man had mentioned occurred that night and when the rich man awoke:

يَقْلَبُ كَفِّهِ عَلَى مَا أَنْفَقَ فِيهَا وَهِيَ خَاوِبَةٌ عَلَى عُرُوشِهَا
 وَيَقُولُ يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا ﴿٤٢﴾ وَلَمْ تَكُنْ لَهُ فِئَةٌ
 يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنتَصِرًا ﴿٤٣﴾

“...so he began to wring his hands for what he had spent on it, while it lay, having fallen down upon its roofs, and he said: Ah me! would that I had not associated anyone with my Lord. And he had no host to help him besides Allah nor could he defend himself.” (Surah Kahf 18:42-43)

As this is the consequence of rebellion.¹

وَاضْرِبْ لَهُمْ مَثَلِ الْحَيَاةِ الدُّنْيَا كَمَا أَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَاسْتَلَطَّ
 بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيَّاحُ ۗ وَكَانَ اللَّهُ عَلَى
 كُلِّ شَيْءٍ مُقْتَدِرًا ﴿٤٥﴾

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا ۗ وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ
 عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا ﴿٤٦﴾

45- And set forth to them parable of the life of this world: like water, which We send down from the cloud so the herbage of the earth becomes tangled on account of it, then it becomes dry broken into pieces, which the winds scatter; and Allah is the holder of power over all things.

46- Wealth and children are an adornment of the life of this world; and the ever-abiding, the good works, are

¹ Biharul Anwar, Vol. 6, Pg. 55; Vol. 90, Pg. 185.

better with your Lord in reward and better in expectation.

Enjoining good and forbidding evil

وَاضْرِبْ لَهُمْ مَثَلِ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ
فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيَّاحُ ۗ
وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقْتَدِرًا ﴿٤٥﴾ الْمَالُ وَالْبَنُونَ زِينَةُ
الْحَيَاةِ الدُّنْيَا ۗ وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا
وَخَيْرٌ أَمَلًا ﴿٤٦﴾

“And set forth to them parable of the life of this world: like water, which We send down from the cloud so the herbage of the earth becomes tangled on account of it, then it becomes dry broken into pieces, which the winds scatter; and Allah is the holder of power over all things. Wealth and children are an adornment of the life of this world; and the ever-abiding, the good works, are better with your Lord in reward and better in expectation.” (Surah Kahf 18:45-46)

Muhammad Azdi has narrated that Imam Ja’far Sadiq (a) said: Enjoin good and forbid evil, because this act would not cause the hastening of death and it will not cause any severance of sustenance.¹ And indeed calamities are like drops of rain that the Almighty Allah has ordained for every person, which descend from the sky on the earth in less or more quantity on the folks of family or wealth or life. When one of you becomes involved in problems of wealth or life or see a brother or a friend in opulence, you must be patient and forbearing and don’t

¹ *Wasailush Shia*, Vol. 16, Pg. 125; *Ikhtisaas*, Pg. 159.

mention your problems to anyone as you will lose your respect among them; and others would rejoice in your travails; and your friends would be aggrieved. The believer and Muslim man is remote from dishonesty and falsehood and he is always expecting two nice things: one is the sustenance that is ordained for him and second is the sustenance that is from the Almighty Allah, as He is the owner of all wealth and family through the blessings of God, which is source of good fortune. Persons having wealth and at the same time, who are attentive to the Almighty Allah and are humble and respectful, the Almighty Allah bestows to them the goodness of the world and the hereafter.¹

وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً وَحَشَرْنَا هُمْ فَلَمْ نُعَادِرْ
مِنْهُمْ أَحَدًا ﴿٤٧﴾

وَعَرَضُوا عَلَىٰ رَبِّكَ صَفًّا لَقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ ۚ
بَلْ زَعَمْتُمْ أَلَّنْ نَجْعَلَ لَكُمْ مَوْعِدًا ﴿٤٨﴾

وَوَضَعَ الْكِتَابَ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَا
وَيْلَتَنَا مَا لِ هَذَا الْكِتَابِ لَا يُعَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا
أَخْصَاهَا ۚ وَوَجَدُوا مَا عَمِلُوا حَاضِرًا ۗ وَلَا يَظْلِمُ رَبُّكَ أَحَدًا
﴿٤٩﴾

47- And the day on which We will cause the mountains to pass away and you will see the earth a leveled plain and We will gather them and leave not anyone of them behind.

¹ Biharul Anwar, Vol. 97, Pg. 73; Tafsir Burhan, Vol. 5, Pg. 39.

48- And they shall be brought before your Lord, standing in ranks: Now certainly you have come to Us as We created you at first. Nay, you thought that We had not appointed to you a time of the fulfillment of the promise.

49- And the Book shall be placed, then you will see the guilty fearing from what is in it, and they will say: Ah! Woe to us! What a book is this! It does not omit a small one nor a great one, but numbers them (all); and what they had done they shall find present (there); and your Lord does not deal unjustly with anyone.

Verses of the holy Quran, which prove the existence of Rajat

وَيَوْمَ نَسِيْرُ الْجِبَالِ وَتَرَى الْأَرْضَ بَارِزَةً وَحَشَرْنَاْهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا ﴿٤٧﴾

“And the day on which We will cause the mountains to pass away and you will see the earth a leveled plain and We will gather them and leave not anyone of them behind.” (Surah Kahf 18:47)

Imam Ja'far Sadiq (a) was asked regarding 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)

Imam (a) asked: What do the Ahle Sunnat people say regarding this?

The narrator says: I said: They say this verse is revealed about the Judgment Day.

Imam (a) said: Would the Almighty Allah raise only some people on Judgment Day and let others remain? This verse is revealed about Rajat and the verses revealed about Judgment Day are the following:

وَحَشَرْنَاَهُمْ فَلَمْ نُعَادِرْ مِنْهُمُ أَحَدًا ﴿٤٧﴾ وَعَرَضُوا عَلَيَّ
رَبِّكَ صَفًّا لَقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ ۗ بَلْ زَعَمْتُمْ
أَلَّنْ نَجْعَلَ لَكُمْ مَوْعِدًا ﴿٤٨﴾

“...and We will gather them and leave not anyone of them behind. And they shall be brought before your Lord, standing in ranks: Now certainly you have come to Us as We created you at first. Nay, you thought that We had not appointed to you a time of the fulfillment of the promise.” (Surah Kahf 18:48)

...which is from the clear verses of Quran.¹

وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَا
وَيْلَتَنَا مَا لِ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا
أَحْصَاهَا ۗ وَوَجَدُوا مَا عَمِلُوا حَاضِرًا ۗ وَلَا يَظْلِمُ رَبُّكَ أَحَدًا
﴿٤٩﴾

“And the Book shall be placed, then you will see the guilty fearing from what is in it, and they will say: Ah! woe to us! what a book is this! it does not omit a small one nor a great

¹ Biharul Anwar, Vol. 53, Pg. 51.

one, but numbers them (all); and what they had done they shall find present (there); and your Lord does not deal unjustly with anyone.” (Surah Kahf 18:49)

He says: They would see every act they commit is recorded.¹

مَا أَشْهَدْتُهُمْ خَلْقَ السَّمَاوَاتِ وَالْأَرْضِ وَلَا خَلْقَ أَنْفُسِهِمْ وَمَا
كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَضُدًا ﴿٥١﴾

وَيَوْمَ يَقُولُ نَادُوا شُرَكَائِيَ الَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا
لَهُمْ وَجَعَلْنَا بَيْنَهُمْ مَوْبِقًا ﴿٥٢﴾

وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا وَمَنْ يَجِدُوا عَنْهَا
مَصْرَفًا ﴿٥٣﴾

51- I did not make them witnesses of the creation of the heavens and the earth, nor of the creation of their own souls; nor could I take those, who lead (others) astray for aiders.

52- And on the day when He shall say: Call on those, whom you considered to be My associates. So they shall call on them, but they shall not answer them, and We will cause a separation between them.

53- And the guilty shall see the fire, then they shall know that they are going to fall into it, and they shall not find a place to which to turn away from it.

¹ Tafsir Burhan, Vol. 5, Pg. 42.

﴿٥١﴾ وَمَا كُنْتُ مَتَّخِذَ الْمُضِلِّينَ عَضُدًا

“...nor could I take those, who lead (others) astray for aiders.” (Surah Kahf 18:51)

‘Azad’ is in the meaning of helper and supporter.

﴿٥٢﴾ وَجَعَلْنَا بَيْنَهُمْ مَوْبِقًا

“We will cause a separation between them.” (Surah Kahf 18:52)

‘Maubiq’ is in the meaning of a veil or barrier.

وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا

“And the guilty shall see the fire, then they shall know that they are going to fall into it...” (Surah Kahf 18:53)

That is they would know that this conjecture is certainty.¹

﴿٥٥﴾ وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةُ الْأَوَّلِينَ أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا

﴿٥٦﴾ وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ ۚ وَيُجَادِلُ الَّذِينَ كَفَرُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ ۖ وَاتَّخَذُوا آيَاتِي وَمَا أُنذِرُوا هُزُورًا

¹ Tafsir Burhan, Vol. 5, Pg. 44.

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ
يَدَاهُ ۗ إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ
وَقْرًا ۗ وَإِنْ تَدْعُهُمْ إِلَى الْهُدَى فَلَنْ يَهْتَدُوا إِذًا أَبَدًا ﴿٥٧﴾

وَرَبُّكَ الْعَفُورُ ذُو الرَّحْمَةِ ۗ لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَّلَ لَهُمُ
الْعَذَابَ ۗ بَلْ لَهُمْ مَوْعِدٌ لَنْ يَجِدُوا مِنْ دُونِهِ مَوْثِقًا ﴿٥٨﴾

55- And nothing prevents men from believing when the guidance comes to them, and from asking forgiveness of their Lord, except that what happened to the ancients should overtake them, or that the chastisement should come face to face with them.

56- And We do not send apostles but as givers of good news and warning, and those, who disbelieve make a false contention that they may render null thereby the truth, and they take My communications and that with which they are warned for a mockery.

57- And who is more unjust than he, who is reminded of the communications of his Lord; then he turns away from them and forgets what his two hands have sent before? Surely We have placed veils over their hearts lest they should understand it and a heaviness in their ears; and if you call them to the guidance, they will not ever follow the right course in that case.

58- And your Lord is Forgiving, the Lord of Mercy; were He to punish them for what they earn, He would certainly have hastened the chastisement for them; but for them there is an appointed time from which they shall not find a refuge.

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ وَيَسْتَغْفِرُوا رَبَّهُمْ
 إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةٌ الْأَوَّلِينَ أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا ﴿٥٥﴾
 وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ ۚ وَيُجَادِلُ الَّذِينَ
 كَفَرُوا بِالْبَاطِلِ

“And nothing prevents men from believing when the guidance comes to them, and from asking forgiveness of their Lord, except that what happened to the ancients should overtake them, or that the chastisement should come face to face with them. And We do not send apostles but as givers of good news and warning, and those, who disbelieve make a false contention...” (Surah Kahf 18:56)

That is they argue through falsehood.

لِيُدْحِضُوا بِهِ الْحَقَّ

“...that they may render null thereby the truth...” (Surah Kahf 18:56)

وَاتَّخَذُوا آيَاتِي وَمَا أُنذِرُوا هُزُوًا ﴿٥٦﴾ وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ
 بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَاهُ ۚ إِنَّا جَعَلْنَا
 عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا ۚ وَإِنْ
 تَدْعُهُمْ إِلَى الْهُدَىٰ فَلَنْ يَهْتَدُوا إِذًا أَبَدًا ﴿٥٧﴾ وَرَبُّكَ

الْغَفُورُ ذُو الرَّحْمَةِ ۖ لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَّلَ لَهُمُ
الْعَذَابَ ۗ بَلْ لَهُمْ مَوْعِدٌ

“...and they take My communications and that with which they are warned for a mockery. And who is more unjust than he who is reminded of the communications of his Lord, then he turns away from them and forgets what his two hands have sent before? Surely We have placed veils over their hearts lest they should understand it and a heaviness in their ears; and if you call them to the guidance, they will not ever follow the right course in that case. And your Lord is Forgiving, the Lord of Mercy; were He to punish them for what they earn, He would certainly have hastened the chastisement for them; but for them there is an appointed time...” (Surah Kahf 18:56-58)

The above are from the clear verses of the holy Quran.

لَنْ يَجِدُوا مِنْ دُونِهِ مَوْئِلًا ﴿٥٨﴾

“...from which they shall not find a refuge.” (Surah Kahf 18:58)

وَتِلْكَ الْقُرَىٰ أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا وَجَعَلْنَا لِمَهْلِكِهِمْ مَوْعِدًا

﴿٥٩﴾

وَإِذْ قَالَ مُوسَىٰ لِفَتَاهُ لَا أَبْرَحُ حَتَّىٰ أَبْلُغَ بَحْرَيْنِ أَوْ أَمْضِي

حُفْيًا ﴿٦٠﴾

فَلَمَّا بَلَغَا مَجْمَعَ بَيْنِهِمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ
سَرَبًا ﴿٦١﴾

فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ آتِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا
﴿٦٢﴾

59- And (as for) these towns, We destroyed them when they acted unjustly, and We have appointed a time for their destruction.

60- And when Musa said to his servant: I will not cease until I reach the junction of the two rivers or I will go on for years.

61- So when they had reached the junction of the two (rivers) they forgot their fish, and it took its way into the sea, going away.

62- But when they had gone farther, he said to his servant: Bring to us our morning meal, certainly we have met with fatigue from this our journey.

Musa and Khizr (a)

وَتِلْكَ الْقُرَىٰ

“And (as for) these towns...” (Surah Kahf 18:59)

That is: The people of the villages.

أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا وَجَعَلْنَا لِمَهْلِكِهِمْ مَوْعِدًا ﴿٥٩﴾

“...We destroyed them when they acted unjustly, and We have appointed a time for their destruction.” (Surah Kahf 18:59)

That is: They would be made to enter the fire of Hell on Judgment Day.

When Almighty Allah conversed with Musa (a) and sent down the tablets that contained many sciences, Musa (a) returned to Bani Israel and informed them that Allah had given him Taurat and had conversed with him, a thought passed through his mind that Allah has not created anyone wiser than him. Allah informed Jibraeel about Musa (a) that such pride might soon destroy him therefore tell him that at the spot where the two rivers meet there is a man sitting on a rock, who is wiser than him and he should acquire some knowledge from him. Jibraeel (a) descended and conveyed the divine message to Musa (a). Musa (a) felt ashamed and was frightened of his mistake and said to his legatee Yusha, “Allah has ordered me to go to a man, who lives at the junction of the two rivers and to learn from him.” So Yusha took a whole salted fish with him (in his Tiffin) and both started on their journey. When they reached the appointed spot they saw Khizr fast asleep. Musa (a) did not recognize him. Yusha brought out the fish, washed it in water and put it on a rock. The fish became alive and slipped away into the water, because the water (with which it was washed) was the elixir of life (nectar). Then they carried on their journey. When they grew tired they sat at a place and Musa (a) asked Yusha to take out the tiffin so that they could eat as they were tired of the journey. Yusha told him about the fish. On hearing this Musa (a) said, “The man we are looking for is the same one, who was asleep at that rock.” So they returned taking the same path. When they reached that point Khizr (a) was praying and they sat down waiting. When Khizr (a) concluded his prayers they saluted him.¹

¹ *Biharul Anwar*, Vol. 13, Pg. 278; *Qisasul Anbiya*, Jazaeri, Pg. 289; *Tafsir Burhan*, Vol. 5, Pg. 49; *Nurus Thaqlayn*, Vol. 3, Pg. 270.

Yunus and Hisham bin Ibrahim disputed in their opinion about the learned man to whom Musa (a) had gone. Did he know more than Musa (a)? Is it permissible (and believable) that someone can be a Hujjat or Imam above Musa (a), who himself was the Hujjat of Allah over the creation? Finally they wrote about this dispute to Imam Reza (a) who replied: When Musa (a) went in search of the Scholar and found him on the island, he was sometimes sitting, sometimes sleeping and sometimes reclining. When Musa (a) said Salaam to him that man felt it strange because he was in a land where ‘Salaam’ did not exist. He asked, “Who are you?” Musa (a) said that he was Musa. He asked, “Are you the same Musa bin Imran with whom Allah had conversed with?” “Yes,” replied Musa (a). Then that person asked what he wanted. Musa (a) said “I have come so that you may teach me from god-given knowledge.” He replied, “Allah has appointed me for jobs that are beyond your power and neither do I have the strength for the works entrusted to you.” Then he described the calamities that would befall Aale Muhammad (s). Both of them wept profusely. Thereafter he described the greatness of Aale Muhammad (s) to Musa (a) that the latter repeatedly expressed his desire to be from the Progeny (*Aal*). Then he described the appointment of the Prophet of Allah on their community and how they would deny him and oppress him and gave the explanation of this verse, meaning: We will overturn the hearts and eyes of those, who do not believe on the first occasion. He said: What was meant by the first occasion was the Day of Covenant when Almighty Allah had taken an oath from all the souls before creating their bodies. Anyway, Musa (a) requested the Scholar to let him stay with him. He refused saying, “You have no patience to observe my deeds.” But when Musa (a) insisted, he took a promise from him that he would not object to his work nor create any hindrance to anything he did until he himself explained the cause. Musa (a) agreed. So Musa (a), Yusha (a) and that Scholar proceeded together and reached the bank of a river. There they saw a ship full of men and goods, which was about to sail when the ship owners said, “Let us take these three persons also with us as they

look like gentlemen. So they also rode the ship. When it reached midstream Khizr (a) rose, went to a corner of that ship, made a hole in it and filled it with old cloth and mud. Seeing this Musa (a) became angry and said: You made a hole in this ship to drown the inmates; you have done a strange deed indeed. Khizr (a) said, "Did I not tell you that you will not be able to bear with me and that you do not have the patience to observe my jobs?" Musa (a) said, "Please pardon this breach of oath and do not put me in difficulty." When they disembarked, Khizr saw a boy playing with other boys. He was handsome lad. There were two earrings of pearls in his ears. Khizr (a) looked at him for a while then caught him and killed him. Seeing this Musa (a) rushed to Khizr (a) and flung him to the ground saying, "How did you kill an innocent child though he had not murdered anyone? You have done a very bad deed indeed." Khizr (a) said, "Did I not tell you that you would not be able to have patience with my actions." Musa ashamedly asserted, "If I ask you henceforth about anything you may separate me from you, because then you shall have a cause." Anyhow they went further and by the evening reached a village called Naasirah and the people of that village were called Nasaaraa. These people had never before entertained anyone as a guest nor had ever fed the hungry. The three asked for food, but they neither came out of their homes nor fed them. Khizr (a) saw a wall nearby, which had become dilapidated. He approached it, put his hand on it and said, "Be repaired by the command of Allah." It was repaired instantly. Musa (a) said, "It was not proper on your part to repair the wall unless they had fed us and allowed us to lodge in their houses." This is the meaning of Musa's (a) words, "***You might certainly have taken a recompense.***" Khizr (a) said, "This is the time of parting. Now I will inform you of the significance of that with which you could not have patience. As for the boat, it belonged to some poor men, who worked on the river. I damaged it as there was behind them in another boat a king, who seized every (good) boat by force. I damaged it so that he may not usurp it and it may remain with these poor people." Regarding that boy, his parents were faithful and he was inclined to disbelief. Khizr

said, “When I saw him I saw the words meaning: It is in the knowledge of Allah that if he remains alive he would be a disbeliever. I feared his blasphemy might engulf his parents therefore I wished Allah to give them in place of this boy, a child, who may be spiritually better and nearer to his parents.” Allah gave them a daughter in place of that boy, who later gave birth to a Prophet. According to other narrations, seventy Prophets of Bani Israel were born in the progeny of that girl. As for the wall that belonged to the two orphans, who lived in the city. There was a treasure under that wall, which belonged to those two orphans, whose parents were righteous. So Almighty Allah wanted that treasure to reach those two.¹

What was the treasure of the wall?

Imam Ja’far Sadiq (a) says that in the treasure beneath that wall belonging to the two boys, was a golden plate inscribed with the words: In the name of Allah, the Beneficent, the Merciful. There is no god, except Allah. Muhammad is the messenger of Allah. And the Imams are the proofs of Allah. I wonder how the man, who knows that death is a true fact remains happy and I wonder how one, who has faith in divine will and providence remains fearful.

It is mentioned in other narrations how he becomes gloomy due to calamities; and I am surprised how he remembers Hell and still laughs; and it is surprising that a man sees the world and also how it changes from one state to another and yet he loves it.

In another tradition, it is mentioned: I wonder how a man believes in the accounting of the Day of Judgment and yet commits sins. Does it befit a man, who is given wisdom by Allah to understand that whatever is provided to him is from

¹ *Biharul Anwar*, Vol. 13, Pg. 278; *Nurus Thaqlayn*, Vol. 3, Pg. 282; *Tafsir Burhan*, Vol. 5, Pg. 49.

Allah to which he should testify and he should not complain against the delay in getting his provision.¹

Abul Jarud has narrated that Imam Muhammad Baqir (a) said in the exegesis of the verse:

وَإِذْ قَالَ مُوسَىٰ لِفَتَاهُ...

“And when Musa said to his servant...” (Surah Kahf 18:60)

‘Fatahu’ implies Yusha bin Nun.

لَا أَبْرَحُ

“I will not cease...” (Surah Kahf 18:60)

That is: I would not discontinue the endeavor.

حَتَّىٰ أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا ﴿٦٠﴾

“...until I reach the junction of the two rivers or I will go on for years.” (Surah Kahf 18:60)

He says: ‘Huqab’ is in the meaning of eighty years.²

فَانْطَلَقَا حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا ۖ قَالَ أَخْرَقْتَهَا لِتُغْرِقَ
أَهْلَهَا لَمَّا لَمَدَتْ حَيْثُ شِئْنَا ۖ إِنَّمَا مَرٌّ ﴿٧١﴾

¹ *Biharul Anwar*, Vol. 13, Pg. 285, Vol. 70, Pg. 102; *Maaniul Akhbaar*, Pg. 200; *Tafsir Burhan*, Vol. 5, Pg. 52; *Nurus Thaqlayn*, Vol. 3, Pg. 283.

² *Biharul Anwar*, Vol. 13, Pg. 285.

71- So they went (their way) until when they embarked in the boat he made a hole in it. (Musa) said: Have you made a hole in it to drown its inmates? Certainly you have done a grievous thing.

﴿٧١﴾ لَقَدْ جِئْتَ شَيْئًا إِمْرًا ﴿٧١﴾

“Certainly you have done a grievous thing.” (Surah Kahf 18:71)

‘Amr’ is in the meaning of ‘Nakar’ that is a bad deed, and Musa (a) regards injustice as an evil and what he had seen from that person was an evil thing for him.¹

وَيَسْأَلُونَكَ عَنِ ذِي الْقُرْنَيْنِ ۖ قُلْ سَأَتْلُو عَلَيْكُمْ مِنْهُ ذِكْرًا
﴿٨٣﴾

﴿٨٤﴾ إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَآتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا ﴿٨٤﴾

﴿٨٥﴾ فَاتَّبَعَ سَبَبًا ﴿٨٥﴾

حَتَّىٰ إِذَا بَلَغَ مَرْعَبَ الشَّمْسِ وَجَدَهَا تَرْعُبُ فِي عَيْنٍ حَمِئَةٍ وَوَجَدَ
عِنْدَهَا قَوْمًا ۗ قُلْنَا يَا ذَا الْقُرْنَيْنِ إِمَّا أَنْ تُعَذِّبَ وَإِمَّا أَنْ تَتَّخِذَ
فِيهِمْ حُسْنًا ﴿٨٦﴾

¹ Biharul Anwar, Vol. 13, Pg. 286; Tafsir Burhan, Vol. 5, Pg. 52; Tafsir Safi, Vol. 4, Pg. 512.

قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نَعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا

نُكْرًا ﴿٨٧﴾

83- *And they ask you about Zulqarnain. Say: I will recite to you an account of him.*

84- *Surely We established him in the land and granted him means of access to everything.*

85- *So he followed a course.*

86- *Until when he reached the place where the sun set, he found it going down into a black sea, and found by it a people. We said: O Zulqarnain, either give them a chastisement or do them a benefit.*

87- *He said: As to him who is unjust, we will chastise him, then shall he be returned to his Lord, and He will chastise him with an exemplary chastisement.*

Story of Zulqarnain

When the Messenger of Allah (s) narrated the incidents of Musa, Yusha and Khizr to them, they said: Tell us who reached to the east and the west of the earth and he went far; and what was his story. The Almighty Allah revealed the following verse:

وَيَسْأَلُونَكَ عَنِ ذِي الْقُرْنَيْنِ ۖ قُلْ سَأَتْلُو عَلَيْكُمْ مِنْهُ ذِكْرًا
﴿٨٣﴾ إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَآتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا

﴿٨٤﴾

“And they ask you about Zulqarnain. Say: I will recite to you an account of him. Surely We established him in the land

and granted him means of access to everything.” (Surah Kahf 18:83-84)

‘Sababa’ is in the meaning of proof and guidance.

﴿ ٨٥ ﴾ فَاتَّبَعَ سَبَبًا

“So he followed a course.” (Surah Kahf 18:85)

So, he also followed that course.

Abu Basir asked Imam Ja’far Sadiq (a) regarding the exegesis of the verse:

وَيَسْأَلُونَكَ عَنِ ذِي الْقَرْنَيْنِ ۖ قُلْ سَأَتْلُو عَلَيْكُمْ مِنْهُ ذِكْرًا

﴿ ٨٣ ﴾

“And they ask you about Zulqarnain. Say: I will recite to you an account of him.” (Surah Kahf 18:83)

Imam (a) said: The Almighty Allah sent Zulqarnain to his people. So they hit a blow on the right side of his head and the Almighty Allah made die for 500 years. Then he was revived once again and was sent back to his nation. This time they hit him on the left side and this time also Allah made him die for 500 years. After that he was made alive again and sent back to his nation. Allah gave under his control all the area from east to west and from the place the sun rises till the place it sets, as the Almighty Allah says:

حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ
وَوَجَدَ عِنْدَهَا قَوْمًا ۗ قُلْنَا يَا ذَا الْقَرْنَيْنِ إِمَّا أَنْ تُعَذِّبَ وَإِمَّا

أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا ﴿٨٦﴾ قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ
نُعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نُكْرًا ﴿٨٧﴾

“Until when he reached the place where the sun set, he found it going down into a black sea, and found by it a people. We said: O Zulqarnain, either give them a chastisement or do them a benefit. He said: As to him who is unjust, we will chastise him, then shall he be returned to his Lord, and He will chastise him with an exemplary chastisement.” (Surah Kahf 18:86-87)

‘Nakar’ implies divine chastisement.

Zulqarnain constructed a barrier of molten iron, copper, bronze and bitumen, which restrained Yajooj and Majooj from escaping.

After that Imam Ja’far Sadiq (a) said: Yajooj and Majooj did not die before producing a thousand sons. They are the largest in number after the angels.¹

Imam Ali (a) was asked whether Zulqarnain was a prophet or an angel?

His Eminence replied: Zulqarnain was neither a prophet nor an angel, he was a human being, who loved the Almighty Allah and Allah also loved him; he preached righteousness to the people. Almighty Allah sent to his nation, but the people hit him on the right side of his head and the Almighty Allah kept him concealed from his people as long as He liked. Then he was sent to his people again, and this time again his people hit him on the left side of his head and this time again the Almighty Allah kept him concealed from his people as long as He liked. After that he

¹ *Biharul Anwar*, Vol. 12, Pg. 177; *Tafsir Safi*, Vol. 4, Pg. 522; *Tafsir Burhan*, Vol. 5, Pg. 64.

was once again sent to his people and Allah gave him domination over the whole world.¹

حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَّمْ نَجْعَلْ لَهُمْ
مِنْ دُونِهَا سِتْرًا ﴿٩٠﴾

90- Until when he reached the land of the rising of the sun, he found it rising on a people to whom We had given no shelter from it.

حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَّمْ
نَجْعَلْ لَهُمْ مِنْ دُونِهَا سِتْرًا ﴿٩٠﴾

“Until when he reached the land of the rising of the sun, he found it rising on a people to whom We had given no shelter from it;” (Surah Kahf 18:90)

He says: They did not know how to manufacture cloth.

ثُمَّ اتَّبَعَ سَبَبًا ﴿٩٢﴾

حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَّا يَكَادُونَ
يَفْقَهُونَ قَوْلًا ﴿٩٣﴾

قَالُوا يَا ذَا الْقُرْنَيْنِ إِنَّ يَا جُوحَ وَمَأْجُوحَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ
نَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ﴿٩٤﴾

¹ Tafsir Safi, Vol. 4, Pg. 521.

قَالَ مَا مَكِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ
رُدْمًا ﴿٩٥﴾

آتُونِي زُبَرَ الْحَدِيدِ ۖ حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ قَالَ
انفُخُوا ۖ حَتَّىٰ إِذَا جَعَلَهُ نَارًا قَالَ آتُونِي أُفْرِغَ عَلَيْهِ قِطْرًا
﴿٩٦﴾

فَمَا اسْطَاعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَاعُوا لَهُ نَقْبًا ﴿٩٧﴾

قَالَ هَذَا رَحْمَةٌ مِنْ رَبِّي ۖ فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ ۖ
وَكَانَ وَعْدُ رَبِّي حَقًّا ﴿٩٨﴾

92- Then he followed (another) course.

93- Until when he reached (a place) between the two mountains, he found on that side of them a people who could hardly understand a word.

94- They said: O Zulqarnain, surely Gog and Magog make mischief in the land. Shall we then pay you a tribute on condition that you should raise a barrier between us and them.

95- He said: That, in which my Lord has established me is better, therefore you only help me with workers, I will make a fortified barrier between you and them.

96- Bring me blocks of iron; until when he had filled up the space between the two mountain sides, he said: Blow, until when he had made it (as) fire, he said: Bring me molten brass, which I may pour over it.

97- So they were not able to scale it nor could they make a hole in it.

98- He said: This is a mercy from my Lord, but when the promise of my Lord comes to pass He will make it level with the ground, and the promise of my Lord is ever true.

﴿ ٩٢ ﴾ ثُمَّ اتَّبَعَ سَبَبًا

“Then he followed (another) course.” (Surah Kahf 18:92)

‘Sabab’ implies proof.

حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَا يَكَادُونَ
يَفْقَهُونَ قَوْلًا ﴿ ٩٣ ﴾ قَالُوا يَا ذَا الْقُرْنَيْنِ إِنَّ يَا جُوجَ وَمَأْجُوجَ
مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ تَجْعَلَ
بَيْنَنَا وَبَيْنَهُمْ سَدًّا ﴿ ٩٤ ﴾ قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ
فَأَعِينُونِي بِقُوَّةٍ أَجْعَلَ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ﴿ ٩٥ ﴾ آتُونِي زُبَرَ
الْحَدِيدِ

“Until when he reached (a place) between the two mountains, he found on that side of them a people who could hardly understand a word. They said: O Zulqarnain, surely Gog and Magog make mischief in the land. Shall we then pay you a tribute on condition that you should raise a barrier between us and them. He said: That, in which my Lord has established me is better, therefore you only help me with workers, I will make a fortified barrier between you and them; Bring me blocks of iron...” (Surah Kahf 18:93-96)

“Collect ingots of iron,” commanded Zulqarnain. The people mixed iron ingots from a mountain and with these iron bricks constructed a wall across the chasm. Zulqarnain was the first person to construct a wall. Then he spread firewood on the ingots and ignited fire and left it for some time. Then he began to blow at it and when the iron melted:

حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوا ۗ حَتَّىٰ إِذَا جَعَلَهُ
نَارًا قَالَ آتُونِي أُفْرِغَ عَلَيْهِ قِطْرًا ﴿٩٦﴾ فَمَا اسْتَطَاعُوا أَنْ
يَظْهَرُوهُ وَمَا اسْتَطَاعُوا لَهُ نَقْبًا ﴿٩٧﴾

“Bring me blocks of iron; until when he had filled up the space between the two mountain sides, he said: Blow, until when he had made it (as) fire, he said: Bring me molten brass, which I may pour over it. So they were not able to scale it nor could they make a hole in it.” (Surah Kahf 18:96-97)

...Zulqarnain called for molten brass/copper. The people brought copper from the mountains and spread it on iron. The copper melted and mixed with iron and the wall was ready. Neither Yajooj (Gog) nor Majooj (Magog) could scale it. They could not even make a hole in this wall.

Zulqarnain said:

هَذَا رَحْمَةٌ مِّن رَّبِّي ۗ فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ ۗ وَكَانَ
وَعْدُ رَبِّي حَقًّا ﴿٩٨﴾

“This is a mercy from my Lord, but when the promise of my Lord comes to pass He will make it level with the ground, and the promise of my Lord is ever true.” (Surah Kahf 18:98)

That wall would collapse in the last period of time before Judgment Day and Yajooj and Majooj would come into the earth and devour human beings as the Almighty Allah says:

حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ



“Even when Gog and Magog are let loose and they shall break forth from every elevated place.” (Surah Anbiya 21:96)

Zulqarnain then proceeded to the western extremity of the earth roaring like a lion in every town and caused lightning, thunder and darkness. All who opposed him and were inimical to him were destroyed by these supernatural phenomena. He had yet to reach the western horizon when all the people of the east and the west accepted his suzerainty. Then he was told of a Divine Spring on the earth. It is known as ‘Ainul Hayaat’. If a living being drinks from this spring, he remains alive till the blowing of the trumpet. Upon getting this information Zulqarnain summoned Khizr (a), who was the best among his companions and sent him along with 359 of the best soldiers, giving each of them a dried salted fish, told them to proceed to a designated place having 360 springs. Each of them was ordered to wash his particular fish in a separate spring. They set for the place commanded by Zulqarnain and each one headed for one spring. When Khizr (a) dipped his fish in the spring it became alive and escaped into the water. Khizr was amazed and stepped into the water in pursuit of the fish. He drank some of the spring water. When they all returned to Zulqarnain, he said, “The water of that spring was in your destiny.”¹

¹ *Biharul Anwar*, Vol. 12, Pg. 178.

Story of Khizr (a)

Imam Sadiq (a) said, “When the Prophet of Allah (s) went for Meraj, he perceived the fragrance of musk in his path. He asked Jibraeel (a) about it who said that it was coming from a house, in which people were tortured and killed for worshipping One God. Jibraeel (a) informed him that Khizr (a) belonged to the progeny of kings. He believed in Allah and lived alone in one of the rooms of his father’s house and was engrossed in worship. He was the only issue of his father. People advised the king that as Khizr (a) was his only son, he should get him married, so that maybe Allah will give him a son and then the kingship might continue in their progeny. Finally the king married Khizr (a) to a virgin, but on the wedding night Khizr (a) did not pay any attention to her. Next day he said to his wife to keep the night affair a secret and if asked whether Khizr (a) approached you at night, say ‘yes’. She did what Khizr (a) asked of her, however the people did not believe and told the king that this woman was lying; so have her examined to see if she is still a virgin. When they found that she was intact they taunted the king saying: You have joined two fools. Neither of them is aware of what is expected of married couples. So give him a wife, who was once married that she may teach him (about sex). When such a woman was brought to Khizr (a) he paid no attention to her and requested her also to keep the matter hidden from his father. She agreed, but when the king questioned the woman, she replied: Your son is a woman. Have you ever heard of a woman getting pregnant by another woman? The king was enraged with Khizr (a) and he imprisoned him and sealed the door with bricks and mortar. But the next day his paternal love overcame him and he ordered the doors to be opened. When the door was opened they did not find Khizr (a) there. Allah gave him such a power whereby he was able to take any form of his choice and also remain hidden from the public eye. Then he joined the army of Zulqarnain and became its vanguard until he drank the nectar of life, and whoever drinks it remains alive till the day the bugle of destruction will be blown by Divine Order.

In the meantime from his father's city two men boarded a ship and set out for trade. On their way the ship got wrecked and they landed on an island. There they saw Khizr (a), busy in prayers. When he concluded his prayer he called the two men and inquired about their condition. When they described their accounts, he told them, "If I send you back to your place will you keep my story a secret?" They agreed. But only one of the two had really intended to keep the matter a secret while the other one had already thought of informing the father of Khizr (a) of his whereabouts. Khizr (a) called a cloud and commanded it to carry the two men right upto their homes. The cloud took them up and carried them to their city that very day. One of the traders kept his promise, but the other revealed it to the father of Khizr (a). The king asked him, "Who will give witness that whatever you say is true." He replied, "The trader was with me." The king called for that man and asked him, but he denied it saying that he did not know anything about it and that he did not even know this fellow." The former then said, "O King! Send an army with me so that I may go and bring Khizr (a) back here from that island. Also arrest this fellow so that I may prove him a liar." The King sent an army with that man, but released the trader, who had kept the story secret. The residents of that city indulged in many sins so Allah destroyed them and overturned that city. All of them were annihilated, except the man and woman; the woman was the first wife of Khizr (a) towards whom Khizr (a) had not inclined on the marriage night and whom he had asked the next morning to keep the night affair a secret and the second was the man who had kept the story of Khizr (a) hidden from his father. Both of them got out of the devastated city separately, but in one direction. When they met one another they told their stories to one another and were convinced that they got salvation only because they had kept the secret of Khizr (a) and they put faith in the God of Khizr (a). They got married and went to live in another kingdom. The woman gained access to the royal palace and got a job of dressing and beautifying the royal princesses. Once while

combing the hair of the princess the comb fell down from her hand and she exclaimed:

“There is no power, except of Allah.”

The princess asked her what she had uttered.

“I have One Allah who has the might of ruling everywhere,”

“Have you any other God besides my father?”

“Yes, He is the God of you and your father too.”

The princess went to her father and related the conversation. The king called the lady and ordered to take back her words, but she refused. He asked who her co-religionists were? “My husband and my children,” she replied. The king called all of them and put severe pressure on them to give up the worship of only One God, but they defied him firmly. The angry king boiled water in a big vessel and threw all of them in it and then broke the house on them. After describing this story Jibraeel (a) said, “O Prophet of Allah, this fragrance that you smell now is emanating from the house, in which those monotheists were killed.”¹

A question posed to Amirul Momineen (a)

It is narrated from Imam Ja’far Sadiq (a) that he said: One day Amirul Momineen (a) arrived with his hand on the shoulder of Salman and Imam Hasan (a) was also with them, till they entered the Masjid. When they took their seats, a man dressed in woolen arrived and greeted them; then he sat facing Amirul Momineen (a) and said: O Amirul Momineen (a), I would like to ask you a few questions. Why you refused to accept the Caliphate in spite of the fact that people are inclined to you? And that you are most suitable for this than others? And why

¹ *Biharul Anwar*, Vol. 13, Pg. 296; *Tafsir Burhan*, Vol. 5, Pg. 78.

you left the race while you know that people would have been pleased?

Imam Ali (a) said: Ask my son, Hasan.

So that man turned to Imam Hasan (a) and asked: Tell me, where does the soul of a person go, when he is sleeping? Tell me sometimes a person hears something and remembers it, and sometimes he forgets. Why it is so? Tell me why sometimes the offspring of man resemble his father and uncles; and some others resemble the mother and maternal uncles?

Imam Hasan (a) replied: As for the sleeping one, his soul leaves his body like the rays of the sun and develops contact with air and the air is also in the atmosphere. So, when the Almighty Allah intends to return that soul, the atmosphere is absorbed in the air and the air is absorbed into the soul and the soul is absorbed into the body and when the Almighty Allah intends to seize that soul, the atmosphere absorbs the air and the air absorbs the soul and then seizes it.

As for that person, who hears something and then forgets it, but later on recalls it; there is no one, but that a tube is open before his heart, when he hears something, it is placed in that box. When the Almighty Allah wants that person to forget, he closes the lid of that box; and when He wants him to recall it, He opens it and this is the divine proof.

As for the children of people, when the male moisture dominates the female moisture, the offspring resembles the father and paternal uncles, and when the female moisture dominates the male, the offspring resemble the mother and maternal uncles.

That person turned to Amirul Momineen (a) and said: I bear witness that there is no god, except One God, and this statement of mine will never be gone. And I bear witness that Muhammad is His servant and messenger and this statement of mine will never be gone. And I bear witness that you are the successor of Muhammad and his Caliph among the people, and you truly are

Amirul Momineen (a) and Hasan is the Imam after you and Husain after him, and he listed all the Imams one after another, till he came to Imam Zamana (a) and said: And that Imam Zamana (a) will establish justice and equity, and fill the earth with justice and equity as it would be fraught with injustice and oppression. Then he arose and went away. Imam Ali (a) said to Imam Hasan (a): This was my brother, Khizr.¹

He says: When the Messenger of Allah (s) narrated the story of the Cave, Khizr, Musa and Zulqarnain to the Quraish, they said: One more issue remains.

What is that? asked the Prophet.

They replied: When would Judgment Day occur?

The Almighty Allah revealed the following verse:

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا ۗ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ
رَبِّي ۗ لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ ۗ ثَقُلَتْ فِي السَّمَاوَاتِ
وَالْأَرْضِ ۗ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً ۗ يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ
عَنْهَا ۗ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا
يَعْلَمُونَ ﴿١٨٧﴾

“They ask you about the hour, when will be its taking place? Say: The knowledge of it is only with my Lord; none but He shall manifest it at its time; it will be momentous in the heavens and the earth; it will not come on you but of a sudden. They ask you as if you were solicitous about it. Say: Its knowledge is only with Allah, but most people do not know.”
(Surah Araf 7:187)

¹ Biharul Anwar, Vol. 58, Pg. 39; Tafsir Burhan, Vol. 5, Pg. 79.

He says: The reason for revelation of Surah Kahf was this only and it was obligatory for this verse to have been in that Surah only.¹

وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ ۖ وَنُفِخَ فِي الصُّورِ
فَجَمَعْنَاهُمْ جَمْعًا ﴿٩٩﴾

وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرْضًا ﴿١٠٠﴾

الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَن ذِكْرِي وَكَانُوا لَا يَسْتَطِيعُونَ
سَمْعًا ﴿١٠١﴾

أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِنْ دُونِي أَوْلِيَاءَ ۗ إِنَّا
أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا ﴿١٠٢﴾

99- And on that day We will leave a part of them in conflict with another part, and the trumpet will be blown, so We will gather them all together.

100- And We will bring forth hell, exposed to view on that day before the unbelievers.

101- They whose eyes were under a cover from My reminder and they could not even hear.

102- What! Do then those, who disbelieve think that they can take My servants to be guardians besides Me? Surely We have prepared hell for the entertainment of the unbelievers.

¹ Tafsir Burhan, Vol. 5, Pg. 93.

وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ

“And on that day We will leave a part of them in conflict with another part...” (Surah Kahf 18:99)

That is: They would be mixed with each other.

وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا ﴿٩٩﴾ وَعَرَضْنَا جَهَنَّمَ
يَوْمَئِذٍ لِلْكَافِرِينَ عَرَضًا ﴿١٠٠﴾ الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي
غِطَاءٍ عَن ذِكْرِي وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا ﴿١٠١﴾

“...and the trumpet will be blown, so We will gather them all together; and We will bring forth hell, exposed to view, on that day before the unbelievers. They whose eyes were under a cover from My reminder and they could not even hear.” (Surah Kahf 18:99-101)

He says: It is those, who do not look at the creations of God from the signs of the heavens and the earth.¹

أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِنْ دُونِي أَوْلِيَاءَ ۗ
إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا ﴿١٠٢﴾

“What! Do then those, who disbelieve think that they can take My servants to be guardians besides Me? Surely We have prepared hell for the entertainment of the unbelievers.” (Surah Kahf 18:102)

‘Nuzul’ implies destination and home.

¹ Tafsir Safi, Vol. 4, Pg. 533.

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٠٣﴾

الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ
صُنْعًا ﴿١٠٤﴾

أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا
نُفْعَ لَهُمْ يَوْمَ الْقِيَامَةِ وَرَنَّا ﴿١٠٥﴾

103- Say: Shall We inform you of the greatest losers in (their) deeds?

104- (These are) they, whose labor is lost in this world's life and they think that they are well versed in skill of the work of hands.

105- These are they, who disbelieve in the communications of their Lord and His meeting, so their deeds become null, and therefore We will not set up a balance for them on the day of resurrection.

Abul Jarud has narrated that Imam Muhammad Baqir (a) said in the exegesis of the verses:

هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٠٣﴾ الَّذِينَ ضَلَّ سَعْيُهُمْ
فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا
﴿١٠٤﴾

“Shall We inform you of the greatest losers in (their) deeds? (These are) they whose labor is lost in this world's life

and they think that they are well versed in skill of the work of hands.” (Surah Kahf 18:103-104)

He says: This verse is revealed about the Christians, Caesars, monks, people having doubts sensual Muslims, the Hururiya people and heretics.¹

Ali bin Ibrahim says: That it was revealed about the Jews and it is applicable to the Khawarij as well.²

أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا
نُفِيعَ لَهُمْ يَوْمَ الْقِيَامَةِ وَرَأَى ﴿١٠٥﴾

“These are they who disbelieve in the communications of their Lord and His meeting, so their deeds become null, and therefore We will not set up a balance for them on the day of resurrection.” (Surah Kahf 18:105)

He says: ‘Wazan’ implies good deeds.

ذَلِكَ جَزَاءُهُمْ جَهَنَّمَ بِمَا كَفَرُوا وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُزُؤًا
﴿١٠٦﴾

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ
نُزُلًا ﴿١٠٧﴾

خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا ﴿١٠٨﴾

¹ Wasailush Shia, Vol. 27, Pg. 172; Biharul Anwar, Vol. 2, Pg. 298.

² Tafsir Nurus Thaqlayn, Vol. 3, Pg. 312; Tafsir Safi, Vol. 4, Pg. 535; Tafsir Burhan, Vol. 5, Pg. 95.

قُلْ لَوْ كَانَ الْبَحْرُ مَدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ
كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ﴿١٠٩﴾

قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهُ وَاحِدٌ ۖ فَمَنْ
كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ
أَحَدًا ﴿١١٠﴾

106- Thus it is that their recompense is hell, because they disbelieved and held My communications and My apostles in mockery.

107- Surely (as for) those, who believe and do good deeds, their place of entertainment shall be the gardens of paradise.

108- Abiding therein; they shall not desire removal from them.

109- Say: If the sea were ink for the words of my Lord, the sea would surely be consumed before the words of my Lord are exhausted, though We were to bring the like of that (sea) to add there to.

110- Say: I am only a mortal like you; it is revealed to me that your god is one God, therefore whoever hopes to meet his Lord, he should do good deeds, and not join anyone in the service of his Lord.

ذَلِكَ جَزَاءُهُمْ جَهَنَّمَ بِمَا كَفَرُوا وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُزُوًا
﴿١٠٦﴾

“Thus it is that their recompense is hell, because they disbelieved and held My communications and My apostles in mockery.” (Surah Kahf 18:106)

He says: ‘Ayaat’ implies successors, who are ridiculed by people. After that the Almighty Allah mentions the believers in this verse and says:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ
الْفَرْدَوْسِ نُزُلًا ﴿١٠٧﴾ خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا
﴿١٠٨﴾

“Surely (as for) those, who believe and do good deeds, their place of entertainment shall be the gardens of paradise, abiding therein; they shall not desire removal from them.” (Surah Kahf 18:108)

That is: They will not be changed and they would not be asked about change regarding that.¹

Abu Basir narrates that Imam Ja’far Sadiq (a) said regarding the verse:

﴿١٠٨﴾ خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا

“Abiding therein; they shall not desire removal from them.” (Surah Kahf 18:108)

‘Khaalideena feeha’ implies they would not come out of Paradise; and ‘laa yabghoona anha hiwala’ implies they would not desire for any change.

¹ *Tafsir Nurus Thaqlayn*, Vol. 3, Pg. 313; *Tafsir Burhan*, Vol. 5, Pg. 96.

Abu Basir says: I asked: What is:

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي

“Say: If the sea were ink for the words of my Lord, the sea would surely be consumed before the words of my Lord are exhausted...” (Surah Kahf 18:109)

Imam (a) replied: I tell you that ‘words of Allah’ do not have any end; and they would never be discontinued.

I asked: What is meaning of the verse:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ
الْفِرْدَوْسِ نُزُلًا ﴿١٠٧﴾

“Surely (as for) those, who believe and do good deeds, their place of entertainment shall be the gardens of paradise,” (Surah Kahf 18:107)

Imam (a) said: This verse is revealed about Abu Zar, Miqdad, Salman Farsi and Ammar bin Yasir; the Almighty Allah has deemed the lofty Paradise for them.¹

Imam (a) said: Then the Almighty Allah said: Say O Muhammad:

¹ *Tafsir Burhan*, Vol. 5, Pg. 97; *Tafsir Nurus Thaqlayn*, Vol. 3, Pg. 313.

إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهُ وَاحِدٌ ۖ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿١١٠﴾

“I am only a mortal like you; it is revealed to me that your god is one God, therefore whoever hopes to meet his Lord, he should do good deeds, and not join anyone in the service of his Lord.” (Surah Kahf 18:110)

This polytheism is the polytheism ostentation (show off).¹

Imam Muhammad Baqir (a) says: The Messenger of Allah (s) was asked about the exegesis of this verse:

فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ...

“...therefore whoever hopes to meet his Lord...” (Surah Kahf 18:110)

The Messenger of Allah (s) replied: Whoever prays to show off to people is a polytheist; and whoever pays Zakat to show off is a polytheist; whoever keeps fast to show off is a polytheist; whoever performs the Hajj to show off is a polytheist; whoever performs an obligatory act to show off, is a polytheist; and the Almighty Allah does not accept any act performed for show off.²

Abu Basir narrates that Imam Ja'far Sadiq (a) said in the exegesis of the verse:

¹ Biharul Anwar, Vol. 4, Pg. 151.

² Wasailush Shia, Vol. 1, Pg. 68; Biharul Anwar, Vol. 69, Pg. 297; Vol. 81, Pg. 47; Tafsir Burhan, Vol. 5, Pg. 98; Tafsir Nurus Thaqlayn, Vol. 3, Pg. 314.

إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ

“I am only a mortal like you...” (Surah Kahf 18:110)

That is in his creation; he was also created like them.

يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهٌ وَاحِدٌ ۖ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ
فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿١١٠﴾

“...it is revealed to me that your god is one God, therefore whoever hopes to meet his Lord, he should do good deeds, and not join anyone in the service of his Lord.” (Surah Kahf 18:110)

He says: Along with the mastership (Wilayat) of Aale Muhammad (a) do not become loyal to anyone else; acceptance of the Wilayat of Aale Muhammad (a) is a righteous deed. So whoever commits polytheism in the worship of God, he has indeed committed polytheism with our Wilayat, and due to that he has disbelieved and he shall have denied the right of Amirul Momineen (a) and his Wilayat.¹

Abu Basir says: I asked: Then what is the meaning of the verse:

الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَن ذِكْرِي

“They whose eyes were under a cover from My reminder...” (Surah Kahf 18:101)

‘Zikri’ implies the reminder of the Wilayat of Ali (a).

¹ Tafsir Burhan, Vol. 5, Pg. 99; Tafsir Nurus Thaqlayn, Vol. 3, Pg. 313.

I asked: What is exegesis of the verse:

﴿ ١٠١ ﴾ لَا يَسْتَطِيعُونَ سَمْعًا

“...and they could not even hear.” (Surah Kahf 18:101)

He replied: The polytheists and disbelievers cannot hear the mention of Imam Ali (a) and Ahle Bayt (a) due the severity of malice they have against His Eminence.

I asked: What is the exegesis of the verse:

أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِنْ دُونِي أَوْلِيَاءَ ۗ
إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا ﴿ ١٠٢ ﴾

“What! Do then those, who disbelieve think that they can take My servants to be guardians besides Me? Surely We have prepared hell for the entertainment of the unbelievers.” (Surah Kahf 18:102)

He replied: That is those two individuals and their followers, who selected those two as their leaders and they imagined that loyalty to those would get them salvation from divine chastisement, whereas they became disbelievers.

I asked: What is the exegesis of the verse:

﴿ ١٠٢ ﴾ إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا

“Surely We have prepared hell for the entertainment of the unbelievers.” (Surah Kahf 18:102)

He said: Hell is the final abode of those two and their followers.

I asked: 'Nuzla' is used, in which meaning?

He replied: Final abode and destination.¹

¹ *Biharul Anwar*, Vol. 24, Pg. 377; *Tafsir Safi*, Vol. 4, Pg. 534; *Tafsir Burhan*, Vol. 5, Pg. 94.

Exegesis of Surah Maryam

19- Surah Maryam was revealed in Mecca and it comprises of 98 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿١﴾ كهيعص

﴿٢﴾ ذَكَرَ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّا

1- *Kaf Ha Ya Ain Suad.*

2- *A mention of the mercy of your Lord to His servant Zakariya.*

﴿١﴾ كهيعص

“Kaf Ha Ya Ain Suad.” (Surah Maryam 19:1)

Abu Basir has narrated from Imam Ja’far Sadiq (a) that he said: These words:

﴿١﴾ كهيعص

...are names of the Almighty Allah, which are abbreviated.

Then he says explaining the meaning of:

﴿١﴾ كهيعص

“Kaf Ha Ya Ain Suad.” (Surah Maryam 19:1)

The Almighty Allah is ‘Kafi’ (Sufficient), ‘Hadi’ (Guide), ‘Aalim’ (All-knowing), ‘Saabir’ (Patient) and ‘Sadiq’ (Truth); He is having great power; and that is the saying of the Almighty Allah as God has described Himself.¹

Abul Jarud has narrated that Imam Muhammad Baqir (a) said in the exegesis of the verse:

ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّا ﴿٢﴾

“A mention of the mercy of your Lord to His servant Zakariya.” (Surah Maryam 19:2)

Recall your Lord, Who had mercy on Zakariya.

إِذْ نَادَى رَبَّهُ نِدَاءً خَفِيًّا ﴿٣﴾

قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاسْتَعَلَ الرَّأْسُ شَيْبًا وَمَا أَكُنْ
بِدُعَائِكَ رَبِّ شَقِيًّا ﴿٤﴾

3- When he called upon his Lord in a low voice.

4- He said: My Lord, surely my bones are weakened and my head flares with hoariness, and my Lord, I have never been unsuccessful in my prayer to Thee.

إِذْ نَادَى رَبَّهُ نِدَاءً خَفِيًّا ﴿٣﴾ قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي

¹ Biharul Anwar, Vol. 89, Pg. 376; Tafsir Burhan, Vol. 5, Pg. 103; Tafsir Nurus Thaqalayn, Vol. 3, Pg. 320.

**“When he called upon his Lord in a low voice, he said:
My Lord, surely my bones are weakened...” (Surah Maryam
19:3-4)**

He says: That is he had become aged.

﴿ ٤ ﴾ وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا

**“I have never been unsuccessful in my prayer to Thee:”
(Surah Maryam 19:4)**

He says: I am not despaired of having my prayers accepted.

وَالِيٍّ حِفْتِ الْمَوَالِي مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ
لَدُنْكَ وَلِيًّا ﴿٥﴾

يَرِثُنِي وَيَرِثْ مِنْ آلِ يَعْقُوبَ ۖ وَاجْعَلْهُ رَبِّ رَضِيًّا ﴿٦﴾

يَا زَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَىٰ لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا
﴿٧﴾

قَالَ رَبِّ إِنِّي يَكُونُ لِي غُلَامٌ وَكَانَتِ امْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ
الْكِبَرِ عِتِيًّا ﴿٨﴾

5- And surely I fear my cousins after me, and my wife is barren, therefore grant me from Thyself an heir.

6- Who should inherit me and inherit from the children of Yaqub, and make him, my Lord, one in whom Thou art well pleased.

7- O Zakariya, surely We give you good news of a boy whose name shall be Yahya: We have not made before anyone his equal.

8- He said: O my Lord, when shall I have a son, and my wife is barren, and I myself have reached indeed the extreme degree of old age?

وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي

“And surely I fear my cousins after me...” (Surah Maryam 19:5)

I fear about my inheritance.

وَكَانَتْ امْرَأَتِي عَاقِرًا

“...and my wife is barren...” (Surah Maryam 19:5)

At that time Zakariya did not have a son, who may be his successor and who may inherit him, because Bani Israel brought gifts for their holy leaders, and Zakariya was the chief of the holy men and the wife of Zakariya was the sister of Maryam, daughter of Imran bin Mathan; and the sons of Bani Mathan were leaders of Bani Israel and the sons of the rulers. They were descendants of Sulaiman bin Dawood (a).

فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا ﴿٥﴾ يَرِثُنِي وَيَرِثُ مِنْ آلِ
يَعْقُوبَ ۗ وَاجْعَلْهُ رَبِّ رَضِيًّا ﴿٦﴾ يَا زَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ
اسْمُهُ يَحْيَىٰ لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا ﴿٧﴾

“...therefore grant me from Thyself an heir, who should inherit me and inherit from the children of Yaqub, and make him, my Lord, one in whom Thou art well pleased. O Zakariya, surely We give you good news of a boy whose name shall be Yahya: We have not given this name to anyone before.” (Surah Maryam 19:5-7)

He says: Before him no was ever named as Yahya.

قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَكَانَتِ امْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ
مِنَ الْكِبَرِ عِتِيًّا ﴿٨﴾

“He said: O my Lord, when shall I have a son, and my wife is barren, and I myself have reached indeed the extreme degree of old age?” (Surah Maryam 19:8)

That is he had lost hopes of having any issues.

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّئٌ وَقَدْ خَلَقْتُكَ مِنْ قَبْلُ وَمَنْ
تَكُ شَيْئًا ﴿٩﴾

قَالَ رَبِّ اجْعَلْ لِي آيَةً ۗ قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ
لَيَالٍ سَوِيًّا ﴿١٠﴾

9- He said: So shall it be, your Lord says: It is easy to Me, and indeed I created you before, when you were nothing.

10- He said: My Lord, give me a sign. He said: Your sign is that you will not be able to speak to the people three nights while in sound health.

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ وَقَدْ خَلَقْتُكَ مِنْ قَبْلُ وَلَمْ
تَكُ شَيْئًا ﴿٩﴾ قَالَ رَبِّ اجْعَلْ لِي آيَةً ۗ قَالَ آيَتُكَ أَلَّا
تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا ﴿١٠﴾

“He said: So shall it be, your Lord says: It is easy to Me, and indeed I created you before, when you were nothing. He said: My Lord, give me a sign. He said: Your sign is that you will not be able to speak to the people three nights while in sound health.” (Surah Maryam 19:9-10)

That is: Without becoming ill, he became healthy and strong.¹

وَادْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا
﴿١٦﴾

16- And mention Maryam in the Book when she drew aside from her family to an eastern place.

Ali bin Ibrahim says: At that point the Almighty Allah relates the story of Maryam (s):

وَادْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا
﴿١٦﴾

“And mention Maryam in the Book when she drew aside from her family to an eastern place.” (Surah Maryam 19:16)

¹ Biharul Anwar, Vol. 14, Pg. 173; Tafsir Nurus Thaqalayn, Vol. 3, Pg. 323; Tafsir Burhan, Vol. 5, Pg. 104.

He says: She came to a dried up date palm.

فَاتَّخَذَتْ مِنْ دُورِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا
سَوِيًّا ﴿١٧﴾

قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَعَيًّا ﴿١٨﴾

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا ﴿١٩﴾

قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمْسَسْنِي بَشَرٌ وَلَمْ أَكْ بَغِيًّا ﴿٢٠﴾

قَالَ كَذَلِكَ قَالَ رَبُّكِ هُوَ عَلَيَّ هَيِّئُ ۖ وَلِنَجْعَلَهُ آيَةً لِلنَّاسِ
وَرَحْمَةً مِنَّا ۚ وَكَانَ أَمْرًا مَقْضِيًّا ﴿٢١﴾

فَحَمَلَتْهُ فَانْتَبَدَتْ بِهِ مَكَانًا قَصِيًّا ﴿٢٢﴾

فَأَجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ قَالَتْ يَا لَيْتَنِي مِتُّ قَبْلَ
هَذَا وَكُنْتُ نَسِيًّا مَنْسِيًّا ﴿٢٣﴾

فَنَادَاهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ﴿٢٤﴾

وَهَرِي إِلَيْكَ بِجِذْعِ النَّخْلَةِ تُسَاقِطُ عَلَيْكَ رَطْبًا حَنِئًا ﴿٢٥﴾

فَكَلِمِي وَاشْرِبِي وَفَرِّي عَيْنًا ۖ فِيمَا تَرَيْنَنَّ مِنَ الْبَشَرِ أَحَدًا فَقُولِي
إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا ﴿٢٦﴾

فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ ۖ قَالُوا يَا مَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا
﴿٢٧﴾

يَا أُخْتَ هَارُونَ مَا كَانَ أَبُوكِ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكَ بَعِيًّا
﴿٢٨﴾

فَأَشَارَتْ إِلَيْهِ ۖ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا
﴿٢٩﴾

قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا ﴿٣٠﴾

وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ
حَيًّا ﴿٣١﴾

وَبَرًّا بِوَالِدَيْهِ وَمَنْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ﴿٣٢﴾

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ﴿٣٣﴾

ذَلِكَ عِيسَى ابْنُ مَرْيَمَ ۗ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ ﴿٣٤﴾

17- *So she took a veil (to screen herself) from them; then We sent to her Our spirit, and there appeared to her a well-made man.*

18- *She said: Surely I fly for refuge from you to the Beneficent God, if you are one guarding (against evil).*

19- *He said: I am only a messenger of your Lord: That I will give you a pure boy.*

20- *She said: When shall I have a boy and no mortal has yet touched me, nor have I been unchaste?*

21- *He said: Even so; your Lord says: It is easy to Me: and that We may make him a sign to men and a mercy from Us, and it is a matter, which has been decreed.*

22- *So she conceived him; then withdrew herself with him to a remote place.*

23- *And the throes (of childbirth) compelled her to betake herself to the trunk of a palm tree. She said: Oh, would that I had died before this, and had been a thing quite forgotten!*

24- *Then (the child) called out to her from beneath her: Grieve not, surely your Lord has made a stream to flow beneath you.*

25- *And shake towards you the trunk of the palm tree, it will drop on you fresh ripe dates.*

26- *So eat and drink and refresh the eye. Then if you see any mortal, say: Surely I have vowed a fast to the Beneficent God, so I shall not speak to any man today.*

27- *And she came to her people with him, carrying him (with her). They said: O Maryam, surely you have done a strange thing.*

28- *O sister of Harun, your father was not a bad man, nor, was your mother an unchaste woman.*

29- But she pointed to him. They said: How should we speak to one, who was a child in the cradle?

30- He said: Surely I am a servant of Allah; He has given me the Book and made me a prophet.

31- And He has made me blessed wherever I may be, and He has enjoined on me prayer and poor-rate so long as I live.

32- And dutiful to my mother, and He has not made me insolent, unblessed.

33- And peace on me on the day I was born, and on the day I die, and on the day I am raised to life.

34- Such is Isa, son of Maryam; (this is) the saying of truth about which they dispute.

Circumstances of the birth of Prophet Isa (a)

فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا

“So she took a veil (to screen herself) from them...”
(Surah Maryam 19:17)

He says: She had gone into her prayer niche to pray.

فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ﴿١٧﴾ قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ
إِنْ كُنْتَ تَقِيًّا ﴿١٨﴾

“...and there appeared to her a well-made man. She said: Surely I fly for refuge from you to the Beneficent God, if you are one guarding (against evil).” (Surah Maryam 19:17-18)

That is: Fear God and have concern for Him.

Jibraeel said to her:

إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا ﴿١٩﴾

“I am only a messenger of your Lord: That I will give you a pure boy.” (Surah Maryam 19:19)

Maryam refused, because it is unnatural for a woman to get pregnant without a man. So she said:

أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمَسِّنِي بَشَرٌ وَلَمْ أَكْ بَعْثًا ﴿٢٠﴾

“When shall I have a boy and no mortal has yet touched me, nor have I been unchaste?” (Surah Maryam 19:20)

Jibraeel did not know about the process of creation; therefore, he said:

كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ ۖ وَلِنَجْعَلَهُ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا ۗ وَكَانَ أَمْرًا مَّقْضِيًّا ﴿٢١﴾

“Even so; your Lord says: It is easy to Me: and that We may make him a sign to men and a mercy from Us, and it is a matter, which has been decreed.” (Surah Maryam 19:21)

...and that there is no scope of argument in it.

So, Jibraeel blew in the neckline of Maryam (a) and she became pregnant with Isa (a) in the evening and he was born in the morning. The term of her pregnancy was nine hours, and the Almighty Allah deemed each hour as one month. Then Jibraeel called her and said:

وَهَزِّي إِلَيْكَ بِجِذْعِ النَّخْلَةِ

“And shake towards you the trunk of the palm tree...”
(*Surah Maryam 19:25*)

That is: Shake the dried palm tree and she did that.

That was the day of the weavers’ market. She went towards them and asked: Where is the dried palm tree?

Instead of replying to her query they ridiculed and derided her. Maryam (a) cursed them saying: May God make your profession degraded and may you remain humiliated among the people. After that she reached some traders and inquired about the location of the dried palm tree. When the traders informed her, Maryam prayed for them: May God bless your profession and may people become needful of you.

When she came to that date palm, Isa (a) opened his eyes for the first time. When lady Maryam (a) looked at her infant, she said: Alas, were I dead before this; and had been from the forgotten ones. What would I tell my aunt and Bani Israel?

When Maryam (s) became grief-stricken and sorrowful after the birth of Isa (a) and longed for death, Isa (a) spoke from near her feet to tell her not to grieve (as described) and when Maryam (s) extended her hand toward the palm tree the ripe fruits dropped down into her hands. She became very pleased at this; then miraculously Isa (a) told her, “Roll me up in a cloth.” He (Isa (a) told her whatever was necessary and also told her, “If you meet anyone tell him that you are fasting.” (etc. as described).

Speaking of Isa (a) in the cradle

When the people did not find Maryam (s) in the hall of worship, they went out in search of her and Zakariya (a) also began to look for her. They saw her coming with a Isa (a) in

arms. The women of Bani Israel gathered, taunted her and spat on her. Maryam (s) did not pay any attention to them and entered the niche of the Masjid. Zakariya (a) and the people of Bani Israel came to her and said, "O Maryam! You have done a wrong deed. What a grave disgrace you have brought on Bani Israel." They addressed her as 'sister of Harun' by a way of taunting her. Harun was a very notorious debaucherous criminal. Some say Harun was a very good person and people used to name him in the matter of good deeds. Some have said that Harun was the maternal uncle of Maryam (s). Reportedly Imam Baqir (a) said that seventy women made allegations against Maryam (s) and said, "Surely you have done a strange thing." So Allah gave Isa (a) the power of speech. He addressed the women, "Woe unto you for making false allegations against my mother. I am a slave (creation) of Allah. He has made me His Messenger and has given me the Book. By Allah! I will prosecute you."¹

He did punish them for libel after becoming a (grown-up) Prophet. She pointed out to him and they said, "***How should we speak to one, who is a child in the cradle.***" He said, "***I am a servant of Allah; He has given me the Book and made me a Prophet. He has made me blessed wherever I may be and He has enjoined on me prayer and Zakat (poor-rate) As long as I live.***"²

It is reported that Imam Ja'far Sadiq (a) said (it meant) "I have been made beneficent, because people will benefit from me as I have knowledge and perfection and an ability to heal the ill and to raise those, who have died outwardly and inwardly."³

¹ *Qisasul Anbiya*, Jazaeri, Pg. 404.

² *Wasailush Shia*, Vol. 9, Pg. 323; *Biharul Anwar*, Vol. 93, Pg. 123; *Tafsir Safi*, Vol. 4, Pg. 551; *Tafsir Burhan*, Vol. 5, Pg. 112.

³ *Biharul Anwar*, Vol. 14, Pg. 208; *Tafsir Burhan*, Vol. 5, Pg. 118.

وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا
يُؤْمِنُونَ ﴿٣٩﴾

39- *And warn them of the day of intense regret, when the matter shall have been decided; and they are (now) in negligence and they do not believe.*

وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا
يُؤْمِنُونَ ﴿٣٩﴾

“And warn them of the day of intense regret, when the matter shall have been decided; and they are (now) in negligence and they do not believe.” (Surah Maryam 19:39)

Abi Walaad Hanaat says: I asked Imam Ja’far Sadiq (a) regarding the exegesis of the verse:

وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ

“And warn them of the day of intense regret...” (Surah Maryam 19:39)

He said: When the folks of Paradise enter Paradise and the folks of Hell enter Hell, a caller would call out from the Almighty Allah: O folks of Paradise, O folks of Fire, do you know what the form of death is?

No, they would reply.

So, death would appear in the form of a piebald ram (black and white) and stand between the Paradise and Hell. They would call each other: Come and see death. When all would see, the Almighty Allah would command to slaughter that ram. Then it would be said: O folks of Paradise; now stay there forever, as

death is no more. And O folks of Hell, now stay there forever, as death is no more there.

وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ

“And warn them of the day of intense regret, when the matter shall have been decided; and they are (now) in negligence...” (Surah Maryam 19:39)

That is: The folks of Paradise would remain in Paradise forever and the folks of Hell would remain in Hell forever.¹

إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِنَّا يُرْجَعُونَ ﴿٤٠﴾

40- Surely, We inherit the earth and all those, who are on it, and to Us they shall be returned.

إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا

“Surely We inherit the earth and all those, who are on it...” (Surah Maryam 19:40)

He says: The Almighty Allah would inherit on Judgment Day whatever He has created.²

إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي

عَنْكَ شَيْئًا ﴿٤٢﴾

¹ Biharul Anwar, Vol. 8, Pg. 346; Tafsir Safi, Vol. 4, Pg. 559; Tafsir Nurus Thaqlayn, Vol. 3, Pg. 337; Tafsir Burhan, Vol. 5, Pg. 120.

² Tafsir Burhan, Vol. 5, Pg. 121.

يَا أَبْتَإِى قَدْ جَاعَنِى مِّنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِى أَهْدِكَ
صِرَاطًا سَوِيًّا ﴿٤٣﴾

يَا أَبْتَإِى لَا تَعْبُدِ الشَّيْطَانَ ۖ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا
﴿٤٤﴾

يَا أَبْتَإِى أَخَافُ أَنْ يَمْسَكَ عَذَابٌ مِّنَ الرَّحْمَنِ فَتَكُونُ
لِلشَّيْطَانِ وَلِيًّا ﴿٤٥﴾

قَالَ أَرَأَيْبُ أَنْتَ عَنِ آلِهَتِى يَا إِبْرَاهِيمُ ۖ لَئِن لَّمْ تَنْتَه
لَأَرْجُمَنَّكَ ۖ وَاهْجُرْنِى مَلِيًّا ﴿٤٦﴾

قَالَ سَلَامٌ عَلَيْكَ ۖ سَأَسْتَغْفِرُ لَكَ رَبِّى ۖ إِنَّهُ كَانَ بِي حَفِيًّا
﴿٤٧﴾

وَأَعْتَزِلْكُمْ وَمَا تَدْعُونَ مِن دُونِ اللَّهِ وَأَدْعُوا رَبِّى عَسَىٰ أَلَّا أَكُونَ
بِدَعَاءِ رَبِّى شَقِيًّا ﴿٤٨﴾

فَلَمَّا اعْتَزَلْتَهُمْ وَمَا يَعْبُدُونَ مِن دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ
وَيَعْقُوبَ ۖ وَكُلًّا جَعَلْنَا نَبِيًّا ﴿٤٩﴾

وَوَهَبْنَا لَهُم مِّن رَّحْمَتِنَا وَجَعَلْنَا لَهُم لِسَانَ صِدْقٍ عَلِيًّا ﴿٥٠﴾

وَأَذْكُرُ فِي الْكِتَابِ مُوسَى ۖ إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَبِيًّا
﴿٥١﴾

وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا ﴿٥٢﴾

وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا ﴿٥٣﴾

وَأَذْكُرُ فِي الْكِتَابِ إِسْمَاعِيلَ ۖ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ
رَسُولًا نَبِيًّا ﴿٥٤﴾

42- When he said to his father; O my father, why do you worship what neither hears nor sees, nor does it avail you in the least.

43- O my father, truly the knowledge has come to me, which has not come to you, therefore follow me, I will guide you on a right path.

44- O my father, serve not the Shaitan, surely the Shaitan is disobedient to the Beneficent God.

45- O my father, surely I fear that a punishment from the Beneficent God should afflict you so that you should be a friend of the Shaitan.

46- He said: Do you dislike my gods, O Ibrahim? If you do not desist I will certainly revile you, and leave me for a time.

47- He said: Peace be on you, I will pray to my Lord to forgive you; surely He is ever Affectionate to me.

48- And I will withdraw from you and what you call on besides Allah, and I will call upon my Lord; maybe I shall not remain unblessed in calling upon my Lord.

49- So when he withdrew from them and what they worshipped besides Allah, We gave to him Ishaq and Yaqub, and each one of them We made a prophet.

50- And We granted to them of Our mercy, and We left (behind them) a truthful mention of eminence for them.

51- And mention Musa in the Book; surely he was one purified, and he was an apostle, a prophet.

52- And We called to him from the blessed side of the mountain, and We made him draw nigh, holding communion (with Us).

53- And We gave to him out of Our mercy his brother Harun a prophet.

54- And mention Ismail in the Book; surely he was truthful in (his) promise, and he was an apostle, a prophet.

The Almighty Allah relates the story of Prophet Ibrahim (a):

يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا
﴿٤٢﴾ يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي
أَهْدِكَ صِرَاطًا سَوِيًّا ﴿٤٣﴾ يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ ۗ إِنَّ
الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا ﴿٤٤﴾ يَا أَبَتِ إِنِّي أَخَافُ أَنْ
يَمَسَّكَ عَذَابٌ مِنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا ﴿٤٥﴾
قَالَ أَرَأَيْتَ أَنْتَ عَنْ آلِهَتِي يَا إِبْرَاهِيمُ ۗ لَئِنْ لَمْ تَنْتَه
لِأَرْجُمَنَّكَ ۗ وَاهْجُرْنِي مَلِيًّا ﴿٤٦﴾ قَالَ سَلَامٌ عَلَيْكَ ۗ

سَأَسْتَغْفِرُ لَكَ رَبِّي ۖ إِنَّهُ كَانَ بِي حَفِيًّا ﴿٤٧﴾ وَأَعْتَرِلَكُمْ
 وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ
 رَبِّي شَقِيًّا ﴿٤٨﴾ فَلَمَّا اعْتَرَلَهُمْ

“O my father, why do you worship what neither hears nor sees, nor does it avail you in the least: O my father, truly the knowledge has come to me, which has not come to you, therefore follow me, I will guide you on a right path: O my father, serve not the Shaitan, surely the Shaitan is disobedient to the Beneficent God: O my father, surely I fear that a punishment from the Beneficent God should afflict you so that you should be a friend of the Shaitan. He said: Do you dislike my gods, O Ibrahim? If you do not desist I will certainly revile you, and leave me for a time. He said: Peace be on you, I will pray to my Lord to forgive you; surely He is ever Affectionate to me: And I will withdraw from you and what you call on besides Allah, and I will call upon my Lord; maybe I shall not remain unblessed in calling upon my Lord. So when he withdrew from them...” (Surah Maryam 19:42-49)

That is: Ibrahim became aloof from them.

وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ ۖ وَكُلًّا
 جَعَلْنَا نَبِيًّا ﴿٤٩﴾ وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا

“...and what they worshipped besides Allah, We gave to him Ishaq and Yaqub, and each one of them We made a prophet. And We granted to them of Our mercy...” (Surah Maryam 19:49-50)

That is: We gave Ishaq and Yaqub to Ibrahim (a).

‘Our mercy’ implies the Messenger of Allah (s).

﴿٥٠﴾ وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا

“...and We left (behind them) a truthful mention of eminence for them.” (Surah Maryam 19:50)

It implies Amirul Momineen Imam Ali (a), which my father has narrated to me from Imam Hasan Askari (a).⁽¹⁾⁽²⁾

After that he mentions Musa (a) and then Prophet Ismail (a).

وَأَذْكُرُ فِي الْكِتَابِ إِسْمَاعِيلَ ۚ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ

“And mention Ismail in the Book; surely he was truthful in (his) promise...” (Surah Maryam 19:54)

He says: One, who promised to wait for his friend, and subsequently was made to wait for a year, was Ismail the son of Prophet Hizzeel (a).³

وَأَذْكُرُ فِي الْكِتَابِ إِدْرِيسَ ۚ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ﴿٥٦﴾

﴿٥٧﴾ وَرَفَعْنَاهُ مَكَانًا عَلِيًّا

56- And mention Idris in the Book; surely he was a truthful man, a prophet.

57- And We raised him high in Heaven.

¹ Ali Ibne Ibrahim says: My father narrated this tradition from Imam Hasan Askari (a).

² *Tafsir Safi*, Vol. 4, Pg. 563; *Nurus Thaqlayn*, Vol. 3, Pg. 339; *Tafsir Burhan*, Vol. 5, Pg. 125.

³ *Tafsir Safi*, Vol. 4, Pg. 564; *Nurus Thaqlayn*, Vol. 3, Pg. 342.

Ascension of Prophet Idris (a) to the heavens

وَأَذْكُرُ فِي الْكِتَابِ إِدْرِيسَ ۚ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ﴿٥٦﴾
وَرَفَعْنَاهُ مَكَانًا عَلِيًّا ﴿٥٧﴾

“And mention Idris in the Book; surely he was a truthful man, a prophet, and We raised him high in Heaven.” (Surah Maryam 19:56-57)

It is related from Imam Ja'far Sadiq (a) that an angel was under the wrath of Allah; his wings and feathers were cut off and he lay on an island for a long time. When Allah appointed Idris (a), that angel came to Idris (a) and requested him to pray from him that Allah may be pleased with him and return his wings. Prophet Idris (a) prayed for him and Allah restored his wings.

The angel asked Idris (a), “Do you wish anything from me?” Idris (a) said, “Yes, I wish that you take me up to the heavens so that I can see the Angel of Death. Because thinking of him I cannot live without fear. The angel took the Prophet to the 4th heaven on his wings. There he saw the Angel of Death sitting, moving his head in a peculiar way. Idris (a) saluted him and asked him the cause for turning his head in that manner.

The Angel of Death replied, “Allah has ordered me to take your soul between the 4th and 5th heaven.” Idris pleaded, “O Allah! How is it possible when the distance upto the 4th heaven is 500 years of travel and the distance between the 4th and 5th heaven is another 500 years of travel? “This is the distance between one heaven and another.” Saying this the Angel of Death took away his soul. These are the words of Allah, which means:

وَرَفَعْنَاهُ مَكَانًا عَلِيًّا ﴿٥٧﴾

“*And We raised him high in Heaven.*” (Surah Maryam 19:57)

He says: Imam Sadiq (a) narrates that he is known as Idris because he used to give excessive teachings from the book of Allah.¹

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ ۖ
فَسَوْفَ يَلْقَوْنَ عَذَابًا ﴿٥٩﴾

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا
يُظَلَّمُونَ شَيْئًا ﴿٦٠﴾

جَنَّاتٍ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْغَيْبِ ۗ إِنَّهُ كَانَ وَعْدُهُ
مَأْتِيًا ﴿٦١﴾

لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا ۖ وَهُمْ فِيهَا رِزْقُهُمْ فِيهَا بُكْرَةٌ
وَعَشِيًّا ﴿٦٢﴾

59- *But there came after them an evil generation, who neglected prayers and followed sensual desires, so they will meet perdition.*

60- *Except such as repent and believe and do good, these shall enter the garden, and they shall not be dealt with unjustly in any way.*

¹ Biharul Anwar, Vol. 11, Pg. 277; Qisasul Anbiya, Jazaeri, Pg. 63; Tafsir Burhan, Vol. 5, Pg. 131; Tafsir Nurus Thaqalayn, Vol. 3, Pg. 350.

61- The gardens of perpetuity, which the Beneficent God has promised to His servants while unseen; surely His promise shall come to pass.

62- They shall not hear therein any vain discourse, but only: Peace; and they shall have their sustenance therein morning and evening.

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ

“But there came after them an evil generation...” (Surah Maryam 19:59)

‘Khalaf’ implies those ‘two debased characters’ and its proof is the continuation of the verse, in which the Almighty Allah says:

أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ ۖ فَسَوْفَ يَلْقَوْنَ غِيًّا
﴿٥٩﴾

“...who neglected prayers and followed sensual desires, so they will meet perdition,” (Surah Maryam 19:59)

...who destroyed the Prayer and followed the base desires. So very soon they would get the chastisement for their deeds.

Then the Almighty Allah has mentioned exceptions saying:

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا ﴿٦٠﴾ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ

بِالْغَيْبِ ۚ إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًا ﴿٦١﴾ لَا يَسْمَعُونَ فِيهَا لَغْوًا
 إِلَّا سَلَامًا ۖ وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا ﴿٦٢﴾

“Except such as repent and believe and do good, these shall enter the garden, and they shall not be dealt with unjustly in any way: The gardens of perpetuity, which the Beneficent God has promised to His servants while unseen; surely His promise shall come to pass. They shall not hear therein any vain discourse, but only: Peace, and they shall have their sustenance therein morning and evening.” (Surah Maryam 19:60-62)

The pronoun ‘therein’ implies in Paradise.

لَغْوًا إِلَّا سَلَامًا ۖ وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا ﴿٦٢﴾

“...any vain discourse, but only: Peace, and they shall have their sustenance therein morning and evening.” (Surah Maryam 19:62)

He says: This is before Judgment Day and in the Paradise of the worlds and its evidence is:

بُكْرَةً وَعَشِيًّا ﴿٦٢﴾

“...morning and evening.” (Surah Maryam 19:62)

...as morning and evening do not occur in the eternal Paradise; and indeed ‘morning and evening’ is in the Paradise of the earth where the souls of the believers are shifted and the sun and moon rise in that world.¹

¹ *Tafsir Burhan*, Vol. 5, Pg. 132.

وَيَقُولُ الْإِنْسَانُ أَإِذَا مَا مِتُّ لَسَوْفَ أُخْرَجُ حَيًّا ﴿٦٦﴾

أَوَلَا يَذْكُرُ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ قَبْلُ وَلَمْ يَكُ شَيْئًا ﴿٦٧﴾

66- *And says man: What! When I am dead shall I truly be brought forth alive?*

67- *Does not man remember that We created him before, when he was nothing?*

The Almighty Allah has narrated the statement of the materialists, who deny life after death and He says:

وَيَقُولُ الْإِنْسَانُ أَإِذَا مَا مِتُّ لَسَوْفَ أُخْرَجُ حَيًّا ﴿٦٦﴾ أَوَلَا

يَذْكُرُ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ قَبْلُ وَلَمْ يَكُ شَيْئًا ﴿٦٧﴾

“And says man: What! When I am dead shall I truly be brought forth alive? Does not man remember that We created him before, when he was nothing?” (Surah Maryam 19:66-67)

‘Lam yak’ means ‘he wasn’t’ that is he was nothing and then he became something, and his mention was now made.¹

وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا ۖ كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَقْضِيًّا ﴿٧١﴾

ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثًّا ﴿٧٢﴾

71- *And there is not one of you but shall come to it; this is an unavoidable decree of your Lord.*

¹ *Tafsir Burhan*, Vol. 5, Pg. 135.

72- And We will deliver those, who guarded (against evil), and We will leave the unjust therein on their knees.

وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا ۚ كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا
﴿٧١﴾ ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا
﴿٧٢﴾

“And there is not one of you but shall come to it; this is an unavoidable decree of your Lord. And We will deliver those, who guarded (against evil), and We will leave the unjust therein on their knees.” (Surah Maryam 19:71-72)

When on Judgment Day the seas would be changed into scorching fire.

It is mentioned in another tradition that this verse is abrogated with verse 101 of Surah Anbiya:

إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ
﴿١٠١﴾

“Surely (as for) those for whom the good has already gone forth from Us, they shall be kept far off from it.” (Surah Anbiya 21:101)¹

Husain bin Abil Alaa has narrated that Imam Ja’far Sadiq (a) said in the exegesis of the verse:

وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا

¹ Tafsir Burhan, Vol. 5, Pg. 136.

**“And there is not one of you but shall come to it...”
(Surah Maryam 19:71)**

Have you not heard that a person says: ‘I have reached it’ and not ‘I entered’.¹

﴿٧٤﴾ وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَحْسَنُ أَثَانًا وَرِئِيًّا

74- And how many of the generations have We destroyed before them who were better in respect of goods and outward appearance!

﴿٧٤﴾ وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَحْسَنُ أَثَانًا وَرِئِيًّا

“And how many of the generations have We destroyed before them who were better in respect of goods and outward appearance!” (Surah Maryam 19:74)

That is: Garments, food items and drinks.²

Abul Jarud has narrated that Imam Muhammad Baqir (a) said in the exegesis of the verse:

‘Asaas’ implies food stuff and provisions; and ‘riya’ implies elegance and beautiful scenes.³

¹ *Biharul Anwar*, Vol. 8, Pg. 291; *Tafsir Burhan*, Vol. 5, Pg. 136; *Tafsir Nurus Thaqlayn*, Vol. 3, Pg. 353.

² *Tafsir Nurus Thaqlayn*, Vol. 3, Pg. 355; *Tafsir Burhan*, Vol. 5, Pg. 138.

³ *Biharul Anwar*, Vol. 14, Pg. 455.

قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا ۗ حَتَّىٰ إِذَا رَأَوْا
 مَا يُوعَدُونَ ۖ إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرُّ
 مَكَانًا وَأَضْعَفُ جُنْدًا ﴿٧٥﴾

75- Say: As for him who remains in error, the Beneficent God will surely prolong his length of days, until they see what they were threatened with, either the punishment or the hour; then they shall know who is in more evil plight and weaker in forces.

حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ ۖ إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ

“...until they see what they were threatened with, either the punishment or the hour...” (Surah Maryam 19:75)

He says: ‘Al-Azaab’ implies murder and ‘as-Saa-a’ implies death.

وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى ۗ وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ
 عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَرَدًّا ﴿٧٦﴾

76- And Allah increases in guidance those, who go aright; and ever-abiding good works are with your Lord best in recompense and best in yielding fruit.

وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى

“And Allah increases in guidance those, who go aright...” (Surah Maryam 19:76)

This verse is refutation of those, who imagine that faith does not increase or decrease.

وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَرَدًّا



“...and ever-abiding good works are with your Lord best in recompense and best in yielding fruit.” (Surah Maryam 19:76)

He says: ‘al-baqiyaatus saalihaat’ implies the statement of the believer: ‘Glory be to Allah, and praise be to Allah, and there is no god except Allah, and Allah is the greatest.’¹

Imam Ja’far Sadiq (a) says: The Messenger of Allah (s) said: When I went up to Meraj, I entered Paradise and I found it gentle, soft and extremely white. I saw angels constructing gold and silver mansions. Sometimes they stopped working.

I asked: Why do you work off and on?

They replied: When material continues to reach us we work and when it stops, we also stop.

He asked: What is your raw material?

They replied: Saying: Glory be to Allah, and praise be to Allah, and there is no god except Allah, and Allah is the greatest. It is the believer in the world, who whenever he recites this we continue to work and when he stops this utterance we stop working.²

¹ *Tafsir Safi*, Vol. 4, Pg. 574; *Tafsir Nurus Thaqlayn*, Vol. 3, Pg. 355; *Tafsir Burhan*, Vol. 5, Pg. 139.

² *Biharul Anwar*, Vol. 18, Pg. 209; *Irshadul Quloob*, Vol. 1, Pg. 85; *Oddatud Dai*, Pg. 264; *Tafsir Nurus Thaqlayn*, Vol. 3, Pg. 356; *Tafsir Burhan*, Vol. 5, Pg. 139.

﴿٧٧﴾ أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّ مَالًا وَوَلَدًا

77- *Have you then seen him who disbelieves in Our communications and says: I shall certainly be given wealth and children?*

Abul Jarud has narrated that Imam Muhammad Baqir (a) said in the exegesis of the verse:

﴿٧٧﴾ أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّ مَالًا وَوَلَدًا

“Have you then seen him who disbelieves in Our communications and says: I shall certainly be given wealth and children?” (Surah Maryam 19:77)

This implies Aas bin Wael, son of Hisham Qarshi Sahmi, who was one of those, who ridiculed, because Khabbab bin Arat had demanded something from him. Aas asked: Do you not believe that there is gold, silver and silk in Paradise.

He replied: Yes, I believe so.

He said: So I will repay my debt in Paradise many times over, where we would richer than what we are here.

﴿٨٠﴾ وَرَنَّهُ مَا يَقُولُ وَيَأْتِينَا فَرْدًا

﴿٨١﴾ وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لِيَكُونُوا لَهُمْ عِزًّا

﴿٨٢﴾ كَلَّا ۚ سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا

﴿٨٣﴾ أَلَمْ تَرَ أَنَا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَوْرُثُهُمْ أَيَّامًا

فَلَا تَعْجَلْ عَلَيْهِمْ ۗ إِنَّمَا نَعُدُّ لَهُمْ عَدًّا ﴿٨٤﴾

يَوْمَ نَخْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفَدًّا ﴿٨٥﴾

وَنَسُوقُ الْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ وِرْدًا ﴿٨٦﴾

80- And We will inherit of him what he says, and he shall come to Us alone.

81- And they have taken gods besides Allah that they should be to them a source of strength.

82- By no means! They shall soon deny their worshipping them, and they shall be adversaries to them.

83- Do you not see that We have sent the Shaitans against the unbelievers, inciting them by incitement?

84- Therefore be not in haste against them, We only number out to them a number (of days).

85- The day on which We will gather those, who guard (against evil) to the Beneficent God to receive honors.

86- And We will drive the guilty to hell, thirsty.

أَلَمْ تَرَ أَنَا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَوْرُهُمْ أَزًّا ﴿٨٣﴾

“Do you not see that We have sent the Shaitans against the unbelievers, inciting them by incitement?” (Surah Maryam 19:83)

He says: This verse is revealed about those, who don't pay and don't perform any good deed. The Almighty Allah would impose a tyrant king or a Shaitan upon him, who spends Khums and Zakat in other than obedience of God.

فَلَا تَعْجَلْ عَلَيْهِمْ ۖ إِنَّمَا نَعُدُّ لَهُمْ عَدًّا ﴿٨٤﴾

“Therefore be not in haste against them, We only number out to them a number (of days).” (Surah Maryam 19:84)

The narrator says: Imam (a) asked me: What do you say regarding the meaning of this verse?

I replied: It implies the counting of the days.

He said: No, because parents also count it; it implies the number of souls.¹

Position of the Shias on Judgment Day

يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا ﴿٨٥﴾ وَنَسُوقُ
الْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ وَرِدًّا ﴿٨٦﴾

“The day on which We will gather those, who guard (against evil) to the Beneficent God to receive honors, and We will drive the guilty to hell, thirsty.” (Surah Maryam 19:85-86)

Imam Ja’far Sadiq (a) says: Imam Ali (a) asked the Messenger of Allah (s) regarding the exegesis of the verse:

يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا ﴿٨٥﴾

“The day on which We will gather those, who guard (against evil) to the Beneficent God to receive honors,” (Surah Maryam 19:85)

¹ *Tafsir Nurus Thaqlayn*, Vol. 3, Pg. 357; *Tafsir Burhan*, Vol. 5, Pg. 140.

The Holy Prophet (s) said: O Ali, this is a group of riders. They are people who feared Allah, so Allah, blessed and High loved them and chose them for His bounties; and He became pleased with their good deeds. He named them ‘pious’ and after that His Eminence said: O Ali, know that: by the God, who split the seed and created man on the earth, indeed, these ‘pious’ who definitely emerge from their graves while whiteness of their faces is like the whiteness of snow and they would be dressed in white garments, with whiteness of milk and in their feet would be sandals of gold, whose straps would be made of shining red pearls.

It is mentioned in another tradition that he said: Angels go out to welcome them on the she-camels of Paradise. Upon these she-camels are saddles decorated with gold, pearls and rubies and woven with fine silk and thick silk having bridles of red rubies and emeralds. The folks of Paradise would mount these she-camels and depart to the Gathering (*Mahshar*). Each of them would have a thousand angels each on their right, left, front and behind and they would take them with great respect and honor till they reach the main gate of Paradise. In Paradise, there are trees under the shade of each of its leaves a hundred thousand people can rest. On the right of the tree there is a spring of clean and sweet water. They would sip water from that spring and Almighty Allah would purify their hearts of jealousy and their facial hair would disappear.

This is the meaning of the statement of the Almighty Allah:

﴿ ٢١ ﴾ وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا

“...and their Lord shall make them drink a pure drink.”
(*Surah Insan 76:21*)

At that time they would go to another spring, which is near another tree. They would bathe in it; and whoever bathes in that water never dies.

He said: They would be placed by the Arsh while they would be secure from every calamity and disease. Neither cold would affect them nor heat. Allah, blessed and High would tell the angels accompanying them: Take My friends to Paradise and don't keep them with the folks of the good and bad deeds. Angels would take them to Paradise. When they reach the main gate of Paradise, they would beat the ring from which sound would emanate due to which all the Houries that the Almighty Allah has created for His friends would become excited and say to each other: The friends of Allah have arrived. They would open the door and the Shia would enter Paradise.

Their consorts from Houries and human beings would come before them and say: Welcome, how eager we are for you. The friends of Allah would also reply with the same statements.

Imam Ali (a) asked the Messenger of Allah (s): Who are they?

The Messenger of Allah (s) replied: O Ali, they are your sincere Shia, having devotion for you and you are their Imam; and that is the statement of the Almighty Allah:

﴿ ٨٥ ﴾ يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا

“The day on which We will gather those, who guard (against evil) to the Beneficent God to receive honors,” (Surah Maryam 19:85)

They imply your friend and:

﴿ ٨٦ ﴾ وَنَسُوقُ الْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ وِرْدًا

“And We will drive the guilty to hell, thirsty.” (Surah Maryam 19:86)

...imply your enemies.¹

كَلَّا ۚ سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ﴿٨٢﴾

“By no means! They shall soon deny their worshipping them, and they shall be adversaries to them.” (Surah Maryam 19:82)

‘Zid’ implies a neighbor who comes near.²

Abu Basir narrates that Imam Ja’far Sadiq (a) said in the exegesis of the verse:

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لِيَكُونُوا لَهُمْ عِزًّا ﴿٨١﴾ كَلَّا ۚ
سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ﴿٨٢﴾

“And they have taken gods besides Allah, that they should be to them a source of strength; by no means! They shall soon deny their worshipping them, and they shall be adversaries to them.” (Surah Maryam 19:81-82)

It means the Judgment Day. The implication of the Imam is that these partners, whom the polytheists regarded as deities, would be opposing them and would seek immunity from each other till Qiyamat.

Then he said: Worship does not imply the rituals of prayer; on the contrary, it is obedience of someone. Whoever obeys a human being in disobedience of the creator, his in fact, obeyed him.³

¹ Biharul Anwar, Vol. 7, Pg. 172; Tafsir Nurus Thaqlayn, Vol. 3, Pg. 359; Tafsir Burhan, Vol. 5, Pg. 145.

² Tafsir Burhan, Vol. 5, Pg. 140.

³ Biharul Anwar, Vol. 68, Pg. 116; Tafsir Burhan, Vol. 5, Pg. 140.

﴿٨٣﴾ أَنَا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَوۡزُؤُهُمۡ أَزًّا ﴿٨٣﴾

“We have sent the Shaitans against the unbelievers, inciting them by incitement?” (Surah Maryam 19:83)

That is when the disbelievers have rebelled in their trials and obedience they would be given freedom in rebellion, disobedience and misguidance, and the Almighty Allah would send the satans of the human beings and Jinns to deviated them further.

﴿٨٣﴾ تَوۡزُؤُهُمۡ أَزًّا ﴿٨٣﴾

“...inciting them by incitement?” (Surah Maryam 19:83)

That is they torture them and persuade them for their worship and obedience. So Allah, blessed and High says:

﴿٨٤﴾ فَلَا تَعْجَلۡ عَلَيْهِمۡ ۗ إِنَّمَا نَعُدُّ لَهُمۡ عَدًّا ﴿٨٤﴾

“Therefore be not in haste against them, We only number out to them a number (of days).” (Surah Maryam 19:84)

That is: We have their rebellion, mischief and denial under surveillance.¹

﴿٨٧﴾ لَا يَمۡلِكُونَ الشَّفَاعَةَ إِلَّا مَنِ اتَّخَذَ عِنۡدَ الرَّحۡمٰنِ عَهۡدًا ﴿٨٧﴾

﴿٨٨﴾ وَقَالُوا اتَّخَذَ الرَّحۡمٰنُ وَلَدًا ﴿٨٨﴾

¹ Tafsir Burhan, Vol. 5, Pg. 140.

لَقَدْ جِئْتُمْ شَيْئًا إِدًّا ﴿٨٩﴾

87- They shall not control intercession, save he who has made a covenant with the Beneficent God.

88- And they say: The Beneficent God has taken (to Himself) a son.

89- Certainly you have made an abominable assertion.

Making of a will

لَا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا

﴿٨٧﴾

“They shall not control intercession, save he who has made a covenant with the Beneficent God.” (Surah Maryam 19:87)

Imam Ja’far Sadiq (a) has narrated from his holy forefathers that the Messenger of Allah (s) said: Whoever does not make a good will at the time of his death, there is a defect in his generosity.

The narrator says: I asked: O Messenger of Allah (s), how can the dying man make a will at the time of the death?

His Eminence replied: When his death is near and people gather around him, he says:

O Lord, O creator of the heavens and the earth! O one, who is aware of the seen and unseen! O the merciful on the friend and enemy! O Lord, in this world I make a pledge to You and testify that there is no god, except You and that You don’t have any partner. And Muhammad is your servant and messenger. And indeed Paradise and Hell are true, and the accounting of deeds

and rising of the death and the balance of deed and destiny is true. And Quran is as You sent it and indeed You are the true and obvious God. O Allah, bestow the best rewards on Muhammad and bestow the best rewards to Muhammad and his progeny. O Lord, O my refuge in sorrow and my companion in my hardships and my guardian in my ease. O my God, and the God of my forefathers. Don't hand me over to my own devices even for a moment, because if You leave me to my own devices, I would become proximate to mischief and get distanced from goodness. O God, be my companion in the loneliness of the grave and make this my pledge on the day that I meet You.

Then he makes a will about whatever he likes and the evidence of this will is present in Surah Maryam in the following verse:

لَا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا



“They shall not control intercession, save he who has made a covenant with the Beneficent God.” (Surah Maryam 19:87)

...as it is his pledge and will of the dying person and it is the duty of every Muslim to guard it and remember it.

Imam Ali (a) said: The Messenger of Allah (s) has taught me that and said: Jibraeel taught it to me.¹

¹ *Mustadrakul Wasail*, Vol. 2, Pg. 131; Vol. 14, Pg. 88; *Baladul Amin*, Pg. 3; *Daawaat Rawandi*, Pg. 231; *Rauzatul Waizeen*, Vol. 2, Pg. 483; *Falahus Saail*, Pg 66; *Misbahul Mutahajjid*, Pg. 15; *Misbah Kafami*, Pg. 7; *Tafsir Nurus Thaqlayn*, Vol. 3, Pg. 361; *Tafsir Burhan*, Vol. 5, Pg. 147.

لَقَدْ جِئْتُمْ شَيْئًا إِدًّا ﴿٨٩﴾

“Certainly you have made an abominable assertion.”
(Surah Maryam 19:89)

‘Idda’ implies injustice and oppression.

Abu Basir narrates that Imam Ja’far Sadiq (a) has mentioned in the exegesis of the verse:

لَا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا

﴿٨٧﴾

“They shall not control intercession, save he who has made a covenant with the Beneficent God.” (Surah Maryam 19:87)

Neither would they intercede and nor be interceded for:

﴿٨٧﴾ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا

“...save he who has made a covenant with the Beneficent God.” (Surah Maryam 19:87)

...except one having Wilayat of Amirul Momineen (a) and the Imams after him, as this is the same pledge, which is allowed with the Almighty Allah.¹

Abu Basir says: I asked: Then what is the meaning of the verse:

¹ Biharul Anwar, Vol. 8, Pg. 36.

﴿٨٨﴾ وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا

“And they say: The Beneficent God has taken (to Himself) a son.” (Surah Maryam 19:88)

He replied: This verse was revealed when Quraish said: God is a son and angels are His daughters, so Allah, blessed and High says in their refutation:

﴿٨٩﴾ لَقَدْ جِئْتُمْ شَيْئًا إِدًّا

“Certainly you have made an abominable assertion.” (Surah Maryam 19:89)

‘Iddah’ implies that they have mentioned a very serious statement.

تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَخِزُّ الْجِبَالِ هَدًّا
﴿٩٠﴾

﴿٩١﴾ أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا

﴿٩٢﴾ وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا

﴿٩٣﴾ إِنَّ كُلُّ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتَى الرَّحْمَنِ عَبْدًا

﴿٩٤﴾ لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا

﴿٩٥﴾ وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا

﴿٩٦﴾

فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْمًا لُدًّا

﴿٩٧﴾

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هَلْ يُحِيسُ مِنْهُمْ مِنْ آخِذٍ أَوْ تَسْمَعُ

لَهُمْ رَكْرَأًا ﴿٩٨﴾

90- The heavens may almost be rent thereat, and the earth, cleave asunder, and the mountains fall down in pieces.

91- That they ascribe a son to the Beneficent God.

92- And it is not worthy of the Beneficent God that He should take (to Himself) a son.

93- There is no one in the heavens and the earth, but will come to the Beneficent God as a servant.

94- Certainly He has a comprehensive knowledge of them, and He has numbered them a (comprehensive) numbering.

95- And every one of them will come to Him on the day of resurrection alone.

96- Surely (as for) those, who believe and do good deeds for them will Allah bring about love.

97- So We have only made it easy in your tongue that you may give good news thereby to those, who guard (against evil) and warn thereby a vehemently contentious people.

98- And how many a generation have We destroyed before them! Do you see anyone of them or hear a sound of them?

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا



“Surely (as for) those, who believe and do good deeds for them will Allah bring about love.” (Surah Maryam 19:96)

Imam Ja’far Sadiq (a) says: The reason of the revelation of this verse is that one day Imam Ali (a) was in the company of the Messenger of Allah (s), when the Prophet said: O Ali, say: O Allah, place my love in the hearts of the believers. So the Almighty Allah revealed the following verse:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا



“Surely (as for) those, who believe and do good deeds for them will Allah bring about love.” (Surah Maryam 19:96)¹

Then Allah, the Mighty and Sublime addressed the Prophet:

فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ

“So We have only made it easy in your tongue...” (Surah Maryam 19:97)

That is made the Quran run easy on your tongue.

¹ Biharul Anwar, Vol. 35, Pg. 354; Tawilul Ayaat, Pg. 302.

﴿٩٧﴾ لُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْمًا لُدًّا

“...that you may give good news thereby to those, who guard (against evil) and warn thereby a vehemently contentious people.” (Surah Maryam 19:97)

Folks of contention and the enemies, then He has mentioned the people, who would be destroyed and He says:

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هَلْ تُحِسُّ مِنْهُمْ مِنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْرًا ﴿٩٨﴾

“And how many a generation have We destroyed before them! Do you see anyone of them or hear a sound of them?” (Surah Maryam 19:98)

Have you perceived anyone of them?

تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْهُ

“The heavens may almost be rent thereat...” (Surah Maryam 19:90)

That is: What they have said almost caused the heavens to be rent asunder.

﴿٩٠﴾ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا

“...and the earth cleave asunder, and the mountains fall down in pieces,” (Surah Maryam 19:90)

دَعَا لِلرَّحْمَنِ وَلَدًا ﴿٩١﴾

“...they ascribe a son to the Beneficent God.” (Surah Maryam 19:91)

It is because they claim that God has a son.

The Almighty Allah said:

وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا ﴿٩٢﴾ إِنَّ كُلَّ مَنْ فِي
السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتِيَ الرَّحْمَنِ عَبْدًا ﴿٩٣﴾ لَقَدْ
أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا ﴿٩٤﴾ وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا
﴿٩٥﴾

“And it is not worthy of the Beneficent God that He should take (to Himself) a son. There is no one in the heavens and the earth but will come to the Beneficent God as a servant. Certainly He has a comprehensive knowledge of them, and He has numbered them a (comprehensive) numbering. And Everyone of them will come to Him on the day of resurrection alone.” (Surah Maryam 19:92-95)

That is: On Judgment Day, they would all come one by one.

The narrator says: I asked about the meaning of the verse:

فَإِنَّمَا يَسَّرْنَاهُ بِلسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْمًا لُدًّا
﴿٩٧﴾

“So We have only made it easy in your tongue that you may give good news thereby to those, who guard (against evil)

and warn thereby a vehemently contentious people.” (Surah Maryam 19:97)

Imam (a) replied: the Almighty Allah made the Quran flowing and easy on the tongue of the Prophet. When he raised Amirul Momineen (a) on his hands and introduced him as his successor and the selection of Amirul Momineen (a) for Caliphate and was good news for the believers and the pious and it was a threat and a warning for the tough-minded disbelievers.

Abu Basir says: I asked regarding the following verse:

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هَلْ تُحِسُّ مِنْهُمْ مِنْ أَحَدٍ أَوْ
تَسْمَعُ لَهُمْ رِكْزًا ﴿٩٨﴾

“And how many a generation have We destroyed before them! Do you see anyone of them or hear a sound of them?” (Surah Maryam 19:98)

Imam Ja’far Sadiq (a) said: the Almighty Allah destroyed innumerable nations and He said: O Muhammad,

هَلْ تُحِسُّ مِنْهُمْ مِنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا ﴿٩٨﴾

“Do you see anyone of them or hear a sound of them?” (Surah Maryam 19:98)

‘Rikza’ is in the meaning of ‘don’t you hear of their remembrance’?¹

¹ *Tafsir Burhan*, Vol. 5, Pg. 152; *Tafsir Nurus Thaqalayn*, Vol. 3, Pg. 364.

Exegesis of Surah Taha

20- Surah Taha was revealed in Mecca and it comprises of 135 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

طه ﴿١﴾

﴿٢﴾ مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَىٰ

﴿٣﴾ إِلَّا تَذَكَّرَهُ لِمَنْ يَخْشَىٰ

1- Ta Ha.

2- We have not revealed the Quran to you that you may be unsuccessful.

3- Nay, it is a reminder to him who fears.

طه ﴿١﴾ مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَىٰ ﴿٢﴾

“Ta Ha. We have not revealed the Quran to you that you may be unsuccessful.” (Surah Taha 20:1-2)

Abu Basir has narrated from Imam Muhammad Baqir and Imam Ja'far Sadiq (a) that they said: Whenever the Messenger of Allah (s) stood up for prayer, he did so for such prolonged periods that his feet used to get swelling. The Almighty Allah revealed the following verse in order to urge him not to do that:

طه ﴿١﴾ مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَىٰ ﴿٢﴾

“Ta Ha. We have not revealed the *Quran* to you that you may be unsuccessful.” (Surah Taha 20:1-2)

The word of ‘Taha’ according to the language of Tai tribe means Muhammad.¹

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى
﴿٦﴾

6- His is what is in the heavens and what is in the earth and what is between them two and what is beneath the ground.

The earth rests on the back of a fish

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ
الثَّرَى ﴿٦﴾

“His is what is in the heavens and what is in the earth and what is between them two and what is beneath the ground.” (Surah Taha 20:6)

Imam Ja’far Sadiq (a) was asked: On what does the earth rests? Imam (a) replied: It rests on the surface of a fish.

They asked: On what does the fish rest?

He replied: On water.

They asked: On what is the water resting?

He replied: On dust.

¹ *Biharul Anwar*, Vol. 16, Pg. 85, Vol. 81, Pg. 342; *Tafsir Burhan*, Vol. 5, Pg. 155; *Tafsir Nurus Thaqlayn*, Vol. 3, Pg. 366; *Tafsir Safi*, Vol. 3, Pg. 7.

They asked: On what is the dust resting?

He replied: Knowledge of learned ones stops here.¹

Muhammad bin Marid says: Imam Ja'far Sadiq (a) was asked regarding the exegesis of the verse:

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ﴿٥﴾

“The Beneficent God is firm in power.” (Surah Taha 20:5)

He replied: Everything is same for Him from the aspect of distance (far and near). There is nothing, which is nearer to Him than any other thing.²

Aban bin Taghlib says: I asked Imam Ja'far Sadiq (a): On what is the earth resting?

He replied: On the surface of a fish.

I asked: On what is the fish resting?

He replied: On the surface of water.

I asked: On what is the water resting?

He replied: On the surface of a rock.

I asked: On what is the rock resting?

He replied: On the surface of the horn of a cow, which is stable and hard.

I asked: On what is the cow resting?

¹ *Biharul Anwar*, Vol. 57, Pg. 78; *Tafsir Burhan*, Vol. 5, Pg. 166; *Tafsir Safi*, Vol. 5, Pg. 9; *Tafsir Nurus Thaqlayn*, Vol. 3, Pg. 372.

² *Al-Kafi*, Vol. 1, Pg. 127; Vol. 1, Pg. 128; *Biharul Anwar*, Vol. 3, Pg. 336; *Maaniul Akhbaar*, Pg. 29; *Mutashabih al-Quran*, Vol. 1, Pg. 67; *Rauzatul Waizeen*, Vol. 1, Pg. 37; *Jamiul Akhbaar*, Pg. 6; *Al-Tauheed*, Shaykh Saduq, Pg. 316; *Tafsir Nurus Thaqlayn*, Vol. 3, Pg. 368.

He replied: On the surface of the dust.

I asked: On what is the dust resting?

He replied: Never! Knowledge of the learned stops here.¹

﴿٧﴾ وَإِنْ تَجْهَرُ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى

7- *And if you utter the saying aloud, then surely He knows the secret, and what is yet more hidden.*

﴿٧﴾ وَإِنْ تَجْهَرُ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى

“And if you utter the saying aloud, then surely He knows the secret, and what is yet more hidden.” (Surah Taha 20:7)

He says: The meaning of ‘as-sirr’ is that, which you conceal.

‘Akhfi’ implies what comes to your mind and then you forget it.²

﴿٩﴾ وَهَلْ أَتَاكَ حَدِيثُ مُوسَىٰ

9- *And has the story of Musa come to you?*

The Almighty Allah has narrated the story of Prophet Musa (a) and He says:

﴿٩﴾ وَهَلْ أَتَاكَ حَدِيثُ مُوسَىٰ

¹ *Al-Kafi*, Vol. 8, Pg. 89; *Biharul Anwar*, Vol. 57, Pg. 79; *Tafsir Nurus Thaqlayn*, Vol. 3, Pg. 372.

² *Tafsir Burhan*, Vol. 5, Pg. 164.

“And has the story of Musa come to you?” (Surah Taha 20:9)

That is: We have narrated the story of Musa (a) to you, which is the story that I have mentioned in Surah Qasas.

إِذْ رَأَىٰ نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَّعَلِّي آتِيكُم مِّنْهَا بِقَبَسٍ أَوْ أَجْدٍ عَلَىٰ النَّارِ هُدًى ﴿١٠﴾

10- When he saw fire, he said to his family: Stop, for surely I see a fire, haply I may bring to you therefrom a live coal or find a guidance at the fire.

إِذْ رَأَىٰ نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَّعَلِّي آتِيكُم مِّنْهَا بِقَبَسٍ أَوْ أَجْدٍ عَلَىٰ النَّارِ هُدًى ﴿١٠﴾

“When he saw fire, he said to his family: Stop, for surely I see a fire, haply I may bring to you therefrom a live coal or find a guidance at the fire.” (Surah Taha 20:10)

Abul Jarud has narrated that Imam Muhammad Baqir (a) said in the exegesis of the verse:

آتِيكُم مِّنْهَا بِقَبَسٍ أَوْ أَجْدٍ عَلَىٰ النَّارِ هُدًى ﴿١٠﴾

“...haply I may bring to you therefrom a live coal or find guidance at the fire.” (Surah Taha 20:10)

I will bring some fire to you to warm up.¹

¹ Biharul Anwar, Vol. 13, Pg. 107.

﴿ ١٠ ﴾ أَوْ أَجِدُ عَلَى النَّارِ هُدًى

“...or find a guidance at the fire.” (Surah Taha 20:10)

Or I may find someone at the fire, who would guide us in the right direction.¹

إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ ۖ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى
﴿ ١٢ ﴾

﴿ ١٣ ﴾ وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَىٰ

﴿ ١٤ ﴾ إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي

12- Surely I am your Lord, therefore put off your shoes; surely you are in the sacred valley, Tuwa.

13- And I have chosen you, so listen to what is revealed.

14- Surely I am Allah, there is no god but I, therefore serve Me and keep up prayer for My remembrance.

فَاخْلَعْ نَعْلَيْكَ

“...therefore put off your shoes...” (Surah Taha 20:12)

The shoes of Prophet Musa (a) were made of donkey skin.

¹ Tafsir Safi, Vol. 5, Pg. 11; Tafsir Nurus Thaqlayn, Vol. 3, Pg. 373.

وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَى ﴿١٣﴾ إِنَّنِي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي ﴿١٤﴾

“And I have chosen you, so listen to what is revealed: Surely I am Allah, there is no god but I, therefore serve Me and keep up prayer for My remembrance:” (Surah Taha 20:13-14)

He says: When you forget My remembrance and after that remember, then pray the ritual prayer for My remembrance.¹

إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا تَسْعَىٰ ﴿١٥﴾

15- Surely the hour is coming— I am about to make it manifest— so that every soul may be rewarded as it strives.

إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا

“Surely the hour is coming - I am about to make it manifest...” (Surah Taha 20:15)

He says: It is revealed as: I am about to make Myself manifest to you. He was asked: How he conceals the Judgment Day from His self. Imam (a) said: He would deem the Judgment Day to other than its time.²

¹ Tafsir Burhan, Vol. 5, Pg. 166.

² Tafsir Burhan, Vol. 5, Pg. 167.

قَالَ هِيَ عَصَايَ أَتَوَكَّأُ عَلَيْهَا وَأَهُشُّ بِهَا عَلَى غَنَمِي وَلِيَ فِيهَا
مَآرِبٌ أُخْرَى ﴿١٨﴾

18- He said: This is my staff: I recline on it and I beat the leaves with it to make them fall upon my sheep, and I have other uses for it.

وَأَهُشُّ بِهَا عَلَى غَنَمِي

“...I beat the leaves with it to make them fall upon my sheep...” (Surah Taha 20:18)

وَلِيَ فِيهَا مَآرِبٌ أُخْرَى ﴿١٨﴾

“...and I have other uses for it.” (Surah Taha 20:18)

At this point since Musa (a) could not mention all the things that he did with his staff, so he has gathered them together.

وَلِيَ فِيهَا مَآرِبٌ أُخْرَى ﴿١٨﴾

“...and I have other uses for it.” (Surah Taha 20:18)

He says: I use that staff for other things as well.

إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ ۗ فَرَجَعْنَاكَ
إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۗ وَقَتَلْتَ نَفْسًا فَنَجَّيْنَاكَ
مِنَ الْعَمِّ وَقَتْنَاكَ فُتُونًا ۗ فَلَبِثْتَ سِنِينَ فِي أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ
عَلَىٰ قَدَرٍ يَا مُوسَىٰ ﴿٤٠﴾

وَاصْطَنَعْتُكَ لِنَفْسِي ﴿٤١﴾

أَذْهَبُ أَنْتَ وَأَخُوكَ بِآيَاتِي وَلَا تَنِيَا فِي دِكْرِي ﴿٤٢﴾

أَذْهَبَا إِلَى فِرْعَوْنَ إِنَّهُ طَغَى ﴿٤٣﴾

40- When your sister went and said: Shall I direct you to one, who will take charge of him? So We brought you back to your mother, that her eye might be cooled and she should not grieve and you killed a man, then We delivered you from the grief, and We tried you with (a severe) trying. Then you stayed for years among the people of Madayan; then you came hither as ordained, O Musa.

41- And I have chosen you for Myself.

42- Go you and your brother with My communications and be not remiss in remembering Me.

وَفْتَنَّاكَ فُتُونًا

“...and We tried you with (a severe) trying.” (Surah Taha 20:40)

We subject you to a severe test.

فَلَبِثْتَ سِنِينَ فِي أَهْلِ مَدْيَنَ

“Then you stayed for years among the people of Madayan...” (Surah Taha 20:40)

That is: You remained with Shuaib in Madayan for years.

اصْطَنَعْتُكَ لِنَفْسِي ﴿٤١﴾

“I have chosen you for Myself:” (Surah Taha 20:41)

اَذْهَبْ أَنْتَ وَأَخُوكَ بِآيَاتِي وَلَا تَنِيَا فِي ذِكْرِي ﴿٤٢﴾

“Go you and your brother with My communications and be not remiss in remembering Me;” (Surah Taha 20:42)

That is: Do not be slothful in My remembrance.¹

اَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٤٣﴾

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ ﴿٤٤﴾

43- Go both to Firon, surely he has become inordinate.

44- Then speak to him a gentle word haply he may mind or fear.

اَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٤٣﴾ فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ
يَتَذَكَّرُ أَوْ يَخْشَىٰ ﴿٤٤﴾

“Go both to Firon, surely he has become inordinate; then speak to him a gentle word haply he may mind or fear.” (Surah Taha 20:43-44)

Some Mutazila say regarding the verse:

¹ Tafsir Burhan, Vol. 5, Pg. 171.

لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى ﴿٤٤﴾

“...haply he may mind or fear.” (Surah Taha 20:44)

...that Allah, the Mighty and Sublime did not know that Firon would mind it and that he would not fear as they have become deviated in its interpretation. Know that when the Almighty Allah sent Musa (a) to Firon, He told him: Speak with Firon in a gentle tone, perhaps he might be reminded and start fearing God, whereas He knew that Firon would not become fearful and reminded, but He urged Musa (a) to go to Firon¹ and He was emphasized to exhaust the proof on Firon.

Adi bin Hatim says: During the Battle of Siffeen, I was fighting on the side of Imam Ali (a). When the troops of His Eminence reached the men of Muawiyah, he said aloud: ‘By God, we would slay Muawiyah and his men,’ and then said softly: ‘If Allah wills.’

Since I was close to His Eminence, I asked: Why did you begin the statement with oath on God and then softly said: If Allah wills.

Imam (a) replied: There is no battle without deceit, and I am not one to lie. I wanted to motivate through my words so that they may not fear and flee from here; and that Muawiyah’s men may not try to lure them. You would benefit after this if Allah wills.²

كُلُوا وَارْزَعُوا أُنْعِمْنَا ۖ إِنَّ فِي دَلِيلِكُمْ لَآيَاتٍ لِأُولِي النُّهَىٰ

﴿٥٤﴾

¹ *Tafsir Nurus Thaqlayn*, Vol. 3, Pg. 371; *Tafsir Safi*, Vol. 5, Pg. 21.

² *Biharul Anwar*, Vol. 32, Pg. 617, Vol. 68, Pg. 9; *Tafsir Nurus Thaqlayn*, Vol. 3, Pg. 380.

54- Eat and pasture your cattle; most surely there are signs in this for those endowed with understanding.

إِنَّ فِي ذَلِكَ لآيَاتٍ لِّأُولِي النُّهَى ﴿٥٤﴾

“...most surely there are signs in this for those endowed with understanding.” (Surah Taha 20:54)

Marwan says that I asked Imam Ja'far Sadiq (a) regarding the verse:

إِنَّ فِي ذَلِكَ لآيَاتٍ لِّأُولِي النُّهَى ﴿٥٤﴾

“...most surely there are signs in this for those endowed with understanding.” (Surah Taha 20:54)

He said: By God, We are ‘those endowed with understanding’.

I asked: May I be sacrificed on you, what is the meaning of ‘those endowed with understanding’?

He replied: What the Almighty Allah informed His messenger that after him they would claim that Caliphate is for so and so and they would take practical steps regarding that. And after him is the next and then the third after those two. And after them Bani Umayyah would come to power. And it happened just as the Almighty Allah had informed the Prophet, and the Prophet informed Imam Ali (a) till the report of Imam Ali (a) reached to us regarding whom the Caliphate would reach among Bani Umayyah and others than them. So this is the verse, which the Almighty Allah has mentioned in His Book and the knowledge of all that reached to us. So, we are patient on the divine command, as we are the proofs of God on His creatures and His treasures in His religion, which we have protected from our enemies and we conceal it just as the Prophet had concealed it till Almighty Allah gave him the permission to perform Hijrat

and Jihad against the polytheists. We follow the practice of the Messenger of Allah (s) till the Almighty Allah would give us permission to make His religion apparent through the sword and we would call the people to that religion. If they don't accept, we would hit them with the sword, just as the Messenger of Allah (s) acted in this manner during the initial period of his mission.¹

وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَى ﴿٨٢﴾

82- *And most surely, I am most Forgiving to him, who repents and believes and does good, then continues to follow the right direction.*

وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَى

﴿٨٢﴾

“And most surely, I am most Forgiving to him, who repents and believes and does good, then continues to follow the right direction.” (Surah Taha 20:82)

He says: He has guided to Wilayat.

Harith bin Yahya narrated that Imam Muhammad Baqir (a) said regarding the exegesis of the verse:

وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَى

﴿٨٢﴾

¹ *Biharul Anwar*, Vol. 24, Pg. 118; *Tafsir Burhan*, Vol. 5, Pg. 173; *Tafsir Nurus Thaqalayn*, Vol. 3, Pg. 382.

“And most surely, I am most Forgiving to him, who repents and believes and does good, then continues to follow the right direction.” (Surah Taha 20:82)

...you can see how the Almighty Allah, in this verse, has made forgiveness subject to repentance and performance of good deeds conditional to our guidance and Wilayat. By God, if he had observed perfection in worship and made effort and preparation in the acts, those worship acts would not be accepted, except that they are guided.

The narrator says: I asked: To what do they guide?

He replied: To the Wilayat of us, Aale Muhammad (a), which is the condition of acceptance of repentance and forgiveness.¹

قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ ﴿٨٥﴾

فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا ۚ قَالَ يَا قَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعَدًّا حَسَنًا ۚ أَفَطَالَ عَلَيْكُمُ الْعَهْدُ أَمْ أَرَدْتُمْ أَنْ يَحِلَّ عَلَيْكُمْ غَضَبٌ مِنْ رَبِّكُمْ فَأَخْلَفْتُمْ مَوْعِدِي ﴿٨٦﴾

قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلِكِنَا وَلَكِنَّا حَمَلْنَا أُوزَارًا مِنْ زِينَةِ الْقَوْمِ فَقَدَفُنَاهَا فَكَذَلِكَ أَلْقَى السَّامِرِيُّ ﴿٨٧﴾

¹ *Wasailush Shia*, Vol. 1, Pg. 124; *Biharul Anwar*, Vol. 27, Pg. 168; *Tafsir Burhan*, Vol. 5, Pg. 179; *Tafsir Safi*, Vol. 5, Pg. 33; *Tafsir Nurush Thaqlayn*, Vol. 3, Pg. 387.

فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَهُ خُورٌ فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَى
فَنَسِيَ ﴿٨٨﴾

أَفَلَا يَرَوْنَ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا
﴿٨٩﴾

وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلُ يَا قَوْمِ إِنَّمَا فُتِنْتُمْ بِهِ ^ط وَإِنَّ رَبَّكُمْ
الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي ﴿٩٠﴾

قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّى يَرْجِعَ إِلَيْنَا مُوسَى ﴿٩١﴾

قَالَ يَا هَارُونُ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا ﴿٩٢﴾

أَلَّا تَتَّبِعَنِ ^ط أَفَعَصَيْتَ أَمْرِي ﴿٩٣﴾

قَالَ يَا ابْنَ أُمَّ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي ^ط إِنِّي خَشِيتُ أَنْ
تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَائِيلَ وَلَمْ تَرْقُبْ قَوْلِي ﴿٩٤﴾

قَالَ فَمَا خَطْبُكَ يَا سَامِرِيُّ ﴿٩٥﴾

قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِنْ أَثَرِ الرَّسُولِ
فَنَبَذْتُهَا وَكَذَلِكَ سَوَّلَتْ لِي نَفْسِي ﴿٩٦﴾

قَالَ فَادْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ لَا مِسَاسَ ۗ وَإِنَّ لَكَ
 مَوْعِدًا لَنْ نُخْلَفَهُ ۗ وَانْظُرْ إِلَىٰ إِلَهِكَ الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا ۗ
 لَنُحَرِّقَنَّهُ ثُمَّ لَنَنْسِفَنَّهُ فِي الْيَمِّ نَسْفًا ﴿٩٧﴾

إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ ۗ وَسِعَ كُلَّ شَيْءٍ عِلْمًا
 ﴿٩٨﴾

85- He said: So surely We have tried your people after you, and the Samiri has led them astray.

86- So Musa returned to his people wrathful, sorrowing. Said he: O my people, did not your Lord promise you a goodly promise: did then the time seem long to you, or did you wish that displeasure from your Lord should be due to you, so that you broke (your) promise to me?

87- They said: We did not break (our) promise to you of our own accord, but we were made to bear the burdens of the ornaments of the people, then we made a casting of them, and thus did the Samiri suggest.

88- So he brought forth for them a calf, a (mere) body, which had a mooring sound, so they said: This is your god and the god of Musa, but he forgot.

89- What! Could they not see that it did not return to them a reply, and (that) it did not control any harm or benefit for them?

90- And certainly Harun had said to them before: O my people! You are only tried by it, and surely your Lord is the Beneficent God, therefore follow me and obey my order.

91- They said: We will by no means cease to keep to its worship until Musa returns to us.

92- (Musa) said: O Harun, what prevented you, when you saw them going astray.

93- So that you did not follow me? Did you then disobey my order?

94- He said: O son of my mother, seize me not by my beard nor by my head; surely I was afraid lest you should say: You have caused a division among the children of Israel and not waited for my word.

95- He said: What was then your object, O Samiri?

96- He said: I saw (Jibraeel) what they did not see, so I took a handful (of the dust) from the footsteps of the messenger, then I threw it in the casting; thus did my soul commend to me.

97- He said: Bygone then, surely for you it will be in this life to say, touch (me) not; and surely there is a threat for you, which shall not be made to fail to you, and look at your god to whose worship you kept (so long); we will certainly burn it, then we will certainly scatter it a (wide) scattering in the sea.

98- Your God is only Allah, there is no god but He; He comprehends all things in (His) knowledge.

Calf worship of Bani Israel

قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ



“He said: So surely We have tried your people after you, and the Samiri has led them astray.” (Surah Taha 20:85)

Samiri deviated Bani Israel through the calf that he had constructed.

Allah promised Musa (a) that Taurat and the tablets will be sent to him within thirty days. He gave this information to Bani Israel and went to Mt. Tur appointing his brother, Harun (a) as his caliph in the community. When thirty days passed and Musa (a) did not return, they stopped obeying Harun (a) and intended to kill him and said that Musa (a) lied and ran away from us. Shaitan came to them in the form of a man and said: "Musa has run away from you and he will not return; so collect your ornaments that I may make a God out of it for you."

Samiri was the chief of Musa's vanguard army. The day on which Allah drowned Firon and his companions, he saw that Jibraeel was leading a horse and at the spot where the horse puts its hoof begins to move. So Samiri took some dust from under the hoof the horse of Jibraeel (a) and saw it moving. He put it into a bag and began to boast among the Bani Israel that "I have such a dust." When Shaitan deceived them, they made a calf. Then Shaitan came to Samiri and told him, "Bring the dust, which is with you." He put it into the belly of the calf. At once that calf moved and also mooed and developed hair and tail. Bani Israel bowed before it. 70,000 people participated in that idol-worship. Harun admonished them but they paid no heed and said, "We will not stop worshipping the calf until Musa (a) returns." They intended to kill Harun (a). Harun (a) did not resist. Anyway, they remained on this disastrous path until 40 days passed since the departure of Musa (a). Allah gave him Taurat on the 10th of Zilhajj. It was inscribed on tablets. In them were all things like commandments, admonitions and stories that were required for them. Allah revealed to Musa (a), "We have taken the test of your community behind you; that Samiri cheated them and misguided them and now they are worshipping a golden calf that speaks." Musa (a) said, "My Lord, Samiri molded the calf, but who made it speak? Allah said, "I, O Musa, when I saw that they have turned their face from Me and have inclined toward the calf and I also made their trial more difficult." So Musa (a) returned to his people in anger. When he saw them in this condition he threw down the tablets dragged Harun (a) by his beard and demanded: "What prevented you

from coming to me when you saw that they are going astray?” Harun said, “My brother, do not pull my beard and head. I was afraid you might say I created dissension among Bani Israel and did not obey your word.” Bani Israel said: “We did not breach your promise willfully, but we had unfathomable wealth belonging to Firon and his people (their ornaments etc.); so we melted all of it and it began to speak; therefore, we worshipped it.” Musa (a) scolded Samiri, “Why did you do so?” He said, “I took up a handful of mud from beneath the hoof of Jibraeel’s animal and threw it into the belly of the calf and it began to make noise and my heart made this attractive to me.” Musa (a) burned the calf and scattered the ashes it in the sea and said to Samiri, “Go away; it will be your routine throughout your life to say, “Don’t Touch!” meaning none should touch you. So it continues till today in his progeny that people may recognize him and not be deceived. People call them Laa Misaa in Egypt and Syria.

Musa (a) desired to kill Samiri, but Allah revealed not to kill him as he was generous. So Musa told him: Look at your deity that you always worshipped; how I burnt it to dust and threw into the water. Your God is that other than whom there is no god, and whose knowledge encompasses everything.¹

It is narrated that some people who had worshipped the calf denied their actions. His Eminence ordered them to break the calf and cast it onto the water. Then he ordered them to drink that water. So whoever had prostrated to the calf those pieces of the calf became apparent in their faces and in this way the liars were distinguished from the believers.²

Ali bin Hamza has narrated from Imam Ja’far Sadiq (a) that he said: Almighty Allah has not sent any prophet, but that there were two satans in their respective times, who harassed him,

¹ *Biharul Anwar*, Vol. 13, Pg. 209; *Qisasul Anbiya*, Jazaeri, Pg. 267.

² *Tafsir Burhan*, Vol. 5, Pg. 185.

created mischief and misguided people.¹ We mentioned this tradition in the exegesis of the verse:

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنْسِ وَالْجِنِّ

“And thus did We make for every prophet an enemy, the Shaitans from among men and jinn...” (Surah Anaam 6:112)

يَوْمَ يُنْفَخُ فِي الصُّورِ ۚ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا ﴿١٠٢﴾

102- On the day when the trumpet shall be blown, and We will gather the guilty, blue-eyed, on that day.

وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا ﴿١٠٢﴾

“...and We will gather the guilty, blue-eyed, on that day.” (Surah Taha 20:102)

That is: On that day their eyes would be bruised and they would not be able see through them.

يَتَخَفَتُونَ بَيْنَهُمْ إِنْ لَبِثْتُمْ إِلَّا عَشْرًا ﴿١٠٣﴾

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِنْ لَبِثْتُمْ إِلَّا يَوْمًا ﴿١٠٤﴾

وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا ﴿١٠٥﴾

¹ Biharul Anwar, Vol. 13, Pg. 212, Vol. 30, Pg. 186.

﴿١٠٦﴾ فَيَذَرُهَا قَاعًا صَفْصَفًا

﴿١٠٧﴾ لَا تَرَىٰ فِيهَا عِوَجًا وَلَا أَمْتًا

103- They shall consult together secretly: You did tarry but ten (centuries).

104- We know best what they say, when the fairest of them in course would say: You tarried but a day.

105- And they ask you about the mountains. Say: My Lord will carry them away from the roots.

106- Then leave it a plain, smooth level.

107- You shall not see therein any crookedness or unevenness.

يَتَخَفَتُونَ بَيْنَهُمْ

“They shall consult together secretly...” (Surah Taha 20:103)

He says: On Judgment Day some of them would gesture to others and say: We did not stay for more than ten days. The Almighty Allah says:

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً

“We know best what they say, when the fairest of them in course would say...” (Surah Taha 20:104)

The most righteous of them would say: We did not stay for more than one day.

After that the Almighty Allah has addressed His Messenger saying:

وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا ﴿١٠٥﴾
فَيَذَرُهَا قَاعًا صَفْصَفًا ﴿١٠٦﴾ لَا تَبْقَى فِيهَا عِوَجًا وَلَا أَمْتًا
﴿١٠٧﴾

“And they ask you about the mountains. Say: My Lord will carry them away from the roots. Then leave it a plain, smooth level; you shall not see therein any crookedness or unevenness.” (Surah Taha 20:105-107)

‘Amta’ implies going rising and ‘Ewaj’ implies slope.

‘Qaa-an safan’ implies ground, which has no fertility and ‘safaf’ implies barren land.¹

يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ ۖ وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ
فَلَا تَسْمَعُ إِلَّا هَمْسًا ﴿١٠٨﴾

108- On that day they shall follow the inviter, there is no crookedness in him, and the voices shall be low before the Beneficent God so that you shall not hear aught but a soft sound.

يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ

“On that day they shall follow the inviter, there is no crookedness in him...” (Surah Taha 20:108)

¹ Tafsir Burhan, Vol. 5, Pg. 186.

‘Daai’ implies a caller, who calls out from the side of the Almighty Allah.¹

Intercession of the Messenger of Allah (s) for the Shia

﴿ ١٠٨ ﴾ وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا

“...and the voices shall be low before the Beneficent God so that you shall not hear aught but a soft sound.” (Surah Taha 20:108)

Abul Wurd has narrated from Imam Muhammad Baqir (a) that he said: When it would be Judgment Day the Almighty Allah would gather all the people in one land, who all would be barefooted and unclothed and they would stand in the halt in *Mahshar* (gathering). Innumerable persons would collapse due to excess of sweat exuding from their bodies. They would remain like this for fifty years and this is the statement of Allah, the Mighty and Sublime that:

﴿ ١٠٨ ﴾ وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا

“...and the voices shall be low before the Beneficent God so that you shall not hear aught but a soft sound.” (Surah Taha 20:108)

After that a caller would call out from the Arsh: Where is the unlettered Muhammad? All people would hear that His Eminence is being called out by his name. Where is the Prophet of mercy? Where is Muhammad bin Abdullah, the unlettered?

¹ *Tafsir Nurus Thaqlayn*, Vol. 3, Pg. 393; *Tafsir Burhan*, Vol. 5, Pg. 186.

So, the Messenger of Allah (s) would come forward and all the people would move behind him till they reach to the edge of the pool, whose length is equal to the distance between Ayla (land between Yanba and Egypt) and Sanaa (in Yemen); and the Prophet would stand there. Then he would call Ali (a) and he would arrive there and stand at the side of the Prophet. Then the people would be given permission to cross. A group of people would get the permission to enter the pool and a group would be disallowed from it. When the Prophet notices his followers being prevented from entering the pool, he would cry out saying: O God, allow the Shia of Ali to come.

Imam (a) said: The Almighty Allah would send an angel, who would ask the Prophet: O Muhammad, why are you crying?

He would reply: I am crying for the Shia of Ali. I can see that they are being prevented from entering the pool, and they are made the group condemned to Hellfire.

The angel would say: The Almighty Allah says: O Muhammad, I have forgiven them for your sake, and due to the fact that they were having affection towards you and your progeny, I have forgiven their sins, and joined them to you and whoever they were affectionate to; and I have included them in your circle, and made them enter your pool.

Imam Baqir (a) said: On that day, whether men or women, whoever would see the Prophet, would start weeping and wailing: O Muhammad, help us. On that day, whoever had been affectionate to us and had been kind to us, would be from our party and would declare immunity from our enemies and they would enter our pool.¹

¹ *Biharul Anwar*, Vol. 7, Pg. 101; *Amali*, Shaykh Tusi, Pg. 67; *Amali*, Shaykh Mufeed, Pg. 290; *Basharatul Mustafa*, Pg. 3; *Kashful Ghumma*, Vol. 1, Pg. 137; *Tafsir Burhan*, Vol. 5, Pg. 187; *Tafsir Nurur Thaqlayn*, Vol. 3, Pg. 393.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا
﴿١١٠﴾

وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ ۗ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا
﴿١١١﴾

110- He knows what is before them and what is behind them, while they do not comprehend it in knowledge.

111- And the faces shall be humbled before the Living, the Self-subsistent God, and he who bears iniquity is indeed a failure.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا
﴿١١٠﴾

“He knows what is before them and what is behind them, while they do not comprehend it in knowledge.” (Surah Taha 20:110)

He says: What is there before them from the reports of the past prophets and the future reports of His Eminence Qaim.¹

وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ

“And the faces shall be humbled before the Living, the Self-subsistent God...” (Surah Taha 20:111)

‘Anat’ is in the meaning of degradation and humiliation.¹

¹ Tafsir Burhan, Vol. 5, Pg. 188.

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا

هَضْمًا ﴿١١٢﴾

112- And whoever does good works and he is a believer, he shall have no fear of injustice nor of the withholding of his due.

Abul Jarud has narrated that Imam Muhammad Baqir (a) said in the exegesis of the verse:

﴿١١٢﴾ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا

“...he shall have no fear of injustice nor of the withholding of his due.” (Surah Taha 20:112)

Nothing would be decreased from his knowledge.

As for regarding ‘Zulma’, he says: Don’t ever go towards him.²

وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ

أَوْ يُحَدِّثُ هُمْ ذِكْرًا ﴿١١٣﴾

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ ۚ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ

يُنزَّلَ عَلَيْكَ مِنْ رَبِّكَ ۗ وَقُلْ رَبِّ زِدْنِي عِلْمًا ﴿١١٤﴾

113- And thus have We sent it down an Arabic Quran, and have distinctly set forth therein of threats that they

¹ Tafsir Nurus Thaqlayn, Vol. 3, Pg. 395; Tafsir Burhan, Vol. 5, Pg. 188.

² Tafsir Burhan, Vol. 5, Pg. 190.

may guard (against evil) or that it may produce a reminder for them.

114- Supremely exalted is therefore Allah, the King, the Truth, and do not make haste with the Quran before its revelation is made complete to you and say: O my Lord, increase me in knowledge.

﴿ ۱۱۳ ﴾

“...or that it may produce a reminder for them.” (Surah Taha 20:113)

That is regarding what would occur between the Qaim (a) and Sufyani.¹

لَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ ۗ وَقُلْ رَبِّ
زِدْنِي عِلْمًا ﴿ ۱۱۴ ﴾

“...do not make haste with the Quran before its revelation is made complete to you and say: O my Lord, increase me in knowledge.” (Surah Taha 20:114)

Whenever a verse was revealed on the Messenger of Allah (s), after its revelation and its meaning, he used to recite it that the Almighty Allah has revealed the above verse.

وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ

“...and do not make haste with the Quran before its revelation is made complete to you and say: O my Lord, increase me in knowledge.” (Surah Taha 20:114)

¹ Tafsir Burhan, Vol. 5, Pg. 190.

That is you don't recite before Jibraeel concludes it.

﴿ ١١٤ ﴾ وَقُلْ رَبِّ زِدْنِي عِلْمًا

**“...and say: O my Lord, increase me in knowledge.”
(Surah Taha 20:114)¹**

﴿ ١١٥ ﴾ وَلَقَدْ عَاهَدْنَا إِلَىٰ آدَمَ مِنْ قَبْلُ فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْمًا

115- And certainly We gave a commandment to Adam before, but he forgot; and We did not find in him any determination.

﴿ ١١٥ ﴾ وَلَقَدْ عَاهَدْنَا إِلَىٰ آدَمَ مِنْ قَبْلُ فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْمًا

﴿ ١١٥ ﴾

**“And certainly We gave a commandment to Adam before, but he forgot; and We did not find in him any determination.”
(Surah Taha 20:115)**

He says: In that commandment by which Adam was prohibited to eat the fruit of that tree, and indeed, it is regarding a report other than this report.

Jabir (a) narrates that Imam Muhammad Baqir (a) said regarding the exegesis of the verse:

¹ *Tafsir Nurus Thaqlayn*, Vol. 3, Pg. 396; *Tafsir Burhan*, Vol. 5, Pg. 190.

وَلَقَدْ عَاهَدْنَا إِلَىٰ آدَمَ مِنْ قَبْلُ فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْمًا

﴿١١٥﴾

“And certainly We gave a commandment to Adam before, but he forgot; and We did not find in him any determination.”
(Surah Taha 20:115)

The Almighty Allah took the pledge from Adam (a) regarding Muhammad (s) and the Holy Imams (a) after him, but Adam (a) forgot it and did not remain steadfast on the covenant he had made; he forsook the pledge regarding Muhammad (s) and the Holy Imams (a).

He said: The reason why some prophets are called as the *Ulil Azm* Prophets is that the Almighty Allah took from them pledge and covenant regarding Muhammad and his successors till His Eminence Qaim (a) and they were loyal to the covenant with firm determination, and they confessed to that pledge.¹

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ

أَعْمَى ﴿١٢٤﴾

124- And whoever turns away from My reminder, his shall be a straitened life and We will raise him on the day of resurrection, blind.

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا

¹ *Al-Kafi*, Vol. 1, Pg. 416; *Basairud Darajaat*, Pg. 70; *Tawilul Ayaatuz Zaahira*, Pg. 313; *Ilalush Sharai*, Vol. 1, Pg. 122; *Biharul Anwar*, Vol. 11, Pg. 112.

“And whoever turns away from My reminder, his shall be a straitened life...” (Surah Taha 20:124)

‘Zanak’ is in the meaning of straitness and narrowness.

Muawiyah bin Ammar says that I asked Imam Ja’far Sadiq (a) regarding the exegesis of the verse:

فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا

“...his shall be a straitened life...” (Surah Taha 20:124)

He said: By God, they are the Nasibis, who harbor enmity to prophethood and messengership.

Muawiyah bin Ammar asked: May I be sacrificed on you, I see that these Nasibis and your enemies are having great material property throughout their lives.

His Eminence said: It is that they would eat excrement in Rajat.

وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى ﴿١٢٤﴾

“...and We will raise him on the day of resurrection, blind.” (Surah Taha 20:124)

Muawiyah bin Ammar says I asked Imam Muhammad Baqir (a) regarding the person having capability, but who does not perform the Hajj.

He said: He is like one, regarding whom the Almighty Allah says: On Judgment Day, I would raise him blind.

I asked: Glory be to God! Blind?

Imam (a) said: The Almighty Allah would made him blind to the path of Paradise.¹

قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيتَهَا ۖ وَكَذَلِكَ الْيَوْمَ تُنْسَىٰ
﴿١٢٦﴾

126- He will say: Even so, Our communications came to you but you neglected them; even thus shall you be forsaken this day.

وَكَذَلِكَ الْيَوْمَ تُنْسَىٰ ﴿١٢٦﴾

“...even thus shall you be forsaken this day.” (Surah Taha 20:126)

‘Tansa’ is that you would be forsaken like this.

كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيتَهَا

“Even so, Our communications came to you but you neglected them...” (Surah Taha 20:126)

He says: ‘Nasaitaha’ implies that you forsook it and did not act upon it.

وَكَذَلِكَ الْيَوْمَ تُنْسَىٰ ﴿١٢٦﴾

“...even thus shall you be forsaken this day.” (Surah Taha 20:126)

¹ *Man Laa Yahzarahul Faqih*, Vol. 2, Pg. 447; *Biharul Anwar*, Vol. 96, Pg. 6; *Fiqhatal Quran*, Vol. 1, Pg. 326; *Tafsir Burhan*, Vol. 5, Pg. 198.

That is: On that day, he would be left in chastisement.

أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ يَمْشُونَ فِي
مَسَاكِينِهِمْ ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي النُّهَى ﴿١٢٨﴾

128- Does it not then direct them aright how many of the generations in whose dwelling-places they go about We destroyed before them? Most surely there are signs in this for those endowed with understanding.

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي النُّهَى ﴿١٢٨﴾

“Most surely there are signs in this for those endowed with understanding.” (Surah Taha 20:128)

He says: We are ‘Ulin Noha’.

أَفَلَمْ يَهْدِ لَهُمْ

“Does it not then direct them aright...” (Surah Taha 20:128)

He says: I have made clear for them.

وَأُولَا كَلِمَةٍ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزَامًا وَأَجَلٌ مُّسَمًّى
﴿١٢٩﴾

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ
 وَقَبْلَ غُرُوبِهَا ۖ وَمِنْ آنَاءِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ
 تَرْضَىٰ ﴿١٣٠﴾

129- *And had there not been a word (that had) already gone forth from your Lord and an appointed term, it would surely have been made to cleave (to them).*

130- *Bear then patiently what they say, and glorify your Lord by the praising of Him before the rising of the sun and before its setting, and during hours of the night do also glorify (Him) and during parts of the day, that you may be well pleased.*

وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزَامًا

“And had there not been a word (that had) already gone forth from your Lord and an appointed term...” (Surah Taha 20:129)

He says: Chastisement would befall them, but the Almighty Allah has postponed it for a stipulated period of time.

لَكَانَ لِزَامًا

“...it would surely have been made to cleave (to them).” (Surah Taha 20:129)

He says: ‘Lizaam’ implies destruction.

وَمِنْ آنَاءِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ

“...and during hours of the night do also glorify (Him) and during parts of the day...” (Surah Taha 20:130)

He says: Morning and evening.

وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا
لِنَفْتِنَهُمْ فِيهِ ۚ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ ﴿١٣١﴾

131- And do not stretch your eyes after that with which We have provided different classes of them, (of) the splendor of this world's life, that We may thereby try them; and the sustenance (given) by your Lord is better and more abiding.

وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ
الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ ۚ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ ﴿١٣١﴾

“And do not stretch your eyes after that with which We have provided different classes of them, (of) the splendor of this world's life, that We may thereby try them; and the sustenance (given) by your Lord is better and more abiding.” (Surah Taha 20:131)

Imam Ja'far Sadiq (a) says: When this verse was revealed, the Messenger of Allah (s) arose and then sat down again. Then said: Whoever is not earnest about failures regarding what is with Allah, his heart would be shattered by regret on the world and whoever is greedy about what people have, his grief increases and would definitely not disappear from the sight and whoever does not understand that Allah has bounties other than

eatable and drinks, his lifespan would decrease and he would get closer to chastisement.¹

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا ۖ لَا نَسْأَلُكَ رِزْقًا ۗ نَحْنُ
نَرْزُقُكَ ۗ وَالْعَاقِبَةُ لِلتَّقْوَى ﴿١٣٢﴾

132- *And enjoin prayer on your followers, and steadily adhere to it; We do not ask you for subsistence; We do give you subsistence, and the (good) end is for guarding (against evil).*

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ

“And enjoin prayer on your followers...” (Surah Taha 20:132)

‘Your followers’ implies your Ummah.

وَاصْطَبِرْ عَلَيْهَا ۖ لَا نَسْأَلُكَ رِزْقًا ۗ نَحْنُ نَرْزُقُكَ ۗ
وَالْعَاقِبَةُ لِلتَّقْوَى ﴿١٣٢﴾

“...and steadily adhere to it; We do not ask you for subsistence; We do give you subsistence, and the (good) end is for guarding (against evil).” (Surah Taha 20:132)

He says: ‘Lit taqwa’ implies ‘for the pious’, as the verb used is in the meaning of the object.

¹ *Biharul Anwar*, Vol. 69, Pg. 41; *Mishkatul Anwaar*, Pg. 73; *Tafsir Burhan*, Vol. 5, Pg. 198.

Salutations of the Messenger of Allah (s) on Ahle Bayt (a)

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا

“And enjoin prayer on your followers, and steadily adhere to it...” (Surah Taha 20:132)

The Almighty Allah ordered the Messenger of Allah (s) to have special regard for his family members, as opposed to others, so that people know that the family members of Muhammad are having a special rank with the Almighty Allah, which is not for others. After Almighty Allah revealed this verse, the Messenger of Allah (s) every morning at the time of the Morning Prayer, used to come to the door of Imam Ali (a) Lady Fatima Zahra (s), Imam Hasan (a) and Imam Husain (a) and said: Peace of Allah be on you and His mercy.

Imam Ali (a), Lady Fatima Zahra (s), Imam Hasan (a) and Imam Husain (a) used to respond: And peace of Allah be on you, O Messenger of Allah (s), and His mercy and blessings. Then the Prophet held the frame of the door with both hands and said: (It is time for) the Prayers, may the Lord have mercy on you:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ

تَطْهِيرًا ﴿٣٣﴾

“O people of the House! And to purify you a (thorough) purifying.” (Surah Ahzab 33:33)

The Prophet continued this practice as long as he was alive.

Abul Humra, servant of the Holy Prophet (s) says: I am a witness that the Holy Prophet (s) used to act like that.¹

قُلْ كُلُّ مُتَرَبِّصٍ فَتَرَبِّصُوا ۗ فَسَتَعْلَمُونَ مَنْ أَصْحَابُ الصِّرَاطِ
السَّوِيِّ وَمَنِ اهْتَدَى ﴿١٣٥﴾

135- Say: Everyone (of us) is awaiting, therefore do await: So you will come to know who is the follower of the even path and who goes aright.

قُلْ كُلُّ مُتَرَبِّصٍ فَتَرَبِّصُوا

“Say: Everyone (of us) is awaiting, therefore do await...”
(Surah Taha 20:135)

That is: They are waiting for a command.

فَسَتَعْلَمُونَ مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَى
﴿١٣٥﴾

“So you will come to know who is the follower of the even path and who goes aright.” (Surah Taha 20:135)

Ali Raib says: Imam Ja’far Sadiq (a) said to me: By God, we are that divine path, following, which the Almighty Allah has commanded. By God, we are the Straight Path. By God, we are those, whose obedience the Almighty Allah has commanded to His servants. So, whoever wants, he should choose it, and

¹ Biharul Anwar, Vol. 35, Pg. 207; Tafsir Nurus Thaqalayn, Vol. 3, Pg. 209.

whoever wants he can tread any path that he wants; by God, he would not find any path that leads to salvation.¹

¹ *Biharul Anwar*, Vol. 35, Pg. 207; *Tafsir Burhan*, Vol. 5, Pg. 202.

Exegesis of Surah Anbiya

21- Surah Anbiya (The Prophets) was revealed in Mecca and it comprises of 112 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

اَقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ ﴿١﴾

مَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنْ رَبِّهِمْ مُحَدَّثٍ إِلَّا اسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ

﴿٢﴾

1- Their reckoning has drawn near to men, and in heedlessness are they turning aside.

2- There comes not to them a new reminder from their Lord, but they hear it while they sport.

اَقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ ﴿١﴾

“Their reckoning has drawn near to men, and in heedlessness are they turning aside.” (Surah Anbiya 21:1)

That is: The Judgment Day and accounting of the deeds has drawn closer.

Then he has mentioned the simile of Quraish and says:

مَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنْ رَبِّهِمْ مُحَدَّثٍ إِلَّا اسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ

﴿٢﴾ لَاهِيَةً قُلُوبُهُمْ

“There comes not to them a new reminder from their Lord, but they hear it while they sport, their hearts trifling...”
(Surah Anbiya 21:3)

‘Lahiyata’ is in the meaning of trifle.¹

لَا هِيَّةَ قُلُوبِهِمْ ۗ وَأَسْرُوا النَّجْوَى الَّذِينَ ظَلَمُوا هَلْ هَذَا إِلَّا بَشَرٌ
 مِثْلُكُمْ ۗ أَفَتَأْتُونَ السَّحَرَ وَأَنْتُمْ تَبْصُرُونَ ﴿٣﴾

قَالَ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ ۗ وَهُوَ السَّمِيعُ الْعَلِيمُ
 ﴿٤﴾

بَلْ قَالُوا أَضْعَافٌ أُحْلَامٍ بَلِ افْتَرَاهُ بَلْ هُوَ شَاعِرٌ فَلْيَأْتِنَا بِآيَةٍ كَمَا
 أُرْسِلَ الْأَوَّلُونَ ﴿٥﴾

مَا آمَنَتْ قَبْلَهُمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا ۗ أَفَهُمْ يُؤْمِنُونَ ﴿٦﴾

3- Their hearts trifling; and those, who are unjust counsel together in secret: He is nothing but a mortal like yourselves; what! Will you then yield to enchantment while you see?

4- He said: My Lord knows what is spoken in the heaven and the earth, and He is the Hearing, the Knowing.

5- Nay! Say they: Medleys of dreams; nay, he has forged it; nay, he is a poet; so let him bring to us a sign as the former (prophets) were sent (with).

6- There did not believe before them any town, which We destroyed, will they then believe?

¹ Tafsir Burhan, Vol. 5, Pg. 206.

أَفْتَأْتُونَ السَّحْرَ وَأَنْتُمْ تُبْصِرُونَ ﴿٣﴾

**“Will you then yield to enchantment while you see?”
(Surah Anbiya 21:3)**

That is they go to the people and say: Muhammad is a sorcerer.

The Almighty Allah says: O Muhammad, tell them:

رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ

“My Lord knows what is spoken in the heaven and the earth...” (Surah Anbiya 21:4)

That is: The Almighty Allah is aware of what is mentioned in the heavens and the earth.

Then the Almighty Allah has quoted the statement of Quraish and He says:

بَلْ قَالُوا أَضْغَاثُ أَحْلَامٍ بَلْ افْتَرَاهُ

“Nay, say they: Medleys of dreams; nay, he has forged it...” (Surah Anbiya 21:5)

That is: It is something that we have informed to Muhammad and he saw it in dream.

One of them said:

بَلْ افْتَرَاهُ

“...he has forged it...” (Surah Anbiya 21:5)

That is: He is lying. Another one said:

بَلْ هُوَ شَاعِرٌ فَلْيَأْتِنَا بِآيَةٍ كَمَا أُرْسِلَ الْأَوَّلُونَ ﴿٥﴾

“...nay, he is a poet; so let him bring to us a sign as the former (prophets) were sent (with).” (Surah Anbiya 21:5)

So the Almighty Allah has refuted their statement and He says:

مَا آمَنَتْ قَبْلَهُمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا ۖ أَفَهُمْ يُؤْمِنُونَ ﴿٦﴾

“There did not believe before them any town, which We destroyed, will they then believe?” (Surah Anbiya 21:6)¹

وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ ۖ فَاسْأَلُوا أَهْلَ الذِّكْرِ
إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٧﴾

7- And We did not send before you any, but men to whom We sent revelation, so ask the followers of the reminder if you do not know.

Who are the folks of remembrance?

فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٧﴾

“...so ask the followers of the reminder if you do not know.” (Surah Anbiya 21:7)

¹ Tafsir Safi, Vol. 5, Pg. 63; Tafsir Burhan, Vol. 5, Pg. 207.

He says: Aale Muhammad (a) are the folks of remembrance and the learned personalities.

Zurarah says: I asked Imam Muhammad Baqir (a) regarding the exegesis of the verse:

﴿٧﴾ فَاَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

“...so ask the followers of the reminder if you do not know.” (Surah Anbiya 21:7)

... that whom does it imply?

He replied: We are implied by the term of the ‘folks of reminder’.

Zurarah says: I asked: Are you also those, who would be asked?

Yes, he replied.

I (Zurarah) asked: Are we also those, who would ask?

Yes, he replied.

I asked: Then is it obligatory on us to ask you?

He replied: Yes.

I asked: Then it is obligatory on you also to reply to us?

He replied: No, it is not obligatory. We have choice whether to reply or not. If we want we reply, otherwise not. At that point, he recited the following verse:

﴿٣٩﴾ هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ

“This is Our free gift, therefore give freely or withhold, without reckoning.” (Surah Saad 38:39)¹

وَكَمْ فَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنْشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ
﴿١١﴾

فَلَمَّا أَحْسَبُوا أَنَّ بَأْسَنَا إِذَا هُمْ مِنْهَا يَرْكُضُونَ ﴿١٢﴾

لَا تَرْكُضُوا وَارْجِعُوا إِلَىٰ مَا أُتْرِفْتُمْ فِيهِ وَمَسَاكِينِكُمْ لَعَلَّكُمْ تُسْأَلُونَ
﴿١٣﴾

قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ ﴿١٤﴾

فَمَا زَالَتْ تِلْكَ دَعْوَاهُمْ حَتَّىٰ جَعَلْنَاهُمْ حَصِيدًا خَامِدِينَ
﴿١٥﴾

11- And how many a town, which was iniquitous did We demolish, and We raised up after it another people!

12- So when they felt Our punishment, lo! They began to fly from it.

13- Do not fly (now) and come back to what you were made to lead easy lives in and to your dwellings, haply you will be questioned.

¹ Biharul Anwar, Vol. 23, Pg. 174; Basairud Darajat, Pg. 42; Mustadrakul Wasail, Vol. 17, Pg. 281; Wasailush Shia, Vol. 27, Pg. 70; Tafsir Burhan, Vol. 5, Pg. 207; Tafsir Nurus Thaqlayn, Vol. 3, Pg. 413.

14- They said: O woe to us! Surely we were unjust.

15- And this ceased not to be their cry till We made them cut off, extinct.

Uprising of His Eminence Qaim (a)

وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ

“And how many a town...did We demolish!” (Surah Anbiya 21:11)

‘A town’ is in the meaning of the people of the town.

كَانَتْ ظَالِمَةً وَأَنْشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ ﴿١١﴾ فَلَمَّا
أَحْسُوا بِأَسْنَا

“...which was iniquitous...and We raised up after it another people! So when they felt Our punishment...” (Surah Anbiya 21:11-12)

That is: When the Bani Umayyah perceive the rising of the Qaim of Aale Muhammad (a).

إِذَا هُمْ مِنْهَا يَرْكُضُونَ ﴿١٢﴾ لَا تَرْكُضُوا وَارْجِعُوا إِلَىٰ مَا
أُتْرِفْتُمْ فِيهِ وَمَسَاكِنِكُمْ لَعَلَّكُمْ تَسْأَلُونَ ﴿١٣﴾

“...they began to fly from it. Do not fly (now) and come back to what you were made to lead easy lives in and to your dwellings, haply you will be questioned.” (Surah Anbiya 21:12-13)

That is: They would be interrogated about the treasures that they have accumulated.

He says: When His Eminence, Qaim (a) summons Bani Umayyah, they would enter Rome. So he would expel them from Rome and demand from them the treasures they accumulated. They would say:

﴿ ١٤ ﴾ يَا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ

“O woe to us! Surely we were unjust.” (Surah Anbiya 21:14)

فَمَا زَالَتْ تِلْكَ دَعْوَاهُمْ حَتَّىٰ جَعَلْنَاهُمْ حَصِيدًا خَامِدِينَ

﴿ ١٥ ﴾

“And this ceased not to be their cry till We made them cut off, extinct.” (Surah Anbiya 21:15)

He says: I humiliated and destroyed them through the sword and under the shade of the sword. Though all of his words are in the past tense, they imply the future. And it is from what is mentioned that its interpretation is after its revelation.¹

وَلَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ
عِبَادَتِهِ وَلَا يَسْتَحْسِرُونَ ﴿ ١٩ ﴾

19- And whoever is in the heavens and the earth is His; and those, who are with Him are not proud to serve Him, nor do they grow weary.

¹ *Tafsir Nurus Thaqlayn*, Vol. 3, Pg. 415.

وَلَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ وَمَنْ عِنْدَهُ

“And whoever is in the heavens and the earth is His; and those, who are with Him...” (Surah Anbiya 21:19)

That is: The angels that accompany him.

لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلَا يَسْتَحْسِرُونَ ﴿١٩﴾

“...are not proud to serve Him, nor do they grow weary.” (Surah Anbiya 21:19)

That is: They do not get tired and exhausted.¹

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا ۚ فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ
عَمَّا يَصِفُونَ ﴿٢٢﴾

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ ﴿٢٣﴾

22- If there had been in them any gods except Allah, they would both have certainly been in a state of disorder; therefore glory be to Allah, the Lord of the dominion, above what they attribute (to Him).

23- He cannot be questioned concerning what He does and they shall be questioned.

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا

¹ Tafsir Burhan, Vol. 5, Pg. 212.

“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)

This verse is a refutation of belief in duality of the Godhead. Then Allah, the Mighty and Sublime, has refuted the argument of the people and He says:

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ ﴿٢٣﴾

“He cannot be questioned concerning what He does and they shall be questioned.” (Surah Anbiya 21:23)

He would not be questioned about anything, but the people shall be answerable about their conduct.¹

أَمْ اتَّخَذُوا مِنْ دُونِهِ آلِهَةً ۚ قُلْ هَاتُوا بُرْهَانَكُمْ ۗ هَذَا ذِكْرٌ مَنْ
مَعِيَ وَذِكْرٌ مَنْ قَبْلِي ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ الْحَقَّ ۗ فَهُمْ
مُعْرِضُونَ ﴿٢٤﴾

24- Or, have they taken gods besides Him? Say: Bring your proof; this is the reminder of those with me and the reminder of those before me. Nay, most of them do not know the truth, so they turn aside.

هَاتُوا بُرْهَانَكُمْ

“Bring your proof.” (Surah Anbiya 21:24)

¹ Tafsir Burhan, Vol. 5, Pg. 214.

هَذَا ذِكْرٌ مِّنْ مَّعِيَ

“...this is the reminder of those with me...” (Surah Anbiya 21:24)

That is: It is my report.

وَذِكْرٌ مِّنْ قَبْلِي

“...and the reminder of those before me.” (Surah Anbiya 21:24)

That is: the report of the past people.¹

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ۗ سُبْحَانَ اللَّهِ ۗ بَلْ عِبَادٌ مُّكْرَمُونَ
﴿٢٦﴾

26- And they say: The Beneficent God has taken to Himself a son. Glory be to Him. Nay, they are honored servants.

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ۗ سُبْحَانَ اللَّهِ ۗ بَلْ عِبَادٌ مُّكْرَمُونَ
﴿٢٦﴾

“And they say: The Beneficent God has taken to Himself a son. Glory be to Him. Nay, they are honored servants.” (Surah Anbiya 21:26)

That is: The Christians say that Christ is the son of God, and Jews say: Uzair is the son of God. And they issued statement

¹ Tafsir Burhan, Vol. 5, Pg. 216.

regarding the Holy Imams (a) also, which did not befit them. So Allah, the Mighty and Sublime says in order to refute their statement:

﴿ ٢٦ ﴾ بَلْ عِبَادٌ مُّكْرَمُونَ

“Nay, they are honored servants.” (Surah Anbiya 21:26)

That is: Those, who thought that they are son of God; it is not as such; on the contrary, they are honored servants of God. And the reply to this imagination of theirs is mentioned in Surah Zumar, verse 4:

لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَأَصْطَفَىٰ مِمَّا يَخْلُقُ مَا يَشَاءُ ۗ
سُبْحَانَهُ

“If Allah desire to take a son to Himself, He will surely choose those He pleases from what He has created. Glory be to Him.” (Surah Zumar 39:4)¹

وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِنْ دُونِهِ فَذَلِكِ نَجْرِيهِ جَهَنَّمَ ۗ كَذَلِكَ
نَجْرِي الظَّالِمِينَ ﴿ ٢٩ ﴾

29- And whoever of them should say: Surely I am a god besides Him, such a one do We recompense with hell; thus do We recompense the unjust.

وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِنْ دُونِهِ فَذَلِكِ نَجْرِيهِ جَهَنَّمَ

¹ Tafsir Burhan, Vol. 5, Pg. 217; Tafsir Nurus Thaqlayn, Vol. 3, Pg. 421.

“And whoever of them should say: Surely I am a god besides Him, such a one do We recompense with hell...”
(Surah Anbiya 21:29)

He says: Whoever imagines that he is an imam, while he is not.¹

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا
فَفَتَقْنَاهُمَا ۖ وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ ۖ أَفَلَا يُؤْمِنُونَ
﴿٣٠﴾

30- Do not those, who disbelieve see that the heavens and the earth were closed up, but We have opened them; and We have made of water everything living, will they not then believe?

Abrash and a query posed to Imam Ja'far Sadiq (a)

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا
فَفَتَقْنَاهُمَا

“Do not those, who disbelieve see that the heavens and the earth were closed up, but We have opened them...” (Surah Anbiya 21:30)

Abu Bakr Hadhrami says one year Hisham bin Abdul Malik went to Mecca to perform the Hajj and Abrash Kalbi was in his company and engrossed in the rituals of Hajj, when he saw

¹ Tafsir Burhan, Vol. 5, Pg. 219; Tafsir Nurus Thaqalayn, Vol. 3, Pg. 424; Tafsir Safi, Vol. 5, Pg. 73.

Imam Ja'far Sadiq (a) in a corner of the Masjidul Haraam. Hisham asked Abrash. Do you know who that man is? He replied: No.

Hisham said: He is the one, about whom the Shia believe to be the heir of the knowledge of the Prophet.

Abrash said: I will also ask him a question that none can reply, except the Prophet or his successor.

Hisham said: I want you to do that.

Abrash came to the Imam and asked: O Abu Abdullah, what is the meaning of the closing up and opening of the heavens and the earth in the verse:

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا
فَفَتَقْنَاهُمَا

“Do not those, who disbelieve see that the heavens and the earth were closed up, but We have opened them...” (Surah Anbiya 21:30)

His Eminence replied: The Almighty Allah is that same holy being, Who has described Himself that His Arsh is upon the water and water is upon the air and the air is also unlimited. There was a day when the Almighty Allah had not created anything other than water and air; then He intended to create the earth. He ordered the air to blow upon the water in speed, so that waves are created and foam appeared in the water. He placed that foam like a mountain in place of Holy Kaaba and pulled out the earth from underneath. It is this that He said:

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ



“Most surely the first house appointed for men is the one at Mecca, blessed and a guidance for the nations.” (Surah Aale Imran 3:96)

A period of time passed in accordance to divine will and after that He decided to create the heavens. Smoke was created from the waves of the seas and its foam. He created the heavens from that smoke and placed the suns, moons, stars, skies, constellations, fixed stars, the green sky was like green water and the earth was dark and black like muddy water. Both the sky as well as the earth were closed from all sides did not have any opening. Nothing grew on the earth and the sky also did not rain water. Then he split the sky that rain may fall and prepared the earth for growth of foliage and trees. This is the implication of the closing up and opening of the sky and the earth.

Abrash said: By God, no one has mentioned this interpretation so far. And he asked Imam (a) to repeat this tradition and under the effect of that Abrash, who was a denier and infidel, embraced Islam and said: I testify that you are the son of the Prophet and the Proof of God and he repeated this testimony thrice.¹

وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ ۖ أَفَلَا يُؤْمِنُونَ ﴿٣٠﴾

“...and We have made of water everything living, will they not then believe?” (Surah Anbiya 21:30)

He says: Everything is related to water and water is not related to anything.²

¹ *Biharul Anwar*, Vol. 54, Pg. 72; Vol. 56, Pg. 371; *Tafsir Burhan*, Vol. 5, Pg. 221; *Tafsir Nurus Thaqalayn*, Vol. 3, Pg. 425.

² *Tafsir Nurus Thaqalayn*, Vol. 3, Pg. 427.

وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا ۖ وَهُمْ عَنْ آيَاتِهَا مُعْرِضُونَ

﴿٣٢﴾

32- And We have made the heaven a guarded canopy and (yet) they turn aside from its signs.

وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا

“And We have made the heaven a guarded canopy...”
(Surah Anbiya 21:32)

That is: We made the sky a roof secure from Satans, so that they may listen.

وَمَا جَعَلْنَا لِبَشَرٍ مِنْ قَبْلِكَ الْخُلْدَ ۖ أَفَأَنْ مِتَّ فَهُمْ الْخَالِدُونَ

﴿٣٤﴾

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۖ وَنَبْلُوكُمْ بِالشَّرِّ وَالْخَيْرِ فِتْنَةً ۖ وَإِلَيْنَا

تُرْجَعُونَ ﴿٣٥﴾

34- And We did not ordain abiding for any mortal before you. What! Then if you die, will they abide?

35- Every soul must taste of death and We try you by evil and good by way of probation; and to Us you shall be brought back.

وَمَا جَعَلْنَا لِبَشَرٍ مِنْ قَبْلِكَ الْخُلْدَ ۖ أَفَأَنْ مِتَّ فَهُمْ

الْخَالِدُونَ ﴿٣٤﴾

“And We did not ordain abiding for any mortal before you. What! Then if you die, will they abide?” (Surah Anbiya 21:34)

When the Almighty Allah informed the Prophet what would be done to his Ahle Bayt (a) and that they would usurp the Caliphate, the Messenger of Allah (s) became aggrieved. Allah, the Mighty and Sublime revealed the following verse:

وَمَا جَعَلْنَا لِبَشَرٍ مِنْ قَبْلِكَ الْخُلْدَ ۖ أَفَأَنْ مِتَّ فَهُمْ
الْخَالِدُونَ ﴿٣٤﴾ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۗ وَنَبَلُوكُمْ
بِالشَّرِّ وَالْخَيْرِ فِتْنَةً

“And We did not ordain abiding for any mortal before you. What! Then if you die, will they abide? Every soul must taste of death and We try you by evil and good by way of probation...” (Surah Anbiya 21:34-35)

That is: We would subject them to trials.

وَإِلَيْنَا تُرْجَعُونَ ﴿٣٥﴾

“...and to Us you shall be brought back.” (Surah Anbiya 21:35)

So the Messenger of Allah (s) knows that every soul would have to definitely die.

Advice of Imam Ali (a)

One day Amirul Momineen (a) saw a man, who was smiling during a funeral procession.

His Eminence said: As if death is only for others and not for our own selves; or some imagine that the dead have gone on a short journey and that they would return soon. We bury them in the graves and consume their inheritance, as if we would live forever after them. Without hesitation, we forget all advices and become targets of divine chastisement and calamities.

O people, glad tidings to one, whose engrossment in his defects prevents him from the defects of other. He is humble without any deficiency and he cultivates the company of scholars and the good-mannered folks. And he frequents the company of the poor and spends his wealth on other than the paths of divine disobedience.

Glad tidings to those, who degrade their impulsive selves and obtains lawful livelihood and keeps their character pure from all filth and makes themselves good-natured and spends their extra wealth in charitable ways; they refrain from talking about useless issues, and do not cause mischief to reach others and the Sunnah is sufficient for them and they are not inclined to heresies.¹

O people, glad tidings be to one, who remains in his house and consumes his sustenance and weeps upon his mistakes and is engrossed in his preoccupations and people are secure from his acts and deeds and they live in security from him.²

خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ ۗ سَأُرِيكُمْ آيَاتِي فَلَا تَسْتَعْجِلُونِ

﴿٣٧﴾

¹ *Khasaisul Aaimma*, Pg. 99; *Sharh Nahjul Balagha*, Ibne Abil Hadid, Vol. 18, Pg. 311; *Nahjul Balagha*, Pg. 490.

² *Biharul Anwar*, Vol. 84, Pg. 397. *Nahjul Balagha*, Pg. 256; *Sharh Nahjul Balagha*, Ibne Abil Hadid, Vol. 10, Pg. 33; *Elaamud Deen*, Pg. 107; *Mustadrakul Wasail*, Vol. 1, Pg. 116; *Tafsir Nurus Thaqalayn*, Vol. 3, Pg. 428; *Tafsir Burhan*, Vol. 5, Pg. 224.

37- *Man is created of haste; now will I show to you My signs, therefore do not ask Me to hasten (them) on.*

خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ

“*Man is created of haste...*” (Surah Anbiya 21:37)

He says: When the Almighty Allah made the soul of Adam to enter through his feet, and it reached to his knees, he wanted to rise up, but he could not. The Almighty Allah said:

خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ

“*Man is created of haste...*” (Surah Anbiya 21:37)¹

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا ۖ
وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا ۖ وَكَفَىٰ بِنَا حَاسِبِينَ
﴿٤٧﴾

47- *And We will set up a just balance on the day of resurrection, so no soul shall be dealt with unjustly in the least; and though there be the weight of a grain of mustard seed, (yet) will We bring it, and sufficient are We to take account.*

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ

¹ *Tafsir Burhan*, Vol. 5, Pg. 225; *Tafsir Nurus Thaqlayn*, Vol. 3, Pg. 429; *Tafsir Safi*, Vol. 5, Pg. 77.

“And We will set up a just balance on the day of resurrection...” (Surah Anbiya 21:47)

He says: It means that on Judgment Day, we would establish the balances of justice for reward and punishment.

وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا

“...and though there be the weight of a grain of mustard seed, (yet) will We bring it...” (Surah Anbiya 21:47)

That is: We would give recompense through it as it is the extension of we will bring it.¹

وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِنْ قَبْلُ وَكُنَّا بِهِ عَالِمِينَ ﴿٥١﴾

إِذْ قَالَ لِأَيُّهِ وَقَوْمِهِ مَا هَذِهِ التَّمَاثِيلُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ

﴿٥٢﴾

قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عَابِدِينَ ﴿٥٣﴾

قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ مُبِينٍ ﴿٥٤﴾

قَالُوا أَجِئْتَنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ اللَّاعِبِينَ ﴿٥٥﴾

¹ *Tafsir Burhan*, Vol. 5, Pg. 229; *Tafsir Nurus Thaqlayn*, Vol. 3, Pg. 430.

قَالَ بَلْ رُبُّكُمْ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُنَّ وَأَنَا عَلَىٰ
ذَلِكُمْ مِنَ الشَّاهِدِينَ ﴿٥٦﴾

وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ بَعْدَ أَنْ تُوَلُّوا مُدْبِرِينَ ﴿٥٧﴾

فَجَعَلَهُمْ جُدَادًا إِلَّا كَبِيرًا لَهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ ﴿٥٨﴾

قَالُوا مَنْ فَعَلَ هَذَا بِآلِهَتِنَا إِنَّهُ لَمِنَ الظَّالِمِينَ ﴿٥٩﴾

قَالُوا سَمِعْنَا فَتَىٰ يَدُكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ ﴿٦٠﴾

قَالُوا فَأْتُوا بِهِ عَلَىٰ أَعْيُنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ ﴿٦١﴾

قَالُوا أَأَنْتَ فَعَلْتَ هَذَا يَا آلِهَتِنَا يَا إِبْرَاهِيمُ ﴿٦٢﴾

قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَاسْأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ ﴿٦٣﴾

فَرَجَعُوا إِلَىٰ أَنفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنْتُمُ الظَّالِمُونَ ﴿٦٤﴾

ثُمَّ نَكِسُوا عَلَىٰ رُءُوسِهِمْ لَقَدْ عَلِمْتُمْ مَا هَؤُلَاءِ يَنْطِقُونَ ﴿٦٥﴾

قَالَ أَفَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ
﴿٦٦﴾

أَفْ لَكُمْ وَلِمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ ﴿٦٧﴾

قَالُوا حَرْفُوهُ وَاَنْصُرُوا آهَتَكُمْ اِنْ كُنْتُمْ فَاعِلِينَ ﴿٦٨﴾

قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ اِبْرَاهِيمَ ﴿٦٩﴾

وَاَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْاٰخِسِرِينَ ﴿٧٠﴾

وَبَجَّيْنَاهُ وَلُوطًا اِلَى الْاَرْضِ الَّتِي بَارَكْنَا فِيهَا لِلْعَالَمِينَ ﴿٧١﴾

51- And certainly We gave to Ibrahim his rectitude before, and We knew him fully well.

52- When he said to his father and his people: What are these images to whose worship you cleave?

53- They said: We found our fathers worshipping them.

54- He said: Certainly you have been, (both) you and your fathers, in manifest error.

55- They said: Have you brought to us the truth, or are you one of the triflers?

56- He said: Nay, your Lord is the Lord of the heavens and the earth, Who brought them into existence, and I am of those, who bear witness to this.

57- And, by Allah, I will certainly do something against your idols after you go away, turning back.

58- So he broke them into pieces, except the chief of them that haply they may return to it.

59- They said: Who has done this to our gods? Most surely he is one of the unjust.

60- *They said: We heard a youth called Ibrahim speak of them.*

61- *Said they: Then bring him before the eyes of the people, perhaps they may bear witness.*

62- *They said: Have you done this to our gods, O Ibrahim?*

63- *He said: Surely (some doer) has done it; the chief of them is this, therefore ask them, if they can speak.*

64- *Then they turned to themselves and said: Surely you yourselves are the unjust.*

65- *Then they were made to hang down their heads: Certainly you know that they do not speak.*

66- *He said: What! Do you then serve besides Allah what brings you not any benefit at all, nor does it harm you?*

67- *Fie on you and on what you serve besides Allah; what, do you not then understand?*

68- *They said: Burn him and help your gods, if you are going to do (anything).*

69- *We said: O fire, be a comfort and peace to Ibrahim.*

70- *And they desired a war on him, but We made them the greatest losers.*

71- *And We delivered him as well as Lut (removing them) to the land, which We had blessed for all people.*

Prophet Ibrahim (a) thrown into the inferno

Allah, the Mighty and Sublime, quotes the statement of Prophet Ibrahim (a) to his people and his father, and He says:

وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِنْ قَبْلُ وَكُنَّا بِهِ عَالِمِينَ ﴿٥١﴾ إِذْ
 قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ التَّمَاثِيلُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ
 ﴿٥٢﴾ قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عَابِدِينَ ﴿٥٣﴾ قَالَ لَقَدْ
 كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ مُبِينٍ ﴿٥٤﴾ قَالُوا أَجِئْنَا
 بِالْحَقِّ أَمْ أَنْتَ مِنَ اللَّاعِبِينَ ﴿٥٥﴾ قَالَ بَلْ رُبُّكُمْ رَبُّ
 السَّمَاوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُنَّ وَأَنَا عَلَىٰ ذَلِكُمْ مِنَ
 الشَّاهِدِينَ ﴿٥٦﴾ وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ بَعْدَ أَنْ تُوَلُّوا
 مُدْبِرِينَ ﴿٥٧﴾

“And certainly We gave to Ibrahim his rectitude before, and We knew him fully well. When he said to his father and his people: What are these images to whose worship you cleave? They said: We found our fathers worshipping them. He said: Certainly you have been, (both) you and your fathers, in manifest error. They said: Have you brought to us the truth, or are you one of the triflers? He said: Nay, your Lord is the Lord of the heavens and the earth, Who brought them into existence, and I am of those, who bear witness to this: And, by Allah, I will certainly do something against your idols after you go away, turning back.” (Surah Anbiya 21:51-57)

He says: For a long time Prophet Ibrahim (a) tried to restrain Azar and his people from idol-worship, but he was not successful and they used to refute his arguments. At last on the day of feast, Namrud and all his people went out of the town to celebrate the occasion in the grounds outside city limits. Ibrahim (a) refused to accompany them, so they left him to mind the idols of the temple. When the people departed, Ibrahim (a) took

some food to the temple and offered it to each idol in turn and exhorted them to say something. When there was no reply he took an axe and chopped off the hands and legs of all the idols; then hung the axe around the neck of the largest idol that stood in the centre. When the king, his army and the people returned, they beheld the broken statues. “Whoever has done this to our god has indeed committed injustice upon himself. He shall be executed!” they said.

“It must be Ibrahim, the son of Azar,” suggested the people, “He alone is critical of the gods.”

Ibrahim (a) was brought to Namrud. Namrud accused Azar for breach of trust as he had concealed the existence of Ibrahim (a).

“It is the handiwork of his mother, O king!” protested Azar, “She says that she has a convincing argument.” Namrud summoned Ibrahim’s mother and said, “Why did you conceal this boy? See what he has done to our gods!” “O King!” replied the mother of Ibrahim (a), “I acted in this manner for the good of your people, when I saw that you were killing all their progeny, I decided that if my son would be the one predicted by astrology, I would hand him over to you and thus the rest of the children would be spared. If he did not happen to be the predicted one, I would be able to keep my son. Now this boy is in your hands. Do whatever you want with him.” Namrud was pleased with the argument and considered it valid. Then he asked Ibrahim (a): Who committed that act?

قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَاسْأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ



“He said: Surely (some doer) has done it; the chief of them is this, therefore ask them, if they can speak.” (Surah Anbiya 21:63)

Imam Ja'far Sadiq (a) said: By God, the big idol had not done that. Ibrahim (a) also did not lie.

They asked: How is that?

Imam (a) said: "The biggest one has performed the deed if he can speak and if he can't speak, he has not done it." After receiving Ibrahim's reply, Namrud consulted his people. They all suggested Ibrahim (a) be roasted alive for the sake of their deities.

﴿٦٨﴾ قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِنْ كُنْتُمْ فَاعِلِينَ

"They said: Burn him and help your gods, if you are going to do (anything)." (Surah Anbiya 21:68)

According to Imam Ja'far Sadiq (a), Namrud and his cohorts were of illegitimate birth; therefore they were swift to take the decision on killing Ibrahim (a).

Whereas, Firon and his companions were legitimate born, because they ordered the release of Musa (a) and his brother (Harun); and invited the sorcerers to compete with Musa (a). They didn't issue immediate orders for their execution, because no one undertakes the killing of a Prophet or an Imam, except the illegitimate born.

﴿١١١﴾ يَا تُوَكَّأُ أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَائِنِ حَاشِرِينَ ﴿١١٢﴾ يَكُلُّ سَاحِرٍ عَلِيمٍ

"Put him off and his brother, and send collectors into the cities: That they may bring to you every enchanter possessed of knowledge." (Surah Aaraaf 7:111-112)

Thus, Ibrahim (a) was put under arrest and wood was collected to burn him alive. On the appointed day, Namrud came

with the army; a high platform was constructed for him to view the execution. Ibrahim (a) was brought, but such was the intensity of the fire that no one could summon the courage to put him in it. The roaring fire scorched even the birds that flew one *farsakh* above it.

Shaitan came to the people and taught them the technique of catapult. Ibrahim (a) was made to sit in the catapult. Azar came to him, slapped him and said, “Give up your beliefs!”

Ibrahim (a) did not accept. A cry of protest arose from the heaven and the earth. All the creation of the world expressed their wish to assist Ibrahim (a).

“O Lord, there is no worshipper upon me, except Ibrahim (a). Would You allow him to be burnt?” asked the earth.

The Angels said, “People are about to incinerate your Khaleel!”

“If he calls Me for help, I would definitely oblige,” said the Lord.

Jibraeel (a) said, “Apart from your Khaleel, Ibrahim (a) there is no one to worship You on the earth. You have allowed his enemies to suppress him and burn him alive?”

“Keep quiet!” said Allah, “Only they utter such things, who fear some matters to be beyond their control. He is My servant. I can save him any moment. If he supplicates Me, I will accept his prayers.”

Ibrahim (a) prayed to his Lord with utmost sincerity, “Yaa Allaahu, Yaa Wahido, Yaa Ah’ado, Yaa man lam yalid wa lam yoolad walam yakullahu kofowwan Ah’ad. Najjaini minannaare be Rah’mateka.”

Translation: O Allah, O the One, O the Unique, O One, who neither begets nor is He begotten and there is no one equal to Him. Save me from the fire through Your mercy.

Ibrahim (a) shot from the catapult and was in mid-air when Jibraeel (a) met him and asked him if he had my wish. He said

he had nothing to ask from him. Jibraeel (a) handed him a ring upon, which was engraved, “*La ilaaha illallah Muhammadur Rasoolullahe anjaato Z’ahri ilallahe wa asnadto amri wafawwaz*” to amri ilallaah.”

Translation: There is no god, except Allah, Muhammad is the messenger of Allah. I seek the help only from Allah and I entrust my affair only to Allah.

Almighty Allah revealed to the fire, “***Be cool!***” It became so cold that the teeth of Ibrahim (a) began to chatter. Allah (a.j.) added, “***And peace upon Ibrahim (a).***”

Jibraeel (a) arrived and sat down to converse with Ibrahim (a). They were surrounded by blooms. When Namrud witnessed this spectacle, he remarked, “If anyone wishes to believe in a God he should believe in a God like that of Ibrahim.”

Just then one of the dignitaries of Namrud court said, “I had put the fire under oath, not to scorch Ibrahim.” Immediately, a fiery mace shot out from the fire and hit the wicked man and burnt him to ashes.

Lut (a) who had accepted faith in him had migrated to Syria. Namrud saw that Ibrahim (a) was sitting amidst greenery engaged in conversation with an elderly person. “What a great position your son has in the eyes of his Lord!” Namrud told Azar. The lizard blew at the fire and the frog threw water to douse it. And when the Almighty had revealed “***Be cool***” all the fires of the world were bereft of any heat for three days in a row.

After that Allah, the Mighty and Sublime said:

وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ ﴿٧٠﴾

“***And they desired a war on him, but We made them the greatest losers.***” (Surah Anbiya 21:70)

The Almighty Allah says:

وَنَجَّيْنَاهُ وَلُوطًا إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا لِلْعَالَمِينَ ﴿٧١﴾

“And We delivered him as well as Lut (removing them) to the land, which We had blessed for all people.” (Surah Anbiya 21:71)

That is towards Syria and behind Kufa.¹ And We sent them to the land of Kosirabi.²

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً ۗ وَكُلًّا جَعَلْنَا صَالِحِينَ

﴿٧٢﴾

72- And We gave him Ishaq and Yaqub, a son's son, and We made (them) all good.

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً

“And We gave him Ishaq and Yaqub, a son's son...” (Surah Anbiya 21:72)

Yaqub was the grandson of Ibrahim (a) through his son, Ishaq.³

وَلُوطًا آتَيْنَاهُ حُكْمًا وَعِلْمًا وَنَجَّيْنَاهُ مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ
الْحَبَائِثَ ۗ إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَاسْتَعِينُوا ﴿٧٤﴾

¹ Biharul Anwar, Vol. 12, Pg. 31; Qisasul Anbiya, Jazaeri, Pg. 103.

² Tafsir Burhan, Vol. 5, Pg. 230; Tafsir Nurus Thaqlayn, Vol. 3, Pg. 430.

³ Tafsir Burhan, Vol. 5, Pg. 236; Tafsir Safi, Vol. 5, Pg. 89.

74- And (as for) Lut, We gave him wisdom and knowledge, and We delivered him from the town, which wrought abominations; surely they were an evil people, transgressors.

وَنَجَّيْنَاهُ

“...and We delivered him...” (Surah Anbiya 21:74)

That is: We saved Lut (a).

مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ الْخَبَائِثَ

“...from the town, which wrought abominations...”
(Surah Anbiya 21:74)

He says: Men practiced sodomy.¹

وَدَاوُودَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ نَفَشَتْ فِيهِ غَنَمُ
الْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ ﴿٧٨﴾

78- And Dawood and Sulaiman when they gave judgment concerning the field when the people's sheep pastured therein by night, and We were bearers of witness to their judgment.

وَدَاوُودَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ نَفَشَتْ فِيهِ غَنَمُ
الْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ ﴿٧٨﴾

¹ Tafsir Nurus Thaqlayn, Vol. 3, Pg. 441.

“And Dawood and Sulaiman when they gave judgment concerning the field when the people’s sheep pastured therein by night, and We were bearers of witness to their judgment.” (Surah Anbiya 21:78)

Abu Basir narrates that Imam Ja’far Sadiq (a) said: In Bani Israel, there was a man having sheep and his sheep entered the grape orchard of another person at night and destroyed the fruits. The owner of the orchard came to Prophet Dawood (a) and complained about the shepherd. Dawood (a) said: Go to Sulaiman that he may judge between you two. They went to Sulaiman who said: If the sheep have eaten the shoots and the branches, the owner of the sheep should give the sheep and the kids they would produce. And if the sheep have destroyed the shoots and branches and the roots are intact, you should give the lambs to the owner of the orchard.

This was the judgment of Dawood (a) and he wanted Bani Israel to recognize that the successor after him was Sulaiman (a) and that there was no contradiction between those two, and if there was any difference, it was due to the testimony of the witnesses.¹

وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَّكُمْ لِيُحْصِنَكُمْ مِنْ بَأْسِكُمْ ۗ فَهَلْ أَنْتُمْ
شَاكِرُونَ ﴿٨٠﴾

80- And We taught him the making of coats of mail for you, that they might protect you in your wars; will you then be grateful?

وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَّكُمْ

¹ *Biharul Anwar*, Vol. 14, Pg. 131; *Qisasul Anbiya*, Jazaeri, Pg. 381; *Tafsir Burhan*, Vol. 5, Pg. 239; *Tafsir Safi*, Vol. 5, Pg. 92; *Tafsir Nurur Thaqlayn*, Vol. 3, Pg. 443.

“And We taught him the making of coats of mail for you...” (Surah Anbiya 21:80)

That is: We taught him the art of making coats of mail.

لُحْصِنَكُمْ مِنْ بَأْسِكُمْ ۖ فَهَلْ أَنْتُمْ شَاكِرُونَ ﴿٨٠﴾

“...that they might protect you in your wars; will you then be grateful?” (Surah Anbiya 21:80)

وَلَسُلَيْمَانَ الرِّيحَ عَاصِفَةً تَجْرِي بِأَمْرِهِ إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا ۖ وَكُنَّا بِكُلِّ شَيْءٍ عَالِمِينَ ﴿٨١﴾

81- And (We made subservient) to Sulaiman the wind blowing violent, pursuing its course by his command to the land, which We had blessed, and We are knower of all things.

وَلَسُلَيْمَانَ الرِّيحَ عَاصِفَةً

“And (We made subservient) to Sulaiman the wind blowing violent...” (Surah Anbiya 21:81)

He says: Wind blew all around Sulaiman (a) on every side.

إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا

“...pursuing its course by his command to the land, which We had blessed...” (Surah Anbiya 21:81)

That is: Towards Baitul Muqaddas and Syria. That is We made it beneficial for the creatures of the earth.

فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ ۖ وَآتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ
مَعَهُمْ رَحْمَةً مِنْ عِنْدِنَا وَذِكْرًا لِلْعَابِدِينَ ﴿٨٤﴾

84- *Therefore We responded to him and took off what harm he had, and We gave him his family and the like of them with them: a mercy from Us and a reminder to the worshippers.*

Imam Ja'far Sadiq (a) said in the exegesis of the verse:

وَآتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ

“...and We gave him his family and the like of them with them...” (Surah Anbiya 21:84)

That is: The Almighty Allah revived all the children they had, whether they were dead before the calamity and whether they died during the scourge.¹

وَدَا التُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي
الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ
﴿٨٧﴾

87- *And Yunus, when he went away in wrath, so he thought that We would not straiten him, so he called out among afflictions: There is no god but Thou, glory be to Thee; surely I am of those, who make themselves to suffer loss.*

¹ *Biharul Anwar*, Vol. 12, Pg. 347; *Tafsir Nurus Thaqlayn*, Vol. 3, Pg. 448; *Tafsir Burhan*, Vol. 5, Pg. 241.

Story of Prophet Yunus (a)

وَذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا

“And Yunus, when he went away in wrath...” (Surah Anbiya 21:87)

That Zannoon (man of the fish) is Prophet Yunus (a) and it is same as Zal-hoot (man of the whale).

فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ

“...so he thought that We would not straiten him...” (Surah Anbiya 21:87)

He says: He was certain that We would never put him in constraints. Yunus did not accept the exception that Jibraeel had proposed to remove chastisement from his nation.

The narrator says: I asked: What was the condition of Prophet Yunus (a) when he thought that the Almighty Allah would not subject him to any trouble?

Imam (a) replied: It was due to his over-confidence.

I asked: Why did he imagine that the Almighty Allah would not subject him to any trouble?

Imam (a) replied: It was because the Almighty Allah left him to his devices just for a moment.¹

Imam Ja'far Sadiq (a) says: One night, when the Messenger of Allah (s) was in the house of Lady Umme Salma (s), during the night she noticed that the Prophet was not his bed. She arose and went in search of His Eminence and found him standing in

¹ *Biharul Anwar*, Vol. 14, Pg. 384; *Tafsir Nurus Thaqalayn*, Vol. 3, Pg. 241.

the corner of a room, and raising his hands to the sky was weeping:

“O Lord, never cancel Your favors from me ever. O Allah, never leave me to my devices even for the blink of the eye. O Allah, never give my adversaries the chance to accuse me. O Allah, never put me into the trouble from which You have saved me. O God, never leave me to my devices even for a moment.”

Umme Salma began to weep till the weeping of His Eminence concluded and he asked her: O Umme Salma, why are you weeping?

She replied: O Messenger of Allah (s), my parents be sacrificed on you, why I should not weep! Whereas despite having such an exalted rank, you were supplicating like this and weeping and seeking divine forgiveness.

His Eminence said: O Umme Salma, I am myself not having absolute guarantee. Allah, the Mighty and Sublime left Yunus (a) to his devices only for a moment, and what all befell him.¹

Abul Jarud has narrated that Imam Muhammad Baqir (a) said in the exegesis of the verse:

وَذَا التُّونِ إِذْ ذَهَبَ مُغَاضِبًا

“And Yunus, when he went away in wrath...” (Surah Anbiya 21:87)

Yunus was infuriated at the acts of his nation; and:

فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ

¹ *Biharul Anwar*, Vol. 16, Pg. 217; *Tafsir Burhan*, Vol. 5, Pg. 385; *Tafsir Nurus Thaqalayn*, Vol. 3, Pg. 450.

“...so he thought that We would not straiten him...”
(Surah Anbiya 21:87)

He thought that he would not be liable to any punishment whatever he did.¹

وَزَكَرِيَّا إِذْ نَادَىٰ رَبَّهُ رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ
﴿٨٩﴾

فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَىٰ وَأَصْلَحْنَا لَهُ زَوْجَهُ ۗ إِنَّهُمْ كَانُوا
يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رِعَبًا وَرَهَبًا ۗ وَكَانُوا لَنَا
خَاشِعِينَ ﴿٩٠﴾

89- And Zakariya, when he cried to his Lord: O my Lord leave me not alone; and Thou art the best of inheritors.

90- So We responded to him and gave him Yahya and made his wife fit for him; surely they used to hasten, one with another, in deeds of goodness and to call upon Us, hoping and fearing and they were humble before Us.

وَزَكَرِيَّا إِذْ نَادَىٰ رَبَّهُ رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ
﴿٨٩﴾ فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَىٰ وَأَصْلَحْنَا لَهُ زَوْجَهُ

“And Zakariya, when he cried to his Lord: O my Lord leave me not alone; and Thou art the best of inheritors. So We responded to him and gave him Yahya and made his wife fit for him...” (Surah Anbiya 21:89-90)

¹ Biharul Anwar, Vol. 14, Pg. 385; Tafsir Burhan, Vol. 5, Pg. 242.

He says: Wife of Zakariya did not have menses due to old age; after the fulfillment of supplication she began to menstruate.¹

وَيَدْعُونَنَا رَغَبًا وَرَهَبًا

“...in deeds of goodness and to call upon Us...” (Surah Anbiya 21:90)

He says: That is they called Us in a condition of hope and fear.²

وَالَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِنْ رُوحِنَا وَجَعَلْنَاهَا وَابْنَهَا
آيَةً لِلْعَالَمِينَ ﴿٩١﴾

91- And she who guarded her chastity, so We breathed into her of Our inspiration and made her and her son a sign for the nations.

وَالَّتِي أَحْصَنَتْ فَرْجَهَا

“And she who guarded her chastity...” (Surah Anbiya 21:91)

He says: No one had cast a glance on Maryam.

فَنَفَخْنَا فِيهَا مِنْ رُوحِنَا

¹ Tafsir Burhan, Vol. 5, Pg. 243; Tafsir Safi, Vol. 5, Pg. 99; Tafsir Nurus Thaqlayn, Vol. 3, Pg. 456.

² Tafsir Burhan, Vol. 5, Pg. 247.

“...so We breathed into her of Our inspiration...” (Surah Anbiya 21:91)

He says: ‘Ruh’ is created by the command of God, so the implication of ‘from Our Ruh’ is ‘from Our command’.

فَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا كُفْرَانَ لِسَعْيِهِ وَإِنَّا لَهُ
كَاتِبُونَ ﴿٩٤﴾

94- Therefore whoever shall do of good deeds and he is a believer, there shall be no denying of his exertion, and surely We will write (it) down for him.

فَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا كُفْرَانَ لِسَعْيِهِ

“Therefore whoever shall do of good deeds and he is a believer, there shall be no denying of his exertion...” (Surah Anbiya 21:94)

That is: His efforts were not ineffective.

وَحَرَامٌ عَلَىٰ قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ ﴿٩٥﴾

95- And it is binding on a town, which We destroy that they shall not return.

Most important verse regarding Rajat

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)

Muhammad bin Muslim has narrated from Imam Ja'far Sadiq (a) and Imam Muhammad Baqir (a) that the two of them said: Every city or village whose folks the Almighty Allah destroyed through divine chastisement would not be resurrected during the time of Rajat.

This verse is the most important verse, which proves Rajat, because none of the Muslims deny that all the people, whether they were killed or were not killed, on Judgment Day they would be raised up for the accounting of their deeds.

﴿ ٩٥ ﴾ لَا يَرْجِعُونَ

“...they shall not return.” (Surah Anbiya 21:95)

That is: During the stage of Rajat. Whereas on Judgment Day, they would all be raised to be sent to the Hellfire.¹

حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ
﴿ ٩٦ ﴾

96- Even when Gog and Magog are let loose and they shall break forth from every elevated place.

حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ
﴿ ٩٦ ﴾

“Even when Gog and Magog are let loose and they shall break forth from every elevated place.” (Surah Anbiya 21:96)

¹ Nurus Thaqlayn, Vol. 3, Pg. 458; Tafsir Burhan, Vol. 5, Pg. 248.

He says: In the last period of time, Yajooj and Majooj would return to the earth and devour the human beings. After that Allah, the Mighty and Sublime argues against idol worship:

إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنْتُمْ لَهَا وَارِدُونَ ﴿٩٨﴾

لَوْ كَانَ هُوَآءِ آلِهَةً مَا وَرَدُوهَا ۗ وَكُلٌّ فِيهَا خَالِدُونَ ﴿٩٩﴾
هُمْ فِيهَا زَفِيرٌ وَهُمْ فِيهَا لَا يَسْمَعُونَ ﴿١٠٠﴾

إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ ﴿١٠١﴾

لَا يَسْمَعُونَ حَسِيسَهَا ۗ وَهُمْ فِي مَا اشْتَهَتْ أَنفُسُهُمْ خَالِدُونَ ﴿١٠٢﴾

98- Surely you and what you worship besides Allah are the firewood of hell; to it you shall come.

99- Had these been gods, they would not have come to it and all shall abide therein.

100- For them therein shall be groaning and therein they shall not hear.

101- Surely (as for) those for whom the good has already gone forth from Us, they shall be kept far off from it.

102- They will not hear its faintest sound, and they shall abide in that, which their souls long for.

إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنْتُمْ لَهَا
 وَارِدُونَ ﴿٩٨﴾ لَوْ كَانَ هُوَآءِ آلِهَةً مَا وَرَدُوهَا ۗ وَكُلٌّ فِيهَا
 خَالِدُونَ ﴿٩٩﴾ لَهُمْ فِيهَا زَفِيرٌ وَهُمْ فِيهَا لَا يَسْمَعُونَ
 ﴿١٠٠﴾

“Surely you and what you worship besides Allah are the firewood of hell; to it you shall come. Had these been gods, they would not have come to it and all shall abide therein. For them therein shall be groaning and therein they shall not hear.” (Surah Anbiya 21:98-100)

Abul Jarud has narrated that Imam Muhammad Baqir (a) said in the exegesis of the verse:

When this verse was revealed, folks of Mecca were terrified to hear it. So when Abdullah bin Zabari entered Mecca, he found the Meccans engrossed in the discussion of this verse. Ibne Zabari asked: Is this a statement of Muhammad?

Yes, they replied.

He asked: If he himself admits to it, I would debate with him. So they arranged for a meeting between him and the Prophet. Ibne Zabari asked: This statement, which you recited, is only regarding us and our gods or it is from all the idolaters and their deities in general?

The Prophet said: It is regarding you, your idols and all the nations and their deities, except those, whom the Almighty Allah has Himself made exceptions.

Ibne Zabari said: By God, God would punish you at this moment, was it not you, who had praised Isa and mentioned him in positive terms? In spite of being aware that Christians worship Isa (a) and his mother? And some people worship the angels. Are those people and their deities not in Hellfire? And if they

are, then Isa (a) is also in Fire, angels are also in Fire. And this is in contradiction of the praise that you recited in favor of Isa (a).

The Messenger of Allah (s) said: Neither Isa nor angels are in fire.

So Quraish created a great dispute and said Ibne Zabari has nicely argued.

The Messenger of Allah (s) said: You have not understood my statement and you are arguing nonsense. Did I not say that the Almighty Allah has excepted Himself and the implication of this statement was:

إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ ﴿١٠١﴾ لَا يَسْمَعُونَ حَسِيسَهَا ۗ وَهُمْ فِي مَا اشْتَهَتْ أَنفُسُهُمْ خَالِدُونَ ﴿١٠٢﴾

“Surely (as for) those for whom the good has already gone forth from Us, they shall be kept far off from it; they will not hear its faintest sound, and they shall abide in that, which their souls long for.” (Surah Anbiya 21:101-102)

Indeed, whoever has given them a good promise on our behalf; they would be removed far from him. They would not hear the sound of the fire of Hell and they would always have whatever they desired.

حَصَبُ جَهَنَّمَ

“...firewood of hell...” (Surah Anbiya 21:98)

He says: They would be cast into Hellfire.

أُولَئِكَ عَنْهَا مُبْعَدُونَ ﴿١٠١﴾

“...they shall be kept far off from it;” (Surah Anbiya 21:101)

That is the angels and Isa Ibne Maryam (a) would be away from the fire of Hell.

This verse:

إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ

“Surely (as for) those for whom the good has already gone forth from Us...” (Surah Anbiya 21:101)

...is abrogated with verse 71 of Surah Maryam:

وَأَنَّ مِنْكُمْ إِلَّا وَارِدُهَا

“And there is not one of you but shall come to it...” (Surah Maryam 19:71)¹

لَا يَحْزَنُهُمُ الْفَرْعُ الْأَكْبَرُ وَتَتَلَقَّاهُمُ الْمَلَائِكَةُ هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ ﴿١٠٣﴾

يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجْلِ لِلْكِتَابِ ۖ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ ۖ وَعَدَّا عَلَيْنَا ۖ إِنَّا كُنَّا فَاعِلِينَ ﴿١٠٤﴾

¹ Nurur Thaqlayn, Vol. 3, Pg. 459; Tafsir Burhan, Vol. 5, Pg. 249.

103- *The great fearful event shall not grieve them, and the angels shall meet them: This is your day, which you were promised.*

104- *On the day when We will roll up heaven like the rolling up of the scroll for writings, as We originated the first creation, (so) We shall reproduce it; a promise (binding on Us); surely We will bring it about.*

لَا يَحْزَنُهُمُ الْفَزَعُ الْأَكْبَرُ وَتَتَلَقَّاهُمُ الْمَلَائِكَةُ هَذَا يَوْمُكُمْ
الَّذِي كُنْتُمْ تُوعَدُونَ ﴿١٠٣﴾ يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ
السِّجْلِ لِلْكِتَابِ ۗ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ ۗ وَعَدْنَا
عَلَيْنَا ۗ إِنََّّا كُنَّا فَاعِلِينَ ﴿١٠٤﴾

“The great fearful event shall not grieve them, and the angels shall meet them: This is your day, which you were promised. On the day when We will roll up heaven like the rolling up of the scroll for writings, as We originated the first creation, (so) We shall reproduce it; a promise (binding on Us); surely We will bring it about.” (Surah Anbiya 21:103-104)

Amr bin Abi Shaibah says: I heard Imam Muhammad Baqir (a) say: On Judgment Day, when the divine exigency (*Mashiyat*) of Almighty Allah gets related to it so that the creatures are presented for accounting of their deeds, the announcer would be ordered to present the human beings and Jinns to the plains of gathering and all would be gathered in a split second. Then the sky of the world would be ordered to come down and remain behind the creatures and in the same way from the first to the last and would be placed one behind other. Then a caller would call out:

يَا مَعْشَرَ الْجِنِّ وَالْإِنْسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ
السَّمَاوَاتِ وَالْأَرْضِ فَانفُذُوا ۚ لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ



“O assembly of the jinn and the men, If you are able to pass through the regions of the heavens and the earth, then pass through; you cannot pass through, but with authority.” (Surah Rahman 55:33)

The narrator says: After explaining this point, His Eminence wept in excess, when he stopped, I asked: May I be sacrificed on you, where would be the Holy Prophet (s), Amirul Momineen (a) and the Holy Imams (a) on that day?

He replied: They would be on the pulpit of effulgence and as opposed to all the creatures, who would be aggrieved and fearful, they would not have any fear or sorrow and he recited the following verse:

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَهُمْ مِنْ فَزَعٍ يَوْمَئِذٍ آمِنُونَ



“Whoever brings good, he shall have better than it; and they shall be secure from terror on the day.” (Surah Naml 27:89)

Then he added: By God, ‘Hasana’ in this verse implies Wilayat of Amirul Momineen Ali (a).¹

Then he said:

¹ Biharul Anwar, Vol. 7, Pg. 117.

لَا يَحْزَنُهُمُ الْفَزَعُ الْأَكْبَرُ وَتَتَلَقَّاهُمُ الْمَلَائِكَةُ هَذَا يَوْمُكُمْ
الَّذِي كُنتُمْ تُوعَدُونَ ﴿١٠٣﴾

“The great fearful event shall not grieve them, and the angels shall meet them: This is your day, which you were promised.” (Surah Anbiya 21:103)

‘Faza Akbar’ and the ‘great terror’ would never aggrieve them and the angels would come to meet them and say:

This is the day, which was promised to you.¹

يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ

“On the day, when We will roll up heaven like the rolling up of the scroll for writings...” (Surah Anbiya 21:104)

He said: ‘Sajil’ is an angel, who rolls up the scroll of deeds, and the meaning of rolling it up is that he destroys it and it assumes the form of smoke and the earth would change into the form of fire.²

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

105- And certainly We wrote in the Book after the reminder that (as for) the land, My righteous servants shall inherit it.

¹ Nurus Thaqlayn, Vol. 3, Pg. 461.

² Nurus Thaqlayn, Vol. 3, Pg. 463; Tafsir Burhan, Vol. 5, Pg. 256.

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ

“And certainly We wrote in the Book after the reminder...” (Surah Anbiya 21:105)

He says: All the heavenly scriptures are ‘reminders’.

﴿ ١٠٥ ﴾ أَنْ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ

“...that (as for) the land, My righteous servants shall inherit it.” (Surah Anbiya 21:105)

He says: It is revealed about the His Eminence, Qaim (a) and his companions.

And he also said: Zabur comprises of the prophecies, divine praise, divine glorifications and supplications.

قَالَ رَبِّ احْكُم بِالْحَقِّ ۗ وَرَبُّنَا الرَّحْمَنُ الْمُسْتَعَانُ عَلَىٰ مَا
تَصِفُونَ ﴿١١٢﴾

112- He said: O my Lord, judge Thou with truth; and our Lord is the Beneficent God, Whose help is sought against what you ascribe (to Him).

قَالَ رَبِّ احْكُم بِالْحَقِّ

“He said: O my Lord, judge Thou with truth...” (Surah Anbiya 21:112)

He says: The meaning of this verse that you should not pray for the disbelievers and the victims of oppression have the right

to retaliation and it is mentioned like this in Surah Aale Imran, verse 128:

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ
ظَالِمُونَ ﴿١٢٨﴾

“You have no concern in the affair whether He turns to them (mercifully) or chastises them, for surely they are unjust.” (Surah Aale Imran 3:128)¹

¹ *Nurus Thaqlayn*, Vol. 3, Pg. 468.

Exegesis of Surah Hajj

22- Surah Hajj (The Pilgrimage) was revealed in Medina and it comprises of 78 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ ۚ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ

﴿١﴾

يَوْمَ تَرُؤْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ
حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَىٰ وَمَا هُمْ بِسُكَارَىٰ وَلَٰكِنَّ
عَذَابَ اللَّهِ شَدِيدٌ ﴿٢﴾

1- O people, guard against (the punishment from) your Lord; surely the violence of the hour is a grievous thing.

2- On the day when you shall see it, every woman giving suck shall quit in confusion what she suckled, and every pregnant woman shall lay down her burden, and you shall see men intoxicated, and they shall not be intoxicated, but the chastisement of Allah will be severe.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ ۚ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ

﴿١﴾

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

He says: This verse is addressed to all the people.

يَوْمَ تَرُؤْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ

“On the day when you shall see it, every woman giving suck shall quit in confusion what she suckled...” (Surah Hajj 22:2)

That is all the people on that day would remain bewildered and confused.

وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا

“...and every pregnant woman shall lay down her burden...” (Surah Hajj 22:2)

He says: Every pregnant woman, who dies during the earthquake of Judgment Day, will deliver her child on Judgment Day.

وَتَرَى النَّاسَ سُكَارَىٰ

“...and you shall see men intoxicated...” (Surah Hajj 22:2)

He says: You would see people in utter shock due to the extreme bewilderment and they would lose their senses. And he says:

وَمَا هُمْ بِسُكَارَىٰ وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ﴿٢﴾

“...and they shall not be intoxicated, but the chastisement of Allah will be severe.” (Surah Hajj 22:2)

وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَانٍ مَرِيدٍ

﴿٣﴾

كُتِبَ عَلَيْهِ أَنَّهُ مَنْ تَوَلَّاهُ فَأَنَّهُ يُضِلُّهُ وَيَهْدِيهِ إِلَىٰ عَذَابِ السَّعِيرِ

﴿٤﴾

يَا أَيُّهَا النَّاسُ إِن كُنتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن
تُرَابٍ ثُمَّ مِمَّنْ نُطْفِئُكُمْ مِّن مِّن عِلْقَةٍ ثُمَّ مِمَّنْ مُضْغَةٍ مُخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ
لِّنُبَيِّنَ لَكُمْ ۚ وَنُقِرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ آجَلٍ مُّسَمًّى ثُمَّ
نُخْرِجُكُمْ طِفْلًا ثُمَّ لَتَبَلِّغُوهُنَّ أَشَدَّكُمْ ۗ وَمِنْكُمْ مَّن يَتُوفَّىٰ وَمِنْكُمْ
مَّن يُرْدُّ إِلَىٰ أَرْدَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِن بَعْدِ عِلْمٍ شَيْئًا ۚ وَتَرَى
الْأَرْضَ هَامِدَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ مِّن
كُلِّ نَوْعٍ بِحَيْجٍ ﴿٥﴾

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُحْيِي الْمَوْتَىٰ وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ

قَدِيرٌ ﴿٦﴾

وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَن فِي الْقُبُورِ

﴿٧﴾

3- And among men there is he, who disputes about Allah without knowledge and follows every rebellious Shaitan.

4- Against him it is written down that whoever takes him for a friend, he shall lead him astray and conduct him to the chastisement of the burning fire.

5- 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; 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.

6- This is because Allah is the Truth and because He gives life to the dead and because He has power over all things.

7- And because the hour is coming, there is no doubt about it; and because Allah shall raise up those, who are in the graves.

وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ

“And among men there is he who disputes about Allah without knowledge...” (Surah Hajj 22:3)

‘Yujadil’ implies ‘Yakhasum’ – he would be inimical.

وَيَتَّبِعُ كُلَّ شَيْطَانٍ مَرِيدٍ ﴿٣﴾

“...and follows every rebellious Shaitan.” (Surah Hajj 22:3)

He says: ‘Mareed’ is in the meaning of villainous.

The Almighty Allah has addressed the atheists and has argued against them saying:

يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ

“O people, if you are in doubt about the raising...”
(Surah Hajj 22:5)

...in which ‘Raib’ is in the meaning of doubt.

فَإِنَّا خَلَقْنَاكُمْ مِّن تُّرَابٍ ثُمَّ مِّن نُّطْفَةٍ ثُمَّ مِّن عِلْقَةٍ ثُمَّ مِّن مِّزْجَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُّخَلَّقَةٍ

“...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...” (Surah Hajj 22:5)

‘Mukhallaqatin’ means ‘it became a lump of flesh’ and a perfect and complete fetus came into being.

‘Ghair Mukhallaqa’ means a fetus, which is defective, is aborted.¹

لُبِّسِنَ لَكُمْ ۖ وَنُقِرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ

“...that We may make clear to you; and We cause what We please to stay in the wombs till an appointed time, then We

¹ Tafsir Burhan, Vol. 5, Pg. 263.

bring you forth as babies, then that you may attain your maturity...” (Surah Hajj 22:5)

Abul Jarud has narrated that Imam Muhammad Baqir (a) said in the exegesis of the verse:

لُبِّينَ لَكُمْ

“...that We may make clear to you...” (Surah Hajj 22:5)

That is: You remained like this in the wombs.

وَنُقِرُّ فِي الْأَرْحَامِ مَا نَشَاءُ

“...and We cause what We please to stay in the wombs till an appointed time...” (Surah Hajj 22:5)

...and you were not expelled through miscarriage.¹

وَمِنْكُمْ مَنْ يُتَوَفَّىٰ وَمِنْكُمْ مَنْ يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ
مِنْ بَعْدِ عِلْمٍ شَيْئًا

“...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)

Imam Ja'far Sadiq (a) has narrated from his father that he said: When a person becomes a hundred years old, at that time, he has reaches ‘the worst part of life’.¹

¹ Biharul Anwar, Vol. 57, Pg. 376; Nurus Thaqalayn, Vol. 3, Pg. 471; Tafsir Burhan, Vol. 5, Pg. 263.

The Almighty Allah has given an example of raising up after death and He says:

وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ
وَأَنْبَتَتْ مِنْ كُلِّ زَوْجٍ بَهِيجٍ ﴿٥﴾

“...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.” (Surah Hajj 22:5)

‘Baheej’ is in the meaning of beautiful and nice.

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 ﴿٧﴾

“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 22:6-7)

وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ
مُّنِيرٍ ﴿٨﴾

¹ Biharul Anwar, Vol. 57, Pg. 376; Tafsir Burhan, Vol. 5, Pg. 263; Tafsir Safi, Vol. 5, Pg. 118; Nurus Thaqlayn, Vol. 3, Pg. 472.

ثَانِي عِطْفِهِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ ۗ لَهُ فِي الدُّنْيَا خِزْيٌ ۗ
وَنُذِيقُهُ يَوْمَ الْقِيَامَةِ عَذَابَ الْحَرِيقِ ﴿٩﴾

8- *And among men there is he, who disputes about Allah without knowledge and without guidance and without an illuminating book.*

9- *Turning away haughtily that he may lead (others) astray from the way of Allah; for him is disgrace in this world, and on the day of resurrection, We will make him taste the punishment of burning.*

وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُنِيرٍ ﴿٨﴾

“And among men there is he, who disputes about Allah without knowledge and without guidance and without an illuminating book.” (Surah Hajj 22:8)

He says: This verse was revealed about Abu Jahl.

ثَانِي عِطْفِهِ

“Turning away haughtily...” (Surah Hajj 22:9)

That is: He would turn away from the truth.

لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ

“...that he may lead (others) astray from the way of Allah...” (Surah Hajj 22:9)

That is: So that he may misguide people from the path of God and faith.¹

وَمِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَىٰ حَرْفٍ ۖ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ
بِهِ ۖ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَىٰ وَجْهِهِ خَسِرَ الدُّنْيَا
وَالْآخِرَةَ ۗ ذَٰلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ﴿١١﴾

11- And among men is he, who serves Allah (standing) on the verge, so that if good befalls him he is satisfied therewith, but if a trial afflict him he turns back headlong; he loses this world as well as the hereafter; that is a manifest loss.

وَمِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَىٰ حَرْفٍ

“And among men is he who serves Allah (standing) on the verge...” (Surah Hajj 22:11)

He says: ‘Alaa harfin’ is in the meaning of ‘in doubt’.

فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ ۖ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَىٰ
وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ۗ ذَٰلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ

﴿١١﴾

“...so that if good befalls him he is satisfied therewith, but if a trial afflict him he turns back headlong; he loses this world as well as the hereafter; that is a manifest loss.” (Surah Hajj 22:11)

¹ Tafsir Burhan, Vol. 5, Pg. 263.

Imam Ja'far Sadiq (a) says: This verse is revealed about people, who became monotheists, who abandoned idol-worship and started worshipping the Almighty Allah; they came out of polytheism, but they did not know that Muhammad is the Messenger of Allah (s). They had doubt in the Almighty Allah while they worshipped Him with the Holy Prophet (s) and his religion and they came to His Eminence and said: We would see if our wealth is increased and we become well of physically and in children, we would know that he is truthful and the Messenger of God; if it is not so, we would reconsider our stance; so the Almighty Allah revealed the above verse.

يَدْعُو مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُ وَمَا لَا يَنْفَعُهُ ۗ ذَٰلِكَ هُوَ
 الضَّلَالُ الْبَعِيدُ ﴿١٢﴾

12- He calls besides Allah upon that, which does not harm him and that, which does not profit him, that is the great straying.

يَدْعُو مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُ وَمَا لَا يَنْفَعُهُ

“He calls besides Allah upon that, which does not harm him and that, which does not profit him...” (Surah Hajj 22:12)

The polytheists call other than God and worship others than Him. Thus, one of them recognizes God and faith enters his heart; so he is a believer. And his doubt changes into faith. And some of them conceal their doubt and some of them are such their doubt changes into polytheism.¹

¹ *Biharul Anwar*, Vol. 69, Pg. 95; *Tafsir Burhan*, Vol. 5, Pg. 266; *Nurus Thaqlayn*, Vol. 3, Pg. 473.

مَنْ كَانَ يَظُنُّ أَنْ لَنْ يَنْصُرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ فَلْيَمْدُدْ
بِسَبَبٍ إِلَى السَّمَاءِ ثُمَّ لِيَقْطَعْ فَلْيَنْظُرْ هَلْ يُذْهِبَنَّ كَيْدَهُ مَا يَغِيظُ
﴿١٥﴾

15- Whoever thinks that Allah will not assist him in this life and the hereafter, let him stretch a rope to the ceiling, then let him cut (it) off, then let him see if his struggle will take away that at which he is enraged.

مَنْ كَانَ يَظُنُّ أَنْ لَنْ يَنْصُرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ

“Whoever thinks that Allah will not assist him in this life and the hereafter...” (Surah Hajj 22:15)

‘Zann’ in Quran is of two kinds: imagination of certainty and imagination of doubt. *Zann* in this verse implies imagination of doubt. He says: Whoever doubts that the Almighty Allah would not give him any reward in the world and the hereafter.

فَلْيَمْدُدْ بِسَبَبٍ إِلَى السَّمَاءِ

“...let him stretch a rope to the ceiling...” (Surah Hajj 22:15)

That is: He deems a proof between himself and God. And the evidence that ‘sabab’ implies this same proof is the statement of the Almighty Allah in Surah Kahf that he said:

﴿٨٤﴾ فَاتَّبَعَ سَبَبًا ﴿٨٥﴾ وَآتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا

“...and granted him means of access to everything. So he followed a course.” (Surah Kahf 18:84-85)

...where ‘sabab’ is in the meaning of ‘proof’.

ثُمَّ لِيَقْطَعْ

“...then let him cut (it) off...” (Surah Hajj 22:15)

That is: He cleans. The proof that ‘cutting off’ is same as cleaning is the statement of Allah in Surah Araaf, in which He says:

وَقَطَّعْنَاهُمْ اثْنَتَيْ عَشْرَةَ أَسْبَاطًا أُمَمًا

“And We divided them into twelve tribes, as nations...” (Surah Araaf 7:160)

That is: I would distinguish them. So the verse:

ثُمَّ لِيَقْطَعْ

“...then let him cut (it) off...” (Surah Hajj 22:15)

...implies: He would distinguish.

فَلْيَنْظُرْ هَلْ يُذْهِبَنَّ كَيْدَهُ مَا يَغِيظُ ﴿١٥﴾

“...then let him see if his struggle will take away that at which he is enraged.” (Surah Hajj 22:15)

That is: His deception and the evidence that ‘kaid’ implies this same deception is the verse:

كَذَلِكَ كِدْنَا لِيُوسُفَ

“Thus did We plan for the sake of Yusuf...” (Surah Yusuf 12:76)

That is: We planned it for Yusuf, so he arrested his brother.

And He quotes the statement of Firon: ‘All of you unite your efforts’. He says: Whenever he deems a cause and proof for his self and differentiates; that same would prove the truth for him.

Ahle Sunnat have narrated that whoever does not verify the divine commands, he would be hung by rope from the roof of the Kaaba and would be choked.¹

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ
وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَابُّ وَكَثِيرٌ مِّنَ
النَّاسِ ۗ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ ۗ وَمَنْ يُهِنِ اللَّهُ فَمَا لَهُ مِن
مُّكْرَمٍ ۚ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ ﴿١٨﴾

18- 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, and the animals and many of the people; and many there are against whom chastisement has become necessary; and whomsoever Allah abases, there is none, who can make him honorable; surely Allah does what He pleases.

Allah, the Mighty and Sublime, has mentioned the greatness of His Might and He says:

¹ Biharul Anwar, Vol. 9, Pg. 244.

“Do you not see...” (Surah Hajj 22:18)

He says: O Muhammad, do you not know?

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

“...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, and the animals...” (Surah Hajj 22:18)

The word of ‘shajar’ is singular and its meaning is plural.

وَكثِيرٌ مِنَ النَّاسِ ۖ وَكثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ ۖ وَمَنْ يُهِنِ اللَّهُ
فَمَا لَهُ مِنْ مُكْرِمٍ ۗ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ ﴿١٨﴾

“...and many of the people; and many there are against whom chastisement has become necessary; and whomsoever Allah abases, there is none, who can make him honorable; surely Allah does what He pleases.” (Surah Hajj 22:18)¹

هَذَانِ حَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ ۖ فَالَّذِينَ كَفَرُوا قُطِّعَتْ لَهُمْ
ثِيَابٌ مِنْ نَارٍ يُصَبُّ مِنْ فَوْقِ رُؤُوسِهِمُ الْحَمِيمُ ﴿١٩﴾

¹ Tafsir Burhan, Vol. 5, Pg. 268.

يُصَهَّرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ ﴿٢٠﴾

وَهُمْ مَمَامِعٌ مِنْ حَدِيدٍ ﴿٢١﴾

19- *These are two adversaries, who dispute about their Lord; then (as to) those, who disbelieve, for them are cut out garments of fire, boiling water shall be poured over their heads.*

20- *With it shall be melted what is in their bellies and (their) skins as well.*

21- *And for them are whips of iron.*

Exegesis of ‘two adversaries, who dispute’

هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ

“These are two adversaries, who dispute about their Lord...” (Surah Hajj 22:19)

He says: That is we and Bani Umayyah; we say: the Almighty Allah and His Messenger say the truth and the Bani Umayyah say: Almighty Allah and His Messenger lie.

فَالَّذِينَ كَفَرُوا

“...then (as to) those, who disbelieve...” (Surah Hajj 22:19)

That is: Bani Umayyah.

قَطَّعَتْ لَهُمْ ثِيَابٌ مِنْ نَارٍ يُصَبُّ مِنْ فَوْقَ رُءُوسِهِمُ الْحَمِيمُ
﴿١٩﴾ يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ ﴿٢٠﴾ وَلَهُمْ
مَقَامِعٌ مِنْ حَدِيدٍ ﴿٢١﴾

“...for them are cut out garments of fire, boiling water shall be poured over their heads. With it shall be melted what is in their bellies and (their) skins as well. And for them are whips of iron.” (Surah Hajj 22:19-21)

He says: The Almighty Allah would dress him in a garment of fire, so his lower lip would hang loose till it reaches to his navel, and his upper lip would be gathered in the center of his head.

﴿٢١﴾ وَلَهُمْ مَقَامِعٌ مِنْ حَدِيدٍ ﴿٢١﴾

“For them are whips of iron.” (22.21:An)

He says: Iron maces that would fall on those hellish people.¹

كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا وَذُوقُوا عَذَابَ
الْحَرِيقِ ﴿٢٢﴾

22- Whenever they will desire to go forth from it, from grief, they shall be turned back into it, and taste the chastisement of burning.

¹ Tafsir Burhan, Vol. 5, Pg. 271; Nurus Thaqlayn, Vol. 3, Pg. 477.

How the Hell would be fired up?

كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا وَذُوقُوا
عَذَابَ الْحَرِيقِ ﴿٢٢﴾

*“They will desire to go forth from it, from grief, they shall be turned back into it, and taste the chastisement of burning.”
(Surah Hajj 22:22)*

Abu Basir says: I asked Imam Ja’far Sadiq (a): O son of Messenger of Allah, I fear that my heart has become hard.

Imam (a) said: O Abu Basir, get ready for a long lifespan. One day Jibraeel came to the Holy Prophet (s) and as opposed to his usual joyful demeanor, he was aggrieved and sorrowful, the Prophet asked: Why are you so gloomy?

He replied: O Messenger of Allah (s), I am aggrieved, because they intensified the fire of Hell today through ‘Manafakh’.

He asked: What is ‘Manafakh’?

The Almighty Allah commanded them to blow on the fire. They blew on it for a thousand years till it became white. They blew it for another thousand years and it became red; then they continued to blow on it for another thousand years till it became black. Therefore, the fire of Hell is dark and black; if a little bit of it falls into the water of the world, the folks of the earth would die of its putridity. If one link of a chain seventy yards long is placed in the world, due to its heat the earth would melt. And if a garment of Hell is hung between the earth and the sky, all the folks of the earth would die of its stench.

So, Jibraeel and the Holy Prophet (s) began to wail. The Almighty Allah sent an angel to them and conveyed the message that: I have secured you from the sins that make one eligible for

hellfire. The Holy Prophet (s) said: After that I never saw Jibraeel smiling again.

Then he said: When the folks of Paradise meet each other, they would greet and the folks of Hell would also greet each other. When the folks of Hell reach Hell they would be on a complex path for seventy years and when they reach the expanse of Hell, garments of fire would be placed on them and they would be cast into the levels of Hell. Their skins would be changed and new skins would grow on them other than their previous skins.

Imam Ja'far Sadiq (a) said to Abu Basir: Is this lesson sufficient for you?

He replied: Yes, O son of Messenger of Allah.¹

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا ۖ
وَلِيَأْسُوهُمْ فِيهَا حَرِيرٌ ﴿٢٣﴾

23- Surely Allah will make those, who believe and do good deeds enter gardens beneath which rivers flow; they shall be adorned therein with bracelets of gold and (with) pearls, and their garments therein shall be of silk.

Description of Paradise and Hell

The Almighty Allah has listed what all He has prepared for the believers and He says:

¹ *Biharul Anwar*, Vol. 8, Pg. 280; *Tafsir Burhan*, Vol. 5, Pg. 271; *Nurus Thaqlayn*, Vol. 3, Pg. 477.

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي
 مِنْ تَحْتِهَا الْأَنْهَارُ يُحَلَّونَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا ۖ
 وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٢٣﴾

“Surely Allah will make those, who believe and do good deeds enter gardens beneath which rivers flow; they shall be adorned therein with bracelets of gold and (with) pearls, and their garments therein shall be of silk.” (Surah Hajj 22:23)

Abu Basir said: I asked Imam Ja’far Sadiq (a): May I be sacrificed on you, O son of Messenger of Allah, delight me by telling me about divine bounties.

His Eminence said: O Abu Basir, the least bounty of Paradise is its fragrance, which you would perceive from a distance of a thousand years of this world and the lowest stage of Paradise is a stage, whose expanse would be as wide to accommodate all the men and Jinns of the world, without its food and drinks getting exhausted. And when a believer enters Paradise, he would be given three gardens in such a sequence that when he enters the first garden, streams would be flowing in it and trees laden with fruits would be in excess, and numerous Houries would be present to serve him. By beholding them, he would give thanks for all the divine bounties. He would be told: Raise your head and look at the second garden. When he raises his head, he would behold a wider and more beautiful garden than the previous one, and he would see things that he had never seen before. He would say: O Lord, bestow this garden to me.

He would be told: Since you asked, I accept your supplication. Enter that garden and mention praise and thanks of God. It would be commanded: Open a door for him towards perpetual Paradise and he would be told to raise his head. When he looks, he would decry gardens manifold than the previous garden and he would say: O Lord, I praise You as You are worth

to be praises, as You have bestowed on me and gave me freedom from hellfire and admitted to such a Paradise.

Abu Basir says: I asked the Imam: I request you to explain this further.

He said: There is a stream in Paradise on the banks of which there are trees; when a believers passes from there, he would be astonished on seeing those trees. And when one of those trees is uprooted another one would grow in its place.

I asked: May I be sacrificed on you, tell me more.

He replied: In Paradise, every believer would be married to 800 virgins and 4000 Saiba,¹ and two Hourul Ein.

I asked: Eight hundred virgins?!

He replied: Yes, eight hundred virgins, and whenever one of them loses her virginity, she would become virgin again.

I asked: What is the element from which Hourul Ein are created?

He replied: They are created from the clay of Paradise that is extremely soft and clear; such that their thighs would be visible through seventy robes. Their hearts are also like mirrors.

I asked: Would they speak to people and the folks of Paradise?

Yes, he replied: they would speak in such pleasing tone that one would have never heard such discourse; and they would say: We would remain forever, and we would never die. We are coquettish and we would never become sullen. We are obedient we never feel jealous and we shall always be cause of joy and pleasure and we never become angry. And as if we are in the atmosphere our effulgence would dazzle your eyes.² So these

¹ Married ladies, non-virgin girls.

² *Biharul Anwar*, Vol. 8, Pg. 120.

two verses and their exegesis is refutation of those, who deny Paradise and Hell are already created.¹

وَهُدُّوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَهُدُوا إِلَى صِرَاطِ الْحَمِيدِ ﴿٢٤﴾

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي
جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعَاكِفُ فِيهِ وَالْبَادِ ۗ وَمَن يُرِدْ فِيهِ بِالْحَادِ
بِظُلْمٍ نُذِقْهُ مِن عَذَابِ أَلِيمٍ ﴿٢٥﴾

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَن لَّا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ
لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ﴿٢٦﴾

24- And they are guided to goodly words and they are guided into the path of the Praised One.

25- Surely (as for) those, who disbelieve, and hinder (men) from Allah's way and from the Sacred Mosque, which We have made equally for all men, (for) the dweller therein and (for) the visitor, and whoever shall incline therein to wrong unjustly, We will make him taste of a painful chastisement.

26- And when We assigned to Ibrahim the place of the House, saying: Do not associate with Me aught, and purify My House for those, who make the circuit and stand to pray and bow and prostrate themselves.

¹ Nurus Thaqlayn, Vol. 3, Pg. 478.

These two verses refute those, who deny that Paradise and Hell are already created

وَهُدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ

“And they are guided to goodly words...” (Surah Hajj 22:24)

He says: Monotheism and sincerity.

وَهُدُوا إِلَى صِرَاطِ الْحَمِيدِ ﴿٢٤﴾

“...and they are guided into the path of the Praised One.” (Surah Hajj 22:24)

He says: That is He guides to Wilayat.¹

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ
الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعَاكِفُ فِيهِ وَالْبَادِ

“Surely (as for) those, who disbelieve, and hinder (men) from Allah’s way and from the Sacred Mosque, which We have made equally for all men, (for) the dweller therein and (for) the visitor...” (Surah Hajj 22:25)

He says: This verse was revealed about the Quraish, when they prevented the Messenger of Allah (s) from entering Mecca.

سَوَاءً الْعَاكِفُ فِيهِ وَالْبَادِ

¹ *Nurus Thaqlayn*, Vol. 3, Pg. 480; *Tafsir Burhan*, Vol. 5, Pg. 275.

“...We have made equally for all men, (for) the dweller therein and (for) the visitor...” (Surah Hajj 22:25)

He says: Whenever people from the places around came to them they were regarded as equal and they never prevented access of anyone to the Holy sanctuary.¹

﴿٢٥﴾ وَمَنْ يُرِدْ فِيهِ بِالْحَادِ بِظُلْمٍ نُدِقُهُ مِنْ عَذَابِ أَلِيمٍ

“...and whoever shall incline therein to wrong unjustly, We will make him taste of a painful chastisement.” (Surah Hajj 22:25)

It is regarding whoever became disbeliever regarding Amirul Momineen (a).²

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ

“And when We assigned to Ibrahim the place of the House...” (Surah Hajj 22:26)

‘Bawana’ is in the meaning of ‘introduced’; that is We informed Ibrahim (a) about the site of the holy House and We have narrated the story of construction of the Kaaba in Surah Baqarah.

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِنْ
كُلِّ فَجٍّ عَمِيقٍ ﴿٢٧﴾

¹ Nurus Thaqalayn, Vol. 3, Pg. 480; Tafsir Safi, Vol. 5, Pg. 129.

² Tafsir Burhan, Vol. 5, Pg. 278; Nurus Thaqalayn, Vol. 3, Pg. 482.

27- And proclaim among men the Pilgrimage: they will come to you on foot and on every lean camel, coming from every remote path,

Ibrahim (a) invited people for Hajj

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ
مِنْ كُلِّ فَجٍّ عَمِيقٍ ﴿٢٧﴾

“And proclaim among men the Pilgrimage: they will come to you on foot and on every lean camel, coming from every remote path,” (Surah Hajj 22:27)

He says: ‘Zaamir’ implies thin/emaciated camel. Some people have recited ‘yateen’ as ‘yatoon’.

He says: When His Eminence, Ibrahim and Ismail (a) completed the construction of the Holy Kaaba, the Almighty Allah commanded Ibrahim (a) to call people for the Hajj of the Kaaba and to announce that they come for pilgrimage to the holy house.

Ibrahim said: O Lord, my voice is not so expressive so as to reach all the people of the world.

He was told: O Ibrahim, you call out and We would make your call reach all the creatures of the world.

Ibrahim went to the corner of the house and placed his fingers in his ears and turned to the east, west, north and south and called the world to visit the House of God. When Ibrahim went to sleep he had a dream. When he announced the Hajj and called people to the holy house, the Almighty Allah conveyed his voice to the corners of the world, between the east and west and the corners of the globe, inside the seas and above the mountains, from the loins of men and wombs of ladies, the sound of *Labbaik* arose as they replied to his call. And the words

of Thalbiya that the Hajjis recite at the time of putting on the Hajj garments (*Ihraam*): *Labbaik Allahumma Labbaik. Innal hamda wa shukra laka Labbaik*. It is the same response that is given to the call of Prophet Ibrahim (a) and whoever replies to that call till Judgment Day, will get the good sense (*Taufeeq*) of performing visitation to the Almighty Allah and the Holy Kaaba and this is the meaning of the verse, in which He says:

فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ

“In it are clear signs, the standing place of Ibrahim...”
(*Surah Aale Imran 3:97*)

That is: The place where Ibrahim (a) called the people to perform Hajj.¹

He says: Isaf and Naila were a man and a woman, who had committed fornication in the holy Kaaba, so they were changed into stones and Quraish began to regard those two as idols and started worshipping them till Mecca was conquered by the army of Islam. After that two old women came out having white hair hanging on their faces in disarray. The Messenger of Allah (s) said: That is Naila, who was worshipped in your Mecca and she has despaired.²

ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلِيُوفُوا نُذُورَهُمْ وَلِيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ

﴿ ٢٩ ﴾

29- *Then let them accomplish their needful acts of shaving and cleansing, and let them fulfill their vows and let them go round the Ancient House.*

¹ *Biharul Anwar*, Vol. 12, Pg. 116.

² *Tafsir Burhan*, Vol. 5, Pg. 279.

ثُمَّ لِيَقْضُوا تَفَثَهُمْ

“Then let them accomplish their needful acts of shaving and cleansing...” (Surah Hajj 22:29)

﴿ ٢٩ ﴾ وَلْيُوفُوا نُذُورَهُمْ وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ

“...and let them fulfill their vows and let them go round the Ancient House.” (Surah Hajj 22:29)

This house of God is known as ancient, because it was saved from being submerged in the deluge.¹

ذَلِكَ وَمَنْ يُعْظَمْ حُرْمَاتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ ۗ وَأُحِلَّتْ لَكُمْ الْأَنْعَامُ إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ ۗ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ ﴿ ٣٠ ﴾

حُنَفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ ۗ وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنْ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ ﴿ ٣١ ﴾

ذَلِكَ وَمَنْ يُعْظَمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ ﴿ ٣٢ ﴾

30- That (shall be so); and whoever respects the sacred ordinances of Allah, it is better for him with his Lord; and the cattle are made lawful for you, except that,

¹ Nurus Thaqlayn, Vol. 3, Pg. 495; Tafsir Safi, Vol. 5, Pg. 138.

which is recited to you, therefore avoid the uncleanness of the idols and avoid false words.

31- Being upright for Allah, not associating aught with Him and whoever associates (others) with Allah, it is as though he had fallen from on high, then the birds snatch him away or the wind carries him off to a far-distant place.

32- That (shall be so); and whoever respects the signs of Allah, this surely is (the outcome) of the piety of hearts.

﴿ ٣٠ ﴾ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ

“...therefore avoid the uncleanness of the idols and avoid false words,” (Surah Hajj 22:30)

Imam Ja'far Sadiq (a) says: ‘uncleanness of the idols’ implies chess. ‘False words’ implies music.¹

خُنْفَاءَ لِلَّهِ

“Being upright for Allah...” (Surah Hajj 22:31)

That is: Purified for the sake of Allah.

﴿ ٣١ ﴾ فِي مَكَانٍ سَحِيقٍ

“...to a far-distant place.” (Surah Hajj 22:31)

¹ Al-Kafi, Vol. 6, Pg. 435; Man Laa Yahzarahul Faqih, Vol. 4, Pg. 58; Wasailush Shia, Vol. 17, Pg. 310; Mustadrakul Wasail, Vol. 13, Pg. 222; Biharul Anwar, Vol. 14, Pg. 135; Nurush Thaqlayn, Vol. 3, Pg. 496; Tafsir Safi, Vol. 5, Pg. 139; Tafsir Burhan, Vol. 5, Pg. 291.

That is: In a far off place, as ‘Saheeq’ is in the meaning of remote.¹

﴿۳۲﴾ وَمَنْ يُعَظِّمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ

“...and whoever respects the signs of Allah, this surely is (the outcome) of the piety of hearts.” (Surah Hajj 22:32)

He says: It is paying respect to the sacrifice and regarding it good.

لَكُمْ فِيهَا مَنَافِعُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ مَحِلُّهَا إِلَىٰ الْبَيْتِ الْعَتِيقِ
﴿۳۳﴾

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِّيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُمْ مِنْ
بَهِيمَةِ الْأَنْعَامِ ۗ فَإِلَهُكُمْ إِلَهٌ وَاحِدٌ فَلَهُ أَسْلِمُوا ۗ وَبَشِّرِ
الْمُخْتَلِفِينَ ﴿۳۴﴾

33- You have advantages in them till a fixed time, then their place of sacrifice is the Ancient House.

34- And to every nation We appointed acts of devotion that they may mention the name of Allah on what He has given them of the cattle quadrupeds; so your God is One God, therefore to Him should you submit, and give good news to the humble.

لَكُمْ فِيهَا مَنَافِعُ إِلَىٰ أَجَلٍ مُّسَمًّى

¹ Tafsir Burhan, Vol. 5, Pg. 292.

“You have advantages in them till a fixed time...” (Surah Hajj 22:33)

It implies sacrifice, which the Haji performs at the place of wearing the Ihraam without causing any harm to it and without being harsh on it and till the day of sacrifice if he wants, he can use its milk and that is the statement of God that He said:

ثُمَّ مَحِلُّهَا إِلَى الْبَيْتِ الْعَتِيقِ ﴿٣٣﴾

“...then their place of sacrifice is the Ancient House.” (Surah Hajj 22:33)

After that the place is the Holy Sanctuary and the Holy House.

فَلَهُ أَسْلِمُوا ۖ وَبَشِّرِ الْمُخْبِتِينَ ﴿٣٤﴾

“...therefore to Him should you submit, and give good news to the humble,” (Surah Hajj 22:34)

He says: ‘Mukhbiteen’ implies worshippers, meaning those, who pray.

وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا حَيْرٌ ۖ فَادْكُرُوا
اسْمَ اللَّهِ عَلَيْهَا صَوَافَّ ۖ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا
وَأَطِعُوا الْقَانِعَ وَالْمُعْتَرَّ ۖ كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ
تَشْكُرُونَ ﴿٣٦﴾

36- And (as for) the camels, We have made them of the signs of the religion of Allah for you; for you therein is much good; therefore mention the name of Allah on

them as they stand in a row, then when they fall down eat of them and feed the poor man, who is contented and the beggar; thus have We made them subservient to you, that you may be grateful.

فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافَّ

“...therefore mention the name of Allah on them as they stand in a row...” (Surah Hajj 22:36)

That is: When you slaughter them standing.

فَإِذَا وَجَبَتْ جُنُوبُهَا

“...then when they fall down eat of them...” (Surah Hajj 22:36)

فَكُلُوا مِنْهَا وَأَطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ

“...and feed the poor man who is contented and the beggar...” (Surah Hajj 22:36)

He says: ‘Al-Qane’ is one, who asks and is given.

‘Al-Moattaar’ implies that, which is given without asking.¹

لَنْ يَنَالَ اللَّهُ خُومَهَا وَلَا دِمَائُهَا وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ ۗ
كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ ۗ وَبَشِّرِ

المُحْسِنِينَ ﴿٣٧﴾

¹ Nurus Thaqlayn, Vol. 3, Pg. 500; Tafsir Burhan, Vol. 5, Pg. 295.

37- *There does not reach Allah their flesh nor their blood, but to Him is acceptable the guarding (against evil) on your part; thus has He made them subservient to you, that you may magnify Allah because He has guided you aright; and give good news to those, who do good (to others).*

لَنْ يَنَالَ اللَّهَ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ

“There does not reach Allah their flesh nor their blood, but to Him is acceptable the guarding (against evil) on your part...” (Surah Hajj 22:37)

That is: When a person is not having piety, he would not gain proximity to God through the sacrifice; as indeed the Almighty Allah only accepts the sacrifice of the pious.

لِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ

“...that you may magnify Allah, because He has guided you aright...” (Surah Hajj 22:37)

He says: It is reciting *Takbir* during the days of *Tashreeq*¹ in Mina; which is to be followed by fifteen prayers and in the cities after ten prayers.²

أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلَمُوا ۖ وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٣٩﴾

¹ Three days following Eid al-Adha.

² *Nurus Thaqalayn*, Vol. 3, Pg. 500; *Tafsir Burhan*, Vol. 5, Pg. 296.

39- *Permission (to fight) is given to those upon whom war is made, because they are oppressed, and most surely Allah is well able to assist them.*

أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلِمُوا ۗ وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٣٩﴾

“Permission (to fight) is given to those upon whom war is made because they are oppressed, and most surely Allah is well able to assist them;” (Surah Hajj 22:39)

The above verse is revealed for Ali, Ja’far and Hamza; after that it applies to others.

الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ ۗ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ هَادَمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا ۗ وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ ۗ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٤٠﴾

الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ ﴿٤١﴾

40- *Those, who have been expelled from their homes without a just cause, except that they say: Our Lord is Allah. And had there not been Allah’s repelling some people by others, certainly there would have been pulled down cloisters and churches and synagogues and mosques, in which Allah’s name is much remembered; and surely Allah will help him who helps His cause; most surely Allah is Strong, Mighty.*

41- Those, who should We establish them in the land, will keep up prayer and pay the poor-rate and enjoin good and forbid evil; and Allah's is the end of affairs.

Permission of war for His Eminence Qaim (a)

الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ

“Those, who have been expelled from their homes without a just cause...” (Surah Hajj 22:40)

He says: When the accursed Yazid wanted to take Imam Husain (a) to Syria, His Eminence came to Kufa and was martyred there.¹

Ibne Muskan reports that Imam Ja'far Sadiq (a) said regarding the exegesis of the verse:

أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلَمُوا

“Permission (to fight) is given to those upon whom war is made because they are oppressed...” (Surah Hajj 22:39)

The Ahle Sunnat say that this Surah was revealed regarding the Messenger of Allah (s) when Quraish expelled him from Mecca, but indeed, this verse is about His Eminence, Qaim (a) when he would rise up to avenge the killing of Imam Husain (a) and this is the statement of His Eminence when he said: We are the successors of the martyr and we demand blood money for the killing.²

¹ Biharul Anwar, Vol. 24, Pg. 223; Nurus Thaqalayn, Vol. 3, Pg. 501; Tafsir Burhan, Vol. 5, Pg. 298.

² Biharul Anwar, Vol. 24, Pg. 224.

The Almighty Allah has described the worship of the Holy Imams (a) and their conduct.

الَّذِينَ إِن مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ
وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ

﴿٤١﴾

“Those, who should We establish them in the land, will keep up prayer and pay the poor-rate and enjoin good and forbid evil; and Allah’s is the end of affairs.” (Surah Hajj 22:41)¹

Abul Jarud has narrated that Imam Muhammad Baqir (a) said in the exegesis of the verse:

الَّذِينَ إِن مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ

“Those, who should We establish them in the land, will keep up prayer and pay the poor-rate...” (Surah Hajj 22:41)

This verse is revealed about Aale Muhammad (a), His Eminence, Mahdi (a) and his companions, whom the Almighty Allah would grant dominance over the whole earth, and make his religion prevail; and through His Eminence, Allah would destroy the folks of falsehood and heresy, just as those destroyed prior to this, in such a way that no trace would remain of injustice and oppression.²

¹ *Tafsir Burhan*, Vol. 5, Pg. 299.

² *Nurus Thaqalayn*, Vol. 3, Pg. 506; *Tafsir Burhan*, Vol. 5, Pg. 303.

فَكَأَيِّنْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا
 وَبِئْرٍ مُعَطَّلَةٍ وَقَصْرٍ مَشِيدٍ ﴿٤٥﴾

45- So how many a town did We destroy while it was unjust, so it was fallen down upon its roofs, and (how many a) deserted well and palace raised high.

وَبِئْرٍ مُعَطَّلَةٍ وَقَصْرٍ مَشِيدٍ ﴿٤٥﴾

“...and (how many a) deserted well and palace raised high.” (Surah Hajj 22:45)

He says: This is a allegory for Aale Muhammad (a).

بِئْرٍ مُعَطَّلَةٍ

“...deserted well...” (Surah Hajj 22:45)

It is a well from which water is not used and this is the allegory of an Imam, who has gone into occultation, from whom knowledge is not obtained.

وَقَصْرٍ مَشِيدٍ ﴿٤٥﴾

“...and palace raised high.” (Surah Hajj 22:45)

It is a tall castle; this is an allegory of Amirul Momineen (a) and the Holy Imams (a) and the excellence that is bestowed to them in the world.

لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ

“...that He might cause it to prevail over all religions...”
(Surah Taubah 9:33)

The poet says regarding this:

“Aale Muhammad (a) are like an abandoned well, without water and they are lofty magnificent castles, who are having great majesty and nothing can be imagined higher than that; and the well is their knowledge, which is unending.”¹

فَكَأَيِّنْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فَهِيَ خَاوِبَةٌ عَلَى
عُرُوشِهَا

“So how many a town did We destroy while it was unjust,
so it was fallen down upon its roofs...” (Surah Hajj 22:45)

‘Uroosh’ implies the roof of the house.

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ ۗ وَإِنَّ يَوْمًا عِنْدَ
رَبِّكَ كَأَلْفِ سَنَةٍ مِمَّا تَعُدُّونَ ﴿٤٧﴾

47- And they ask you to hasten on the punishment, and Allah will by no means fail in His promise, and surely a day with your Lord is as a thousand years of what you number.

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ

“And they ask you to hasten on the punishment...”
(Surah Hajj 22:47)

¹ Biharul Anwar, Vol. 24, Pg. 101; Tafsir Safi, Vol. 5, Pg. 148; Nurus Thaqlayn, Vol. 3, Pg. 507.

The Messenger of Allah (s) promised chastisement to the polytheists and said that divine chastisement was approaching. They said: Where is the chastisement; and they asked for chastisement in a ridiculing manner. So the Almighty Allah said:

﴿٤٧﴾ وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ

“...and surely a day with your Lord is as a thousand years of what you number.” (Surah Hajj 22:47)

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانَ فِي أُمْنِيَّتِهِ فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٢﴾

52- And We did not send before you any apostle or prophet, but when he desired, the Shaitan made a suggestion respecting his desire; but Allah annuls that, which the Shaitan casts, then does Allah establish His communications, and Allah is Knowing, Wise.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٢﴾

“And We did not send before you any apostle or prophet, but when he desired, the Shaitan made a suggestion respecting his desire; but Allah annuls that, which the Shaitan casts, then does Allah establish His communications, and Allah is Knowing, Wise.” (Surah Hajj 22:52)

Ahle Sunnat have narrated that the Messenger of Allah (s) recited Surah Najm during prayers in Masjidul Haraam and Quraish heard his recitation. When he reached the following verses:

﴿ ٢٠ ﴾ أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ ﴿ ١٩ ﴾ وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ ﴿ ٢٠ ﴾

“Have you then considered the Lat and the Uzza, And Manat, the third, the last?” (Surah Najm 53:19-20)

Iblis made the following words to issue from the tongue of His Eminence:

‘The two of them are foremost white birds and you should repose hope in their intercession.’

So the Quraish were delighted and they fell down in prostration. Among the Quraish was Walid bin Mughira Makhzumi, an aged fellow, who picked up a handful of pebbles and prostrated on them while standing. The Quraish said: Muhammad has admitted the intercession of Laat and Uzza.

So Jibraeel descended and said to Muhammad: ‘You recited something that I did reveal on you,’ and he revealed the following verse:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانَ فِي أُمْنِيَّتِهِ فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ

“And We did not send before you any apostle or prophet, but when he desired, the Shaitan made a suggestion respecting his desire; but Allah annuls that, which the Shaitan casts...” (Surah Hajj 22:52)¹

¹ Biharul Anwar, Vol. 17, Pg. 85.

However, regarding this, the Shia say that it is narrated from Imam Ja'far Sadiq (a) that the Messenger of Allah (s) was feeling hungry. He went to an Ansari man and asked: Do you have anything to eat, as I am extremely hungry.

He said: Yes, may I be sacrificed on you. Immediately the sheep he had was slaughtered and roasted meat was prepared and brought to His Eminence. When the Holy Prophet (s) saw the food, he wished how nice it would have been if Amirul Momineen (a), Lady Fatima Zahra (s) and their children had eaten from that food. Suddenly Abu Bakr and Umar arrived and after that came Amirul Momineen (a). Almighty Allah revealed the following:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى
الشَّيْطَانَ فِي أُمْنِيَّتِهِ

“And We did not send before you any apostle or prophet, but when he desired, the Shaitan made a suggestion respecting his desire...” (Surah Hajj 22:52)

That is: Those two individuals (Abu Bakr and Umar).

فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ

“...but Allah annuls that, which the Shaitan casts...” (Surah Hajj 22:52)

That is: Those two are abrogated, erased and annihilated.

ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٢﴾

“...but Allah annuls that, which the Shaitan casts, then does Allah establish His communications, and Allah is Knowing, Wise,” (Surah Hajj 22:52)

That is: the Almighty Allah would help Amirul Momineen (a), because the Almighty Allah is aware of the issues of the world and He is correctly aware of the system of the universe.¹

لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْقَاسِيَةَ
قُلُوبُهُمْ ۗ وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ ﴿٥٣﴾

وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ فَتُخْبِتَ
لَهُ قُلُوبُهُمْ ۗ وَإِنَّ اللَّهَ هَادٍ الَّذِينَ آمَنُوا إِلَى صِرَاطٍ مُسْتَقِيمٍ
﴿٥٤﴾

وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي مِرْيَةٍ مِنْهُ حَتَّى تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً أَوْ
يَأْتِيَهُمْ عَذَابٌ يَوْمٍ عَقِيمٍ ﴿٥٥﴾

الْمُلْكُ يَوْمَئِذٍ لِلَّهِ يَحْكُمُ بَيْنَهُمْ ۗ فَالَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ فِي حَنَاتِ النَّعِيمِ ﴿٥٦﴾

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا فَأُولَئِكَ لَهُمْ عَذَابٌ مُهِينٌ ﴿٥٧﴾

¹ Tawilul Ayaatus Zahira, Pg. 343.

وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا
حَسَنًا ۗ وَإِنَّ اللَّهَ هُوَ خَيْرُ الرَّازِقِينَ ﴿٥٨﴾

لَيُدْخِلَنَّهُمْ مُدْخَلًا يَرْضَوْنَهُ ۗ وَإِنَّ اللَّهَ لَعَلِيمٌ حَلِيمٌ ﴿٥٩﴾

53- So that He may make what the Shaitan casts a trial for those in whose hearts is disease and those, whose hearts are hard; and most surely the unjust are in a great opposition.

54- And that those, who have been given the knowledge may know that it is the truth from your Lord, so they may believe in it and their hearts may be lowly before it; and most surely Allah is the Guide of those, who believe into a right path.

55- And those, who disbelieve shall not cease to be in doubt concerning it until the hour overtakes them suddenly, or there comes on them the chastisement of a destructive day.

56- The kingdom on that day shall be Allah's; He will judge between them; so those, who believe and do good will be in gardens of bliss.

57- And (as for) those, who disbelieve in and reject Our communications, these it is who shall have a disgraceful chastisement.

58- And (as for) those, who fly in Allah's way and are then slain or die, Allah will most certainly grant them a goodly sustenance, and most surely Allah is the best Giver of sustenance.

59- He will certainly cause them to enter a place of entrance, which they shall be well pleased with, and most surely Allah is Knowing, Forbearing.

لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً

“So that He may make what the Shaitan casts a trial...”
(Surah Hajj 22:53)

‘Shaitan’ in this verse imply the first and second caliphs.

لِلَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْقَاسِيَةِ قُلُوبُهُمْ ۗ وَإِنَّ الظَّالِمِينَ
لَفِي شِقَاقٍ بَعِيدٍ ﴿٥٣﴾ وَلَيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ
مَنْ رَبِّكَ فَيُؤْمِنُوا بِهِ فَتُخْبِتَ لَهُ قُلُوبُهُمْ ۗ وَإِنَّ اللَّهَ لَهَادِ
الَّذِينَ آمَنُوا إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٥٤﴾

“...and those, whose hearts are hard; and most surely the unjust are in a great opposition, and that those, who have been given the knowledge may know that it is the truth from your Lord, so they may believe in it and their hearts may be lowly before it; and most surely Allah is the Guide of those, who believe into a right path.” (Surah Hajj 22:53-54)

That is: Towards the Imam. Then he says:

وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي مِرْيَةٍ مِنْهُ

“And those, who disbelieve shall not cease to be in doubt concerning it...” (Surah Hajj 22:55)

That is: Whoever harbors doubts regarding Amirul Momineen (a).

حَتَّى تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ عَذَابٌ يَوْمٍ عَقِيمٍ



“...until the hour overtakes them suddenly, or there comes on them the chastisement of a destructive day.” (Surah Hajj 22:55)

He says: ‘Aqem’ implies something, whose example is not present in those days.¹

Then he says:

الْمُلْكُ يَوْمَئِذٍ لِلَّهِ يَحْكُمُ بَيْنَهُمْ ۖ فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي جَنَّاتِ النَّعِيمِ ﴿٥٦﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا

بِآيَاتِنَا

“The kingdom on that day shall be Allah’s; He will judge between them; so those, who believe and do good will be in gardens of bliss. And (as for) those, who disbelieve in and reject Our communications...” (Surah Hajj 22:56-57)

He says: They did not adopt faith in the Wilayat of Amirul Momineen (a) and the Holy Imams (a).

فَأُولَئِكَ لَهُمْ عَذَابٌ مُهِينٌ ﴿٥٧﴾

“...these it is who shall have a disgraceful chastisement.” (Surah Hajj 22:57)¹

¹ Tafsir Safi, Vol. 5, Pg. 153; Nurus Thaqlayn, Vol. 3, Pg. 516; Tafsir Burhan, Vol. 5, Pg. 307.

Then He has mentioned Amirul Momineen (a) and the Muhajireen from the companions of the Holy Prophet (s) and He says:

وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا لَيَرْزُقَنَّهُمُ اللَّهُ
رِزْقًا حَسَنًا ۗ وَإِنَّ اللَّهَ لَهُوَ خَيْرُ الرَّازِقِينَ ﴿٥٨﴾ لِيُدْخِلَنَّهُمْ
مُدْخَلًا يَرْضَوْنَهُ ۗ وَإِنَّ اللَّهَ لَعَلِيمٌ حَلِيمٌ ﴿٥٩﴾

“And (as for) those, who fly in Allah’s way and are then slain or die, Allah will most certainly grant them a goodly sustenance, and most surely Allah is the best Giver of sustenance. He will certainly cause them to enter a place of entrance, which they shall be well pleased with, and most surely Allah is Knowing, Forbearing.” (Surah Hajj 22:58-59)²

ذَلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِ ثُمَّ بُغِيَ عَلَيْهِ لَيَنْصُرَنَّهُ
اللَّهُ ۗ إِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ ﴿٦٠﴾

60- That (shall be so); and he who retaliates with the like of that with which he has been afflicted and he has been oppressed, Allah will most certainly aid him; most surely Allah is Pardoning, Forgiving.

Yazid’s revenge for those killed in the Battle of Badr

وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِ ثُمَّ بُغِيَ عَلَيْهِ لَيَنْصُرَنَّهُ اللَّهُ

¹ Biharul Anwar, Vol. 17, Pg. 86.

² Tafsir Burhan, Vol. 5, Pg. 316.

“...and he who retaliates with the like of that with which he has been afflicted and he has been oppressed, Allah will most certainly aid him...” (Surah Hajj 22:60)

It implies the Messenger of Allah (s) when he left Mecca due to fear from Quraish and took refuge in the cave, and the Quraish pursued His Eminence to find and eliminate. Thus, Almighty Allah punished them in the Battle of Badr and Utbah, Shaibah, Walid, Abu Jahl, Hanzala bin Abu Sufyan and other were killed. So, when the Messenger of Allah (s) passed away, the Quraish in order to revenge the killings of the Battle of Badr, martyred Imam Husain (a) and his companions; and that is the statement of the accursed Yazid that he versified in the following couplet:

“Alas, if the elders of Bani Umayyah killed in the Battle of Badr were present and had seen how I took revenge for them from their killers, they would have been elated and had exclaimed: O Yazid (illegitimate born), may your hands never tire as you have taken a good revenge. I will not rest content till I take their revenge from the progeny of Ahmad. I eliminated the elders of the community and revenged those killed in Badr.”

The poet says in its simile that just as the Shaykh has praised me by it, I have also followed his desire.

And just as Yazid when the blessed head of Imam Husain (a) was placed before him, he turned it around and said:

That is: Alas if my elders that are killed had been present they would have seen how my revenge is not comparable to Badr.

The Almighty Allah says:

وَمَنْ عَاقَبَ

“...and he who retaliates...” (Surah Hajj 22:60)

That is: Whoever oppresses the Messenger of Allah (s).

بِمِثْلِ مَا عُوِّبَ بِهِ

“...with the like of that with which he has been afflicted...” (Surah Hajj 22:60)

That is: They wanted to eliminate Imam Husain (a).

ثُمَّ بُغِيَ عَلَيْهِ لِيَنْصُرَنَّهُ اللَّهُ

“...and he has been oppressed, Allah will most certainly aid him...” (Surah Hajj 22:60)

That is: He would help him through the Qaim, who is from the progeny of His Eminence and he would take revenge for his killing.

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ ۖ فَلَا يُنَازِعُونَكَ فِي الْأَمْرِ ۗ وَادْعُ إِلَىٰ رَبِّكَ ۖ إِنَّكَ لَعَلَىٰ هُدًى مُّسْتَقِيمٍ ﴿٦٧﴾

67- To every nation We appointed acts of devotion, which they observe, therefore they should not dispute with you about the matter and call to your Lord; most surely you are on a right way.

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ

“To every nation We appointed acts of devotion, which they observe...” (Surah Hajj 22:67)²

¹ Biharul Anwar, Vol. 45, Pg. 167; Tafsir Burhan, Vol. 5, Pg. 316; Tafsir Safi, Vol. 5, Pg. 156; Nurus Thaqlayn, Vol. 3, Pg. 518.

² Tafsir Burhan, Vol. 5, Pg. 317.

يَا أَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاستَمِعُوا لَهُ ۗ إِنَّ الَّذِينَ تَدْعُونَ مِنْ
 دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ ۗ وَإِنْ يَسئُبُهُم
 الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ ۗ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ

﴿٧٣﴾

73- O people, a parable is set forth, therefore listen to it: surely those, whom you call upon besides Allah cannot create a fly, though they should all gather for it, and should the fly snatch away anything from them, they could not take it back from it; weak are the invoker and the invoked.

After that He has argued with the Quraish and the atheists, who worshipped deities other than Allah, and He says:

يَا أَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاستَمِعُوا لَهُ ۗ إِنَّ الَّذِينَ تَدْعُونَ
 مِنْ دُونِ اللَّهِ

“O people, a parable is set forth, therefore listen to it: surely those, whom you call upon besides Allah...” (Surah Hajj 22:73)

That is: The idols.

لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ ۗ وَإِنْ يَسئُبُهُمُ الذُّبَابُ شَيْئًا
 لَا يَسْتَنْقِذُوهُ مِنْهُ ۗ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ ﴿٧٣﴾

“...cannot create a fly, though they should all gather for it, and should the fly snatch away anything from them, they

could not take it back from it; weak are the invoker and the invoked.” (Surah Hajj 22:73)

اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ ۗ إِنَّ اللَّهَ سَمِيعٌ
بَصِيرٌ ﴿٧٥﴾

75- Allah chooses messengers from among the angels and from among the men; surely Allah is Hearing, Seeing.

اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا

*“Allah chooses messengers from among the angels...”
(Surah Hajj 22:75)*

That is: The Almighty Allah chooses messengers from the angels, who are Jibraeel, Mikaeel, Israfeel and the angel of death and He also chooses individuals from the prophets and successors among whom from the Prophets are Nuh, Ibrahim, Musa, Isa and Muhammad (s) and from among these five chose the Messenger of Allah (s) and from the successors, chose Amirul Momineen (a) and the Holy Imams (a), and this verse is having interpretations other than this as well.¹

يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ
أَلَعَلَّكُمْ تُفْلِحُونَ ﴿٧٧﴾

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ ۗ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ
فِي الدِّينِ مِنْ حَرَجٍ ۗ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ ۗ هُوَ سَمَّاكُمُ

¹ Nurus Thaqalayn, Vol. 3, Pg. 520; Tafsir Burhan, Vol. 5, Pg. 319.

الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ
 وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ ۚ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ
 وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ ۗ فَنِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ

﴿٧٨﴾

77- O you who believe, bow down and prostrate yourselves and serve your Lord, and do good that you may succeed.

78- 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; therefore keep up prayer and pay the poor-rate and hold fast by Allah; He is your Guardian; how excellent the Guardian and how excellent the Helper!

The Almighty Allah has addressed the Holy Imams (a) and He says:

يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا 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

“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...” (Surah Hajj 22:77-78)

That is: The Holy Imams (a) are witnesses upon you.

وَتَكُونُوا

“...and you may be...” (Surah Hajj 22:78)

And you may also be witnesses over the believers.¹

يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا 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

“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...” (Surah Hajj 22:77-78)

These two verses are especially for Aale Muhammad (a).

¹ Tafsir Burhan, Vol. 5, Pg. 321.

لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ

“...that the Apostle may be a bearer of witness to you...”
(Surah Hajj 22:77-78)

That is the Holy Prophet (s) is the witness over the Holy Imams (a).

وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ

“...and you may be bearers of witness to the people...”
(Surah Hajj 22:78)

After the Holy Prophet (s), the Aale Muhammad (a) are witnesses on the people.

Isa Ibne Maryam says:

وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ ۖ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ
أَنْتَ الرَّقِيبَ عَلَيْهِمْ

“...and I was a witness of them so long as I was among them, but when Thou didst cause me to die, Thou wert the watcher over them...” (Surah Maidah 5:117)

‘Raqib’ implies ‘shaheed’ (martyr).

وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿١١٧﴾

“Thou wert the watcher over them, and Thou art witness of all things.” (Surah Maidah 5:117)

Indeed, the Almighty Allah has made the Holy Imams (a) witnesses on the people after the Holy Prophet (s), who don't have any equal in the world. Thus, if they were not present in the earth, it would have swallowed its inhabitants and all would have been destroyed.

The Messenger of Allah (s) said: The Almighty Allah deemed the stars to be security for the folks of the heavens and my Ahle Bayt (a) as the security of the folks of the earth.¹

¹ *Tafsir Burhan*, Vol. 5, Pg. 324.

Exegesis of Surah Mominoon

23- Surah Mominoon (The Believers) was revealed in Mecca and it comprises of 118 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿١﴾ قَدْ أَفْلَحَ الْمُؤْمِنُونَ

﴿٢﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ

1- Successful indeed are the believers.

2- Who are humble in their prayers.

﴿١﴾ قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿٢﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ

﴿٢﴾

“Successful indeed are the believers, who are humble in their prayers.” (Surah Mominoon 23:1-2)

Imam Ja’far Sadiq (a) says: When Almighty Allah created Paradise, He said to it: Speak to Me.¹

The Paradise said:

﴿١﴾ قَدْ أَفْلَحَ الْمُؤْمِنُونَ

“Successful indeed are the believers.” (Surah Mominoon 23:1)²

¹ Kashfur Reebea, Pg. 42.

² Biharul Anwar, Vol. 64, Pg. 41.

﴿٢﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ

“Who are humble in their prayers.” (Surah Mominoon 23:2)

That is: You should cast your eyes down and focus your attention during prayer.

﴿٣﴾ وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ

﴿٤﴾ وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ

3- And who keep aloof from what is vain.

4- And who are givers of poor-rate.

﴿٣﴾ وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ

“And who keep aloof from what is vain.” (Surah Mominoon 23:3)

That is believers keep away from songs and music.

﴿٤﴾ وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ

“And who are givers of poor-rate,” (Surah Mominoon 23:4)

Imam Ja'far Sadiq (a) says: Whoever does not pay a single penny of Zakat is not from the believers and he does not have any merit.¹

وَالَّذِينَ هُمْ لِأَزْوَاجِهِمْ حَافِظُونَ ﴿٥﴾

إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ

﴿٦﴾

فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٧﴾

5- And who guard their private parts.

6- Except before their mates or those, whom their right hands possess, for they surely are not blamable.

7- But whoever seeks to go beyond that, these are they that exceed the limits.

وَالَّذِينَ هُمْ لِأَزْوَاجِهِمْ حَافِظُونَ ﴿٥﴾ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا
مَلَكَتْ أَيْمَانُهُمْ

“And who guard their private parts, except before their mates or those, whom their right hands possess...” (Surah Mominoon 23:5-6)

That is: They have intimacy with their slave girls.²

¹ Wasailush Shia, Vol. 9, Pg. 35; Mustadrakul Wasail, Vol. 7, Pg. 25; Biharul Anwar, Vol. 93, Pg. 11.

² Tafsir Safi, Vol. 5, Pg. 169; Tafsir Burhan, Vol. 5, Pg. 330; Nurush Thaqlayn, Vol. 3, Pg. 527.

﴿٦﴾ فَإِنَّهُمْ غَيْرُ مَلُومِينَ

“...for they surely are not blamable.” (Surah Mominoon 23:6)

Limit of Mutah is the limit of the slave girl.

﴿٧﴾ فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ

“But whoever seeks to go beyond that, these are they that exceed the limits.” (Surah Mominoon 23:7)

So, if someone goes beyond these limits and does not enter through the lawful path, he has trespassed the limits.

﴿٩﴾ وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ

﴿١٠﴾ أُولَٰئِكَ هُمُ الْوَارِثُونَ

﴿١١﴾ الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ

9- And those, who keep a guard on their prayers.

10- These are they who are the heirs.

11- Who shall inherit the Paradise; they shall abide therein.

Ranks of people in Paradise and Hell

﴿٩﴾ وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ

“And those, who keep a guard on their prayers.” (Surah Mominoon 23:9)

That is: They observe the times of prayer and its limits.¹

﴿ ١٠ ﴾ أُولَئِكَ هُمُ الْوَارِثُونَ

“These are they who are the heirs.” (Surah Mominoon 23:10)

Abu Basir says Imam Ja’far Sadiq (a) said: “The Almighty Allah has created a house in Paradise as well as in Hell for each and every creature. When the people of Paradise and Hell go to their respective houses, a call will be given out: O people of Paradise! Look down. When the people look down, they will see their houses in Hell. They will be told: You would have been given those had you disobeyed Allah.

The people of Paradise will die out of happiness for being saved. Then the people of Hell will be told: O people of Hell, look above. They will lift their heads and look above. They would be able to see their houses filled with bounties in Paradise. They will be told: You would have been given these had you followed the commands of Allah.

The people of Hell will die out of the grief. They will be given their respective houses, which they deserved. This is the exegesis of the verses of Allah, in which He says:

﴿ ١٠ ﴾ الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا
﴿ ١١ ﴾ خَالِدُونَ

¹ *Tafsir Burhan*, Vol. 5, Pg. 331; *Nurus Thaqlayn*, Vol. 3, Pg. 531.

“These are they who are the heirs, who shall inherit the Paradise; they shall abide therein.” (Surah Mominoon 23:10-11)¹

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ ﴿١٢﴾

ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ ﴿١٣﴾

12- And certainly We created man of an extract of clay.

13- Then We made him a small seed in a firm resting-place.

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ ﴿١٢﴾

“And certainly We created man of an extract of clay,” (Surah Mominoon 23:12)

He says: ‘Salalah’ is that part of food and drink, which converts into the seed, as the actual seed is from ‘Salalah’; and ‘Salalah’ is also the mixture of food and drink and the origin of the food is also is from dust; so this is the meaning of the verse:

مِنْ سُلَالَةٍ مِنْ طِينٍ ﴿١٢﴾

“...of an extract of clay.” (Surah Mominoon 23:12)²

¹ *Sawabul Amaal*, Pg. 258; *Biharul Anwar*, Vol. 8, Pg. 287; *Tafsir Burhan*, Vol. 5, Pg. 332; *Tafsir Safi*, Vol. 5, Pg. 172; *Nurus Thaqlayn*, Vol. 3, Pg. 531.

² *Nurus Thaqlayn*, Vol. 3, Pg. 537; *Tafsir Burhan*, Vol. 5, Pg. 332.

﴿ ١٣ ﴾ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ ﴿ ١٣ ﴾

“Then We made him a small seed in a firm resting-place.”
(Surah Mominoon 23:13)

‘Qaraar-e-Makeen’ implies womb; that is We placed the seed in the womb.

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ
عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ ۚ فَتَبَارَكَ
اللَّهُ أَحْسَنُ الْخَالِقِينَ ﴿ ١٤ ﴾

14- Then We made the seed a clot, then We made the clot a lump of flesh, then We made (in) the lump of flesh bones, then We clothed the bones with flesh, then We caused it to grow into another creation, so blessed be Allah, the best of the creators.

Duration of the six stages of man

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ
عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ ۚ فَتَبَارَكَ
اللَّهُ أَحْسَنُ الْخَالِقِينَ ﴿ ١٤ ﴾

“Then We made the seed a clot, then We made the clot a lump of flesh, then We made (in) the lump of flesh bones, then We clothed the bones with flesh, then We caused it to grow into another creation, so blessed be Allah, the best of the creators.”
(Surah Mominoon 23:14)

They say: This is transformed from one issue to another. So the duration of the seed, when it is placed in the womb, is forty days. After that it is turned into a clot.

The Mutazila imagine that we create our acts and at this point they have argued through the phrase of the ‘best of the creators’; they imagine that there are many creators other than Allah, the Mighty and Sublime and the creation here is destiny, like the statement of the Almighty Allah to Isa Ibne Maryam, whereas it is not as the Mutazila have imagined that they are the creators of their acts.

خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ ﴿١٢﴾ ثُمَّ جَعَلْنَاهُ نُطْفَةً
 فِي قَرَارٍ مَكِينٍ ﴿١٣﴾ ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ
 مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ
 أَنْشَأْنَاهُ خَلْقًا آخَرَ

“We created man of an extract of clay, then We made him a small seed in a firm resting-place, then We made the seed a clot, then We made the clot a lump of flesh, then We made (in) the lump of flesh bones, then We clothed the bones with flesh, then We caused it to grow into another creation...” (Surah Mominoon 23:12-14)

Creation of man from the time of the placing of the seed till the birth, is having six stages and in six conditions, transfer, change and transformation that the Almighty Allah has in the form on the day of the voluntary event for each from those stages has fixed a particular blood money in such a sequence that if one causes miscarriage of the seed, its blood money is 20 gold dinar. In fetus it is 40 dinar; if it becomes a lump, it is 60 dinars, and if bones develop, it is 80 dinars and if the bones are covered with flesh, it is a hundred dinars, and when the soul is inserted

into the unborn, the blood money is that of a complete man; that is: one thousand dinars or ten thousand dirhams of silver.

Sulaiman bin Khalid has narrated from Imam Ja'far Sadiq (a) that he said: I said in the presence of His Eminence: What is the command if the seed from the womb comes out voluntarily with a drop of blood?

He replied: The drop of blood is one-tenth of the seed, so its blood money is 22 dinars.

I asked: If there are two drops of blood with it?

He replied: 24 dinars should be given as blood money.

I asked: If there are three drops?

He replied: Its blood money would be 26 dinars.

I asked: If there are four drops?

He replied: Its blood money would be 28 dinars.

I asked: If there are five drops?

He replied: He should pay 30 dinars as blood money and there is no addition to the half, so he calculates in the same way till it becomes a clot; so its blood money would be forty dinars.¹

I asked: If the seed is mixed with blood and it is discharged?

He replied: This is same as clot and the blood money for clot would be applicable. And this is in the condition that the blood should be pure and if the blood is dark, it was not a clot; and there in nothing more than the limit of beating and disciplining for the person, who caused the expulsion of that dark blood, because pure blood is from a pure child and the dark blood is from the womb.

I asked: If the clot comes out with a vein of flesh?

He replied: Its tenth; that is 42 dinars.

¹ *Man Laa Yahzarahul Faqih*, Vol. 4, Pg. 143.

I asked: Tenth of 40 is 4?

He replied: Not tenth of clot, but tenth of lump; as the tenth of what is lost and whatever is more becomes its blood money till it reaches to 60 dinars.

I asked: What is the command if the lump develops some bones?

He replied: That is the initial change into bone, and four dinars would be added and depending on the change the amount of blood money would increase till it reaches 100 dinars.

I asked: If the bones are covered with flesh?

He replied: That also is having the same command till it reaches 100 dinars.

I asked: What is the command if a person hits a pregnant woman leading to miscarriage and it is not known whether the miscarried child was alive or dead?

He replied: When four months are over after the conception, soul is inserted into the unborn and its blood money is complete.¹

Abul Jarud has narrated that Imam Muhammad Baqir (a) said in the exegesis of the verse:

ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ

“We caused it to grow into another creation...” (Surah Mominoon 23:14)

It is the insertion of soul into the unborn child.²

¹ *Biharul Anwar*, Vol. 101, Pg. 424; *Tafsir Burhan*, Vol. 5, Pg. 336; *Nurus Thaqlayn*, Vol. 3, Pg. 527.

² *Biharul Anwar*, Vol. 57, Pg. 369. Vol. 101, Pg. 425; *Nurus Thaqlayn*, Vol. 3, Pg. 541; *Tafsir Burhan*, Vol. 5, Pg. 337.

وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ وَمَا كُنَّا عَنِ الْخَلْقِ غَافِلِينَ

﴿١٧﴾

وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَّاهُ فِي الْأَرْضِ ۗ وَإِنَّا عَلَىٰ ذَهَابٍ بِهِ لَقَادِرُونَ ﴿١٨﴾

17- *And certainly We made above you seven heavens; and never are We heedless of creation.*

18- *And We send down water from the cloud according to a measure, then We cause it to settle in the earth, and most surely We are able to carry it away.*

وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ

“And certainly We made above you seven heavens...”
(*Surah Mominoon 23:17*)

He says: ‘Saba taraiq’ implies the heavens.¹

Abul Jarud has narrated that Imam Muhammad Baqir (a) said in the exegesis of the verse:

وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَّاهُ فِي الْأَرْضِ

“And We send down water from the cloud according to a measure, then We cause it to settle in the earth...” (*Surah Mominoon 23:18*)

It implies streams, springs and wells.¹

¹ *Tafsir Burhan*, Vol. 5, Pg. 337.

وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ تَنْبُتُ بِالذُّهْنِ وَصَبِغٍ لِلآكِلِينَ

﴿٢٠﴾

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ۖ نُسْقِيكُمْ مِمَّا فِي بُطُونِهَا وَلَكُمْ فِيهَا
مَنَافِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿٢١﴾

وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ ﴿٢٢﴾

20- And a tree that grows out of Mount Sinai, which produces oil and a condiment for those, who eat.

21- And most surely there is a lesson for you in the cattle: We make you to drink of what is in their bellies, and you have in them many advantages and of them you eat.

22- And on them and on the ships you are borne.

وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ تَنْبُتُ بِالذُّهْنِ وَصَبِغٍ لِلآكِلِينَ

﴿٢٠﴾

“And a tree that grows out of Mount Sinai, which produces oil and a condiment for those, who eat.” (Surah Mominoon 23:20)

He says: Olive plant is a simile for the Messenger of Allah (s) and Amirul Momineen (a).²

¹ Biharul Anwar, Vol. 56, Pg. 373; Tafsir Safi, Vol. 5, Pg. 174; Tafsir Burhan, Vol. 5, Pg. 338; Nurus Thaqlayn, Vol. 3, Pg. 542.

² Tafsir Burhan, Vol. 5, Pg. 337; Nurus Thaqlayn, Vol. 3, Pg. 543.

وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ

“And a tree that grows out of Mount Sinai...” (Surah Mominoon 23:20)

‘Tur’ implies mountain; and ‘Sina’ implies olive plant.

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ۖ نُسْقِيكُمْ مِمَّا فِي بُطُونِهَا وَلَكُمْ فِيهَا مَنَافِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿٢١﴾ وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ ﴿٢٢﴾

“And most surely there is a lesson for you in the cattle: We make you to drink of what is in their bellies, and you have in them many advantages and of them you eat, And on them and on the ships you are borne.” (Surah Mominoon 23:21-22)

‘Fulak’ implies ship.¹

فَأَخَذَتْهُمُ الصَّيْحَةُ بِالْحَقِّ فَجَعَلْنَاهُمْ غُرَاءَ ۖ فَبُعْدًا لِلْقَوْمِ الظَّالِمِينَ ﴿٤١﴾

41- So the punishment overtook them in justice, and We made them as rubbish; so away with the unjust people.

Abul Jarud has narrated that Imam Muhammad Baqir (a) said in the exegesis of the verse:

فَجَعَلْنَاهُمْ غُرَاءَ

¹ Tafsir Burhan, Vol. 5, Pg. 338.

“...and We made them as rubbish...” (Surah Mominoon 23:41)

‘Ghusa-a’ implies wood and dry chips that remain from the plants of the earth.¹

ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرَىٰ ۖ كُلًّا مَّا جَاءَ أُمَّةً رَّسُولَهَا كَذَّبُوهُ ۚ
فَاتَّبَعْنَا بَعْضَهُمْ بَعْضًا وَجَعَلْنَاهُمْ أَحَادِيثَ ۚ فَبُعْدًا لِقَوْمٍ لَّا
يُؤْمِنُونَ ﴿٤٤﴾

44- Then We sent Our apostles one after another; whenever there came to a people their apostle, they called him a liar, so We made some of them follow others and We made them stories; so away with a people who do not believe!

ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرَىٰ

“Then We sent Our apostles one after another...” (Surah Mominoon 23:44)

وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً ۖ وَأَوَيْنَاهُمَا إِلَىٰ رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ
﴿٥٠﴾

يَا أَيُّهَا الرُّسُلُ كُلُّوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا ۚ إِنِّي بِمَا
تَعْمَلُونَ عَلِيمٌ ﴿٥١﴾

¹ Tafsir Burhan, Vol. 5, Pg. 339.

وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ ﴿٥٢﴾

50- And We made the son of Maryam and his mother a sign, and We gave them a shelter on a lofty ground having meadows and springs.

51- O apostles, eat of the good things and do good; surely I know what you do.

52- And surely this your religion is one religion and I am your Lord, therefore be careful (of your duty) to Me.

وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً وَآوَيْنَاهُمَا إِلَى رَبْوَةٍ ذَاتِ قَرَارٍ
وَمَعِينٍ ﴿٥٠﴾

“And We made the son of Maryam and his mother a sign, and We gave them a shelter on a lofty ground having meadows and springs.” (Surah Mominoon 23:50)

He says: ‘Rabwa’ implies the town of Hira and ‘Zaat-e-Qaraar wa maeen’ implies the city of Kufa. After that the Almighty Allah has addressed the Messenger of Allah (s) saying:

يَا أَيُّهَا الرُّسُلُ كُلُّوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا ۗ إِنِّي بِمَا
تَعْمَلُونَ عَلِيمٌ ﴿٥١﴾ وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً

“O apostles, eat of the good things and do good; surely I know what you do. And surely this your religion is one religion...” (Surah Mominoon 23:51-52)

That is: They are on one religion.¹

فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا ۖ كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٥٣﴾

فَذَرْنُهُمْ فِي غَمَرَتِهِمْ حَتَّىٰ حِينٍ ﴿٥٤﴾

أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ مِنْ مَّالٍ وَبَيْنَ ﴿٥٥﴾

نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ ۗ بَلْ لَا يَشْعُرُونَ ﴿٥٦﴾

إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ ﴿٥٧﴾

وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ ﴿٥٨﴾

وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ ﴿٥٩﴾

وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجَلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ ﴿٦٠﴾

53- But they cut off their religion among themselves into sects, each part rejoicing in that, which is with them.

54- Therefore leave them in their overwhelming ignorance till a time.

¹ Nurus Thaqlayn, Vol. 3, Pg. 544; Tafsir Burhan, Vol. 5, Pg. 339.

55- Do they think that by what We aid them with of wealth and children.

56- We are hastening to them of good things? Nay, they do not perceive.

57- Surely they who from fear of their Lord are cautious.

58- And those, who believe in the communications of their Lord.

59- And those, who do not associate (aught) with their Lord.

60- And those, who give what they give (in alms) while their hearts are full of fear that to their Lord they must return.

﴿٥٣﴾ كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ

“...each part rejoicing in that, which is with them.”
(Surah Mominoon 23:53)

He says: Whoever adopts a religion for himself, he would be pleased with that religion.

Then the Almighty Allah addressed His Prophet saying:

فَذَرَّهُمْ

“Therefore leave them...” (Surah Mominoon 23:54)

That is: Leave them, O Muhammad.

فِي عَمْرَتِهِمْ

“...in their overwhelming ignorance...” (Surah Mominoon 23:54)

That is: In their intoxication and doubts.

﴿٥٤﴾ حَتَّىٰ حِينٍ

“...till a time.” (Surah Mominoon 23:54)

Till their death would approach.

Then Allah, the Mighty and Sublime says:

أَيَحْسَبُونَ

“Do they think...” (Surah Mominoon 23:55)

O Muhammad, do they imagine that:

﴿٥٥﴾ أَنَّمَا نُمِدُّهُمْ بِهِ مِنْ مَّالٍ وَبَنِينَ

“...that by what We aid them with of wealth and children,” (Surah Mominoon 23:55)

That is: The disbelievers regard their wealth and children as nice things. They do not perceive that those two are trials for them.

Then Allah, the Mighty and Sublime, has mentioned who regard wealth and children as nice things and says:

إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ ﴿٥٧﴾ وَالَّذِينَ هُمْ
بآيَاتِ رَبِّهِمْ يُؤْمِنُونَ ﴿٥٨﴾ وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ

﴿٥٩﴾ وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ

رَاجِعُونَ ﴿٦٠﴾

“Surely they who from fear of their Lord are cautious, and those, who believe in the communications of their Lord, and those, who do not associate (aught) with their Lord, and those, who give what they give (in alms) while their hearts are full of fear that to their Lord they must return,” (Surah Mominoon 23:57-60)

That is: They worship and obey the Almighty Allah.

وَقُلُوبُهُمْ وَجِلَةٌ

“...while their hearts are full of fear...” (Surah Mominoon 23:60)

‘Wajla’ implies fear.

﴿٦٠﴾ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ ﴿٦٠﴾

“...that to their Lord they must return,” (Surah Mominoon 23:60)

﴿٦١﴾ أُولَٰئِكَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ ﴿٦١﴾

61- These hasten to good things and they are foremost in (attaining) them.

﴿٦١﴾ أُولَٰئِكَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ ﴿٦١﴾

“These hasten to good things and they are foremost in (attaining) them.” (Surah Mominoon 23:61)

...is the conjunction to the verses:

أَيَحْسِبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ مِنْ مَالٍ وَبَنِينَ ﴿٥٥﴾ نُسَارِعُ لَهُمْ
فِي الْخَيْرَاتِ

“Do they think that by what We aid them with of wealth and children, We are hastening to them of good things?” (Surah Mominoon 23:55-56)¹

Abul Jarud has narrated that Imam Muhammad Baqir (a) said in the exegesis of the verse:

أُولَئِكَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ ﴿٦١﴾

“These hasten to good things and they are foremost in (attaining) them.” (Surah Mominoon 23:61)

It implies Ali Ibne Abi Talib (a), on whom no one has taken precedence.²

وَلَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا ۗ وَلَدَيْنَا كِتَابٌ يَنْطِقُ بِالْحَقِّ ۗ
وَهُمْ لَا يُظْلَمُونَ ﴿٦٢﴾

¹ Tafsir Burhan, Vol. 5, Pg. 341.

² Tafsir Furat Kufi, Pg. 277; Manaqib Ibne Shahr Ashob, Vol. 2, Pg. 116; Biharul Anwar, Vol. 36, Pg. 177; Tafsir Burhan, Vol. 5, Pg. 341; Nurur Thaqlayn, Vol. 3, Pg. 547.

بَلْ قُلُوبُهُمْ فِي غَمْرَةٍ مِنْ هَذَا وَهُمْ أَعْمَالٌ مِنْ دُونِ ذَلِكَ هُمْ لَهَا
عَامِلُونَ ﴿٦٣﴾

62- And We do not lay on any soul a burden, except to the extent of its ability, and with Us is a book, which speaks the truth, and they shall not be dealt with unjustly.

63- Nay, their hearts are in overwhelming ignorance with respect to it and they have besides this other deeds, which they do.

بَلْ قُلُوبُهُمْ فِي غَمْرَةٍ مِنْ هَذَا

“Nay, their hearts are in overwhelming ignorance with respect to it...” (Surah Mominoon 23:63)

That is: The hearts of the disbelievers are unaware of Quran, and they perform acts against the commands of Quran.

هُم لَهَا عَامِلُونَ ﴿٦٣﴾

*“...and they have besides this other deeds, which they do.”
(Surah Mominoon 23:63)*

That is: They act on what is written for them in the tablet, since they would act on what was written before they are created (in the particle stage).

وَلَدَيْنَا كِتَابٌ يَنْطِقُ بِالْحَقِّ

*“...and with Us is a book, which speaks the truth...”
(Surah Mominoon 23:62)*

That is: We are having a book for you containing the truth.
Then He says:

بَلْ قُلُوبُهُمْ فِي غَمْرَةٍ مِنْ هَذَا

“Nay, their hearts are in overwhelming ignorance with respect to it...” (Surah Mominoon 23:63)

That is: They are in doubts.

﴿٦٤﴾ حَتَّىٰ إِذَا أَخَذْنَا مُتْرَفِيهِمْ بِالْعَذَابِ إِذَا هُمْ يَجْأُرُونَ

﴿٦٥﴾ لَا تَجْأُرُوا الْيَوْمَ ۖ إِنَّكُمْ مِنَّا لَا تُنصَرُونَ

قَدْ كَانَتْ آيَاتِي تُتْلَىٰ عَلَيْكُمْ فَكُنْتُمْ عَلَىٰ أَعْقَابِكُمْ تَنْكَبُونَ

﴿٦٦﴾

﴿٦٧﴾ مُسْتَكْبِرِينَ بِهِ سَامِرًا تَهْجُرُونَ

64- Until when We overtake those, who lead easy lives among them with punishment, lo, they cry for succor.

65- Cry not for succor this day; surely you shall not be given help from Us.

66- My communications were indeed recited to you, but you used to turn back on your heels.

67- In arrogance; talking nonsense about the *Quran*, and left him like one telling fables by night.

﴿٦٤﴾ حَتَّىٰ إِذَا أَخَذْنَا مُتْرَفِيهِمْ بِالْعَذَابِ إِذَا هُمْ يَجْأُرُونَ

“Until when We overtake those, who lead easy lives among them with punishment...” (Surah Mominoon 23:64)

That is: When We chastise their leaders.

‘Mutrafeehim’ implies their leaders.

﴿ ٦٤ ﴾

“...lo, they cry for succor.” (Surah Mominoon 23:64)

That is: When they would be screaming for relief.

The Almighty Allah has refuted them.

لَا تَجَارُوا الْيَوْمَ ۖ إِنَّكُمْ مِنَّا لَا تُنصِرُونَ ﴿٦٥﴾ قَدْ كَانَتْ
آيَاتِي تُتْلَىٰ عَلَيْكُمْ فَكُنْتُمْ عَلَىٰ أَعْقَابِكُمْ تَنكِبُونَ ﴿٦٦﴾
مُسْتَكْبِرِينَ بِهِ سَامِرًا تَهْجُرُونَ ﴿٦٧﴾

“Cry not for succor this day; surely you shall not be given help from Us. My communications were indeed recited to you, but you used to turn back on your heels, in arrogance; talking nonsense about the Quran, and left him like one telling fables by night.” (Surah Mominoon 23:65-67)

That is: They have ridiculed Him and became remote from reality.

أَمْ يَقُولُونَ بِهِ جِنَّةٌ ۚ بَلْ جَاءَهُم بِالْحَقِّ وَأَكْثَرُهُم لِلْحَقِّ كَارِهُونَ
﴿٧٠﴾

70- Or do they say: There is madness in him? Nay, he has brought them the truth, and most of them are averse from the truth.

أَمْ يَقُولُونَ بِهِ جِنَّةٌ

“Or do they say: There is madness in him?” (Surah Mominoon 23:70)

The pronoun of ‘ba’ refers to the Messenger of Allah (s); so the Almighty Allah has refuted their statement and says:

بَلْ جَاءَهُم بِالْحَقِّ وَأَكْثَرُهُمْ لِلْحَقِّ كَارِهُونَ ﴿٧٠﴾

“Nay, he has brought them the truth, and most of them are averse from the truth.” (Surah Mominoon 23:70)

It is not as such, on the contrary, he has brought truth for them, but most of them despise the truth.

وَلَوْ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَاوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ ۚ بَلْ أَتَيْنَاهُمْ بِذِكْرِهِمْ فَهُمْ عَنْ ذِكْرِهِمْ مُعْرِضُونَ ﴿٧١﴾

71- And should the truth follow their low desires, surely the heavens and the earth and all those, who are therein would have perished. Nay, We have brought to them their reminder, but from their reminder they turn aside.

وَلَوْ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَاوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ

“And should the truth follow their low desires, surely the heavens and the earth and all those, who are therein would have perished.” (Surah Mominoon 23:71)

He says: The truth is with the Messenger of Allah (s) and Amirul Momineen (a), and its proof is the following verse:

قَدْ جَاءَكُمْ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ

“...surely the Apostle has come to you with the truth from your Lord...” (Surah Nisa 4:170)

That is: With the Wilayat of Amirul Momineen (a).

And the verse:

وَيَسْتَنْبِئُونَكَ

“And they ask you...” (Surah Yunus 10:53)

That is: O Muhammad, the people of Mecca ask you regarding Ali (a).

أَحَقُّ هُوَ

“Is that true?” (Surah Yunus 10:53)

‘Huwa’ implies the Imam.

قُلْ اِي وَرَبِّي اِنَّهُ لَحَقُّ

“Say: Aye, by my Lord! It is most surely the truth...”
(Surah Yunus 10:53)

‘Lahaq’ means ‘for the Imam’. And it is more like that and its proof is that indeed the right is the Messenger of Allah (s) and Amirul Momineen (a).

Allah, the Mighty and Sublime says: If the Messenger of Allah (s) and Amirul Momineen (a) follow the Quraish, the heavens and the earth and what is contained in them, would become corrupted. Thus, the corruption of the heavens is that there would be no rain and the corruption of the earth is that nothing would grow on it; and the corruption of people is in that.

أَمْ تَسْأَلُهُمْ خَرْجًا فَخَرَاجُ رَبِّكَ خَيْرٌ ۖ وَهُوَ خَيْرُ الرَّازِقِينَ



72- Or is it that you ask them a recompense? But the recompense of your Lord is best, and He is the best of those, who provide sustenance.

Abul Jarud has narrated that Imam Muhammad Baqir (a) said in the exegesis of the verse:

أَمْ تَسْأَلُهُمْ خَرْجًا فَخَرَاجُ رَبِّكَ خَيْرٌ

“Or is it that you ask them a recompense? But the recompense of your Lord is best...” (Surah Mominoon 23:72)

That is: You are asking for reward from them whereas the reward of your Lord is better.

﴿٧٢﴾ وَهُوَ خَيْرُ الرَّازِقِينَ

“...and He is the best of those, who provide sustenance.”
(Surah Mominoon 23:72)

﴿٧٣﴾ وَإِنَّكَ لَتَدْعُوهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ

﴿٧٤﴾ وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنَّاكِبُونَ

73- And most surely you invite them to a right way.

74- And most surely those, who do not believe in the hereafter are deviating from the way.

﴿٧٣﴾ وَإِنَّكَ لَتَدْعُوهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ

“And most surely you invite them to a right way.” (Surah Mominoon 23:73)

He says: Indeed you call them to the Wilayat of Amirul Momineen (a).

﴿٧٤﴾ وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنَّاكِبُونَ

“And most surely those, who do not believe in the hereafter are deviating from the way.” (Surah Mominoon 23:74)

He says: They turn away from the Imam.¹

¹ Nurus Thaqalayn, Vol. 3, Pg. 548; Tafsir Burhan, Vol. 5, Pg. 348.

وَلَقَدْ أَخَذْنَاَهُمْ بِالْعَذَابِ فَمَا اسْتَكَانُوا لِرَبِّهِمْ وَمَا يَتَضَرَّعُونَ

﴿٧٦﴾

حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِمْ بَابًا ذَا عَذَابٍ شَدِيدٍ إِذَا هُمْ فِيهِ مُبْلِسُونَ

﴿٧٧﴾

76- *And already We overtook them with chastisement, but they were not submissive to their Lord, nor do they humble themselves.*

77- *Until when We open upon them a door of severe chastisement, lo, they are in despair at it.*

وَلَقَدْ أَخَذْنَاَهُمْ بِالْعَذَابِ فَمَا اسْتَكَانُوا لِرَبِّهِمْ وَمَا يَتَضَرَّعُونَ

﴿٧٦﴾

“And already We overtook them with chastisement, but they were not submissive to their Lord, nor do they humble themselves.” (Surah Mominoon 23:76)

That is: Hunger, fear and killing.

حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِمْ بَابًا ذَا عَذَابٍ شَدِيدٍ إِذَا هُمْ فِيهِ

مُبْلِسُونَ ﴿٧٧﴾

“Until when We open upon them a door of severe chastisement, lo, they are in despair at it.” (Surah Mominoon 23:77)

He says: When they would despair.

قَالُوا إِذَا مِنَّا وَكُنَّا تُرَابًا وَعِظَامًا أَإِنَّا لَمَبْعُوثُونَ ﴿٨٢﴾

لَقَدْ وَعَدْنَا نَحْنُ وَآبَاؤُنَا هَذَا مِنْ قَبْلُ إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ

﴿٨٣﴾

قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٨٤﴾

سَيَقُولُونَ لِلَّهِ ۗ قُلْ أَفَلَا تَذَكَّرُونَ ﴿٨٥﴾

قُلْ مَنْ رَبُّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ ﴿٨٦﴾

سَيَقُولُونَ لِلَّهِ ۗ قُلْ أَفَلَا تَتَّقُونَ ﴿٨٧﴾

قُلْ مَنْ يَبْدِئُ مَلَكُوتَ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ

تَعْلَمُونَ ﴿٨٨﴾

سَيَقُولُونَ لِلَّهِ ۗ قُلْ فَأَنَّى تُسْحَرُونَ ﴿٨٩﴾

بَلْ أَنْتِنَاهُمْ بِالْحَقِّ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٩٠﴾

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

بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَى بَعْضٍ ۗ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ

﴿٩١﴾

82- *They say: What! When we are dead and become dust and bones, shall we then be raised?*

83- *Certainly we are promised this, and (so were) our fathers aforetime; this is naught but stories of those of old.*

84- *Say: Whose is the earth, and whoever is therein, if you know?*

85- *They will say: Allah's. Say: Will you not then mind?*

86- *Say: Who is the Lord of the seven heavens and the Lord of the mighty dominion?*

87- *They will say: (This is) Allah's. Say: Will you not then guard (against evil)?*

88- *Say: Who is it in Whose hand is the kingdom of all things and Who gives succor, but against Him Succor is not given, if you do but know?*

89- *They will say: (This is) Allah's. Say: From whence are you then deceived?*

90- *Nay, We have brought to them the truth, and most surely they are liars.*

91- *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, and some of them would certainly have overpowered others; glory be to Allah above what they describe!*

Allah, the Mighty and Sublime, has quoted the statement of the atheists and says:

قَالُوا إِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَإِنَّا لَمَبْعُوثُونَ ﴿٨٢﴾ لَقَدْ
وَعَدْنَا نَحْنُ وَآبَاؤُنَا هَذَا مِنْ قَبْلُ إِن هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ

﴿٨٣﴾

“They say: What! When we are dead and become dust and bones, shall we then be raised? Certainly we are promised this, and (so were) our fathers aforetime; this is naught but stories of those of old.” (Surah Mominoon 23:82-83)

That is: These are the lies of the past people.

So the Almighty Allah has refuted them and He says:

بَلْ أَتَيْنَاهُمْ بِالْحَقِّ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٩٠﴾

“Nay, We have brought to them the truth, and most surely they are liars.” (Surah Mominoon 23:90)

After that the Almighty Allah refutes the dualists, who say that there are two gods; thus the Almighty Allah said:

مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ ۚ إِذَا لَذَهَبَ كُلُّ
إِلَهٍ بِمَا خَلَقَ وَلَعَلَّا بَعْضُهُمْ عَلَىٰ بَعْضٍ

“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, and some of them would certainly have overpowered others...” (Surah Mominoon 23:91)

If there were two gods, as you imagine, they would have fallen into discord. So one god would create one thing and the

other would not have created it; he would want to create another thing. This god would intend one thing and that god would intend something else. Each of them would want to dominate the other and when one of them intends to create a human being the other would intend to create an animal. So, that created human being and animal would be present at one and the same time; and this is not as such. When this belief has become invalid, planning and creation is for the One God and in the same way, it proves that planning and its stability and establishment would be of one over the other, whereas the creator is one only; and this is the statement of the Almighty Allah:

مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ ۚ إِذَا لَدَّهَبَ كُلُّ
إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَىٰ بَعْضٍ

“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, and some of them would certainly have overpowered others...” (Surah Mominoon 23:91)

Then the Almighty Allah immediately says:

سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ ﴿٩١﴾

“...glory be to Allah above what they describe!” (Surah Mominoon 23:91)¹

وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ ﴿٩٧﴾

¹ *Tafsir Burhan*, Vol. 5, Pg. 350.

97- And say: O my Lord, I seek refuge in Thee from the evil suggestions of the Shaitans.

﴿٩٧﴾ وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ

“And say: O my Lord, I seek refuge in Thee from the evil suggestions of the Shaitans.” (Surah Mominoon 23:97)

He says: Whatever comes to your mind from satanic instigations.¹

﴿٩٩﴾ حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ

لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ ۚ كَلَّا ۚ إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا ۚ وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٠٠﴾

99- Until when death overtakes one of them, he says: Send me back, my Lord, send me back.

100- Haply I may do good in that, which I have left. By no means! It is a (mere) word that he speaks; and before them is a barrier until the day they are raised.

﴿٩٩﴾ حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ ۚ كَلَّا ۚ إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا ۚ وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٠٠﴾

¹ Tafsir Burhan, Vol. 5, Pg. 353; Tafsir Safi, Vol. 5, Pg. 196; Nurus Thaqlayn, Vol. 3, Pg. 552.

“Until when death overtakes one of them, he says: Send me back, my Lord, send me back; haply I may do good in that, which I have left. By no means! it is a (mere) word that he speaks; and before them is a barrier until the day they are raised.” (Surah Mominoon 23:99-100)

These verses are revealed about those not paying Zakat and Khums.

Imam Ja’far Sadiq (a) says: “One, who owns gold and silver and does not pay Zakat; the Almighty Allah will account for his deeds in a barren desert on the Day of Judgment. He will appoint a serpent, whose venom would have reached its hair from its head. The serpent will follow the person, who will try to run away. However when he comes to know that it is difficult to escape, he would defend himself using his hands. The serpent will pounce on him within the twinkling of an eye and shackle him by his neck. This is in accordance with the saying of Allah:

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ ﴿٩٩﴾ لَعَلِّي
أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ ۚ كَلَّا ۚ إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا

“Until when death overtakes one of them, he says: Send me back, my Lord, send me back; haply I may do good in that, which I have left. By no means! it is a (mere) word that he speaks...” (Surah Mominoon 23:99-100)

Similarly one, who owns camels, cows, sheep and goats and does not pay Zakat, the Almighty Allah will capture him in a barren desert. Every poisonous creature present there would sting him. Similarly one, who owns dates, grapes and farms and does not pay Zakat, the Almighty Allah will shackle him in the ring made as large as the seven layers of the earth.”¹

¹ Sawaabul Aamaal, Pg. 235; Tafsir Burhan, Vol. 5, Pg. 354.

﴿ ١٠٠ ﴾ وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ

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

Barzakh is a condition between the world and the hereafter, where reward and punishment would take effect; and this verse is rebuttal of those, who deny the reward and punishment of the grave before occurrence of Judgment Day. Imam Ja'far Sadiq (a) is reported to have said: By God, we fear the Barzakh for you. When the matter returns to us, we would be the first to respond to your calls.

Ali Ibne Husain (a) said: Grave is either a garden from the gardens of Paradise or it is a ditch from the ditches of Fire.¹

فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ

﴿ ١٠١ ﴾

فَمَنْ ثَقَلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿ ١٠٢ ﴾

وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ

خَالِدُونَ ﴿ ١٠٣ ﴾

101- So when the trumpet is blown, there shall be no ties of relationship between them on that day, nor shall they ask of each other.

¹ Biharul Anwar, Vol. 6, Pg. 214; Mutashabih al-Quran, Vol. 2, Pg. 99;

Tafsir Burhan, Vol. 5, Pg. 354; Nurus Thaqlayn, Vol. 3, Pg. 553.

102- Then as for him, whose good deeds are preponderant, these are the successful.

103- And as for him, whose good deeds are light, these are they who shall have lost their souls, abiding in Hell.

Arabism isn't due to father or grandfather

فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ



“So when the trumpet is blown, there shall be no ties of relationship between them on that day, nor shall they ask of each other.” (Surah Mominoon 23:101)

This verse is refutation of those, who pride upon their lineage.

Imam Ja'far Sadiq (a) said: On Judgment Day, no one would move forward, except those having good deeds in their account.

Its evidence is the statement of the Messenger of Allah (s) that: O people, Arabism is not due to the father and grandfather. Indeed, that tongue is speaking and whoever speaks with it is an Arab. Know that you are children of Adam and Adam was created from dust. By God, that black-skinned person, when he obeys God, is better than that Quraishite noble, who disobeys God. Indeed, one, who is honored before the Almighty Allah is one having piety.¹

Its evidence is the statement of the Almighty Allah that:

¹ Biharul Anwar, Vol. 67, Pg. 288.

فَإِذَا نَفَخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ
﴿١٠١﴾ فَمَنْ ثَقُلَتْ مَوَازِينُهُ

“So when the trumpet is blown, there shall be no ties of relationship between them on that day, nor shall they ask of each other. Then as for him whose good deeds are preponderant...” (Surah Mominoon 23:102)

That is: His balance of deeds would be heavy due his good deeds.¹

فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٢﴾ وَمَنْ خَفَّتْ مَوَازِينُهُ

“...these are the successful. And as for him whose good deeds are light...” (Surah Mominoon 23:102-103)

He says: His balance of deeds would be light due to lack of good deeds.

فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ﴿١٠٣﴾

“...these are they who shall have lost their souls, abiding in hell” (Surah Mominoon 23:103)

That is they have inflicted harm upon themselves and would be in Hell forever.²

تَلْفَحُ وُجُوهَهُمُ النَّارُ وَهُمْ فِيهَا كَالِحُونَ ﴿١٠٤﴾

¹ Tafsir Burhan, Vol. 5, Pg. 355.

² Tafsir Safi, Vol. 5, Pg. 198.

104- *The fire shall scorch their faces, and they therein shall be in severe affliction.*

تَلْفَحُ وُجُوهَهُمُ النَّارُ

“The fire shall scorch their faces...” (Surah Mominoon 23:104)

That is: The fire of Hell would burn their faces.

﴿ ١٠٤ ﴾ وَهُمْ فِيهَا كَالِحُونَ

“...and they therein shall be in severe affliction.” (Surah Mominoon 23:104)

...while their faces would be distorted and mouths wide open.¹

﴿ ١٠٦ ﴾ قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ

﴿ ١٠٧ ﴾ رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ

﴿ ١٠٨ ﴾ قَالَ احْسَبُوا فِيهَا وَلَا تُكَلِّمُونِ

106- *They shall say: O our Lord, our adversity overcame us and we were an erring people.*

107- *O our Lord, take us out of it; then if we return (to evil) surely we shall be unjust.*

108- *He shall say: Go away into it and speak not to Me.*

¹ *Nurus Thaqlayn*, Vol. 3, Pg. 566; *Tafsir Burhan*, Vol. 5, Pg. 357.

غَلَبَتْ عَلَيْنَا شِقْوَتُنَا

“...our adversity overcame us...” (Surah Mominoon 23:106)

Indeed, when they see the hereafter they would gain realization, but misfortune would already be decreed for them. In that condition they would know that their knowledge (realization) is of no use to them now.

They would say:

رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ ﴿١٠٧﴾ قَالَ
اخْسَأُوا فِيهَا وَلَا تُكَلِّمُونِ ﴿١٠٨﴾

“O our Lord, take us out of it; then if we return (to evil) surely we shall be unjust. He shall say: Go away into it and speak not to Me.” (Surah Mominoon 23:107-108)

I have come to know - that the Almighty Allah is aware - that some of them made up for others for seventy years till they reached the depths of Hell.

قَالَ كَمْ لَبِثْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ ﴿١١٢﴾

قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَاسْأَلِ الْعَادِينَ ﴿١١٣﴾

قَالَ إِنْ لَبِثْتُمْ إِلَّا قَلِيلًا ۖ لَوْ أَنَّكُمْ كُنْتُمْ تَعْلَمُونَ ﴿١١٤﴾

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٥﴾

112- He will say: How many years did you tarry in the earth?

113- They will say: We tarried a day or part of a day, but ask those, who keep account.

114- He will say: You did tarry but a little— had you but known (it).

115- What! Did you then think that We had created you in vain and that you shall not be returned to Us?

قَالَ كَمْ لَبِثْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ ﴿١١٢﴾ قَالُوا لَبِثْنَا
يَوْمًا أَوْ بَعْضَ يَوْمٍ فَاسْأَلِ الْعَادِّينَ ﴿١١٣﴾

“He will say: How many years did you tarry in the earth? They will say: We tarried a day or part of a day, but ask those, who keep account.” (Surah Mominoon 23:112-113)

That is: Ask the angels, who count days that pass upon us, and who record our hours and record our good and bad deeds.

So the Almighty Allah has refuted their statement and says:

O Muhammad, tell them:

إِنْ لَبِثْتُمْ إِلَّا قَلِيلًا ۖ لَوْ أَنَّكُمْ كُنْتُمْ تَعْلَمُونَ ﴿١١٤﴾
أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ
﴿١١٥﴾

“You did tarry but a little - had you but known (it): What! did you then think that We had created you in vain and that you shall not be returned to Us?” (Surah Mominoon 23:114-115)

وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ
رَبِّهِ ۚ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ ﴿١١٧﴾

﴿١١٨﴾ وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ

117- *And whoever invokes with Allah another god— he has no proof of this— his reckoning is only with his Lord; surely the unbelievers shall not be successful.*

118- *And say: O my Lord, forgive and have mercy, and Thou art the best of the Merciful ones.*

وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ

“And whoever invokes with Allah another god - he has no proof of this...” (Surah Mominoon 23:117)

That is: He cannot prove his statement.

﴿١١٧﴾ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ ۚ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ

“...his reckoning is only with his Lord; surely the unbelievers shall not be successful.” (Surah Mominoon 23:117)

And O Muhammad, tell them:

﴿١١٨﴾ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ

“O my Lord, forgive and have mercy, and Thou art the best of the Merciful ones.” (Surah Mominoon 23:118)¹

¹ *Tafsir Safi*, Vol. 5, Pg. 201; *Tafsir Burhan*, Vol. 5, Pg. 359.

Exegesis of Surah Nur

24- Surah Nur (The Light) was revealed in Medina and it comprises of 63 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَعَلَّكُمْ
تَذَكَّرُونَ ﴿١﴾

الرَّائِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةً جَلْدَةً ۖ وَلَا
تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ ۗ وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِنَ الْمُؤْمِنِينَ ﴿٢﴾

1- (This is) a chapter, which We have revealed and made obligatory and, in which We have revealed clear communications that you may be mindful.

2- (As for) the fornicatress and the fornicator, flog each of them, (giving) a hundred stripes, and let not pity for them detain you in the matter of obedience to Allah, if you believe in Allah and the last day, and let a party of believers witness their chastisement.

سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَعَلَّكُمْ
تَذَكَّرُونَ ﴿١﴾

“(This is) a chapter, which We have revealed and made obligatory and in which We have revealed clear communications that you may be mindful.” (Surah Nur 24:1)

That is: Perhaps they would be warned.

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)

...is abrogated by the verse:

وَاللَّاتِي يَأْتِينَ الْفَاحِشَةَ مِنْ نِسَائِكُمْ

“And as for those, who are guilty of an indecency from among your women...” (Surah Nisa 4:15)

وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ

“...and let not pity for them detain you in the matter of obedience to Allah...” (Surah Nur 24:2)

That is: If you believe in God and the last day, you must discharge the duties of divine religion about penalties on fornicating men and women without mercy and kindness and you must not pity them.¹

The verse of stoning is revealed about aged men and women; that whenever they commit fornication, they should be stoned to death and punished as the Almighty Allah is wise.

Abul Jarud has narrated that Imam Muhammad Baqir (a) said in the exegesis of the verse:

وَلَيْشَهِدَ عَذَابَهُمَا

¹ *Tafsir Safi*, Vol. 5, Pg. 205.

“...and...witness their chastisement.” (Surah Nur 24:2)

They should see them being lashed.

طَائِفَةٌ مِنَ الْمُؤْمِنِينَ ﴿٢﴾

“...a party of believers...” (Surah Nur 24:2)

And call people and gather them to watch this procedure.¹

الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ
مُشْرِكٌ ۖ وَحَرَّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ ﴿٣﴾

3- The fornicator shall not marry any, but a fornicatress or idolatress, and (as for) the fornicatress, none shall marry her, but a fornicator or an idolater; and it is forbidden to the believers.

Allah, the Mighty and Sublime, has prohibited marriage with fornicators and He says:

الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا
زَانٍ أَوْ مُشْرِكٌ ۖ وَحَرَّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ ﴿٣﴾

“The fornicator shall not marry any, but a fornicatress or idolatress, and (as for) the fornicatress, none shall marry her, but a fornicator or an idolater; and it is forbidden to the believers.” (Surah Nur 24:3)

¹ Biharul Anwar, Vol. 76, Pg. 34.

This verse is refutation of one, who regards marriage lawful with excessive fornicators; and being married would be no obstacle for them to commit more fornication.

This verse was revealed about three females in Mecca named Sara, Hantama and Rabab, about whom it was common knowledge that they regularly committed fornication. They used to harass the Prophet through music and singing, as the Almighty Allah had prohibited marrying them and afterwards this command was applicable to the like of these women.¹

Different kinds of fornication have different punishments

Six individuals were arrested for committing fornication and brought to Umar bin Khattab. He ordered each of them to be awarded the punishment of fornication.

Amirul Momineen Ali (a) was also present there. He said: O Umar, they cannot be punished like this.

Umar said: Tell me how they should be punished. So they brought one of them forward and His Eminence beheaded him. They brought the second and His Eminence had him stoned to death. They brought the third and His Eminence had him lashed. They brought the fourth and he was given half the number of lashes. And the fifth one was given a penalty (lesser than the one awarded to the above and was also warned); and the sixth one was set free.

Umar was astonished and people were bewildered. He asked: Abul Hasan, they brought six individuals for same crime and you punished them in five different ways and left off the sixth! And no two of them got same punishment.

¹ *Mustadrakul Wasail*, Vol. 14, Pg. 391; *Biharul Anwar*, Vol. 101, Pg. 6, Vol. 31, Pg. 97.

His Eminence said: Yes, the first was a Zimmi, who has committed fornication with a Muslim female; due to that he was expelled from being a Zimmi (from the pledge of Muslims to grant him protection); that is why I ordered him to be executed. The second was a married man, who had committed adultery; I had him stoned to death. The third was an unmarried guy whom I punished. The fourth was a slave and had committed fornication; I gave him half the number of lashes. The fifth committed fornication by mistake, so I penalized and warned him. The sixth was insane and he was not duty bound at all.¹

وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ
 ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا ۗ وَأُولَٰئِكَ هُمُ
 الْفَاسِقُونَ ﴿٤﴾

4- And those, who accuse free women then do not bring four witnesses, flog them, (giving) eighty stripes, and do not admit any evidence from them ever; and these it is that are the transgressors.

وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ
 فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا

“And those, who accuse free women then do not bring four witnesses, flog them, (giving) eighty stripes, and do not admit any evidence from them ever...” (Surah Nur 24:4)

Imam Ja'far Sadiq (a) says: Whoever attributes someone of fornication is given eighty lashes; and till he does not repent and

¹ Wasailush Shia, Vol. 28, Pg. 66; Biharul Anwar, Vol. 76, Pg. 34; Tahzibul Ahkam, Vol. 10, Pg. 50; Al-Kafi, Vol. 7, Pg. 265; Nurus Thaqalayn, Vol. 3, Pg. 570.

believes himself, if he gives evidence in the court of law, his testimony would not be valid. Thus, if three persons testify for fornication, each of the three should be penalized and their witness will not be accepted, except that four persons claim to have seen the actual act of penetration and whoever himself confesses to have committed fornication, his statement is not accepted, except that he should repeat his confessions four times.¹

A man admits before Imam Ali (a) of having committed fornication

Abu Basir says that Imam Ja'far Sadiq (a) said: One day a man came to Amirul Momineen (a) and said: I have committed fornication; apply the divinely sanctioned punishment to me and purify me.

His Eminence said: Are you insane?

No! He replied.

He asked: Can you recite anything from Quran?

He replied: Yes.

He said: Which tribe and clan do you belong to, so that investigation be made about you?

He said: I belong to Muzina or Jehina tribe.

He said: Go away now, so that I may conduct inquiries.

Amirul Momineen (a) made inquiries about that man. They said: He is a sensible and healthy man. The following day he came to His Eminence again and asked him for punishment.

Amirul Momineen (a) asked: Are you married?

Yes, he replied.

¹ *Biharul Anwar*, Vol. 76, Pg. 35; *Tafsir Safi*, Vol. 5, Pg. 213; *Tafsir Burhan*, Vol. 5, Pg. 364.

He asked: Is your wife with you, or she is with you or not?

He replied: She is at my home.

Imam (a) said: Go away now, so that I may consider your case. When he came the third time, Imam (a) sent him away. On the fourth time, when he came to Amirul Momineen (a) and confessed to his act, Imam (a) summoned people to witness punishment for adultery and told them to bring stones. In the morning, Amirul Momineen (a) summoned the imprisoned man on a stipulated hour. First of all he performed the prayer then ordered them to dig a hole in the ground and told them to place that man in the hole. Then he announced that only those can stone him who has himself never committed any act inviting penalty. If someone regards himself as being liable for a punishment, he should go away, because whoever is himself deserving of a penalty cannot punish others. All the people dispersed and only Amirul Momineen, Imam Hasan and Imam Husain (a) remained. Each of them picked up a stone and after reciting Takbir four times threw them on that man and he died. His Eminence then told them to remove his body from the hole, pray on him and bury him. They asked: Is funeral bath not necessary for him? He replied: The application of penalty has purified him, and he is pure till Judgment Day. And he said: O people, whoever commits such a sin, that is commits fornication, he should repent for his deed between himself and God, by God, repenting in secret is better than that one should expose his chastity to all and degrade oneself.¹

وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ
فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ ۖ إِنَّهُ لَمِنَ الصَّادِقِينَ



¹ *Biharul Anwar*, Vol. 76, Pg. 35; *Tafsir Burhan*, Vol. 5, Pg. 364.

6- And (as for) those, who accuse their wives and have no witnesses, except themselves, the evidence of one of these (should be taken) four times, bearing Allah to witness that he is most surely of the truthful ones.

Verse of cursing (*Laan*)

وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ ۖ إِنَّهُ لَمِنَ الصَّادِقِينَ ﴿٦﴾ وَالْخَامِسَةُ أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ ﴿٧﴾ وَيَدْرَأُ عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ ۖ إِنَّهُ لَمِنَ الْكَاذِبِينَ ﴿٨﴾ وَالْخَامِسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ ﴿٩﴾

“And (as for) those, who accuse their wives and have no witnesses except themselves, the evidence of one of these (should be taken) four times, bearing Allah to witness that he is most surely of the truthful ones. And the fifth (time) that the curse of Allah be on him if he is one of the liars. And it shall avert the chastisement from her if she testify four times, bearing Allah to witness that he is most surely one of the liars; And the fifth (time) that the wrath of Allah be on her if he is one of the truthful.” (Surah Nur 24:6-9)

These verses are revealed about cursing (*Laan*) and its context of revelation was that when the Messenger of Allah (s) returned from Battle of Tabuk, Oimar bin Saada Ijlani from the Ansar said: O Messenger of Allah (s), my wife has committed fornication with Sharik bin Samha and got pregnant with him.

The Messenger of Allah (s) turned away from him. Oimar repeated his statement and the Messenger of Allah (s) again turned away. This happened four times.

Then the Messenger of Allah (s) went home and the verse of cursing (*Laan*) was revealed on him. He came out for the Asr Prayer and after the prayer, said to Oimar: Go and bring your wife, as the Almighty Allah has revealed a verse about you two. So that man came to his wife and told her that the Messenger of Allah (s) was calling her. Since that lady was respectable, she came with some persons of her community. When they came to the Prophet, he told Oimar: Go near the pulpit and recite a curse.

“How should I recite the curse,” asked Oimar.

Come forward and say: I make Allah as witness that what I have attributed to this woman is true.

Oimar came before the pulpit and issued the formula of *Laan* once. His Eminence said: Repeat it! He repeated that four times. On the fourth time say: Curse of God should be on me, if I am a liar. Then His Eminence said: Be careful, *Lanat* is an effective prayer; if you lie, it would seize you.

Then he said: Move aside; and told his wife: Testify like him and if not I would apply the penalty on you. That woman looked at her family and said: I will not humiliate these people in this night. Then she came to the pulpit and said: I make God as witness that what Oimar has said against me is a false.

His Eminence said: Repeat it; till she repeated it four times. Then he said: Now curse yourself; if he is truthful. The fifth time that woman said: May divine anger befall me if what Oimar is right in what he is alleging against me.

His Eminence said: Woe be on you! This curse is effective! If you are wrong, it would seize you.

Then the Messenger of Allah (s) told the husband. This woman is unlawful for you forever.

He said: What happens to the dower I gave her?

His Eminence said: If you are wrong in what you attribute to her that property is removed from this woman and also from you; and if you are right, that is the dower of this woman and the substitute is complete, which you took from her and made her womb lawful for yourself.

Then the Messenger of Allah (s) said: If a child is born to her having narrow shins, small eyes, more whiteness and weak eyesight, it is illegitimate. But if he has big and piercing eyes it would be legitimate. So it would be said that if that woman became pregnant illegitimately that child would not inherit from the father, and all the inheritance is for the mother. If his mother is not alive the aunt would inherit.¹

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ ۗ لَا تَحْسَبُوهُ شَرًّا
لَّكُم ۗ بَلْ هُوَ خَيْرٌ لَّكُمْ ۗ لِكُلِّ امْرِئٍ مِّنْهُمْ مَا اكْتَسَبَ مِنَ
الْإِثْمِ ۗ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ ﴿١١﴾

11- Surely they who concocted the lie are a party from among you. Do not regard it an evil to you; nay, it is good for you. Every man of them shall have what he has earned of sin; and (as for) him who took upon himself the main part thereof, he shall have a grievous chastisement.

False allegation against Mariya

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ ۗ لَا تَحْسَبُوهُ شَرًّا
لَّكُم ۗ بَلْ هُوَ خَيْرٌ لَّكُمْ

¹ *Biharul Anwar*, Vol. 22, Pg. 68, Vol. 101, Pg. 174; *Tafsir Burhan*, Vol. 5, Pg. 367; *Nurus Thaqlayn*, Vol. 3, Pg. 580.

“Surely they who concocted the lie are a party from among you. Do not regard it an evil to you; nay, it is good for you.” (Surah Nur 24:11)

Ahle Sunnat narrate that these verse were revealed about Ayesha when during the Battle of Bani Mustaliq she was accused of relations with a man from Khaza-a tribe, but Shia narrate that it was revealed about Mariya the Copt, against whom Ayesha made allegations of unfaithfulness.¹

Muhammad bin Ja’far has narrated that Muhammad bin Isa has narrated from Hasan bin Ali bin Faddal, who mentioned that Abdullah bin Bukair has narrated from Zurarah that he said: I heard Imam Muhammad Baqir (a) say: When Ibrahim, son of the Messenger of Allah (s) passed away, His Eminence was extremely aggrieved.

Ayesha asked: What is wrong with you? Why do you aggrieve so much on this child? Whereas it was not yours, on the contrary, it was the child of Jarih?

The Messenger of Allah (s) summoned Ali (a) in order to execute Jarih. Ali (a) came with the sword and Jarih was a Copt, who lived in an orchard. Ali (a) knocked at the gate. Jarih came behind the door to open it. When he saw Ali (a) in fury, he ran into the orchard and did not open the gate. Ali (a) jumped over the wall to enter the orchard and pursue him. When he realized that he was about to be killed, he climbed a tree. Ali (a) also followed. He jumped from that tree and as a result his genitals were exposed and Ali (a) saw that he had no apparent genitals. He (a) returned to the Messenger of Allah (s) and said: Whenever you issue an order to me, O Messenger of Allah (s), should I act upon it immediately or take precaution?

His Eminence replied: No, you should exercise precaution.

He said: By the God, who sent you with truth, Jarih is neither a male nor a female.

¹ *Biharul Anwar*, Vol. 20, Pg. 316; Vol. 22, Pg. 154; *Tafsir Burhan*, Vol. 5, Pg. 369.

His Eminence said: Thanks be to God, that He removed this evil from my Ahle Bayt.¹

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ
أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ ۗ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿١٩﴾

19- Surely (as for) those, who love that scandal should circulate respecting those, who believe, they shall have a grievous chastisement in this world and the hereafter; and Allah knows, while you do not know.

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ
عَذَابٌ أَلِيمٌ

“Surely (as for) those, who love that scandal should circulate respecting those, who believe, they shall have a grievous chastisement...” (Surah Nur 24:19)

Hisham said: Imam Ja’far Sadiq (a) said: Whoever says something about the believers that he has himself seen and heard, he would belong to those regarding whom the Almighty Allah says:

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ
عَذَابٌ أَلِيمٌ

¹ Biharul Anwar, Vol. 22, Pg. 155; Tafsir Safi, Vol. 5, Pg. 219; Tafsir Burhan, Vol. 5, Pg. 369; Nurus Thaqlayn, Vol. 3, Pg. 581.

“Surely (as for) those, who love that scandal should circulate respecting those, who believe, they shall have a grievous chastisement...” (Surah Nur 24:19)¹

وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ
وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ ۗ وَلْيَعْفُوا وَلْيَصْفَحُوا ۗ
أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٢﴾

إِنَّ الَّذِينَ يَزْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لَعُنُوا فِي
الدُّنْيَا وَالْآخِرَةِ وَهُمْ عَذَابٌ عَظِيمٌ ﴿٢٣﴾

22- And let not those of you who possess grace and abundance swear against giving to the near of kin and the poor and those, who have fled in Allah’s way, and they should pardon and turn away. Do you not love that Allah should forgive you? And Allah is Forgiving, Merciful.

23- Surely those, who accuse chaste believing women, unaware (of the evil), are cursed in this world and the hereafter, and they shall have a grievous chastisement.

Abul Jarud has narrated that Imam Muhammad Baqir (a) said in the exegesis of the verse:

وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ

¹ Biharul Anwar, Vol. 72, Pg. 213; Tafsir Safi, Vol. 5, Pg. 222; Tafsir Burhan, Vol. 5, Pg. 374; Nurus Thaqlayn, Vol. 3, Pg. 583.

“And let not those of you who possess grace and abundance swear against giving to the near of kin...” (Surah Nur 24:22)

‘Ulil Qurba’ implies relatives of the Messenger of Allah (s).

وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ ۗ وَيَعْفُوا وَيَلِصَفَحُوا

“...and the poor and those, who have fled in Allah’s way, and they should pardon and turn away.” (Surah Nur 24:22)

Some of you forgive others and if you do this divine mercy would fall on you. The Almighty Allah says:

أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٢﴾

“Do you not love that Allah should forgive you? And Allah is Forgiving, Merciful.” (Surah Nur 24:22)

إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ

“Surely those, who accuse chaste believing women, unaware (of the evil)...” (Surah Nur 24:23)

الْحَسِيَّاتِ لِلْحَسِيَّتِينَ وَالْحَسِشُونَ لِلْحَسِيَّاتِ ۗ وَالطَّيِّبَاتِ لِلطَّيِّبِينَ
وَالطَّيِّبُونَ لِلطَّيِّبَاتِ ۗ أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ ۗ هُمْ مَغْفِرُونَ
وَرِزْقٌ كَرِيمٌ ﴿٢٦﴾

26- Unclean things are for unclean ones and unclean ones are for unclean things, and the good things are for good ones and the good ones are for good things, these

are free from what they say; they shall have forgiveness
and an honorable sustenance.

الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ
لِلْخَبِيثَاتِ ۖ وَالطَّيِّبَاتُ
لِلطَّيِّبِينَ وَالطَّيِّبُونَ
لِلطَّيِّبَاتِ ۖ أُولَٰئِكَ
مُبَرَّرُونَ مِمَّا يَقُولُونَ

“Unclean things are for unclean ones and unclean ones are for unclean things, and the good things are for good ones and the good ones are for good things, these are free from what they say...” (Surah Nur 24:26)

He says: ‘Khabisaat’ implies words and deeds. ‘Khabisaat’ is discourse and statements.

‘Lil khabiseen’ implies women and men, who have said or done those things and who testify for them.

‘Al Tayyaboon’ implies men and women.

And ‘Tayyabaat’ implies the statements and actions.¹

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْنِسُوا
وَتُسَلِّمُوا عَلَىٰ أَهْلِهَا ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

﴿٢٧﴾

فَإِنْ لَمْ يَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّىٰ يُؤَدِّنَ لَكُمْ ۖ وَإِنْ
قِيلَ لَكُمْ ارْجِعُوا فَارْجِعُوا ۚ هُوَ أَزْكَىٰ لَكُمْ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ
عَلِيمٌ

﴿٢٨﴾

¹ Tafsir Burhan, Vol. 5, Pg. 375.

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَاعٌ
لَكُمْ ۗ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٢٩﴾

27- O you who believe, do not enter houses other than your own houses until you have asked permission and saluted their inmates; this is better for you, that you may be mindful.

28- But if you do not find anyone therein, then do not enter them until permission is given to you; and if it is said to you: Go back, then go back; this is purer for you; and Allah is Cognizant of what you do.

29- It is no sin in you that you enter uninhabited houses wherein you have your necessities; and Allah knows what you do openly and what you hide.

Almighty Allah advises the believers, saying:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى
تَسْتَأْنِسُوا وَتُسَلِّمُوا عَلَىٰ أَهْلِهَا ۗ ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ
تَذَكَّرُونَ ﴿٢٧﴾ فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّىٰ
يُؤْذَنَ لَكُمْ

“O you who believe, do not enter houses other than your own houses until you have asked permission and saluted their inmates; this is better for you, that you may be mindful. But if you do not find anyone therein, then do not enter them until permission is given to you.” (Surah Nur 24:27-28)

He says: It means teacher and advisor to people.

فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا

“But if you do not find anyone therein...” (Surah Nur 24:28)

If no one gives permission, you shouldn't enter till you get permission.

فَلَا تَدْخُلُوهَا حَتَّى يُؤْذَنَ لَكُمْ

“...then do not enter them until permission is given to you...” (Surah Nur 24:28)

حَتَّى تَسْتَأْنِسُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا

“...until you have asked permission and saluted their inmates...” (Surah Nur 24:27)

He says: ‘Al astinaas’ is in the meaning of asking for permission.

Abdur Rahman bin Abu Abdullah has narrated from Imam Ja'far Sadiq (a) that he said in the explanation of the verse:

لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْنِسُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا

“Do not enter houses other than your own houses until you have asked permission and saluted their inmates...” (Surah Nur 24:27)

‘Istinaas’ comprises of sound of feet and salutation.¹

فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَىٰ أَنفُسِكُمْ تَحِيَّةً مِّنْ عِنْدِ اللَّهِ
مُبَارَكَةً طَيِّبَةً

“So when you enter houses, greet your people with a salutation from Allah, blessed (and) goodly...” (Surah Nur 24:61)

He says: That is your salutation on the people of the house and their reply to you; and it is your salutation on yourself. After that the Almighty Allah has accorded permission and He says:

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَاعٌ
لَّكُمْ

“It is no sin in you that you enter uninhabited houses wherein you have your necessaries...” (Surah Nur 24:29)

Imam Ja’far Sadiq (a) says: It implies public baths and caravanserais and public places, where people enter without taking anyone’s permission.²

قُلْ لِلْمُؤْمِنِينَ يَعْضُوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ۖ ذَلِكَ
أَرْكَىٰ لَهُمْ ۗ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ ﴿٣٠﴾

¹ Wasailush Shia, Vol. 12, Pg. 80; Maaniul Akhbaar, Pg. 163; Mishkatul Anwaar, Pg. 194; Tafsir Burhan, Vol. 5, Pg. 376.

² Wasailush Shia, Vol. 73, Pg. 14; Tafsir Burhan, Vol. 5, Pg. 376; Tafsir Safi, Vol. 5, Pg. 228.

30- Say to the believing men that they cast down their looks and guard their private parts; that is purer for them; surely Allah is Aware of what they do.

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ

“Say to the believing men that they cast down their looks and guard their private parts...” (Surah Nur 24:30)

Abu Basir has narrated from Imam Ja’far Sadiq (a) that he said: Every verse of Quran, in which private parts are mentioned, is regarding fornication, except the verse regarding glancing, in which it is not lawful for a man to look at the sexual organ of his brother; in the same way it is not allowed for ladies to glance at the genitals of other ladies.¹

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا ۗ وَلَا يَبْسُغْنَ بِحُلِيِّهِنَّ ۗ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنَاتِ إِخْوَانِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ التَّابِعِينَ غَيْرِ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ ۗ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ ۗ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ



¹ Biharul Anwar, Vol. 101, Pg. 33; Tafsir Safi, Vol. 5, Pg. 229; Tafsir Burhan, Vol. 5, Pg. 378.

31- *And say to the believing women that they cast down their looks and guard their private parts and do not display their ornaments, except what appears thereof, and let them wear their head-coverings over their bosoms, and not display their ornaments, except to their husbands or their fathers, or the fathers of their husbands, or their sons, or the sons of their husbands, or their brothers, or their brothers' sons, or their sisters' sons, or their women, or those, whom their right hands possess, or the male servants not having need (of women), or the children, who have not attained knowledge of what is hidden of women; and let them not strike their feet so that what they hide of their ornaments may be known; and turn to Allah all of you, O believers, so that you may be successful.*

Abul Jarud has narrated that Imam Muhammad Baqir (a) said in the exegesis of the verse:

وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا

“...and do not display their ornaments, except what appears thereof...” (Surah Nur 24:31)

It implies dress, antimony, ring, henna dye for palms and bangles.

Ornamentation is of three kinds: Ornamentation for others, ornamentation for prohibited category of persons of opposite sex and ornamentation for husband; as we have mentioned ornamentation for others (some examples of which were mentioned above); ornamentation for prohibited category of persons of opposite sex is from the neck and above; and from the wrist upwards and from ankle and upwards; and as for ornamentation for the husband: it is the whole body.¹

¹ *Mustadrakul Wasail*, Vol. 14, Pg. 275; *Tafsir Safi*, Vol. 5, Pg. 230; *Tafsir Burhan*, Vol. 5, Pg. 378; *Nurus Thaqlayn*, Vol. 3, Pg. 592.

أَوِ التَّابِعِينَ غَيْرِ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ

“...or those, whom their right hands possess, or the male servants not having need (of women)...” (Surah Nur 24:31)

They are aged males on the verge of death, who have no need of women, and seeing them one is not stimulated, and a child not having reached the age of understanding.¹

وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ

“...and let them not strike their feet so that what they hide of their ornaments may be known...” (Surah Nur 24:31)

He says: They should not strike their feet together that their anklets make sounds and attract attention.²

وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ۚ إِنَّ
يَكُونُوا فُقَرَاءَ يُغْنِيهِمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٣٢﴾

وَلَيْسْتَغْفِرَ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّىٰ يُغْنِيَهُمُ اللَّهُ مِنْ
فَضْلِهِ ۗ وَالَّذِينَ يَبْتِغُونَ الْكِتَابَ بِمَا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ
إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا ۗ وَأَتُوهُمْ مِنْ مَالِ اللَّهِ الَّذِي آتَاكُمْ ۗ
وَلَا تُكْرِهُوا فَتِيَاتِكُمْ عَلَىٰ الْبِعَاءِ ۖ إِنْ أَرَدْنَ تَخَضُّعًا لِتَبْتَغُوا عَرَضَ

¹ *Tafsir Burhan*, Vol. 5, Pg. 381; *Tafsir Safi*, Vol. 5, Pg. 233; *Nurus Thaqlayn*, Vol. 3, Pg. 594.

² *Biharul Anwar*, Vol. 101, Pg. 33; *Tafsir Burhan*, Vol. 5, Pg. 381.

الْحَيَاةِ الدُّنْيَا ۗ وَمَنْ يُكْرِهْنَهُنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ

رَحِيمٌ ﴿٣٣﴾

32- And marry those among you, who are single and those, who are fit among your male slaves and your female slaves; if they are needy, Allah will make them free from want out of His grace; and Allah is Ample-giving, Knowing.

33- And let those, who do not find the means to marry keep chaste until Allah makes them free from want out of His grace. And (as for) those, who ask for a writing from among those, whom your right hands possess, give them the writing if you know any good in them, and give them of the wealth of Allah, which He has given you; and do not compel your slave girls to prostitution, when they desire to keep chaste, in order to seek the frail good of this world's life; and whoever compels them, then surely after their compulsion Allah is Forgiving, Merciful.

وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ۗ
إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ

﴿٣٢﴾

“And marry those among you who are single and those, who are fit among your male slaves and your female slaves; if they are needy, Allah will make them free from want out of His grace; and Allah is Ample-giving, Knowing.” (Surah Nur 24:32)

Widow re-marriage was not allowed during Jahiliyya period; Almighty Allah ordered the Muslims to marry them.

Ali bin Ibrahim says: ‘Alaaim’ implies a woman, without husband.¹

وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ
عَلِمْتُمْ فِيهِمْ خَيْرًا

“And (as for) those, who ask for a writing from among those, whom your right hands possess, give them the writing if you know any good in them...” (Surah Nur 24:33)

Male and female slaves used to ask their owners to set them free in exchange of certain amounts of money; and it implies that they purchased themselves from their owners, and paid their price in two or three installments, and set themselves free as the Almighty Allah says:

فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا

“...give them the writing if you know any good in them...” (Surah Nur 24:33)

So enter into the pact with them if you think that there is positive aspect to it.²

وَأَتَوْهُمْ مِنْ مَالِ اللَّهِ الَّذِي آتَاكُمْ

“...and give them of the wealth of Allah, which He has given you...” (Surah Nur 24:33)

He says: Whenever you enter into a pact with the slave to free him, you must return a part of the cash they pay to you.¹

¹ *Tafsir Burhan*, Vol. 5, Pg. 381.

² *Biharul Anwar*, Vol. 101, Pg. 201.

وَلَا تُكْرَهُوا فَتَيَاتِكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا

“...and do not compel your slave girls to prostitution, when they desire to keep chaste...” (Surah Nur 24:33)

He says: Arabs and Quraish used to purchase slave girls and fix high rates for them, saying: Let us make money through prostitution. Allah, the Mighty and Sublime prohibited this and He says:

وَلَا تُكْرَهُوا فَتَيَاتِكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا لِيَبْتِغُوا
عَرَضَ الْحَيَاةِ الدُّنْيَا ۗ وَمَنْ يُكْرِهِنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ
إِكْرَاهِهِنَّ غَفُورٌ رَحِيمٌ ﴿٣٣﴾

“...and do not compel your slave girls to prostitution, when they desire to keep chaste, in order to seek the frail good of this world’s life; and whoever compels them, then surely after their compulsion Allah is Forgiving, Merciful.” (Surah Nur 24:33)

That is the Almighty Allah would not punish those slave girl, who committed fornication under compulsion.

Abul Jarud has narrated that Imam Muhammad Baqir (a) said in the exegesis of the verse:

This verse (verse 33 of this chapter) is abrogated by verse 25 of Surah Nisa.

¹ Nurus Thaqlayn, Vol. 3, Pg. 601.

فَإِنْ أَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ
الْعَذَابِ

“...then if they are guilty of indecency, they shall suffer
half the punishment, which is (inflicted) upon free women...”
(Surah Nisa 4:25)¹

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ ۗ مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا
مِصْبَاحٌ ۚ الْمِصْبَاحُ فِي زُجَاجَةٍ ۚ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ
يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا
يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۗ نُورٌ عَلَى نُورٍ ۗ يَهْدِي اللَّهُ لِنُورِهِ
مَنْ يَشَاءُ ۗ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ
عَلِيمٌ ﴿٣٥﴾

فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا
بِالْعُدُوِّ وَالْآصَالِ ﴿٣٦﴾

رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ
الرِّزْقِ ۗ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ﴿٣٧﴾

¹ Tafsir Burhan, Vol. 5, Pg. 385; Tafsir Safi, Vol. 5, Pg. 237; Nurus
Thaqalayn, Vol. 3, Pg. 602.

لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُم مِّن فَضْلِهِ ۗ وَاللَّهُ يَرْزُقُ
مَن يَشَاءُ بِعَرِّ حِسَابٍ ﴿٣٨﴾

وَالَّذِينَ كَفَرُوا أَعْمَاهُمْ كَسْرَابٍ بِقَيْعَةٍ يُحْسِبُهَا الظَّمَانُ مَاءً حَتَّىٰ
إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهُ عِنْدَهُ فَوْقَاهُ حِسَابَهُ ۗ وَاللَّهُ
سَرِيعُ الْحِسَابِ ﴿٣٩﴾

35- Allah is the light of the heavens and the earth; a likeness of His light is as a niche, in which is a lamp, the lamp is in a glass, (and) the glass is as it were a brightly shining star, lit from a blessed olive-tree, neither eastern nor western, the oil whereof almost gives light though fire touches it not - light upon light - Allah guides to His light whom He pleases, and Allah sets forth parables for men, and Allah is Cognizant of all things.

36- In houses, which Allah has permitted to be exalted and that His name may be remembered in them; there glorify Him therein in the mornings and the evenings.

37- Men whom neither merchandise nor selling diverts from the remembrance of Allah and the keeping up of prayer and the giving of poor-rate; they fear a day, in which the hearts and eyes shall turn about.

38- That Allah may give them the best reward of what they have done, and give them more out of His grace; and Allah gives sustenance to whom He pleases without measure.

39- And (as for) those, who disbelieve, their deeds are like the mirage in a desert, which the thirsty man deems to be water; until when he comes to it he finds it to be naught, and there he finds Allah, so He pays back to him his reckoning in full; and Allah is quick in reckoning.

Exegesis of the verse of Noor

Salih bin Sahl Hamadani says: I heard Imam Ja'far Sadiq (a) say in the exegesis of the following verse:

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ ۖ مِثْلُ نُورِهِ كَمِشْكَاةٍ

“Allah is the light of the heavens and the earth; a likeness of His light is as a niche...” (Surah Nur 24:35)

‘Mishkaat’ implies Lady Fatima Zahra (s) and ‘in which is a lamp, the lamp’ implies Hasan and Husain (a) and ‘in a glass, (and) the glass’ implies Lady Fatima Zahra (s) who among the ladies of the human beings of the world, is like a brilliant star.

يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ

“...lit from a blessed...tree...” (Surah Nur 24:35)

That is: It develops radiance from Ibrahim, peace be on our Prophet and his progeny.

لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ

“...neither eastern nor western...” (Surah Nur 24:35)

That is neither Jew nor Christian.

يَكَادُ زَيْتُهَا يُضِيءُ

“...the oil whereof almost gives light...” (Surah Nur 24:35)

It is near that knowledge would be dispersed from it.

وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۖ نُورٌ عَلَىٰ نُورٍ

“...though fire touches it not - light upon light...” (Surah Nur 24:35)

...an Imam after that Imam.

يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ

“...Allah guides to His light whom He pleases...” (Surah Nur 24:35)

Whoever the Almighty Allah likes, He guides through the Holy Imams (a) and makes him sincere follower of their Wilayat.

وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ ۖ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

﴿ ٣٥ ﴾

“...and Allah sets forth parables for men, and Allah is Cognizant of all things.” (Surah Nur 24:35)¹

Imam Muhammad Baqir (a) says in the exegesis of the verse:

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ

¹ Tafsir Safi, Vol. 5, Pg. 239; Tafsir Burhan, Vol. 5, Pg. 388.

“Allah is the light of the heavens and the earth...” (Surah Nur 24:35)

In the beginning, the Almighty Allah has mentioned His effulgence:

مَثَلُ نُورِهِ

“...a likeness of His light...” (Surah Nur 24:35)

That is: Guidance in the heart of believer.

كَمِشْكَاتٍ فِيهَا مِصْبَاحٌ ۖ الْمِصْبَاحُ

“...is as a niche, in which is a lamp, the lamp is in a glass, (and) the glass...” (Surah Nur 24:35)

Niche is the inner being of the believer and the lantern of his heart and the lamp is a light that the Almighty Allah has placed in his heart.

يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ

“...lit from a blessed...tree...” (Surah Nur 24:35)

He says: Tree is believer.

زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ

“...olive-tree, neither eastern nor western...” (Surah Nur 24:35)

He says: The peak of the mountain has no east or west.

‘Neither eastern’ implies there is no western for it; since when the sun rises, it rises above it and when it sets, again it sets upon it.

يَكَادُ زَيْتُهَا يُضِيءُ

“...the oil whereof almost gives light...” (Surah Nur 24:35)

It is almost as if the light is illuminated in his heart, without anyone having said anything to him or guided him.

نُورٌ عَلَى نُورٍ

“...light upon light...” (Surah Nur 24:35)

It is an obligation over another obligation and a recommended act over another recommended act.

يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ

“...Allah guides to His light whom He pleases...” (Surah Nur 24:35)

God guides to His obligatory acts and recommended acts whoever He likes.

وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ

“...and Allah sets forth parables for men...” (Surah Nur 24:35)

It is this same example that is mentioned for the believers.

Then he said: Thus, a believer is placed in five lights, in which he comes and goes. His entering into light and his coming out of knowledge, his knowledge is light, his speech is light and his path on Judgment Day is towards the Paradise of light.

I asked: They say that this is a simile for the effulgence of God.

He said: Glory be to Allah, God has no simile. Did He not Himself say:

فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ

“Therefore do not give likenesses to Allah...” (Surah Nahl 16:74)¹

Imam Muhammad Baqir (a) said in the exegesis of the verse:

فِي بُيُوتٍ أَدَانَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ

“In houses, which Allah has permitted to be exalted and that His name may be remembered in them...” (Surah Nur 24:36)

They are the houses of prophets and house of Imam Ali (a).²

¹ *Biharul Anwar*, Vol. 4, Pg. 18; *Tafsir Safi*, Vol. 5, Pg. 240; *Tafsir Burhan*, Vol. 5, Pg. 605; *Nurus Thaqlayn*, Vol. 3, Pg. 389.

² *Biharul Anwar*, Vol. 23, Pg. 327, Vol. 66, Pg. 259; *Tafsir Safi*, Vol. 5, Pg. 241; *Tafsir Burhan*, Vol. 5, Pg. 393; *Nurus Thaqlayn*, Vol. 3, Pg. 607.

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ ۚ مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا
مِصْبَاحٌ ۚ الْمِصْبَاحُ فِي زُجَاجَةٍ ۚ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ
دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ
زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۚ نُورٌ عَلَى نُورٍ ۚ يَهْدِي
اللَّهُ لِنُورِهِ مَنْ يَشَاءُ ۚ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ ۚ وَاللَّهُ
بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣٥﴾

“Allah is the light of the heavens and the earth; a likeness of His light is as a niche, in which is a lamp, the lamp is in a glass, (and) the glass is as it were a brightly shining star, lit from a blessed olive-tree, neither eastern nor western, the oil whereof almost gives light though fire touches it not - light upon light - Allah guides to His light whom He pleases, and Allah sets forth parables for men, and Allah is Cognizant of all things.” (Surah Nur 24:35)

Abdullah bin Jundab says: I sent a letter to Imam Ali Reza (a) inquiring about the exegesis of this verse. His Eminence replied as follows:

“Thereafter, (thanking Allah) Muhammad (s) was the trustee of Allah for His creatures. When he was taken away from this world we, Ahle Bayt inherited him, thus, we are the trustees of Allah over His earth. With us is the knowledge of the sufferings, the death, the genealogy of the Arabs and the birth of Islam. We know the man when we see him in the truth of faith or hypocrisy. Our followers (Shia) are listed (with us) by their names and the names of their fathers. Allah has established a covenant with them and with us. They land wherever we would do so and enter wherever we would enter. There is no one besides us and our followers as living the Islamic culture. We

are the noble saviors and the descendents of the prophets and of the children of the successors of the prophets. We the ones to whom the book of Allah, the Most Holy, the Most High, has come exclusively. We, of all people, have the first priority (proximity) to the book of Allah.

We, of all people, have the first priority (proximity) to the Messenger of Allah. For us He formed His religion. He has established for you (family of Muhammad) a form of religion, which is of the commands to Nuh (we are commanded with whatever Nuh was commanded). It is of the matters that We have revealed to you (Muhammad) and of the commands to Nuh, Ibrahim, Musa and Isa to follow. (We have taught and preached the knowledge that was taught to us. We were given the knowledge of these prophets. We are the heirs of the commissioned Messengers). [He has explained it] so that you (family of Muhammad) would be steadfast and united (in a cohesive group) in your religion. What you call the polytheists [polytheists in the acknowledgement of the Divine authority of Imam Ali (a)] to [the acknowledgement of the Divine authority of Imam Ali (a)] is extremely grave for them. God [O Muhammad] attracts to (the religion) whomever He wants and guides to it whoever turns to Him in repentance (42:13). Whoever does not value the Wilayat of Ali (a) and the Holy Imams (a), there is no Wilayat for him and he is a disbeliever.¹ Wilayat of Ali (a) is light and cure, and a proof and guide.²

After mentioning these verses, the Almighty Allah:

فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ ﴿٣٦﴾ رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ ۗ يَخَافُونَ يَوْمًا تَتَقَلَّبُ

¹ *Basairud Darajaat*, Pg. 119; *Al-Kafi*, Vol. 1, Pg. 223.

² *Biharul Anwar*, Vol. 26, Pg. 241; *Tafsir Burhan*, Vol. 5, Pg. 389.

فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ﴿٣٧﴾ لِيَجْزِيَهِمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا
وَيَزِيدَهُمْ مِنْ فَضْلِهِ ۗ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ

﴿٣٨﴾

“In houses, which Allah has permitted to be exalted and that His name may be remembered in them; there glorify Him therein in the mornings and the evenings, men whom neither merchandise nor selling diverts from the remembrance of Allah and the keeping up of prayer and the giving of poor-rate; they fear a day, in which the hearts and eyes shall turn about; that Allah may give them the best reward of what they have done, and give them more out of His grace; and Allah gives sustenance to whom He pleases without measure.” (Surah Nur 24:36-38)

...says: (And these lamps) are placed in the houses, where the Almighty Allah has allowed that they should be exalted and that there the name of God is mentioned. And every morning and evening His glorifications are recited there. They are people, whom neither transactions nor business keeps them away from establishing prayer or paying Zakat. And they fear the day when hearts and sights would be changed, till the Almighty Allah gives to them the rewards of what they have done, and He increases their reward, and the Almighty Allah gives unlimited sustenance to whoever He likes.

After that He has given examples of those, who are inimical to Aale Muhammad (a) and He says:

وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيَعَةٍ

“And (as for) those, who disbelieve, their deeds are like the mirage in a desert...” (Surah Nur 24:39)

A thirsty person imagines that there is water, he goes to it, but finds that it is not there.¹

أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُجِّيٍّ يَغْشَاهُ مَوْجٌ مِنْ فَوْقِهِ مَوْجٌ مِنْ فَوْقِهِ
سَحَابٌ ۚ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكِدْ
يَرَاهَا ۗ وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ ﴿٤٠﴾

40- Or like utter darkness in the deep sea: there covers it a wave above which is another wave, above which is a cloud, (layers of) utter darkness one above another; when he holds out his hand, he is almost unable to see it; and to whomsoever Allah does not give light, he has no light.

Salih bin Sahl says that he heard Imam Ja'far Sadiq (a) say in the exegesis of this verse:

أَوْ كَظُلُمَاتٍ

“Or like utter darkness...” (Surah Nur 24:40)

That is: The first and the second (caliph):

فِي بَحْرٍ لُجِّيٍّ يَغْشَاهُ مَوْجٌ

“...in the deep sea: there covers it a wave above which is another wave...” (Surah Nur 24:40)

That is: The third (caliph);

¹ Tafsir Burhan, Vol. 5, Pg. 398.

مِنْ فَوْقِهِ مَوْجٌ

“...above which is another wave...” (Surah Nur 24:40)

That is: Talha and Zubair.

ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ

“...(layers of) utter darkness one above another...”
(Surah Nur 24:40)

That is: Muawiyah, Yazid and mischief of Bani Umayyah.

إِذَا أَخْرَجَ يَدَهُ

“...when he holds out his hand...” (Surah Nur 24:40)

That is: When they would make their mischief apparent.

لَمْ يَكُنْ يَرَاهَا ۖ وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ

﴿ ٤٠ ﴾

“...he is almost unable to see it; and to whomsoever Allah does not give light, he has no light.” (Surah Nur 24:40)

That is: Whoever that does not have an Imam from the progeny of Lady Fatima Zahra (s).

﴿ ٤٠ ﴾ فَمَا لَهُ مِنْ نُورٍ

“...he has no light.” (Surah Nur 24:40)

On Judgment Day also, he would not have an imam that he can move ahead with the help of this light. That is: as the Almighty Allah says:

يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ

“...their light running before them and on their right hand...” (Surah Hadid 57:12)

Indeed, the believers of Judgment Day will be such that their light would illuminate their way before them and to their right till they enter their houses in Paradise.¹

أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ وَالطَّيْرُ
صَافَاتٍ ۖ كُلٌّ قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ ۗ وَاللَّهُ عَلِيمٌ بِمَا
يَفْعَلُونَ ﴿٤١﴾

41- Do you not see that Allah is He Whom do glorify all those, who are in the heavens and the earth, and the (very) birds with expanded wings? He knows the prayer of each one and its glorification, and Allah is Cognizant of what they do.

Angel in form of cockerel

أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ وَالطَّيْرُ
صَافَاتٍ ۖ كُلٌّ قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ

¹ Biharul Anwar, Vol. 23, Pg. 304; Nurus Thaqlayn, Vol. 3, Pg. 512.

“Do you not see that Allah is He Whom do glorify all those, who are in the heavens and the earth, and the (very) birds with expanded wings? He knows the prayer of each one and its glorification...” (Surah Nur 24:41)

Asbagh bin Nubata says: Imam Ali (a) said: The Almighty Allah has created a white cockerel, whose claws are situated in the seventh layer of the earth and whose crown is at the Arsh. It has two wings, one of which is in the east and the other in the west. The wing in the east is made of ice and the wing to the west is made of fire. When it is time for prayer it brings near one of its wings to the other wing and beats the wings together. Thus, the cockerels in the earth beat their wings together and the wing of ice silences the wings of fire and the wing of fire does not cause any harm to the wing of ice. And they call out aloud: I bear witness that there is no god, except Allah, the One, who has no partner. And I bear witness that Muhammad is the chief of the prophets and that his successor is the chief of the successors and that Allah the glorified and the holy, is lord of the angels and Ruh. So, the cockerels of the earth beat their wings together in their homes. And what they hear from the cockerels under the Arsh, the same they also repeat and this is the meaning of the statement of God:

وَالطَّيْرُ صَافَاتٍ ۖ كُلٌّ قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ

“...and the (very) birds with expanded wings? He knows the prayer of each one and its glorification...” (Surah Nur 24:41)

The birds that are in flight recite divine glorifications.

On the basis of this, the meaning of:

كُلٌّ قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ

“He knows the prayer of each one and its glorification...”
(*Surah Nur 24:41*)

...is that the cockerels in the earth know that they have to recite the same glorifications.¹

أَلَمْ تَرَ أَنَّ اللَّهَ يُزْجِي سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَامًا فَتَرَى
الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ وَيُنزَّلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ
بَرَدٍ فَيُصِيبُ بِهِ مَنْ يَشَاءُ وَيَصْرِفُهُ عَنِ مَنْ يَشَاءُ ۗ يَكَادُ سَنَا
بَرْقِهِ يَذْهَبُ بِالْأَبْصَارِ ﴿٤٣﴾

43- Do you not see that Allah drives along the clouds, then gathers them together, then piles them up, so that you see the rain coming forth from their midst? And He sends down of the clouds that are (like) mountains wherein is hail, afflicting therewith whom He pleases and turning it away from whom He pleases; the flash of His lightning almost takes away the sight.

أَلَمْ تَرَ أَنَّ اللَّهَ يُزْجِي سَحَابًا

“Do you not see that Allah drives along the clouds...”
(*Surah Nur 24:43*)

That is: the Almighty Allah takes the clouds up from the earth.

ثُمَّ يُؤَلِّفُ بَيْنَهُ

“...then gathers them together...” (*Surah Nur 24:43*)

¹ *Biharul Anwar*, Vol. 56, Pg. 173; *Tafsir Burhan*, Vol. 5, Pg. 403.

That is: When the clouds thicken, the Almighty Allah sends the angels of wind and they drive the clouds and from them send down water.¹

As the Almighty Allah says:

فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ

“...so that you see the rain coming forth from their midst?” (Surah Nur 24:43)

The pronoun of ‘Khilala’ refers to ‘sahaab’, which means rain-bearing clouds.

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَاءٍ ۖ فَمِنْهُمْ مَنْ يَمْشِي عَلَىٰ بَطْنِهِ
وَمِنْهُمْ مَنْ يَمْشِي عَلَىٰ رِجْلَيْنِ وَمِنْهُمْ مَنْ يَمْشِي عَلَىٰ أَرْبَعٍ ۗ
يَخْلُقُ اللَّهُ مَا يَشَاءُ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٥﴾

45- And Allah has created from water every living creature: so of them is that, which walks upon its belly, and of them is that, which walks upon two feet, and of them is that, which walks upon four; Allah creates what He pleases; surely Allah has power over all things.

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَاءٍ

“And Allah has created from water every living creature...” (Surah Nur 24:45)

¹ Tafsir Burhan, Vol. 5, Pg. 407.

فَمِنْهُمْ مَنْ يَمْشِي عَلَىٰ بَطْنِهِ وَمِنْهُمْ مَنْ يَمْشِي عَلَىٰ رِجْلَيْنِ
 وَمِنْهُمْ مَنْ يَمْشِي عَلَىٰ أَرْبَعٍ ۚ يَخْلُقُ اللَّهُ مَا يَشَاءُ ۗ إِنَّ اللَّهَ
 عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٥﴾

“...so of them is that, which walks upon its belly, and of them is that, which walks upon two feet, and of them is that, which walks upon four; Allah creates what He pleases; surely Allah has power over all things.” (Surah Nur 24:45)

He says: Human beings walk on two legs and the snakes crawl on their bellies and the quadrupeds use all four legs to move from one place to other.

Imam Ja'far Sadiq (a) says: There are some creatures that move on more than four legs.¹

وَيَقُولُونَ آمَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّىٰ فَرِيقٌ مِنْهُمْ مَنْ
 بَعْدَ ذَلِكَ ۗ وَمَا أُولَٰئِكَ بِالْمُؤْمِنِينَ ﴿٤٧﴾

وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِنْهُمْ
 مُّعْرِضُونَ ﴿٤٨﴾

وَإِنْ يَكُنْ هُمْ الْخَائِقُ يَأْتُوا إِلَيْهِ مُدْعِينَ ﴿٤٩﴾

أَفِي قُلُوبِهِمْ مَرَضٌ أَمْ ارْتَابُوا أَمْ يَخَافُونَ أَنْ يَحْيِفَ اللَّهُ عَلَيْهِمْ
 وَرَسُولُهُ ۗ بَلْ أُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٥٠﴾

¹ Tafsir Burhan, Vol. 5, Pg. 408; Nurus Thaqlayn, Vol. 3, Pg. 615.

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ
أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا ۗ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٥١﴾

وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقْهُ فَأُولَٰئِكَ هُمُ الْفَائِزُونَ
﴿٥٢﴾

47- And they say: We believe in Allah and in the apostle and we obey; then a party of them turns back after this, and these are not believers.

48- And when they are called to Allah and His Apostle that he may judge between them, lo, a party of them turns aside.

49- And if the truth be on their side, they come to him quickly, obedient.

50- Is there in their hearts a disease, or are they in doubt, or do they fear that Allah and His Apostle will act wrongfully towards them? Nay, they themselves are the unjust.

51- The response of the believers, when they are invited to Allah and His Apostle that he may judge between them, is only to say: We hear and we obey; and these it is that are the successful.

52- And he who obeys Allah and His Apostle, and fears Allah, and is careful of (his duty to) Him, these it is that are the achievers.

وَيَقُولُونَ آمَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّى فَرِيقٌ مِنْهُمْ مِنْ
بَعْدِ ذَلِكَ ۗ وَمَا أُولَٰئِكَ بِالْمُؤْمِنِينَ ﴿٤٧﴾

“And they say: We believe in Allah and in the apostle and we obey; then a party of them turn back after this, and these are not believers.” (Surah Nur 24:47)

Imam Ja’far Sadiq (a) says: This verse was revealed about Amirul Momineen (a) and Uthman, because a dispute developed between them concerning an orchard. Amirul Momineen (a) asked Uthman: Do you agree that the Prophet should judge in our dispute?

Abdur Rahman bin Auf said to Uthman: Don’t agree for arbitration of the Prophet as he would favor Ali in his judgment and to your detriment. It is better for you to seek the arbitration of Ibne Shaibah.

Uthman said to Ali: I am not inclined to seek the arbitration of the Prophet. Let us seek the arbitration of Ibne Shaibah.

Ibne Shaibah asked Uthman: How do you regard Muhammad as the trustee of divine revelation, but don’t trust his judgment and arbitration and blame him for partiality? The following verses were revealed about that dispute:

وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِنْهُمْ
مُعْرِضُونَ ﴿٤٨﴾ وَإِنْ يَكُنْ لَهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ
﴿٤٩﴾ أَفِي قُلُوبِهِمْ مَرَضٌ أَمْ ارْتَابُوا أَمْ يَخَافُونَ أَنْ يَحِيفَ
اللَّهُ عَلَيْهِمْ وَرَسُولَهُ ۗ بَلْ أُولَئِكَ هُمُ الظَّالِمُونَ ﴿٥٠﴾

“And when they are called to Allah and His Apostle that he may judge between them, lo, a party of them turns aside. And if the truth be on their side, they come to him quickly, obedient. Is there in their hearts a disease, or are they in doubt, or do they fear that Allah and His Apostle will act wrongfully

towards them? Nay, they themselves are the unjust.” (Surah Nur 24:48-50)

After that He has mentioned Amirul Momineen (a):

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ
بَيْنَهُمْ أَنْ يُقُولُوا سَمِعْنَا وَأَطَعْنَا ۗ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ
﴿٥١﴾ وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقْهِ فَأُولَٰئِكَ هُمُ
الْفَائِزُونَ ﴿٥٢﴾

“The response of the believers, when they are invited to Allah and His Apostle that he may judge between them, is only to say: We hear and we obey; and these it is that are the successful. And he who obeys Allah and His Apostle, and fears Allah, and is careful of (his duty to) Him, these it is that are the achievers.” (Surah Nur 24:51-52)¹

فَلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ ۗ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ
وَعَلَيْكُمْ مَا حُمِّلْتُمْ ۗ وَإِنْ تُطِيعُوهُ تَهْتَدُوا ۗ وَمَا عَلَى الرَّسُولِ
إِلَّا الْبَلَاغُ الْمُبِينُ ﴿٥٤﴾

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

¹ Biharul Anwar, Vol. 9, Pg. 227; Vol. 30, Pg. 172; Tafsir Burhan, Vol. 5, Pg. 408; Tafsir Safi, Vol. 5, Pg. 250; Nurus Thaqlayn, Vol. 3, Pg. 615.

لَا يُشْرِكُونَ بِي شَيْئًا ۚ وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ
الْقَاسِيُونَ ﴿٥٥﴾

54- Say: Obey Allah and obey the Apostle; but if you turn back, then on him rests that, which is imposed on him and on you rests that, which is imposed on you; and if you obey him, you are on the right way; and nothing rests on the Apostle, but clear delivering (of the message).

55- 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; and whoever is ungrateful after this, these it is who are the transgressors.

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ ۚ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا
حُمِّلَ

“Say: Obey Allah and obey the Apostle; but if you turn back, then on him rests that, which is imposed on him...”
(Surah Nur 24:54)

He says: It was that the Prophet was made duty-bound regarding prophethood.

وَعَلَيْكُمْ مَا حُمِّلْتُمْ

“...and on you rests that, which is imposed on you...”
(Surah Nur 24:54)

That is: What is imposed on you regarding obedience.

After that the Almighty Allah has addressed the Holy Imams (a) and promised them that after injustice and oppression, and usurpation of their rights, He would grant them vicegerency on the earth.¹

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 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)

This is from the verses about which we mentioned that their interpretation would be after the revelation, and this verse refers back to the verse:

رَجَالٌ لَا تُلْهِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ

¹ Tafsir Burhan, Vol. 5, Pg. 411.

“Men whom neither merchandise nor selling diverts from the remembrance of Allah...” (Surah Nur 24:37)¹

يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنَكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ
يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ ۖ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ
تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ۖ ثَلَاثُ
عَوْرَاتٍ لَكُمْ ۖ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ ۖ
طَوَافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَىٰ بَعْضٍ ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ
الآيَاتِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٨﴾

58- O you who believe, let those, whom your right hands possess and those of you who have not attained to puberty ask permission of you three times; before the morning prayer, and when you put off your clothes at midday in summer, and after the prayer of the nightfall; these are three times of privacy for you; neither is it a sin for you nor for them besides these, some of you must go round about (waiting) upon others; thus does Allah make clear to you the communications, and Allah is Knowing, Wise.

يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنَكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ
لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ ۖ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ
وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ۖ
ثَلَاثُ عَوْرَاتٍ لَكُمْ

¹ Tafsir Burhan, Vol. 5, Pg. 411.

“O you who believe, let those, whom your right hands possess and those of you who have not attained to puberty ask permission of you three times; before the morning prayer, and when you put off your clothes at midday in summer, and after the prayer of the nightfall; these are three times of privacy for you...” (Surah Nur 24:58)

He says: Indeed Allah, blessed and High, has prohibited everyone on these times to enter upon the father, sister and the servant without taking permission. That is: after dawn, midday and after night has fallen (*Isha*). Then He has referred to these three times and says:

لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ

“...neither is it a sin for you nor for them besides these...” (Surah Nur 24:58)

That is: Other than these three times, entering on them does not require taking permission from them.¹

وَالْقَوَاعِدُ مِنَ النِّسَاءِ اللَّاتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ
جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ ۗ وَأَنْ يَسْتَعْفِفْنَ
خَيْرٌ لَهُنَّ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٦٠﴾

60- And (as for) women advanced in years, who do not hope for a marriage, it is no sin for them if they put off their clothes without displaying their ornaments; and if they restrain themselves, it is better for them; and Allah is Hearing, Knowing.

¹ *Tafsir Safi*, Vol. 5, Pg. 258; *Nurus Thaqlayn*, Vol. 3, Pg. 621.

وَالْقَوَاعِدُ مِنَ النِّسَاءِ اللَّاتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ
جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ

“And (as for) women advanced in years, who do not hope for a marriage, it is no sin for them if they put off their clothes without displaying their ornaments...” (Surah Nur 24:60)

This verse is revealed about aged ladies post menopause, when there is no hope for them to marry; so there is no problem if their clothes do not cover fully and they stop observing Hijab.

Then He said:

وَأَنْ يَسْتَغْفِرْنَ خَيْرٌ لَّهُنَّ

“...and if they restrain themselves, it is better for them...”¹
(Surah Nur 24:60)

لَيْسَ عَلَى الْأَعْمَى حَرْجٌ وَلَا عَلَى الْأَعْرَجِ حَرْجٌ وَلَا عَلَى
الْمَرِيضِ حَرْجٌ وَلَا عَلَى أَنْفُسِكُمْ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ
بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ
أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ
أَخْوَالِكُمْ أَوْ بُيُوتِ خَالَاتِكُمْ أَوْ مَا مَلَكَتْكُمْ مَفَاتِحُهُ أَوْ
صَدِيقِكُمْ ۚ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا ۚ
فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةً مِنْ عِنْدِ اللَّهِ

¹ *Nurus Thaqlayn*, Vol. 3, Pg. 623; *Tafsir Burhan*, Vol. 5, Pg. 425.

مُبَارَكَةٌ طَيِّبَةٌ ۖ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ

﴿٦١﴾

61- *There is no blame on the blind man, nor is there blame on the lame, nor is there blame on the sick, nor on yourselves that you eat from your houses, or your fathers' houses or your mothers' houses, or your brothers' houses, or your sisters' houses, or your paternal uncles' houses, or your paternal aunts' houses, or your maternal uncles' houses, or your maternal aunts' houses, or what you possess the keys of, or your friends' (houses). It is no sin in you that you eat together or separately. So when you enter houses, greet your people with a salutation from Allah, blessed (and) goodly; thus does Allah make clear to you the communications that you may understand.*

Abul Jarud has narrated that Imam Muhammad Baqir (a) said in the exegesis of the verse:

لَيْسَ عَلَى الْأَعْمَى حَرْجٌ وَلَا عَلَى الْأَعْرَجِ حَرْجٌ وَلَا عَلَى الْمَرِيضِ حَرْجٌ

“There is no blame on the blind man, nor is there blame on the lame, nor is there blame on the sick...” (Surah Nur 24:61)

The context of revelation of the verse was that people of Medina, before embracing Islam, had separated the blind and lame people from among them and they did not eat and interact with them inspite of the fact that there were Ansar among them and who commanded general respect. They said: The blind cannot see and the lame cannot sit and to recline beside the dining table and food, and the ailing cannot eat like a healthy

man. Due to these beliefs they were placed in the corner of the house. When the Prophet entered Medina they inquired from him regarding feeding the blind and the ailing. And the following verse was revealed:

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا

“It is no sin in you that you eat together or separately.”
(Surah Nur 24:61)¹

Verse of brotherhood

أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ
بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ
بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ أَخْوَالِكُمْ أَوْ بُيُوتِ خَالَاتِكُمْ أَوْ مَا
مَلَكَتُمْ مَفَاتِحَهُ أَوْ صَدِيقِكُمْ ۗ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا
جَمِيعًا أَوْ أَشْتَاتًا

“...that you eat from your houses, or your fathers’ houses or your mothers’ houses, or your brothers’ houses, or your sisters’ houses, or your paternal uncles’ houses, or your paternal aunts’ houses, or your maternal uncles’ houses, or your maternal aunts’ houses, or what you possess the keys of, or your friends’ (houses). It is no sin in you that you eat together or separately.” (Surah Nur 24:61)

¹ Wasailush Shia, Vol. 25, Pg. 53; Nurus Thaqlayn, Vol. 3, Pg. 624; Tafsir Burhan, Vol. 5, Pg. 425; Tafsir Safi, Vol. 5, Pg. 261.

This verse was revealed when the Holy Prophet (s) entered Medina and established brotherhood between Muhajireen and Ansar and between all Muslims. Thus, brotherhood was established between Abu Bakr and Umar; and Uthman and Abdur Rahman bin Auf; Talha with Zubair; Salman with Abu Zar; Miqdad with Ammar. Amirul Momineen (a) remained solitary and since he was not made brother of anyone, he became aggrieved and said: O Messenger of Allah (s), may my parents be sacrificed on you, why have you not established brotherhood between me and someone else?

The Holy Prophet (s) said: O Ali, by God, I left you for myself; are you not pleased to be my brother and that I be your brother in the world and the hereafter. O Ali, you are my brother, successor and executor of my will in my community. You would repay my debts and fulfill my promises. You would give me the funeral bath. It is not allowed for anyone else to take any part in my funeral bath and shrouding. You are to me as Harun was to Musa, except that after me there will no prophet. Amirul Momineen Ali (a) was extremely elated to hear this.

After that day whenever the companions were dispatched for fighting battles and when they departed on journeys, every person gave the key of his house to his brother and said: You can take anything you want from my house; eat whatever you like, but most of them refrained from it till those things perished. After this verse was revealed the owners who gave key to a person that person had the right to eat from there, whether the owner was present there or not.¹

فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَىٰ أَنفُسِكُمْ

“So when you enter houses, greet your people...” (Surah Nur 24:61)

¹ *Biharul Anwar*, Vol. 72, Pg. 444; *Tafsir Safi*, Vol. 5, Pg. 262; *Tafsir Burhan*, Vol. 5, Pg. 427.

Abul Jarud has narrated that Imam Muhammad Baqir (a) said in the exegesis of the verse:

When one of you enters the house, if someone is present there you should greet him, and if there is no one, you should say: Peace be upon us from our Lord. When you say this the Almighty Allah says: Welcome from Allah blessed and pure.

They have said when you don't see anyone in the house, you should say: Peace be on you and the mercy of Allah; as with this greeting you would be intending two angels to witness you.¹

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَىٰ أَمْرٍ
جَامِعٍ لَّمْ يَذْهَبُوا حَتَّىٰ يَسْتَأْذِنُوهُ ۚ إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أُولَٰئِكَ
الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ ۚ فَإِذَا اسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ
فَأَذْنُ لِمَنْ شِئْتَ مِنْهُمْ وَاسْتَغْفِرْ لَهُمُ اللَّهُ ۚ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ



62- 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.

¹ Biharul Anwar, Vol. 73, Pg. 3; Nurus Thaqlayn, Vol. 3, Pg. 627; Tafsir Burhan, Vol. 5, Pg. 428.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَى
أَمْرٍ جَامِعٍ لَمْ يَذْهَبُوا حَتَّىٰ يَسْتَأْذِنُوهُ

“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...” (Surah Nur 24:62)

This verse was revealed about people, whenever the Holy Prophet (s) gathered for some errand or for battle, they used to disperse without taking permission of the Prophet; the Almighty Allah has prohibited this.

فَإِذَا اسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأُذِنْ لِمَنْ شِئْتَ مِنْهُمْ

“...so when they ask your permission for some affair of theirs, give permission to whom you please of them...” (Surah Nur 24:62)

He says: This verse was revealed about Hanzala Ibne Ayyash, who sought permission of the Prophet to remain in Medina since he was getting married that night, and to join the Muslim army the following morning. So he participated in the Battle of Uhad the following morning without having performed the ritual bath after consummating his marriage and he was martyred in that battle. The Holy Prophet (s) said: I can see angels giving Hanzala the ritual bath with water of Paradise in vessels of silver between the earth and the heavens. Consequently Hanzala received the title of ‘one bathed by angels’.¹

¹ *Man Laa Yahzarahul Faqih*, Vol. 1, Pg.159; *Wasailush Shia*, Vol. 2, Pg. 506; *Biharul Anwar*, Vol. 17, Pg. 26, Vol. 79, Pg. 181; *Nurus Thaqlayn*, Vol. 3, Pg. 628; *Tafsir Burhan*, Vol. 5, Pg. 428.

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا ۗ قَدْ
يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ لِوَاذًا ۗ فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ
عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾

63- Do not hold the Apostle's calling (you) among you to be like your calling one to the other; Allah indeed knows those, who steal away from among you, concealing themselves; therefore let those beware who go against his order lest a trial afflict them or there befall them a painful chastisement.

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا

“Do not hold the Apostle's calling (you) among you to be like your calling one to the other...” (Surah Nur 24:63)

He says: Do not call the Messenger of Allah (s) like you call each other.

Then He says:

فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ

“...therefore let those beware who go against his order lest a trial afflict them...” (Surah Nur 24:63)

‘Fitna’ is calamity.

أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾

“...or there befall them a painful chastisement.” (Surah Nur 24:63)

He says: You would fall into painful punishment, which is killing.

Abul Jarud has narrated that Imam Muhammad Baqir (a) said in the exegesis of the verse:

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا

“Do not hold the Apostle’s calling (you) among you to be like your calling one to the other...” (Surah Nur 24:63)

That is: You must not say: O Muhammad or O Abul Qasim; on the contrary, you should say: ‘O Prophet of Allah’ and ‘O Messenger of Allah (s)’.

فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ

“...therefore let those beware who go against his order...” (Surah Nur 24:63)

That is: You must fear when you disregard his orders.

أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾

“...lest a trial afflict them or there befall them a painful chastisement.” (Surah Nur 24:63)

They would be involved in mischief or would be involved in painful punishment.¹

¹ Biharul Anwar, Vol. 17, Pg. 26; Tafsir Safi, Vol. 5, Pg. 266; Nurus Thaqlayn, Vol. 3, Pg. 629; Tafsir Burhan, Vol. 5, Pg. 429.

Exegesis of Surah Furqan

25- Surah Furqan (The Criterion) was revealed in Mecca and it comprises of 77 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا

﴿١﴾

الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمِمَّا يَتَخَذُ وَدًا وَمَنْ يَكُنْ لَهُ
شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا ﴿٢﴾

وَاتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ
لِأَنْفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا

﴿٣﴾

وَقَالَ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا إِفْكٌ افْتَرَاهُ وَأَعَانَهُ عَلَيْهِ قَوْمٌ
آخَرُونَ ۗ فَقَدْ جَاءُوا ظُلْمًا وَزُورًا ﴿٤﴾

وَقَالُوا أَسَاطِيرُ الْأَوَّلِينَ ۗ اكْتَسَبَهَا فَهِيَ تُمَلَّى عَلَيْهِ بُكْرَةً وَأَصِيلًا

﴿٥﴾

قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَاوَاتِ وَالْأَرْضِ ۗ إِنَّهُ كَانَ

عَفُورًا رَحِيمًا ﴿٦﴾

1- *Blessed is He, Who sent down the Furqan upon His servant that he may be a warner to the nations.*

2- *He, Whose is the kingdom of the heavens and the earth, and Who did not take to Himself a son, and Who has no associate in the kingdom, and Who created everything, then ordained for it a measure.*

3- *And they have taken besides Him gods, who do not create anything while they are themselves created, and they control not for themselves any harm or profit, and they control not death, nor life, nor raising (the dead) to life.*

4- *And those, who disbelieve say: This is nothing but a lie, which he has forged, and other people have helped him at it; so indeed they have done injustice and (uttered) a falsehood.*

5- *And they say: The stories of the ancients— he has got them written— so these are read out to him morning and evening.*

6- *Say: He has revealed it Who knows the secret in the heavens and the earth; surely He is ever Forgiving, Merciful.*

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا



“Blessed is He Who sent down the Furqan upon His servant that he may be a warner to the nations;” (Surah Furqan 25:1)

Then the Almighty Allah has extolled Himself and He says:

الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ
لَهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا ﴿٢﴾

“He, Whose is the kingdom of the heavens and the earth, and Who did not take to Himself a son, and Who has no associate in the kingdom, and Who created everything, then ordained for it a measure.” (Surah Furqan 25:2)

Then the Almighty Allah has argued against the Quraish regarding idol-worship and He says:

وَاتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ وَلَا
يَمْلِكُونَ لِأَنْفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً
وَلَا نُشُورًا ﴿٣﴾

“And they have taken besides Him gods, who do not create anything while they are themselves created, and they control not for themselves any harm or profit, and they control not death, nor life, nor raising (the dead) to life.” (Surah Furqan 25:3)

Then Allah, blessed and High has in the same way advised and He says:

وَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا

“And those, who disbelieve say: This...” (Surah Furqan 25:4)

‘This’ implies the holy Quran.

إِلَّا إِنْكَافِتْرَاهُ وَأَعَانَهُ عَلَيْهِ قَوْمٌ آخَرُونَ

“...but a lie, which he has forged, and other people have helped him at it...” (Surah Furqan 25:4)

The polytheists said: This Quran, which Muhammad recites to us; he has learnt it from the Jews and Christian scholars and which is written by a man named Ibne Qabita; and he quotes it to his followers every morning and evening. Almighty Allah has quoted their statements and refuted them. And He says:

وَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا إِنْكَافِتْرَاهُ وَأَعَانَهُ عَلَيْهِ قَوْمٌ
آخَرُونَ ۖ فَقَدْ جَاءُوا ظُلْمًا وَزُورًا ﴿٤﴾ وَقَالُوا أَسَاطِيرُ
الْأَوَّلِينَ اكْتَتَبَهَا فَهِيَ تُمْلَىٰ عَلَيْهِ بُكْرَةً وَأَصِيلًا ﴿٥﴾

“And those, who disbelieve say: This is nothing but a lie, which he has forged, and other people have helped him at it; so indeed they have done injustice and (uttered) a falsehood. And they say: The stories of the ancients - he has got them written - so these are read out to him morning and evening.” (Surah Furqan 25:4-5)

So the Almighty Allah has refuted their statement and says:
O Muhammad, tell them:

أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَاوَاتِ وَالْأَرْضِ ۗ إِنَّهُ كَانَ
عَفُورًا رَحِيمًا ﴿٦﴾

“He has revealed it, Who knows the secret in the heavens and the earth; surely He is ever Forgiving, Merciful.” (Surah Furqan 25:6)¹

Abul Jarud has narrated that Imam Muhammad Baqir (a) said in the exegesis of the verse:

إِفْكَ افْتَرَاهُ

“...a lie, which he has forged...” (Surah Furqan 25:4)

‘Ifak’ implies falsehood.

وَأَعَانَهُ عَلَيْهِ قَوْمٌ آخَرُونَ

“...and other people have helped him at it...” (Surah Furqan 25:4)

That is: Abu Fakiha, Habr, Adaas and Abis, slave of Huwaitab have assisted the Prophet in writing it.

أَسَاطِيرُ الْأَوَّلِينَ اكْتَبَهَا

“The stories of the ancients - he has got them written...” (Surah Furqan 25:5)

This was the statement of Nazar bin Harith bin al-Qama bin Kalda, who said: Muhammad has written it from the tales of the ancients.

فَهِىَ تُمَلَّى عَلَيْهِ بُكْرَةً وَأَصِيلًا ﴿٥﴾

¹ *Tafsir Burhan*, Vol. 5, Pg. 433.

“...so these are read out to him morning and evening.”
(*Surah Furqan* 25:5)

And that he dictates it every morning and evening.¹

وَقَالُوا مَالِ هَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ ۗ
لَوْلَا أَنْزَلِ إِلَيْهِ مَلَكٌ فَيَكُونَ مَعَهُ نَذِيرًا ﴿٧﴾

أَوْ يُلْقَىٰ إِلَيْهِ كَنْزٌ أَوْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا ۗ وَقَالَ
الظَّالِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا ﴿٨﴾

انظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا
﴿٩﴾

تَبَارَكَ الَّذِي إِنْ شَاءَ جَعَلَ لَكَ خَيْرًا مِنْ ذَلِكَ جَنَّاتٍ جَّارِي مِنْ
تَحْتِهَا الْأَنْهَارُ وَيَجْعَلُ لَكَ فُصُورًا ﴿١٠﴾

7- And they say: What is the matter with this Apostle that he eats food and goes about in the markets; why has not an angel been sent down to him, so that he should have been a warner with him?

8- Or (why is not) a treasure sent down to him, or he is made to have a garden from which he should eat? And the unjust say: You do not follow any, but a man deprived of reason.

¹ *Biharul Anwar*, Vol. 9, Pg. 228; *Nurus Thaqlayn*, Vol. 4, Pg. 5; *Tafsir Burhan*, Vol. 5, Pg. 433.

9- See what likenesses do they apply to you, so they have gone astray, therefore they shall not be able to find a way.

10- Blessed is He, Who, if He please, will give you what is better than this, gardens beneath which rivers flow, and He will give you palaces.

In the same way, the Almighty Allah quotes the statement of the disbelievers and says:

وَقَالُوا مَا لِهَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ ۗ
لَوْلَا أَنْزَلَ إِلَيْهِ مَلَكٌ فَيَكُونُ مَعَهُ نَذِيرًا ﴿٧﴾ أَوْ يُلْقَىٰ إِلَيْهِ كَنْزٌ
أَوْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا

“And they say: What is the matter with this Apostle that he eats food and goes about in the markets; why has not an angel been sent down to him, so that he should have been a warner with him? Or (why is not) a treasure sent down to him, or he is made to have a garden from which he should eat?”
(Surah Furqan 25:7-8)

And the unjust say: You do not follow any, but a man deprived of reason.

The Almighty Allah has refuted their statement and says:

وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ
وَيَمْشُونَ فِي الْأَسْوَاقِ ۗ وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً

“And We have not sent before you any messengers but they most surely ate food and went about in the markets; and

We have made some of you a trial for others...” (Surah Furqan 25:20)

‘Fitna’ implies trial.

So the polytheists used to object to the poverty of the Prophet; the Almighty Allah says:

تَبَارَكَ الَّذِي إِنْ شَاءَ جَعَلَ لَكَ خَيْرًا مِنْ ذَلِكَ جَنَّاتٍ تَجْرِي
مِنْ تَحْتِهَا الْأَنْهَارُ وَيَجْعَلُ لَكَ فُصُورًا ﴿١٠﴾

“Blessed is He Who, if He please, will give you what is better than this, gardens beneath which rivers flow, and He will give you palaces.” (Surah Furqan 25:10)¹

Jabir bin Yazid Jofi narrates that Imam Muhammad Baqir (a) said: Jibraeel revealed this verse on the Prophet as follows:

And those, who usurped the rights of Aale Muhammad (a) said:

إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا ﴿٨﴾ انظُرْ كَيْفَ ضَرَبُوا لَكَ
الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٩﴾

“You do not follow any but a man deprived of reason. See what likenesses do they apply to you, so they have gone astray, therefore they shall not be able to find a way.” (Surah Furqan 25:8-9)

He said: Ali (a) is that path, which is hinted at in this verse.²

¹ *Tafsir Burhan*, Vol. 5, Pg. 435.

² *Biharul Anwar*, Vol. 24, Pg. 20; *Tawilul Ayaatuz Zahira*, Pg. 367; *Tafsir Burhan*, Vol. 5, Pg. 435; *Nurus Thaqalayn*, Vol. 4, Pg. 7.

بَلْ كَذَّبُوا بِالسَّاعَةِ ۖ وَأَعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا

﴿١١﴾

إِذَا رَأَتْهُمْ مِنْ مَكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغَيُّظًا وَزَفِيرًا ﴿١٢﴾

وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا مُقَرَّبِينَ دَعَوْا هُنَالِكَ ثُبُورًا ﴿١٣﴾

11- But they reject the hour and We have prepared a burning fire for him, who rejects the hour.

12- When it shall come into their sight from a distant place, they shall hear its vehement raging and roaring.

13- And when they are cast into a narrow place in it, bound, they shall there call out for destruction.

Ali (a) is the best of the times

Abu Samit says: Imam Ja'far Sadiq (a) said: Day and night, each of them have 12 hours and Amirul Momineen Ali (a) is the best of those 12 hours, as 'hour; in this verse implies Imam Ali (a).

بَلْ كَذَّبُوا بِالسَّاعَةِ ۖ وَأَعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا

﴿١١﴾

“But they reject the hour, and We have prepared a burning fire for him who rejects the hour.” (Surah Furqan 25:11)¹

After that the Almighty Allah has mentioned the belief of the atheists and He says:

بَلْ كَذَّبُوا بِالسَّاعَةِ ۖ وَأَعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا
﴿١١﴾ إِذَا رَأَتْهُمْ مِنْ مَكَانٍ بَعِيدٍ

“But they reject the hour, and We have prepared a burning fire for him who rejects the hour. When it shall come into their sight from a distant place...” (Surah Furqan 25:11-12)

‘A distant place’ implies distance of a year’s journey.

﴿١٢﴾ إِذَا رَأَتْهُمْ مِنْ مَكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغِيْظًا وَزَفِيرًا
وَإِذَا أُلْقُوا مِنْهَا

“When it shall come into their sight from a distant place, they shall hear its vehement raging and roaring. And when they are cast into...” (Surah Furqan 25:12-13)

‘Into’ implies inside it. That is when they would be thrown into Hell.

مَكَانًا ضَيِّقًا مُقَرَّرِينَ

¹ Biharul Anwar, Vol. 24, Pg. 330; Tafsir Burhan, Vol. 5, Pg. 436; Nurus Thaqlayn, Vol. 4, Pg. 7.

“...a narrow place in it, bound...” (Surah Furqan 25:13)

He says: That is when they would tie them securely.

﴿ ١٣ ﴾ دَعُوا هُنَالِكَ ثُبُورًا

“...they shall there call out for destruction.” (Surah Furqan 25:13)

That is: They would call out with earnest.¹

وَيَوْمَ يَحْشُرُهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ فَيَقُولُ أَأَنْتُمْ أَضَلَلْتُمْ
عِبَادِي هَؤُلَاءِ أَمْ هُمْ ضَلُّوا السَّبِيلَ ﴿١٧﴾

قَالُوا سُبْحَانَكَ مَا كَانَ يَنْبَغِي لَنَا أَنْ نَتَّخِذَ مِنْ دُونِكَ مِنْ أَوْلِيَاءَ
وَلَكِنْ مَتَّعْتَهُمْ وَأَبَاءَهُمْ حَتَّى نَسُوا الذِّكْرَ وَكَانُوا قَوْمًا بُورًا
﴿١٨﴾

فَقَدْ كَذَّبْتُمْ بِمَا تَقُولُونَ فَمَا تَسْتَطِيعُونَ صَرْفًا وَلَا نَصْرًا ۗ وَمَنْ
يَظْلِمُ مِنْكُمْ نُذِقْهُ عَذَابًا كَبِيرًا ﴿١٩﴾

17- And on the day when He shall gather them, and whatever they served besides Allah, He shall say: Was it you who led astray these My servants, or did they themselves go astray from the path?

18- They shall say: Glory be to Thee; it was not beseeming for us that we should take any guardians

¹ Nurus Thaqlayn, Vol. 4, Pg. 8; Tafsir Safi, Vol. 5, Pg. 277; Tafsir Burhan, Vol. 5, Pg. 437.

besides Thee, but Thou didst make them and their fathers to enjoy until they forsook the reminder, and they were a people in perdition.

19- So they shall indeed give you the lie in what you say, then you shall not be able to ward off or help, and whoever among you is unjust, We will make him taste a great chastisement.

Then Allah, the Mighty and Sublime, has argued against the apostates, idolaters, fire-worshippers, sun, moon and star worshippers:

وَيَوْمَ يَخْشُرُهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ فَيَقُولُ

“And on the day when He shall gather them, and whatever they served besides Allah, He shall say...” (Surah Furqan 25:17)

Why did you worship them?

أَنْتُمْ أَضَلَلْتُمْ عِبَادِي هَؤُلَاءِ أَمْ هُمْ ضَلُّوا السَّبِيلَ ﴿١٧﴾
قَالُوا سُبْحَانَكَ مَا كَانَ يَنْبَغِي لَنَا أَنْ نَتَّخِذَ مِنْ دُونِكَ مِنْ
أَوْلِيَاءَ وَلَكِنْ مَتَّعْتَهُمْ وَآبَاءَهُمْ حَتَّى نَسُوا الذِّكْرَ وَكَانُوا قَوْمًا
بُورًا ﴿١٨﴾

“Was it you who led astray these My servants, or did they themselves go astray from the path? They shall say: Glory be to Thee; it was not befitting for us that we should take any guardians besides Thee, but Thou didst make them and their fathers to enjoy until they forsook the reminder, and they were a people in perdition,” (Surah Furqan 25:17-18)

‘A people in perdition’ implies evil and wretched people.
Then the Almighty Allah tells people, who worship Him:

فَقَدْ كَذَّبُوكُمْ بِمَا تَقُولُونَ فَمَا تَسْتَطِيعُونَ صَرْفًا وَلَا نَصْرًا

“So they shall indeed give you the lie in what you say, then you shall not be able to ward off or help...” (Surah Furqan 25:19)

They can neither ward off the chastisement nor help you.¹

يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَىٰ يَوْمَئِذٍ لِلْمُجْرِمِينَ وَيُقَالُونَ حِجْرًا
مَّحْجُورًا ﴿٢٢﴾

وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا ﴿٢٣﴾

22- *On the day when they shall see the angels, there shall be no joy on that day for the guilty, and they shall say: It is a forbidden thing totally prohibited.*

23- *And We will proceed to what they have done of deeds, so We shall render them as scattered floating dust.*

وَيَقُولُونَ حِجْرًا مَّحْجُورًا ﴿٢٢﴾

“...and they shall say: It is a forbidden thing totally prohibited.” (Surah Furqan 25:22)

That is: They would be seized severely.

¹ *Tafsir Burhan*, Vol. 5, Pg. 439.

﴿ ٢٣ ﴾ وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَّنْثُورًا

“And We will proceed to what they have done of deeds, so We shall render them as scattered floating dust.” (Surah Furqan 25:23)

Abu Hamza Thumali has narrated that Imam Muhammad Baqir (a) said: On Judgment Day, the Almighty Allah would raise up some people while a light would be before them like white and shining garments (this light is in fact their deeds); then He would command those acts: Get dispersed like dust; and they would be erased completely. Then he said: O Abu Hamza, Bani Umayyah God, those are people, who performed prayer and fasting, but when they came across something unlawful they took it and when the excellence of Amirul Momineen Ali (a) was mentioned to them, they denied it!

And he said: The meaning of ‘scattered floating dust’ is that when the light of the sun falls into the house and you can see the dust particles in that light, it implies the same.¹

﴿ ٢٤ ﴾ أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَأَحْسَنُ مَقِيلًا

﴿ ٢٥ ﴾ وَيَوْمَ تَشَقُّقُ السَّمَاءُ بِالْغَمَامِ وَنُزِّلَ الْمَلَائِكَةُ تَنْزِيلًا

24- The dwellers of the garden shall on that day be in a better abiding-place and a better resting-place.

25- And on the day when the heaven shall burst asunder with the clouds and the angels shall be sent down descending (in ranks).

¹ Biharul Anwar, Vol. 7, Pg. 176, Vol. 67, Pg. 293; Tafsir Burhan, Vol. 5, Pg. 440; Tafsir Safi, Vol. 5, Pg. 281; Nurus Thaqalayn, Vol. 4, Pg. 9.

Abul Jarud has narrated that Imam Muhammad Baqir (a) said in the exegesis of the verse:

﴿ ٢٤ ﴾ أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا وَأَحْسَنُ مَقِيلًا

“The dwellers of the garden shall on that day be in a better abiding-place and a better resting-place.” (Surah Furqan 25:24)

By God, we have been informed that the folks of Hell, before entering Hellfire, would be told: Enter three sections of smoke. Then Paradise would be prevented from them. Then they would be entered into Hellfire group and after group. And they would remain in it for half a day. Then they would notice the folks of Paradise and their homes, along with their rewards, which they vied and they would be granted in half the day. And that is the statement of Allah that:

﴿ ٢٤ ﴾ أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا وَأَحْسَنُ مَقِيلًا

“The dwellers of the garden shall on that day be in a better abiding-place and a better resting-place.” (Surah Furqan 25:24)

Folks of Paradise on that day would see their places better than all and their places of repose are better than everything.¹

Yunus bin Zabyan says: I asked Imam Ja'far Sadiq (a) regarding the verse:

وَيَوْمَ تَشَقُّقُ السَّمَاءُ بِالْغَمَامِ

¹ *Biharul Anwar*, Vol. 8, Pg. 124 & Pg. 287; *Tafsir Burhan*, Vol. 5, Pg. 445; *Tafsir Safi*, Vol. 5, Pg. 282; *Nurus Thaqalayn*, Vol. 4, Pg. 11.

“And on the day when the heaven shall burst asunder with the clouds...” (Surah Furqan 25:25)

He replied: ‘Ghamam’ implies Amirul Momineen (a).¹

وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ
سَبِيلًا ﴿٢٧﴾

يَا وَيْلَتَى لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا ﴿٢٨﴾

لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي ۗ وَكَانَ الشَّيْطَانُ
لِلْإِنْسَانِ خَدُولًا ﴿٢٩﴾

27- And the day when the unjust one shall bite his hands saying: O would that I had taken a way with the Apostle.

28- O woe is me, would that I had not taken such a one for a friend!

29- Certainly he led me astray from the reminder after it had come to me; and the Shaitan fails to aid man.

وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ

“And the day when the unjust one shall bite his hands...” (Surah Furqan 25:27)

He says: It implies the first caliph.

¹ Biharul Anwar, Vol. 36, Pg. 190; Tafsir Burhan, Vol. 5, Pg. 446; Tafsir Safi, Vol. 5, Pg. 283.

يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا ﴿٢٧﴾

“...saying: *O would that I had taken a way with the Apostle.*” (Surah Furqan 25:27)

Imam Abu Ja'far (a) says: The unjust would say on that day: Alas, if after the Prophet, I had regarded Ali (a) as the Master (Wali).

يَا وَيْلَتَى لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا ﴿٢٨﴾

“*O woe is me, would that I had not taken such a one for a friend!*” (Surah Furqan 25:28)

That is: I should not have selected the second caliph as my friend.

لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي

“*Certainly he led me astray from the reminder after it had come to me...*” (Surah Furqan 25:29)

That is: After Wilayat of Ali (a) was presented to us, he told me not to accept it and misguided me.

وَكَانَ الشَّيْطَانُ

“...and the Shaitan...” (Surah Furqan 25:29)

It implies the second caliph.

لِلْإِنْسَانِ خَدُولًا ﴿٢٩﴾

“...fails to aid man.” (Surah Furqan 25:29)

It is disgrace for man.

وَعَادًا وَثَمُودَ وَأَصْحَابَ الرَّسِّ وَقُرُونًا بَيْنَ ذَلِكَ كَثِيرًا ﴿٣٨﴾

38- And Ad and Samood and the dwellers of the Rass and many generations between them.

وَعَادًا وَثَمُودَ وَأَصْحَابَ الرَّسِّ

**“And Ad and Samood and the dwellers of the Rass...”
(Surah Furqan 25:38)**

Jamil has narrated that a lady came to Imam Ja'far Sadiq (a) with her slave girl and said: What do you say regarding a woman, who committed lesbian act with another woman?

Imam (a) replied: They are inmates of Hell; and on Judgment Day, they would be dressed in a shawl of fire and flames would enter their stomach and they would be thrown into Hellfire.

That lady asked: Is it mentioned in Quran?

Yes, said Imam (a).

Where is it mentioned in Quran?

He replied: Where He says:

وَعَادًا وَثَمُودَ وَأَصْحَابَ الرَّسِّ

**“And Ad and Samood and the dwellers of the Rass...”
(Surah Furqan 25:38)**

...as that vile act was among the acts of the People of Rass.¹

وَكُلًّا ضَرَبْنَا لَهُ الْأَمْثَالَ ۖ وَكُلًّا تَبَّرْنَا تَتْبِيرًا ﴿٣٩﴾

39- And to everyone We gave examples and everyone did We destroy with utter destruction.

﴿٣٩﴾ وَكُلًّا تَبَّرْنَا تَتْبِيرًا

“...everyone did We destroy with utter destruction.”
(Surah Furqan 25:39)

Ja'far bin Ghiyas has narrated from Imam Ja'far Sadiq (a) that he said in the explanation of the verse:

﴿٣٩﴾ وَكُلًّا تَبَّرْنَا تَتْبِيرًا

“...everyone did We destroy with utter destruction.”
(Surah Furqan 25:39)

That is: We break them up absolutely. Then he said: This is a word from the Nabatean language.²

وَلَقَدْ آتَيْنَا عَلَى الْقَرْيَةِ الَّتِي أَمْطَرْنَا مَطَرًا سَوِيًّا ۖ أَفَلَمْ يَكُونُوا
يَرَوْنَهَا ۖ بَلْ كَانُوا لَا يَرْجِعُونَ نُشُورًا ﴿٤٠﴾

¹ Biharul Anwar, Vol. 76, Pg. 75; Nurus Thaqlayn, Vol. 4, Pg. 19; Tafsir Burhan, Vol. 5, Pg. 460.

² Biharul Anwar, Vol. 11, Pg. 26; Maaniul Akhbaar, Pg. 220; Tafsir Burhan, Vol. 5, Pg. 460; Tafsir Safi, Vol. 5, Pg. 287; Nurus Thaqlayn, Vol. 4, Pg. 20.

40- And certainly they have (often) passed by the town on which was rained an evil rain; did they not then see it? Nay, they did not hope to be raised again.

Abul Jarud has narrated that Imam Muhammad Baqir (a) said in the exegesis of the verse:

That is a village:

الَّتِي أُمْطِرَتْ مَطَرًا سَوِيًّا

“...on, which was rained an evil rain...” (Surah Furqan 25:40)

...on, which we sent a rain of chastisement. It was a place called Sodom, which was the town of Lut (a), on which the Almighty Allah rained down baked clay stones.¹

أَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلًا ﴿٤٣﴾

43- Have you seen him who takes his low desires for his god? Will you then be a protector over him?

Deities of Quraish during the period of Ignorance

أَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ

“Have you seen him who takes his low desires for his god?” (Surah Furqan 25:43)

He says: This verse is revealed about the Quraish. Life became difficult on them and they went out of Mecca in search

¹ Biharul Anwar, Vol. 12, Pg. 152.

for food. There was a man among them, whenever he saw a tree, a beautiful stone or a rock, he worshipped it. There was a rock called Saad for which the Quraish used to offer sacrifices and smeared it with the blood of sacrifice. Whenever their camels or sheep were sick, they used to bring it to the rock and rub it against that rock for cure. An Arab came to rub his camel to that rock and to make it blessed, but the camel ran away from there. That man recited a couplet:

“I came to Saad to get my camel cured and in order to dispel my worries. But as opposed to my expectations, my camel ran away from me and I am not from the fortunate ones and the doers of good. This Saad is also a rock like other rocks of the earth, which neither can guide nor deviate anyone.”

One day another Arab passed by Saad and saw a fox urinating on that rock and recited the following couplet:

“A god on which the fox urinates is degraded and nothing.”¹

أَلَمْ تَرَ إِلَىٰ رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا ثُمَّ جَعَلْنَا
الشَّمْسَ عَلَيْهِ دَلِيلًا ﴿٤٥﴾

45- *Have you not considered (the work of) your Lord, how He extends the shade? And if He had pleased He would certainly have made it stationary; then We have made the sun an indication of it.*

Abul Jarud has narrated that Imam Muhammad Baqir (a) said in the exegesis of the verse:

أَلَمْ تَرَ إِلَىٰ رَبِّكَ كَيْفَ مَدَّ الظِّلَّ

¹ *Biharul Anwar*, Vol. 3, Pg. 253; *Tafsir Safi*, Vol. 5, Pg. 293; *Nurus Thaqalayn*, Vol. 4, Pg. 20; *Tafsir Burhan*, Vol. 5, Pg. 461.

“Have you not considered (the work of) your Lord, how He extends the shade?” (Surah Furqan 25:45)

‘Zill’ is from the rise of the dawn till sunrise.

وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ وَهَذَا مِلْحٌ أُجَاجٌ
وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَحْجُورًا ﴿٥٣﴾

53- And He it is, Who has made two seas to flow freely, the one sweet that subdues thirst by its sweetness, and the other salt that burns by its saltiness; and between the two He has made a barrier and inviolable obstruction.

مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ وَهَذَا مِلْحٌ أُجَاجٌ

“...made two seas to flow freely, the one sweet that subdues thirst by its sweetness, and the other salt that burns by its saltiness...” (Surah Furqan 25:53)

‘Ujaaj’ implies bitterness.

وَجَعَلَ بَيْنَهُمَا بَرْزَخًا

“...and between the two He has made a barrier...” (Surah Furqan 25:53)

That is He has placed a barrier between the two of them, which is the ultimate end of the sea face at that place.

وَحِجْرًا مَحْجُورًا ﴿٥٣﴾

“...and inviolable obstruction.” (Surah Furqan 25:53)

That is it is unlawful for them to change the food of others.

وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا ۗ وَكَانَ
رَبُّكَ قَدِيرًا ﴿٥٤﴾

54- And He it is, Who has created man from the water, then He has made for him blood relationship and marriage relationship, and your Lord is powerful.

وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا ۗ وَكَانَ
رَبُّكَ قَدِيرًا ﴿٥٤﴾

“And He it is, Who has created man from the water, then He has made for him blood relationship and marriage relationship, and your Lord is powerful.” (Surah Furqan 25:54)

Buraid Ajali says that I asked Imam Ja'far Sadiq (a) regarding the exegesis of this verse:

وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا

“And He it is Who has created man from the water, then He has made for him blood relationship and marriage relationship...” (Surah Furqan 25:54)

He said: Indeed, Allah, blessed and High created Adam from sweet and fresh water and also created his wife from the same material and from his lower rib and because of that rib, He created a bond between them; then He married her to Adam and this created a bond between her and Adam, as the Almighty Allah says:

نَسَبًا وَصِهْرًا

“...blood relationship and marriage relationship...”
(Surah Furqan 25:54)

O brother of Bani Ajal, know that ‘blood relationship’ is from the side of males and ‘marriage relationship’ from the side of the females.¹

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ ۗ وَكَانَ
الْكَافِرُ عَلَىٰ رَبِّهِ ظَهِيرًا ﴿٥٥﴾

55- And they serve besides Allah that, which neither profits them nor causes them harm; and the unbeliever is a partisan against his Lord.

وَكَانَ الْكَافِرُ عَلَىٰ رَبِّهِ ظَهِيرًا ﴿٥٥﴾

“...and the unbeliever is a partisan against his Lord.”
(Surah Furqan 25:55)

Ali bin Ibrahim says: ‘Insaan’ in language is named as ‘rabb’ when the Almighty Allah says:

اذْكُرْنِي عِنْدَ رَبِّكَ

“Remember me with your lord...” (Surah Yusuf 12:42)

¹ Biharul Anwar, Vol. 11, Pg. 112, Vol. 57, Pg. 277; Al-Kafi, Vol. 5, Pg. 42; Tafsir Burhan, Vol. 5, Pg. 464; Tafsir Safi, Vol. 5, Pg. 298; Nurul Thaqlayn, Vol. 4, Pg. 23.

Whoever owns a thing is known as the lord of that thing.
The Almighty Allah says:

وَكَانَ الْكَافِرُ عَلَىٰ رَبِّهِ ظَهِيرًا ﴿٥٥﴾

“...and the unbeliever is a partisan against his Lord.”
(Surah Furqan 25:55)

‘Unbeliever’ implies the second caliph, who turned his back to Amirul Momineen (a).

وَإِذَا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ أَنَسْجُدُ لِمَا تَأْمُرُنَا
وَزَادَهُمْ نُفُورًا ﴿٦٠﴾

60- And when it is said to them: Make obeisance to the Beneficent God, they say: And what is the God of beneficence? Shall we make obeisance to what you bid us? And it adds to their aversion.

وَإِذَا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ

“And when it is said to them: Make obeisance to the Beneficent God...” (Surah Furqan 25:60)

Whose reply are the verses:

الرَّحْمَنُ ﴿١﴾ عَلَّمَ الْقُرْآنَ ﴿٢﴾ خَلَقَ الْإِنْسَانَ ﴿٣﴾ عَلَّمَهُ
الْبَيَانَ ﴿٤﴾

“The Beneficent God, taught the Quran. He created man, taught him the mode of expression.” (Surah Rahman 55:1-4)

تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا

﴿٦١﴾ مُنِيرًا

61- *Blessed is He, Who made the constellations in the heavens and made therein a lamp and a shining moon.*

Abul Jarud has narrated that Imam Muhammad Baqir (a) said in the exegesis of the verse:

تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا

“Blessed is He Who made the constellations in the heavens...” (Surah Furqan 25:61)

‘Constellations’ imply stars and these stars are related to the months of the year: Aries, Taurus, Gemini are related to the three months of spring; and the three months of summer are related to Cancer, Leo and Virgo; and the three months of autumn are related to Libra, Scorpio and Sagittarius and the three months of winter are related to Capricorn, Aquarius, Pisces.¹

وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِمَنْ أَرَادَ أَنْ يَذَّكَّرَ أَوْ أَرَادَ

شُكْرًا ﴿٦٢﴾

62- *And He it is, Who made the night and the day to follow each other for him who desires to be mindful or desires to be thankful.*

¹ *Tafsir Burhan*, Vol. 5, Pg. 469; *Nurus Thaqlayn*, Vol. 4, Pg. 25.

Performance of the lapsed Midnight Prayer

وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِمَنْ أَرَادَ أَنْ يَذَّكَّرَ أَوْ
أَرَادَ شُكُورًا ﴿٦٢﴾

“And He it is Who made the night and the day to follow each other for him who desires to be mindful or desires to be thankful.” (Surah Furqan 25:62)

Jamil has narrated that a man asked Imam Ja’far Sadiq (a): O son of Messenger of Allah. Sometimes it so happens that I miss praying the Midnight Prayer for one, two or three months; so, am I allowed to pray the lapsed Midnight Prayer during the day?

Imam (a) said thrice: For you the Midnight Prayer should be the light of your eyes (very dear) and then he recited the following verse:

وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً

“And He it is Who made the night and the day to follow each other...” (Surah Furqan 25:62)

As the subject matter of the verse proves it is permitted to perform the lapsed prayer of the day at night and lapsed prayer of the night during the day as it is from the secrets of Aale Muhammad (a).¹

¹ *Wasailush Shia*, Vol. 4, Pg. 279; *Biharul Anwar*, Vol. 84, Pg. 43; *Tafsir Safi*, Vol. 5, Pg. 304; *Tafsir Burhan*, Vol. 5, Pg. 470.

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ
الْجَاهِلُونَ قَالُوا سَلَامًا ﴿٦٣﴾

وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا ﴿٦٤﴾

وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ ۗ إِنَّ عَذَابَهَا
كَانَ غَرَامًا ﴿٦٥﴾

63- *And the servants of the Beneficent God are they who walk on the earth in humbleness, and when the ignorant address them, they say: Peace.*

64- *And they who pass the night prostrating themselves before their Lord and standing.*

65- *And they who say: O our Lord, turn away from us the punishment of hell, surely the punishment thereof is a lasting evil.*

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا

“And the servants of the Beneficent God are they who walk on the earth in humbleness...” (Surah Furqan 25:63)

He says: This verse is revealed regarding the Holy Imams (a).

Zurarah has narrated that Imam Muhammad Baqir (a) said regarding the verse:

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا

“And the servants of the Beneficent God are they who walk on the earth in humbleness...” (Surah Furqan 25:63)

It implies the Holy Imams (a) and their walking in humbleness is in fact due to the fear of enemies; i.e. they exercise utmost precaution.¹

Abul Jarud has narrated that Imam Muhammad Baqir (a) said in the exegesis of the verse:

﴿ ٦٥ ﴾ إِنَّ عَذَابَهَا كَانَ غَرَامًا

“...surely the punishment thereof is a lasting evil.” (Surah Furqan 25:65)

He said: ‘Gharaam’ is in the necessary meaning and inseparable part and it is never disjoined.²

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا

﴿ ٦٧ ﴾

67- And they who when they spend, are neither extravagant nor parsimonious, and (keep) between these the just mean.

﴿ ٦٧ ﴾ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا

“...when they spend, are neither extravagant nor parsimonious...” (Surah Furqan 25:67)

¹ Biharul Anwar, Vol. 24, Pg. 133; Vol. 66, Pg. 260; Nurus Thaqalayn, Vol. 4, Pg. 26; Tafsir Safi, Vol. 5, Pg. 304; Tafsir Burhan, Vol. 5, Pg. 470.

² Tafsir Burhan, Vol. 5, Pg. 471.

Extravagance is in the meaning of spending in sinful activities and paths of other than truth.

And he says regarding the meaning of ‘Akhtaar’ in the sentence and ‘wa lam yaqturu’: That is they are not miserly in discharging the rights of the Almighty Allah.

وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ﴿٦٧﴾

“...and (keep) between these the just mean.” (Surah Furqan 25:67)

‘Qiwaam’ is in the meaning of justice and equity and it comprises of spending in all the venues that the Almighty Allah has directed.

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ ۗ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ﴿٦٨﴾

يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا ﴿٦٩﴾

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٧٠﴾

وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا ﴿٧١﴾

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا ﴿٧٢﴾

68- And they who do not call upon another god with Allah and do not slay the soul, which Allah has

forbidden except in the requirements of justice, and (who) do not commit fornication and he who does this shall find a requital of sin.

69- The punishment shall be doubled to him on the day of resurrection, and he shall abide therein in abasement.

70- Except him who repents and believes and does a good deed; so these are they of whom Allah changes the evil deeds to good ones; and Allah is Forgiving, Merciful.

71- And whoever repents and does good, he surely turns to Allah a (goodly) turning.

72- And they who do not bear witness to what is false, and when they pass by what is vain, they pass by nobly.

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي
حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ ۗ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا



“And they who do not call upon another god with Allah and do not slay the soul, which Allah has forbidden except in the requirements of justice, and (who) do not commit fornication and he who does this shall find a requital of sin;” (Surah Furqan 25:68)

He says: ‘Athaam’ is one of the passes of Hell, which is of melted copper and it is the abode of whoever has worshipped other than the Almighty Allah and who has killed someone, whose blood was deemed by the Almighty Allah to be

sanctified, and the fornicator are also placed there,¹ and there the chastisement of these people would be doubled.

يُضَاعَفُ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدُ فِيهِ مُهَانًا ﴿٦٩﴾ إِلَّا
مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ
سَيِّئَاتِهِمْ حَسَنَاتٍ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٧٠﴾ وَمَنْ
تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا ﴿٧١﴾

“The punishment shall be doubled to him on the day of resurrection, and he shall abide therein in abasement; except him who repents and believes and does a good deed; so these are they of whom Allah changes the evil deeds to good ones; and Allah is Forgiving, Merciful. And whoever repents and does good, he surely turns to Allah a (goodly) turning.” (Surah Furqan 25:69-71)

He says: that is: they would never again return to sin and they repent with sincerity and true intention.²

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ

*“And they who do not bear witness to what is false...”
(Surah Furqan 25:72)*

He says: ‘Zora’ means music and gatherings of vain past times.

¹ *Mustadrakul Wasail*, Vol. 14, Pg. 332; *Biharul Anwar*, Vol. 8, Pg. 289.

² *Biharul Anwar*, Vol. 76, Pg. 20; Vol. 101, Pg. 371; *Tafsir Burhan*, Vol. 5, Pg. 477.

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي
حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ ۗ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا

﴿ ٦٨ ﴾

“And they who do not call upon another god with Allah and do not slay the soul, which Allah has forbidden except in the requirements of justice, and (who) do not commit fornication and he who does this shall find a requital of sin;” (Surah Furqan 25:68)

He says: In Hell there is a pass named ‘Athaam’. After that Allah, the Mighty and Sublime has mentioned exceptions and He says:

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ
سَيِّئَاتِهِمْ حَسَنَاتٍ

“Except him who repents and believes and does a good deed; so these are they of whom Allah changes the evil deeds to good ones...” (Surah Furqan 25:70)

Imam Ali Reza (a) says: On Judgment Day, the Almighty Allah would place the believer before Himself and his deeds would be presented and he would look at his scroll of deeds and the first thing he would see are his sins, by seeing which he would turn pale and begin to tremble. The Almighty Allah would present his good deeds to him, on seeing, which he would become elated. So Allah, the Mighty and Sublime says: Change his sins into good deeds and make that apparent to public. On seeing the scroll of deeds of the believer, people would say: Has he not a single sin in his scroll of deeds and this is the statement of God that He says:

يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ

“...Allah changes the evil deeds to good ones...” (Surah Furqan 25:70)¹

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا فُرْقَةً أَعْيُنٍ
وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾

74- And they who say: 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).

The following verse was recited before Imam Ja'far Sadiq (a):

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا فُرْقَةً أَعْيُنٍ
وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾

“And they who say: 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)

He said: You have asked a great thing from the Almighty Allah, which would make you from the Imam of the pious! A person asked: O son of Messenger of Allah, how is this verse revealed?

His Eminence replied: Almighty Allah revealed the verse as follows: ‘and make for us Imams from the pious persons’.¹

¹ Biharul Anwar, Vol. 68, Pg. 242, Vol. 68, Pg. 322; Tafsir Safi, Vol. 5, Pg. 307; Tafsir Burhan, Vol. 5, Pg. 477.

Aban bin Taghlib says that he asked Imam Ja'far Sadiq (a) regarding the verse:

الَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ
وَأَجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾

“...they who say: 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)

He said: It implies us Ahle Bayt (a).²

It is narrated that ‘azwaajina’ (our wives) implies Lady Khadija (s) and ‘zurriyaatina’ (our offspring) implies Lady Fatima Zahra (s) and ‘qurrato aianin’ (joy of our eyes) implies Imam Hasan (a) and Imam Husain (a) and ‘waj-a’lna lil muttaqeen imaama’ [and make us guides to those, who guard (against evil)] implies Ali Ibne Abi Talib (a).³

قُلْ مَا يَعْجَبُ بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ ۗ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ
لِرِأْسَاءِ ﴿٧٧﴾

77- Say: My Lord would not care for you were it not for your prayer; but you have indeed rejected (the truth), so that, which shall cleave shall come.

¹ Biharul Anwar, Vol. 24, Pg. 133; Nurus Thaqlayn, Vol. 4, Pg. 43; Tafsir Burhan, Vol. 5, Pg. 479.

² Biharul Anwar, Vol. 24, Pg. 134; Tafsir Furat Kufi, Pg. 294; Shawahidut Tanzeel, Vol. 1, Pg. 539.

³ Biharul Anwar, Vol. 24, Pg. 134, Vol. 66, Pg. 263; Tafsir Safi, Vol. 5, Pg. 310; Nurus Thaqlayn, Vol. 4, Pg. 43; Tafsir Burhan, Vol. 5, Pg. 480.

Abul Jarud has narrated that Imam Muhammad Baqir (a) said in the exegesis of the verse:

قُلْ مَا يَعْزُبُ بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ

“Say: My Lord would not care for you were it not for your prayer...” (Surah Furqan 25:77)

How would my Lord deal with you? While the fact is that you have falsified Him and very soon divine chastisement would seize you.¹

¹ *Tafsir Burhan*, Vol. 5, Pg. 482; *Nurus Thaqlayn*, Vol. 4, Pg. 44; *Tafsir Safi*, Vol. 5, Pg. 311.

Exegesis of Surah Shoara

26- Surah Shoara (The Poets) was revealed in Mecca and it comprises of 227 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

طسم ﴿١﴾

تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ﴿٢﴾

لَعَلَّكَ بَاخِعٌ نَفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ ﴿٣﴾

1- Ta Sin Mim.

2- These are the verses of the Book that makes (things) clear.

3- Perhaps you will kill yourself with grief because they do not believe.

طسم ﴿١﴾ تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ﴿٢﴾

“Ta Sin Mim. These are the verses of the Book that makes (things) clear.” (Surah Shoara 26:1-2)

‘Ta Sin Mim’ are letters of the great name of God, which are mentioned in cryptic form in the Quran.

لَعَلَّكَ بَاخِعٌ نَفْسَكَ

“Perhaps you will kill yourself with grief...” (Surah Shoara 26:3)

That is: You want to kill yourself.

﴿٣﴾ أَلَّا يَكُونُوا مُؤْمِنِينَ

“...because they do not believe.” (Surah Shoara 26:3)¹

إِنْ نَشَأْ نُنَزِّلْ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا
خَاضِعِينَ ﴿٤﴾

4- If We please, We should send down upon them a sign from the heaven so that their necks should stoop to it.

Hisham has narrated from Imam Ja'far Sadiq (a) that he said: Their necks imply the necks of Bani Umayyah due to the heavenly scream in the name of the master of affair (Sahibul Amr) they would become soft and humble.²

وَإِذْ نَادَىٰ رَبُّكَ مُوسَىٰ أَنْ ائْتِ الْقَوْمَ الظَّالِمِينَ ﴿١٠﴾

قَوْمٌ فِرْعَوْنَ ۗ أَلَّا يَتَّقُونَ ﴿١١﴾

قَالَ رَبِّ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ﴿١٢﴾

وَيَضِيقُ صَدْرِي وَلَا يَنْطَلِقُ لِسَانِي فَأَرْسِلْ إِلَىٰ هَارُونَ ﴿١٣﴾

¹ Tafsir Safi, Vol. 5, Pg. 315; Tafsir Burhan, Vol. 5, Pg. 484.

² Biharul Anwar, Vol. 23, Pg. 207, Vol. 51, Pg. 48; Nurus Thaqlayn, Vol. 4, Pg. 47; Tafsir Safi, Vol. 5, Pg. 316; Tafsir Burhan, Vol. 5, Pg. 485.

وَهُمْ عَلَيَّ ذَنْبٌ فَأَخَافُ أَنْ يَقْتُلُونِ ﴿١٤﴾

قَالَ كَلَّا ۖ فَاذْهَبَا بِآيَاتِنَا ۖ إِنَّا مَعَكُمْ مُسْتَمِعُونَ ﴿١٥﴾

فَأْتِيَا فِرْعَوْنَ فَقُولَا إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ ﴿١٦﴾

أَنْ أَرْسِلَ مَعَنَا بَنِي إِسْرَائِيلَ ﴿١٧﴾

قَالَ أَلَمْ نُزِدْكَ فِيْنَا وِلِيدًا وَلِئْسَ فِيْنَا مِنْ عُمْرِكَ سِنِينَ ﴿١٨﴾

وَفَعَلْتَ فَعَلْتِكَ الَّتِي فَعَلْتَ وَأَنْتَ مِنَ الْكَافِرِينَ ﴿١٩﴾

قَالَ فَعَلْتُهَا إِذًا وَأَنَا مِنَ الضَّالِّينَ ﴿٢٠﴾

فَفَرَزْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ
الْمُرْسَلِينَ ﴿٢١﴾

وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَيَّ أَنْ عَبَّدتَّ بَنِي إِسْرَائِيلَ ﴿٢٢﴾

قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ ﴿٢٣﴾

قَالَ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۖ إِن كُنْتُمْ مُوقِنِينَ

﴿٢٤﴾

قَالَ لِمَنْ حَوْلَهُ أَلَا تَسْتَمِعُونَ ﴿٢٥﴾

قَالَ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأُولِينَ ﴿٢٦﴾

قَالَ إِنَّ رَسُولَكُمُ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ ﴿٢٧﴾

قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا ۗ إِنَّ كُنْتُمْ تَعْقِلُونَ ﴿٢٨﴾

قَالَ لَئِنِ اتَّخَذَتِ إِهْلًا غَيْرِي لِأَجْعَلَنَّكَ مِنَ الْمَسْجُونِينَ ﴿٢٩﴾

قَالَ أَوْلَوْ جِئْتِكَ بِشَيْءٍ مُّبِينٍ ﴿٣٠﴾

قَالَ فَأْتِ بِهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٣١﴾

فَأَلْقَى عَصَاهُ فَإِذَا هِيَ نُجْبَانٌ مُّبِينٌ ﴿٣٢﴾

وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاطِرِينَ ﴿٣٣﴾

قَالَ لِلْمَلَإِ حَوْلَهُ إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ ﴿٣٤﴾

يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ بِسِحْرِهِ فَمَاذَا تَأْمُرُونَ ﴿٣٥﴾

قَالُوا أَرْجَاهُ وَأَخَاهُ وَأُبْعَثْ فِي الْمَدَائِنِ حَاشِرِينَ ﴿٣٦﴾

يَأْتُوكَ بِكُلِّ سَحَابٍ عَلِيمٍ ﴿٣٧﴾

فَجُمِعَ السَّحَرَةُ لِمِيقَاتِ يَوْمٍ مَعْلُومٍ ﴿٣٨﴾

وَقِيلَ لِلنَّاسِ هَلْ أَنْتُمْ مُجْتَمِعُونَ ﴿٣٩﴾

لَعَلَّنَا نَتَّبِعَ السَّحَرَةَ إِنْ كَانُوا هُمْ الْعَالِيِينَ ﴿٤٠﴾

فَلَمَّا جَاءَ السَّحَرَةُ قَالُوا لِفِرْعَوْنَ أَتِنَا لَنَا لَأَجْرًا إِنْ كُنَّا نَحْنُ
الْعَالِيِينَ ﴿٤١﴾

قَالَ نَعَمْ وَإِنَّكُمْ إِذَا لَمِنَ الْمُقَرَّبِينَ ﴿٤٢﴾

قَالَ لَهُمْ مُوسَى أَلْقُوا مَا أَنْتُمْ مُلْقُونَ ﴿٤٣﴾

فَأَلْقَوْا حِبَاهُمْ وَعَصِيَّتَهُمْ وَقَالُوا بَعِزَّةٍ فِرْعَوْنَ إِنَّا لَنَحْنُ الْعَالِيُونَ
﴿٤٤﴾

فَأَلْقَى مُوسَى عَصَاهُ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿٤٥﴾

فَأَلْقَى السَّحَرَةُ سَاجِدِينَ ﴿٤٦﴾

قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ ﴿٤٧﴾

رَبِّ مُوسَىٰ وَهَارُونَ ﴿٤٨﴾

قَالَ آمَنْتُمْ لَهُ قَبْلَ أَنْ آدَنَ لَكُمْ ۗ إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ
السِّحْرَ فَلَسَوْفَ تَعْلَمُونَ ۗ لَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ
خِلَافٍ وَأَصْلَبَنَّاكُمْ أَجْمَعِينَ ﴿٤٩﴾

قَالُوا لَا ضَيْرَ ۗ إِنَّا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ ﴿٥٠﴾

إِنَّا نَطْمَعُ أَنْ يَغْفِرَ لَنَا رَبُّنَا خَطَايَانَا أَنْ كُنَّا أَوَّلَ الْمُؤْمِنِينَ
﴿٥١﴾

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي إِنَّكُمْ مُتَّبِعُونَ ﴿٥٢﴾

فَأَرْسَلَ فِرْعَوْنُ فِي الْمَدَائِنِ حَاشِرِينَ ﴿٥٣﴾

إِنَّ هَؤُلَاءِ لَشِرْذِمَةٌ قَلِيلُونَ ﴿٥٤﴾

وَأِنَّهُمْ لَنَا لِعَائِلُونَ ﴿٥٥﴾

وَأِنَّا لَجَمِيعٌ حَازِرُونَ ﴿٥٦﴾

فَأَخْرَجْنَاهُمْ مِنْ جَنَّاتٍ وَعُيُونٍ ﴿٥٧﴾

وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ ﴿٥٨﴾

كَذَلِكَ وَأَوْزُنْنَاهَا بَنِي إِسْرَائِيلَ ﴿٥٩﴾

فَاتَّبَعُوهُمْ مُشْرِقِينَ ﴿٦٠﴾

فَلَمَّا تَرَأَى الْجُمُعَانَ قَالَ أَصْحَابُ مُوسَى إِنَّا لَمُدْرِكُونَ

﴿٦١﴾

قَالَ كَلَّا ۖ إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ ﴿٦٢﴾

فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ اضْرِبْ بِعَصَاكَ الْبَحْرَ ۖ فَانْفَلَقَ فَكَانَ

كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ ﴿٦٣﴾

10- And when your Lord called out to Musa, saying: Go to the unjust people.

11- The people of Firon: Will they not guard (against evil)?

12- He said: O my Lord, surely I fear that they will reject me.

13- And my breast straitens, and my tongue is not eloquent, therefore send Thou to Harun (to help me).

14- And they have a crime against me, therefore I fear that they may slay me.

15- He said: By no means, so go you both with Our signs; surely We are with you, hearing.

16- Then come to Firon and say: Surely we are the messengers of the Lord of the worlds.

17- Then send with us the children of Israel.

18- *(Firon) said: Did we not bring you up as a child among us, and you tarried among us for (many) years of your life?*

19- *And you did (that) deed of yours, which you did, and you are one of the ungrateful.*

20- *He said: I did it then while I was of those unable to see the right course.*

21- *So I fled from you when I feared you, then my Lord granted me wisdom and made me of the apostles.*

22- *And is it a favor of which you remind me that you have enslaved the children of Israel?*

23- *Firon said: And what is the Lord of the worlds?*

24- *He said: The Lord of the heavens and the earth and what is between them, if you would be sure.*

25- *(Firon) said to those around him: Do you not hear?*

26- *He said: Your Lord and the Lord of your fathers of old.*

27- *Said he: Most surely your Apostle who is sent to you is mad.*

28- *He said: The Lord of the east and the west and what is between them, if you understand.*

29- *Said he: If you will take a god besides me, I will most certainly make you one of the imprisoned.*

30- *He said: What! Even if I bring to you something manifest?*

31- *Said he: Bring it then, if you are of the truthful ones.*

32- *So he cast down his rod, and lo, it was an obvious serpent.*

33- *And he drew forth his hand, and lo, it appeared white to the onlookers.*

- 34- *(Firon) said to the chiefs around him: Most surely this is a skillful magician.*
- 35- *Who desires to turn you out of your land with his magic; what is it then that you advise?*
- 36- *They said: Give him and his brother respite and send heralds into the cities.*
- 37- *That they should bring to you every skillful magician.*
- 38- *So the magicians were gathered together at the appointed time on the fixed day.*
- 39- *And it was said to the people: Will you gather together?*
- 40- *Haply we may follow the magicians, if they are the vanquishers.*
- 41- *And when the magicians came, they said to Firon: Shall we get a reward if we are the vanquishers?*
- 42- *He said: Yes, and surely you will then be of those, who are made near.*
- 43- *Musa said to them: Cast what you are going to cast.*
- 44- *So they cast down their cords and their rods and said: By Firon's power, we shall most surely be victorious.*
- 45- *Then Musa cast down his staff and lo, it swallowed up the lies they told.*
- 46- *And the magicians were thrown down prostrate.*
- 47- *They said: We believe in the Lord of the worlds.*
- 48- *The Lord of Musa and Harun.*
- 49- *Said he: You believe in him before I give you permission; most surely he is the chief of you who taught you the magic, so you shall know: certainly I will cut off*

your hands and your feet on opposite sides, and certainly I will crucify you all.

50- They said: No harm; surely to our Lord we go back.

51- Surely we hope that our Lord will forgive us our wrongs because we are the first of the believers.

52- And We revealed to Musa, saying: Go away with My servants travelling by night, surely you will be pursued.

53- So Firon sent heralds into the cities.

54- Most surely these are a small company.

55- And most surely they have enraged us.

56- And most surely we are a vigilant multitude.

57- So We turned them out of gardens and springs.

58- And treasures and goodly dwellings.

59- Even so. And We gave them as a heritage to the children of Israel.

60- Then they pursued them at sunrise.

61- So when the two hosts saw each other, the companions of Musa cried out: Most surely we are being overtaken.

62- He said: By no means; surely my Lord is with me: He will show me a way out.

63- Then We revealed to Musa: Strike the sea with your staff. So it had cloven asunder, and each part was like a huge mound.

Aban bin Uthman has narrated that Imam Ja'far Sadiq (a) said: When Musa (a) reached the gate, he was not granted the permission to enter so he cast his staff on the ground and the gates opened and he came to the court of Firon and declared himself a Prophet of Allah, and said: "Allah has sent me to you. Release the people of Bani Israel. I will take them with me."

Firon said, "I looked after you, when you were a child; didn't you kill a man and became an unbeliever for me. Do you forget how I brought you up?" Musa (a) said, "Yes, I forgot the real path. Then I avoided you though I was worried to do so. But Allah, the Almighty gave me knowledge and bestowed me with special authority and made me His Prophet. It is true that you cared for me and provided all comforts. You did so, because you made the people of Bani Israel your slaves. You killed their sons." Then Firon asked, "Who is your God? What are his attributes?" Firon wanted to know about Allah, how He looks like etc. Musa (a) said, "Allah is the Creator of the heaven and the earth. Everything between the earth and the heavens is in His commands." Firon was surprised to hear this and said to his companions, that he was asking about Allah and Musa (a) is talking about the earth and the heaven. Firon warned him if he worshipped any god except him, he would punish him and send him to prison. Musa (a) asked, "If I show you an open miracle will you not trust me?" Firon said, "Show me if you are a true Prophet." Musa (a) cast down his staff and it became a serpent. Seeing this Firon's followers ran away from there. Firon cried aloud and swore at him, Musa (a) picked up his staff and took out his hand from his pocket, the whole palace was illuminated. When Firon came to his sense, he thought of becoming a follower of Musa (a). Hamaan, his vizier said, "You are the God of these people and they worship you. And you want to believe him? Then all the members of Firon court said that Musa (a) was a great magician. "He is very clever and wants to evict you from the city by his magic." Firon asked what their opinion was about this. They said, "Send your people around the city in search of great magicians." It is must be remembered that Firon and Hamaan both were magicians and hypnotized the people. One thousand magicians were collected. Firon selected a hundred and eighty greatest among them. They asked what reward would they get? Firon said they would be rewarded from his kingdom. They said if Musa (a) could subdue our magic, we shall become the followers and believers of Musa (a) Firon said, he would also do the same. "But now you try your best to bring Musa (a) under

your control.” They gathered in an open space. Musa (a) was called. A throne was erected for Firon 50 feet high. It was made of steel and shone brightly in the sun. Firon and Hamaan came and sat on a dome-like throne. It was so high they could see everything clearly.

Musa (a) raised his head and was waiting for Allah’s revelation. The magicians saw him, watching the sky. They said, “We can’t use our magical power on the sky. We can use our power on the earth only.” Then they asked who would start first. Prophet Musa (a) asked them to begin. They threw their magical ropes and staves towards Musa (a) and swore by the name of Firon that they succeed. The ropes and staves moved like snakes and serpents towards him. Allah revealed, “Musa (a) don’t fear, you will be successful over them. Cast down your staff, it will swallow all the magic and magical things. It is their evil-deed, but yours is a Divine miracle.” When Musa (a) cast down his staff, it became a huge serpent. It raised its head and opened its mouth. It raised its upper side up to eighty feet high where Firon and Hamaan were sitting and again bent down his head and swallowed their magic. Seeing this all men and women started running helter skelter. About ten thousand people including their children were crushed in the stampede. Then the serpent moved towards Firon and Hamaan. Their clothes spoilt in fear and hair turned grey. Seeing their condition, Musa (a) started running. Allah revealed to him to pick up the staff and not to be afraid. Allah promised him that He would improve their condition as they were before. Musa (a) wrapped his hand in his shawl and put his hand in serpent’s mouth and held its tongue. The serpent turned into a staff. Seeing this all the magicians made obeisance to him and said, “We believe in you and Allah.” Firon was very angry and said, “You believe him and accept his religion, but I don’t allow you to do that. Tell me, is Musa (a) your leader? Has he taught you magic? You will come to know, how, I will punish you. I will cut off your hands and legs and hang you on the date palm.” They said, “We are not afraid of you and your punishment as we have turned to Allah and He, the Great, will help us and forgive us as we have accepted His Prophet’s faith.”

Firon ordered his men to arrest them. Allah sent his chastisement on Firon's community and revealed to Musa (a) to leave the city along with his followers that night. Musa (a) and Bani Israel came to the bank of the river Nile. The water of river split and made a way to cross the river. Musa (a) and his people stepped into the river.

When Firon came to know Musa's activity, he also collected his army of sixty thousand and chased Musa. In the early morning at the time of sunrise, Firon and his armies had come near. Musa (a) ordered the river to split. The river said, "I never disobeyed Allah and His commands. You have so many people with you, who were disobeying Allah before." Musa (a) said, "O river, beware of Allah's wrath and you know it very well when Prophet Adam (a) disobeyed Allah, Allah removed him from Heaven." The river said, "My Lord is great. I obey His commands if He orders me."

Yusha bin Nun came to Musa (a) and asked: "O Prophet, what is Allah's command?" Musa (a) said, "To cross the river." Yusha (a) stepped into the river with his horse and crossed the river safely. He and his horse did not even get wet. The people of Bani Israel were afraid to cross the river. Allah revealed to Musa (a) to cast his staff on the river. When he did so, the river split and made twelve paths in it. The sun dried the watery ground. There were twelve tribes in Musa's army. The people of twelve tribes stepped into the river through twelve paths. A tribe, which was with Musa (a), cried loudly and asked about the other people. Musa (a) said they are crossing the river. The water of river stopped its movement like a mountain on their head and the people were crossing the river. When Musa (a) said they are crossing the river, they did not believe. So Allah ordered the river to make holes in water that they can see each other and talk.

When Firon saw the miracle, he said to his people, "He has split the water for you." But no one dared to enter the river. Even their horses were afraid of water and running when Firon moved ahead to enter into it. His astrologer said not to enter the water,

but he didn't heed. His horse stopped for a while. All his people were on the horseback. At once Jibraeel approached on a mare and entered the river and the last man of Firon entered into the river. Allah ordered the wind to move the water and the mountain of water fell on them. This was the great chastisement from Allah. Firon said, "I believe in Allah. No one is like Him." Jibraeel took a handful of dirty mud and threw on his face and said, "Now seeing the Divine chastisement, you believe in Allah? Before this you were creating mischief on the earth."

Abul Jarud has narrated that Imam Muhammad Baqir (a) said in the exegesis of the verse:

﴿٥٤﴾ إِنَّ هَؤُلَاءِ لَشِرْذِمَةٌ قَلِيلُونَ

"Most surely these are a small company." (Surah Shoara 26:54)

That is: Bani Israel were a small group and said regarding:

﴿٥٦﴾ وَإِنَّا لَجَمِيعٌ حَازِرُونَ

"And most surely we are a vigilant multitude." (Surah Shoara 26:56)

They were well prepared and armed.

Firon said: We are well armed and they are without any weapons.

﴿٥٨﴾ وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ

"And treasures and goodly dwellings," (Surah Shoara 26:58)

He said: Nice and beautiful homes.

﴿٦٠﴾ فَأَتَّبَعُوهُمْ مُشْرِقِينَ

“Then they pursued them at sunrise.” (Surah Shoara 26:60)

That is at the time of sunrise.

﴿٦٢﴾ قَالَ كَلَّا ۗ إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ

“He said: By no means; surely my Lord is with me: He will show me a way out.” (Surah Shoara 26:62)

That is: My Lord would soon suffice for me.¹

﴿٨٤﴾ وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ

84- And ordain for me a goodly mention among posterity.

﴿٨٤﴾ وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ

“And ordain for me a goodly mention among posterity.” (Surah Shoara 26:84)

He says: ‘Goodly mention’ implies Amirul Momineen Ali (a).²

﴿٨٩﴾ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ

¹ Biharul Anwar, Vol. 12, Pg. 107; Tafsir Burhan, Vol. 5, Pg. 494.

² Tafsir Burhan, Vol. 5, Pg. 497; Tafsir Safi, Vol. 5, Pg. 333.

89- *Except him who comes to Allah with a heart free (from evil).*

إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾

“Except him who comes to Allah with a heart free (from evil).” (Surah Shoara 26:89)

He says: ‘A heart free (from evil)’ is a heart, which does not accommodate anyone or anything other than the Almighty Allah.¹

وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ ﴿٩٠﴾

وَبُرِّزَتِ الْجَحِيمُ لِلْغَاوِينَ ﴿٩١﴾

90- *And the garden shall be brought near for those, who guard (against evil).*

91- *And the hell shall be made manifest to the erring ones.*

وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ ﴿٩٠﴾

“And the garden shall be brought near for those, who guard (against evil),” (Surah Shoara 26:90)

He says: ‘Shall be brought near’ implies that it would be brought close.

¹ *Biharul Anwar*, Vol. 17, Pg. 54; *Tafsir Burhan*, Vol. 5, Pg. 497; *Tafsir Safi*, Vol. 5, Pg. 334.

وَبُرِّزَتِ الْجَحِيمُ

“And the hell shall be made manifest...” (Surah Shoara 26:91)

That is: The Hell would be made ready for them.

﴿٩٤﴾ فَكُذِّبُوا فِيهَا هُمْ وَالْغَاوُونَ

94- So they shall be thrown down into it, they and the erring ones.

﴿٩٤﴾ فَكُذِّبُوا فِيهَا هُمْ وَالْغَاوُونَ

“So they shall be thrown down into it, they and the erring ones.” (Surah Shoara 26:94)

Imam Ja'far Sadiq (a) said: This verse is revealed about people, who verbally claim to be practitioners of justice, but in fact they act against it.¹

He says in another traditional report that ‘they’ implies Bani Umayyah and the second ‘they’ implies Bani so and so (Bani Abbas).

﴿٩٦﴾ قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ

﴿٩٧﴾ تَاللَّهِ إِنَّ كُنَّا لَفِي ضَلَالٍ مُّبِينٍ

﴿٩٨﴾ إِذْ نُسَوِّكُمْ بِرَبِّ الْعَالَمِينَ

¹ Biharul Anwar, Vol. 2, Pg. 21.

﴿٩٩﴾ وَمَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ ﴿٩٩﴾

﴿١٠٠﴾ فَمَا لَنَا مِنْ شَافِعِينَ ﴿١٠٠﴾

﴿١٠١﴾ وَلَا صَدِيقٍ حَمِيمٍ ﴿١٠١﴾

﴿١٠٢﴾ فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿١٠٢﴾

96- They shall say while they contend therein:

97- By Allah, we were certainly in manifest error.

98- When we made you equal to the Lord of the worlds.

99- And none but the guilty led us astray.

100- So we have no intercessors.

101- Nor a true friend.

102- But if we could but once return, we would be of the believers.

﴿٩٦﴾ قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ ﴿٩٦﴾ تَاللَّهِ إِن كُنَّا لَفِي ضَلَالٍ

﴿٩٧﴾ مُبِينٍ ﴿٩٧﴾ إِذْ نُسَوِّكُمْ بِرَبِّ الْعَالَمِينَ ﴿٩٨﴾

“They shall say while they contend therein: by Allah, we were certainly in manifest error, when we made you equal to the Lord of the worlds.” (Surah Shoara 26:96-98)

Whoever followed them they say: We have obeyed you just as we have obeyed the Almighty Allah and recognized you to be in the position of lordship. Then they said:

﴿۱۰۰﴾ وَلَا صَدِيقٍ حَمِيمٍ ﴿۱۰۱﴾

“So we have no intercessors, nor a true friend.” (Surah Shoara 26:100-101)

Alas, now we have no friend or supporter.¹

Abu Usamah has narrated from Imams Ja'far Sadiq and Muhammad Baqir (a) that they said: By God, we would intercede for the sinful ones of our Shia. When our enemies see them they would say:

﴿۱۰۰﴾ وَلَا صَدِيقٍ حَمِيمٍ ﴿۱۰۱﴾
فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿۱۰۲﴾

“So we have no intercessors, nor a true friend; but if we could but once return, we would be of the believers.” (Surah Shoara 26:100-102)

He says: It implies the believers; that is we were from the guided. Faith is conditional to confession.²

﴿۱۱۱﴾ قَالُوا أَنْتُمْ لَكُمْ وَاتَّبَعَكَ الْأَرْذُلُونَ ﴿۱۱۱﴾

111- They said: Shall we believe in you while the meanest follow you?

قَالُوا أَنْتُمْ لَكُمْ

¹ Tafsir Safi, Vol. 5, Pg. 335; Tafsir Burhan, Vol. 5, Pg. 498.

² Biharul Anwar, Vol. 8, Pg. 37; Tafsir Burhan, Vol. 5, Pg. 501; Nurur Thaqlayn, Vol. 4, Pg. 60.

“They said: Shall we believe in you...” (Surah Shoara 26:111)

They said: O Nuh, should we believe in you?

وَاتَّبَعَكَ الْأَرْذُلُونَ ﴿١١١﴾

“...while the meanest follow you?” (Surah Shoara 26:111)

They have said regarding ‘Arzal’ to imply the poor people.¹

فَأَفْتَحْ بَيْنِي وَبَيْنَهُمْ فَتْحًا وَنَجِّنِي وَمَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ ﴿١١٨﴾

118- Therefore judge Thou between me and them with a (just) judgment, and deliver me and those, who are with me of the believers.

فَأَفْتَحْ بَيْنِي وَبَيْنَهُمْ فَتْحًا

“Therefore judge Thou between me and them with a (just) judgment...” (Surah Shoara 26:118)

He says: O Allah judge between me and them.

فَأُنجِنَاهُ وَمَنْ مَعَهُ فِي الْفُلِّ الْمَشْحُونِ ﴿١١٩﴾

119- So We delivered him and those with him in the laden ark.

¹ Tafsir Safi, Vol. 5, Pg. 339; Tafsir Burhan, Vol. 5, Pg. 503.

Abul Jarud has narrated that Imam Muhammad Baqir (a) said in the exegesis of the verse:

﴿ ١١٩ ﴾ الْفُلْكِ الْمَشْحُونِ

“...in the laden ark.” (Surah Shoara 26:119)

That is: Fully prepared and ready, as if all its jobs are over and it has no other work left, except that it should sail on the water.

﴿ ١٢٨ ﴾ أَتَبْنُونَ بِكُلِّ رِيعٍ آيَةً تَعْبَثُونَ

128- Do you build on every height a monument? Vain is it that you do.

﴿ ١٢٨ ﴾ بِكُلِّ رِيعٍ آيَةً تَعْبَثُونَ

“...on every height...” (Surah Shoara 26:128)

Imam Muhammad Baqir (a) says: There is a sign on every path. And:

آيَةً

“...a monument...” (Surah Shoara 26:128)

...is Ali (a).¹

﴿ ١٣٠ ﴾ وَإِذَا بَطَشْتُمْ بَطْشَتُمْ جَبَّارِينَ

¹ Tafsir Burhan, Vol. 5, Pg. 503.

130- *And when you lay hands (on men) you lay hands (like) tyrants.*

وَإِذَا بَطَشْتُمْ بَطَشْتُمْ جَبَّارِينَ ﴿١٣٠﴾

“And when you lay hands (on men) you lay hands (like) tyrants.” (Surah Shoara 26:130)

He says: They struggle with each other in anger and fury, without any pretext.

وَزُرُوعٍ وَنَخْلٍ طَلَعَهَا هَٰضِيمٌ ﴿١٤٨﴾

وَتَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا فَارِهِينَ ﴿١٤٩﴾

148- *And cornfields and palm-trees having fine spadices?*

149- *And you hew houses out of the mountains exultingly.*

وَنَخْلٍ طَلَعَهَا هَٰضِيمٌ ﴿١٤٨﴾

“...and palm-trees having fine spadices?” (Surah Shoara 26:148)

That is: Date palms laden with date fruits.

وَتَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا فَارِهِينَ ﴿١٤٩﴾

“You hew houses out of the mountains exultingly.” (Surah Shoara 26:149)

...in which ‘faariheen’ is in the meaning of ingenious; that is masterly.

And ‘Fariheen’ is also recited without ‘a’, which implies joy and pleasure.¹

﴿١٥٣﴾ قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ

153- They said: You are only of the deluded ones.

﴿١٥٣﴾ قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ

“They said: You are only of the deluded ones.” (Surah Shoara 26:153)

He says: That is if you are the messenger and envoy of the Almighty Allah you shouldn’t have been a human being like us.²

﴿١٦٨﴾ قَالَ إِنِّي لِعَمَلِكُمْ مِنَ الْقَالِينَ

168- He said: Surely I am of those, who utterly abhor your doing.

﴿١٦٨﴾ قَالَ إِنِّي لِعَمَلِكُمْ مِنَ الْقَالِينَ

“He said: Surely I am of those, who utterly abhor your doing.” (Surah Shoara 26:168)

That is: From those, who anger.

¹ Tafsir Burhan, Vol. 5, Pg. 504.

² Tafsir Safi, Vol. 5, Pg. 343; Tafsir Burhan, Vol. 5, Pg. 504.

كَذَّبَ أَصْحَابُ الْأَيْكَةِ الْمُرْسَلِينَ ﴿١٧٦﴾

176- The dwellers of the thicket gave the lie to the apostles.

أَصْحَابُ الْأَيْكَةِ

“The dwellers of the thicket...” (Surah Shoara 26:176)

It is a place that is full of trees.

وَاتَّقُوا الَّذِي خَلَقَكُمْ وَالْجِبِلَّةَ الْأُولَىٰ ﴿١٨٤﴾

184- And guard against (the punishment of) Him who created you and the former nations.

وَاتَّقُوا الَّذِي خَلَقَكُمْ وَالْجِبِلَّةَ الْأُولَىٰ ﴿١٨٤﴾

“And guard against (the punishment of) Him who created you and the former nations.” (Surah Shoara 26:184)

He says: ‘The former nations’ implies the first creation.

فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابُ يَوْمِ الظُّلَّةِ ۗ إِنَّهُ كَانَ عَذَابَ يَوْمٍ
عَظِيمٍ ﴿١٨٩﴾

189- But they called him a liar, so the punishment of the day of covering overtook them; surely it was the punishment of a grievous day.

فَكَذَّبُوهُ

“But they called him a liar...” (Surah Shoara 26:189)

He says: The nation of Shuaib falsified him.

...and regarding ‘Azaab’ in the sentence:

فَأَخَذَهُمْ عَذَابُ يَوْمِ الظُّلَّةِ

“...so the punishment of the day of covering overtook them...” (Surah Shoara 26:189)

...he says: Hot weather and poisonous and searing wind.

عَذَابُ يَوْمِ الظُّلَّةِ ۚ إِنَّهُ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٨٩﴾

“...the day of covering overtook them; surely it was the punishment of a grievous day.” (Surah Shoara 26:189)

When the people of Shuaib (a) rebelled against him, Allah sent punishment of scorching heat, which affected them and their families. They went inside their houses to save themselves, but the heat also entered along with them. The heat was so intense that they could not bear it. Then Allah sent a piece of dark cloud. They all ran under the shade of the cloud, but instead of water (rain), fire started raining on them. An earthquake started and they were all destroyed by fire.¹

وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ ﴿١٩٢﴾

¹ *Tafsir Safi*, Vol. 5, Pg. 348; *Tafsir Burhan*, Vol. 5, Pg. 505.

نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٩٣﴾

عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿١٩٤﴾

192- *And most surely this is a revelation from the Lord of the worlds.*

193- *The Faithful Spirit has descended with it.*

194- *Upon your heart that you may be of the warners.*

وَأِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ ﴿١٩٢﴾ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ
﴿١٩٣﴾ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿١٩٤﴾

“And most surely this is a revelation from the Lord of the worlds. The Faithful Spirit has descended with it, upon your heart that you may be of the warners,” (Surah Shoara 26:192-194)

That is: The holy Quran has come down from the Lord of the worlds; and Jibraeel the trusted spirit has brought it.

My father has narrated from Hassan (Hannan) and he has narrated from Imam Ja’far Sadiq (a) that he said regarding the exegesis of the verses:

وَأِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ ﴿١٩٢﴾ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ
﴿١٩٣﴾ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿١٩٤﴾

“And most surely this is a revelation from the Lord of the worlds. The Faithful Spirit has descended with it, upon your

heart that you may be of the warners.” (Surah Shoara 26:192-194)

The rank of Wilayat was revealed for Amirul Momineen Ali (a) on the day of Ghadeer.¹

وَإِنَّهُ لَفِي زُكِرٍ الْأَوَّلِينَ ﴿١٩٦﴾

196- And most surely the same is in the scriptures of the ancients.

لَفِي زُكِرٍ الْأَوَّلِينَ ﴿١٩٦﴾

“...is in the scriptures of the ancients.” (Surah Shoara 26:196)

That is: In the books of the ancient.

وَلَوْ نَزَّلْنَاهُ عَلَىٰ بَعْضِ الْأَعْجَمِينَ ﴿١٩٨﴾

فَقَرَأَهُ عَلَيْهِمْ مَا كَانُوا بِهِ مُؤْمِنِينَ ﴿١٩٩﴾

198- And if we had revealed it to any of the foreigners.

199- So that he should have recited it to them, they would not have believed therein.

وَلَوْ نَزَّلْنَاهُ عَلَىٰ بَعْضِ الْأَعْجَمِينَ ﴿١٩٨﴾ فَقَرَأَهُ عَلَيْهِمْ مَا

كَانُوا بِهِ مُؤْمِنِينَ ﴿١٩٩﴾

¹ *Biharul Anwar*, Vol. 9, Pg. 228, Vol. 37, Pg. 120; *Nurus Thaqalayn*, Vol. 4, Pg. 64; *Tafsir Burhan*, Vol. 5, Pg. 505.

“And if we had revealed it to any of the foreigners, so that he should have recited it to them, they would not have believed therein.” (Surah Shoara 26:198-199)

Imam Ja’far Sadiq (a) says: That is if We had revealed the Quran on non-Arabs, the Arabs would not believe in it. However, We have revealed it on the Arabs and the non-Arabs brought faith on it; this itself is an excellence for the non-Arabs.¹

﴿٢١٢﴾ إِنَّهُمْ عَنِ السَّمْعِ لَمَعْزُولُونَ

212- Most surely they are far removed from the hearing of it.

﴿٢١٢﴾ إِنَّهُمْ عَنِ السَّمْعِ لَمَعْزُولُونَ

“Most surely they are far removed from the hearing of it.” (Surah Shoara 26:212)

He says: ‘Ma’zool’ implies that they are deaf and they are deprived from hearing the divine revelation.

﴿٢١٤﴾ وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ

214- And warn your nearest relations.

Families are urged unity

﴿٢١٤﴾ وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ

¹ Biharul Anwar, Vol. 9, Pg. 228, Vol. 64, Pg. 173; Tafsir Burhan, Vol. 5, Pg. 507; Nurus Thaqlayn, Vol. 4, Pg. 65; Tafsir Safi, Vol. 5, Pg. 350.

“And warn your nearest relations.” (Surah Shoara 26:214)

Imam (a) says: This verse was revealed as follows:

“And warn your nearest relations, and those, who are sincere from them.”

The Holy Prophet (s) called Ali and directed him to make one *saa* of wheat into bread, cook one leg of mutton, provide one cup of milk, and invite the sons of Abdul Muttalib to entertain at the defile of Abu Talib. Imam Ali (a) called them and they were forty persons and according to some thirty and according to some ten. One of the invitees, Abu Lahab observed after receiving the invitation, “Does the Prophet think he can satisfy us? Each of us would eat a whole sheep, and drink a great vessel of milk, and not have enough.” The next morning all the uncles of the Prophet, including Abbas, Hamza, Abu Talib and Abu Lahab assembled, and on entering made their salutations according to the idolatrous custom, which the Prophet returned according to the rules of Islam, which was disconcerting to them. Ali broke the bread into the mutton curry, and placed the dish with the cup of milk before the guests; the Prophet first putting his hand on the food and pronouncing *Bismillah*, said: “Eat in the name of Allah.” This likewise displeased them, but as they were very hungry they began to eat without raising any objection, and continued till they were all satisfied, when it appeared that the provisions were not in the least diminished. Nor was the milk lessened after all had freely eaten of it. As the Prophet was about to address them, Abu Lahab preceded him, saying to the company, “Your host has shown a famous magic trick in satisfying you with so little provision, which still remains as it was.” And they all dispersed from there. The Holy Prophet (s) said: “That man anticipated me today, so I didn’t say anything. Make the same preparations again, and assemble them tomorrow that I may announce to them my prophetic mission.” Amirul Momineen (a) says that he made the same preparations the next day and when all had eaten, the Prophet said: “O sons of Abdul Muttalib, I think no one among the Arabs can have

bestowed on his relatives a greater benefit than I have brought you. Verily, I offer you the good of this world, and of that to come. If I should forewarn you that your enemies would attack you in the morning, or in the evening, would you not believe? They replied in the affirmative, adding that they esteemed him to be a teller of truth. He replied, "Know that a well-wisher will not deceive. Verily the Almighty Allah has sent me as a Prophet to the universe, and has commanded me to summon first to His worship my relatives and friends, and warn them with future punishment. You are my near kindred, and this food of which you have eaten, and witnessed my miracle, is like the table spread for the Bani Israel in the wilderness. Whoever after partaking of this food does not believe in me, Allah will punish him more severely than He has yet punished anyone of mankind. Know you sons of Abdul Muttalib; Allah has sent no Prophet for whom He has not appointed, of his own people, one to be his vizier, successor and heir. Now whoever of you first believes in me, shall be my brother, vizier and Caliph among my community, and sustain the same rank towards me that Harun did to Musa. Who then will take precedence in obeying me, and be my brother, my helper against opponents, and become my successor; be my Caliph after me, and cancel all my obligations? If you do not choose this office, another will, to whom its advantages will accrue." The Prophet ceased, but all were silent. Ali then rose and said, "I will render you obedience on your own conditions, and will obey whatever you command." The Prophet directed him to take his seat, saying, "Perhaps some who are your seniors may arise." He then repeated his proposals, but all still were silent, and again Ali arose and pledged his faith. This was repeated three times, when the Prophet approved Ali's acceptance of the offer, dropped saliva from his own blessed mouth into the mouth of Ali, and cast it between his shoulders and breasts. Abu Lahab sneeringly said, "You have given your cousin a fine reward for accepting your offer, by filling his mouth with your spittle!" "No," said the Prophet, "I have filled him with knowledge, gentleness and understanding." The party

then rose and went away laughing, and observed to Abu Talib, “Muhammad orders you to obey your own son.”¹

وَإِخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٢١٥﴾

فَإِنْ عَصَوْكَ فَقُلْ إِنَّي بِرِيءٍ مِمَّا تَعْمَلُونَ ﴿٢١٦﴾

215- *And be kind to him who follows you of the believers.*

216- *But if they disobey you, then say: Surely I am clear of what you do.*

“...and those, who are sincere from them.”

That is: They are Ali Ibne Abi Talib (a), Hamza, Ja'far, Imam Hasan (a), Imam Husain (a) and the Holy Imams (a) from Aale Muhammad (a).²

Then he said:

لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٢١٥﴾ فَإِنْ عَصَوْكَ

“...who follows you of the believers. But if they disobey you...” (Surah Shoara 26:215-216)

The believers, who follow you. Thus if they disobey you; that is: after you they don't follow the Wilayat of Ali (a) and Wilayat of the Holy Imams (a) from the progeny of Ali (a).

¹ *Biharul Anwar*, Vol. 18, Pg. 181; *Tafsir Burhan*, Vol. 5, Pg. 512; *Tafsir Safi*, Vol. 5, Pg. 352; *Nurus Thaqalayn*, Vol. 4, Pg. 66.

² *Tafsir Safi*, Vol. 5, Pg. 353; *Nurus Thaqalayn*, Vol. 4, Pg. 69; *Tafsir Burhan*, Vol. 5, Pg. 514.

فَقُلْ إِنِّي بَرِيءٌ مِمَّا تَعْمَلُونَ ﴿٢١٦﴾

“...then say: Surely I am clear of what you do.” (Surah Shoara 26:216)

Tell them: I am aloof from whatever you are doing.

That is: Their disobedience of the Prophet after he passed away from the world is same as disobeying him during his lifetime.¹

الَّذِي يَرَاكَ حِينَ تَقُومُ ﴿٢١٨﴾

وَتَقَلُّبِكَ فِي السَّاجِدِينَ ﴿٢١٩﴾

إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٢٢٠﴾

هَلْ أُنَبِّئُكُمْ عَلَىٰ مَنْ نَزَّلَ الشَّيَاطِينُ ﴿٢٢١﴾

تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ ﴿٢٢٢﴾

يُلْقُونَ السَّمْعَ وَأَكْتَرُهُمْ كَاذِبُونَ ﴿٢٢٣﴾

وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ ﴿٢٢٤﴾

أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ ﴿٢٢٥﴾

¹ Tafsir Burhan, Vol. 5, Pg. 514; Tafsir Safi, Vol. 5, Pg. 353.

﴿٢٢٦﴾ وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ﴿٢٢٦﴾

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا وَانْتَصَرُوا مِنْ
بَعْدِ مَا ظَلَمُوا ۗ وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ
﴿٢٢٧﴾

218- Who sees you when you stand up?

219- And your turning over and over among those, who prostrate themselves before Allah.

220- Surely He is the Hearing, the Knowing.

221- Shall I inform you (of him) upon whom the Shaitans descend?

222- They descend upon every lying, sinful one.

223- They incline their ears, and most of them are liars.

224- And as to the poets, those, who go astray, follow them.

225- Do you not see that they wander about bewildered in every valley?

226- And that they say that, which they do not do.

227- Except those, who believe and do good and remember Allah much, and defend themselves after they are oppressed; and they who act unjustly shall know to what final place of turning they shall turn back.

الَّذِي يَرَاكَ حِينَ تَقُومُ ﴿٢١٨﴾ وَتَقَلُّبِكَ فِي السَّاجِدِينَ

﴿٢١٩﴾

“Who sees you when you stand up? And your turning over and over among those, who prostrate themselves before Allah.” (Surah Shoara 26:218-219)

Imam Muhammad Baqir (a) said in the exegesis of the verse:

﴿ ٢١٨ ﴾ الَّذِي يَرَاكَ حِينَ تَقُومُ

“Who sees you when you stand up?” (Surah Shoara 26:218)

That is regarding prophethood.

﴿ ٢١٩ ﴾ وَتَقَلُّبِكَ فِي السَّاجِدِينَ

“And your turning over and over among those, who prostrate themselves before Allah.” (Surah Shoara 26:219)

He said: In the loins of the prophets.¹

﴿ ٢٢٤ ﴾ وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ

“And as to the poets, those, who go astray follow them.” (Surah Shoara 26:224)

He says: This verse is revealed about those, who change the religion of God according to their personal view and who also oppose the divine commands. Have you seen a poet being followed by anyone?

¹ Rijal Kishi, Pg. 222; Tawilul Ayaatuz Zaahira, Pg. 392; Biharul Anwar, Vol. 68, Pg. 118.

‘Shair’ here implies someone, who makes changes in religion and people have also followed them and the emphasis on this point is the verse:

﴿ ٢٢٥ ﴾ أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ

“Do you not see that they wander about bewildered in every valley?” (Surah Shoara 26:225)

That is: They argue through falsehood and dispute with invalid arguments; and they join any school of thought they like.

﴿ ٢٢٦ ﴾ وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ

“And that they say that, which they do not do,” (Surah Shoara 26:226)

And they say: They advise others to do that on which they themselves do not act; they don’t accept any advices. They forbid evil and themselves do not refrain from it. They enjoin good, but do not act on it themselves. These are like those, who have usurped the rights of Aale Muhammad (a).

Then the Almighty Allah has mentioned the Aale Muhammad (a) and the guided Shia of them and says:

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا
وَانْتَصَرُوا مِنْ بَعْدِ مَا ظَلَمُوا

“Except those, who believe and do good and remember Allah much, and defend themselves after they are oppressed...” (Surah Shoara 26:227)

They come forward to defend their rights and the rights of believers.

After that He has mentioned the Aale Muhammad (a) and those, who have oppressed them and He says:

وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا

“...and they who act unjustly...” (Surah Shoara 26:227)

...against the rights of Aale Muhammad (a).

وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا

*“...to what final place of turning they shall turn back.”
(Surah Shoara 26:227)*

That is: Those, who usurped the rights of Aale Muhammad (a) would soon know where the place of their return (their final abode in the hereafter) is.

By God, this verse is revealed as above.¹

¹ *Biharul Anwar*, Vol. 31, Pg. 578; *Nurus Thaqlayn*, Vol. 4, Pg. 72; *Tafsir Safi*, Vol. 5, Pg. 356; *Tafsir Burhan*, Vol. 5, Pg. 519.

Exegesis of Surah Naml

27- Surah Naml (The Ant) was revealed in Mecca and it comprises of 93 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

طس ۞ تِلْكَ آيَاتُ الْقُرْآنِ وَكِتَابٍ مُبِينٍ ﴿١﴾

هُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ ﴿٢﴾

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٣﴾

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ زَيَّنَّا لَهُمْ أَعْمَاهُمْ فَهُمْ يَعْمَهُونَ ﴿٤﴾

أُولَٰئِكَ الَّذِينَ لَهُمْ سُوءُ الْعَذَابِ وَهُمْ فِي الْآخِرَةِ هُمْ الْآخَسَرُونَ ﴿٥﴾

وَإِنَّكَ لَتَلَقَّى الْقُرْآنَ مِنْ لَدُنْ حَكِيمٍ عَلِيمٍ ﴿٦﴾

إِذْ قَالَ مُوسَىٰ لِأَهْلِهِ إِنِّي آنَسْتُ نَارًا سَاتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ
آيَاتِكُمْ بِشَهَابٍ فَبَسَّ لَعَلَّكُمْ تَصْطَلُونَ ﴿٧﴾

1- Ta Sin! These are the verses of the Quran and the Book that makes (things) clear.

2- A guidance and good news for the believers.

3- Who keep up prayer and pay the poor-rate, and of the hereafter, they are sure.

4- As to those, who do not believe in the hereafter, We have surely made their deeds fair-seeming to them, but they blindly wander on.

5- These are they who shall have an evil punishment, and in the hereafter they shall be the greatest losers.

6- And most surely you are made to receive the Quran from the Wise, the Knowing God.

7- When Musa said to his family: Surely I see fire; I will bring to you from it some news, or I will bring to you therefrom a burning firebrand so that you may warm yourselves.

طس ۙ تِلْكَ آيَاتُ الْقُرْآنِ وَكِتَابٍ مُّبِينٍ ﴿١﴾ هُدًى وَبُشْرَى
لِلْمُؤْمِنِينَ ﴿٢﴾ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ
بِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٣﴾ إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ زَيَّنَّا
لَهُمْ أَعْمَالَهُمْ فَهُمْ يَعْمَهُونَ ﴿٤﴾ أُولَئِكَ الَّذِينَ لَهُمْ سُوءُ
الْعَذَابِ وَهُمْ فِي الْآخِرَةِ هُمْ الْآخَسْرُونَ ﴿٥﴾ وَإِنَّكَ

“Ta Sin! These are the verses of the Quran and the Book that makes (things) clear, a guidance and good news for the believers, who keep up prayer and pay the poor-rate, and of the hereafter, they are sure. As to those, who do not believe in the hereafter, We have surely made their deeds fair-seeming to them, but they blindly wander on. These are they who shall have an evil punishment, and in the hereafter they shall be the greatest losers. And most surely you...” (Surah Naml 27:1-6)

The above verses are addressed to the Messenger of Allah (s).

لَتَلَقِيَ الْقُرْآنَ مِنْ لَدُنْ

“...you are made to receive the Quran from...” (Surah Naml 27:6)

‘Min Ladun’ means from God.

حَكِيمٍ عَلِيمٍ ﴿٦﴾

“...the Wise, the Knowing...” (Surah Naml 27:6)

The God, Who is wise and knowing.

إِذْ قَالَ مُوسَىٰ لِأَهْلِهِ إِنِّي آنَسْتُ نَارًا

“When Musa said to his family: Surely I see fire; I will bring to you from it some news, or I will bring to you therefrom a burning firebrand...” (Surah Naml 27:7)

That is: “I see fire far away.” When Musa (a) came away from Shuaib (a) and was in the desert; the incident mentioned in Surah Qasas of the holy Quran.

وَأَلْقِ عَصَاكَ ۚ فَلَمَّا رآهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا ۖ وَكَانَ يُعَقِّبُ ۚ يَا مُوسَىٰ لَا تَخَفْ إِنِّي لَا يَخَافُ لَدَيْ الْمُرْسَلُونَ

﴿١٠﴾

إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلْ حُسْنًا بَعْدَ سُوءٍ فَإِنِّي غَفُورٌ رَحِيمٌ ﴿١١﴾

10- And cast down your staff. So when he saw it in motion as if it were a serpent, he turned back retreating and did not return: O Musa, fear not; surely the apostles shall not fear in My presence.

11- Neither he who has been unjust, then he does good instead after evil, for surely I am the Forgiving, the Merciful.

يَا مُوسَىٰ لَا تَخَفْ إِنِّي لَا يَخَافُ لَدَيَّ الْمُرْسَلُونَ ﴿١٠﴾ 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: Someone, who does not oppress.

ثُمَّ بَدَّلَ حُسْنًا بَعْدَ سُوءٍ فَإِنِّي غَفُورٌ رَحِيمٌ ﴿١١﴾

“...then he does good instead after evil, for surely I am the Forgiving, the Merciful.” (Surah Naml 27:11)

A letter is placed in the place of a letter.¹

وَلَقَدْ آتَيْنَا دَاوُودَ وَسُلَيْمَانَ عِلْمًا ۖ وَقَالَ الْحَمْدُ لِلَّهِ الَّذِي
فَضَّلْنَا عَلَىٰ كَثِيرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِينَ ﴿١٥﴾

¹ Tafsir Burhan, Vol. 6, Pg. 6.

وَوَرِثَ سُلَيْمَانُ دَاوُودَ ۗ وَقَالَ يَا أَيُّهَا النَّاسُ عَلَّمْنَا مِنْطِقَ الطَّيْرِ
وَأُوتِينَا مِنْ كُلِّ شَيْءٍ ۗ إِنَّ هَذَا لَهُوَ الْفَضْلُ الْمُبِينُ ﴿١٦﴾

15- And certainly We gave knowledge to Dawood and Sulaiman, and they both said: Praise be to Allah, Who has made us to excel many of His believing servants.

16- And Sulaiman was Dawood's heir, and he said: O men! We have been taught the language of birds, and we have been given all things; most surely this is manifest grace.

وَلَقَدْ آتَيْنَا دَاوُودَ وَسُلَيْمَانَ عِلْمًا ۗ وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي
فَضَّلَنَا عَلَىٰ كَثِيرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِينَ ﴿١٥﴾ وَوَرِثَ سُلَيْمَانُ
دَاوُودَ ۗ وَقَالَ يَا أَيُّهَا النَّاسُ عَلَّمْنَا مِنْطِقَ الطَّيْرِ وَأُوتِينَا مِنْ
كُلِّ شَيْءٍ ۗ إِنَّ هَذَا لَهُوَ الْفَضْلُ الْمُبِينُ ﴿١٦﴾

“And certainly We gave knowledge to Dawood and Sulaiman, and they both said: Praise be to Allah, Who has made us to excel many of His believing servants. And Sulaiman was Dawood's heir, and he said: O men, we have been taught the language of birds, and we have been given all things; most surely this is manifest grace.” (Surah Naml 27:15-16)

He says: Something was given to Dawood and Sulaiman that was not given any other prophet. The Almighty Allah taught them the language of the birds and made the iron pliant for them without melting it with fire, and made the mountains recite divine glorifications with Dawood (a); and the Almighty Allah revealed the Zabur to him, which contained divine monotheism, divine praise, supplications and news reports of the Messenger

of Allah (s), Imam Ali (a) and the Holy Imams (a) from the descendants of these two; and the reports of Rajat and the advent of Qaim (a). As the Almighty Allah says:

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ 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)¹*

وَحُشِرَ لِسُلَيْمَانَ جُنُودُهُ مِنَ الْجِنِّ وَالْإِنْسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ
﴿١٧﴾

حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ قَالَتْ مَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا
مَسَاكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ
﴿١٨﴾

فَتَبَسَّمْ ضَاحِكًا مِنْ قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ
الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ
وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ ﴿١٩﴾

¹ Tafsir Burhan, Vol. 6, Pg. 9.

وَنَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى الْهُدْهَدَ أَمْ كَانَ مِنَ الْغَائِبِينَ ﴿٢٠﴾

لَأَعَدِّبَنَّهُ عَذَابًا شَدِيدًا أَوْ لَأَذْبَحَنَّهُ أَوْ لَيَأْتِيَنِّي بِسُلْطَانٍ مُّبِينٍ ﴿٢١﴾

فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطْتُ بِمَا لَمْ مَحِطُ بِهِ وَجِئْتُكَ مِنْ سَبَإٍ
بِنِسَاءٍ يَقِينٍ ﴿٢٢﴾

إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَهِيَ عَرْشُ
عَظِيمٍ ﴿٢٣﴾

وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَزَيَّنَ لَهُمُ
الشَّيْطَانُ أَعْمَاهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ ﴿٢٤﴾

أَلَا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبَاءَ فِي السَّمَاوَاتِ وَالْأَرْضِ
وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ ﴿٢٥﴾

اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿٢٦﴾

قَالَ سَنَنْظُرُ أَصَدَقْتَ أَمْ كُنْتَ مِنَ الْكَاذِبِينَ ﴿٢٧﴾

أَذْهَبَ بِكِتَابِي هَذَا فَأَلْقَاهُ إِلَيْهِمْ ثُمَّ تَوَلَّى عَنْهُمْ فَانظُرْ مَاذَا
يَرْجِعُونَ ﴿٢٨﴾

قَالَتْ يَا أَيُّهَا الْمَلَأُ إِنِّي أُلْقِيَ إِلَيَّ كِتَابٌ كَرِيمٌ ﴿٢٩﴾

إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿٣٠﴾

أَلَا تَعْلَمُونَ عَلَيَّ وَأُتُونِي مُسْلِمِينَ ﴿٣١﴾

قَالَتْ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي أَمْرِي مَا كُنْتُ قَاطِعَةً أَمْرًا حَتَّى
تَشْهَدُونَ ﴿٣٢﴾

قَالُوا نَحْنُ أَوْلُو قُوَّةٍ وَأُولُو بَأْسٍ شَدِيدٍ وَالْأَمْرُ إِلَيْكِ فَانظُرِي مَاذَا
تَأْمُرِينَ ﴿٣٣﴾

قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَعِزَّةَ أَهْلِهَا
أَذَلَّةً ۗ وَكَذَلِكَ يَفْعَلُونَ ﴿٣٤﴾

وَإِنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنَاظِرَةٌ بِمَ يَرْجِعُ الْمُرْسَلُونَ ﴿٣٥﴾

فَلَمَّا جَاءَ سُلَيْمَانَ قَالَ أَتُمِدُّونَنِ بِمَالٍ فَمَا آتَانِي اللَّهُ خَيْرٌ مِمَّا
آتَاكُمْ بَلْ أَنْتُمْ بِهَدِيَّتِكُمْ تَفْرَحُونَ ﴿٣٦﴾

ارْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُم بِجُنُودٍ لَا قِبَلَ لَهُمْ بِهَا وَلَنُخْرِجَنَّهُمْ مِنْهَا
أَذِلَّةً وَهُمْ صَاغِرُونَ ﴿٣٧﴾

قَالَ يَا أَيُّهَا الْمَلَأُ أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ
﴿٣٨﴾

قَالَ عِفْرِيتٌ مِنَ الْجِنَّ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ ۖ
وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ ﴿٣٩﴾

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ
إِلَيْكَ طَرْفُكَ ۚ فَلَمَّا رآه مُسْتَقَرًّا عِنْدَهُ قَالَ هَذَا مِنْ فَضْلِ رَبِّي
لِيَبْلُوَنِي أَأَشْكُرُ أَمْ أَكْفُرُ ۖ وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۖ
وَمَنْ كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ ﴿٤٠﴾

قَالَ نَكِّرُوا لَهَا عَرْشَهَا نَنْظُرُ أَتَهْتَدِي أَمْ تَكُونُ مِنَ الَّذِينَ لَا
يَهْتَدُونَ ﴿٤١﴾

فَلَمَّا جَاءَتْ قِيلَ أَهَكَذَا عَرْشُكَ ۖ قَالَتْ كَأَنَّهُ هُوَ ۚ وَأُوتِينَا
الْعِلْمَ مِنْ قَبْلِهَا وَكُنَّا مُسْلِمِينَ ﴿٤٢﴾

وَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِنْ دُونِ اللَّهِ ۖ إِنَّهَا كَانَتْ مِنْ قَوْمِ
كَافِرِينَ ﴿٤٣﴾

قِيلَ لَهَا ادْخُلِي الصَّرْحَ ۗ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَنْ
سَاقِيهَا ۗ قَالَ إِنَّهُ صَرْحٌ مُّمَرَّدٌ مِنْ قَوَارِيرَ ۗ قَالَتْ رَبِّ إِنِّي
ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٤٤﴾

17- And his hosts of the jinn and the men and the birds were gathered to him, and they were formed into groups.

18- Until when they came to the valley of the Naml, a Namlite said: O Naml, enter your houses, (that) Sulaiman and his hosts may not crush you while they do not know.

19- So he smiled, wondering at her word, and said: My Lord! Grant me that I should be grateful for Thy favor, which Thou hast bestowed on me and on my parents, and that I should do good such as Thou art pleased with, and make me enter by Thy mercy into Thy servants, the good ones.

20- And he reviewed the birds, then said: How is it I see not the hoopoe or is it that he is of the absentees?

21- I will most certainly punish him with a severe punishment, or kill him, or he shall bring to me a clear plea.

22- And he tarried not long, then said: I comprehend that, which you do not comprehend and I have brought to you a sure information from Sheba.

23- Surely I found a woman ruling over them, and she has been given abundance and she has a mighty throne.

24- I found her and her people adoring the sun instead of Allah, and the Shaitan has made their deeds fair-seeming to them and thus turned them from the way, so they do not go aright.

25- *That they do not make obeisance to Allah, Who brings forth what is hidden in the heavens and the earth and knows what you hide and what you make manifest.*

26- *Allah, there is no god but He: He is the Lord of mighty power.*

27- *He said: We will see whether you have told the truth or whether you are of the liars.*

28- *Take this my letter and hand it over to them, then turn away from them and see what (answer) they return.*

29- *She said: O chief, surely an honorable letter has been delivered to me.*

30- *Surely it is from Sulaiman, and surely it is in the name of Allah, the Beneficent, the Merciful.*

31- *Saying: exalt not yourselves against me and come to me in submission.*

32- *She said: O chiefs, give me advice respecting my affair: I never decide an affair until you are in my presence.*

33- *They said: We are possessors of strength and possessors of mighty prowess, and the command is yours, therefore see what you will command.*

34- *She said: Surely the kings, when they enter a town, ruin it and make the noblest of its people to be low, and thus they (always) do.*

35- *And surely I am going to send a present to them, and shall wait to see what (answer) do the messengers bring back.*

36- *So when he came to Sulaiman, he said: What, will you help me with wealth? But what Allah has given me is better than what He has given you. Nay, you are exultant because of your present.*

37- *Go back to them, so we will most certainly come to them with hosts, which they shall have no power to oppose, and we will most certainly expel them therefrom in abasement, and they shall be in a state of ignominy.*

38- *He said: O chiefs, which of you can bring to me her throne before they come to me in submission?*

39- *One audacious among the jinn said: I will bring it to you before you rise up from your place; and most surely I am strong (and) trusty for it.*

40- *One, who had the knowledge of the Book said: I will bring it to you in the twinkling of an eye. Then when he saw it settled beside him, he said: This is of the grace of my Lord 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, then surely my Lord is Self-sufficient, Honored.*

41- *He said: Alter her throne for her, we will see whether she follows the right way or is of those, who do not go aright.*

42- *So when she came, it was said: Is your throne like this? She said: It is as it were the same, and we were given the knowledge before it, and we were submissive.*

43- *And what she worshipped besides Allah prevented her; surely she was of an unbelieving people.*

44- *It was said to her: Enter the palace; but when she saw it she deemed it to be a great expanse of water, and bared her legs. He said: Surely it is a palace made smooth with glass. She said: My Lord, surely I have been unjust to myself, and I submit with Sulaiman to Allah, the Lord of the worlds.*

وَحُشِرَ لِسُلَيْمَانَ جُنُودُهُ مِنَ الْجِنِّ وَالْإِنْسِ وَالطَّيْرِ فَهُمْ
يُوزَعُونَ ﴿١٧﴾

“And his hosts of the jinn and the men and the birds were gathered to him, and they were formed into groups.” (Surah Naml 27:17)

Sulaiman was seated on his flying throne when the wind carried him to the forest where he reached a colony of ants, where gold and silver was produced naturally. The ants were stationed there to guard the gold.

Imam Ja’far Sadiq (a) said: The Almighty Allah has a forest where gold and silver grew and God appointed the weakest of the creatures, the ants to guard that place.

When Sulaiman reached the valley of ants, the elder-most of the ants said to his compatriots:

يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسَاكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ
وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ ﴿١٨﴾ فَتَبَسَّمَ ضَاحِكًا مِنْ قَوْلِهَا
وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى
وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي
عِبَادِكَ الصَّالِحِينَ ﴿١٩﴾

“O Naml, enter your dwellings, (that) Sulaiman and his hosts may not crush you while they do not know. So he smiled, wondering at her word, and said: My Lord, grant me that I should be grateful for Thy favor, which Thou hast bestowed on me and on my parents, and that I should do good such as Thou

art pleased with, and make me enter, by Thy mercy, into Thy servants, the good ones.” (Surah Naml 27:18-19)¹

When His Eminence Sulaiman sat upon his throne, all the birds that the Almighty Allah had placed under his control came for his service and shaded his throne.

One day, Hud Hud went missing from among the birds and through the space he had left the sun fell on the lap of Sulaiman (a). Sulaiman raised his head and said:

مَا لِي لَا أَرَى الْهُدْهُدَ أَمْ كَانَ مِنَ الْغَائِبِينَ ﴿٢٠﴾ لَأُعَذِّبَنَّهُ
عَذَابًا شَدِيدًا أَوْ لَأَذْبَحَنَّهُ أَوْ لِيَأْتِنِي بِسُلْطَانٍ مُّبِينٍ ﴿٢١﴾

“How is it I see not the hoopoe or is it that he is of the absentees? I will most certainly punish him with a severe punishment, or kill him, or he shall bring to me a clear plea.” (Surah Naml 27:20-21)

Sulaiman said: How come I don’t see the Hud Hud? Where has he gone? I would punish him badly or cut off his head unless he gives an acceptable explanation.

Not much time passed but that Hud Hud returned. Sulaiman asked: Where were you? Hud Hud said:

أَحْطْتُ بِمَا لَمْ تُحِطْ بِهِ وَجِئْتُكَ مِنْ سَبَإٍ بِنَبَأٍ يَقِينٍ ﴿٢٢﴾
إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ

“I comprehend that, which you do not comprehend and I have brought to you a sure information from Sheba. Surely I

¹ Biharul Anwar, Vol. 14, Pg. 91.

found a woman ruling over them, and she has been given abundance...” (Surah Naml 27:22-23)

The words of this verse are general and its meaning is particular, because Bilquis was not given much.

Hud Hud said: I know what you don't. I bring you authentic information about the city of Saba. The ruler of that place is woman, who hold the commands of a king and she is in possession of a huge throne.

وَجَدْتُمَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَزَيْنَ لَهُمْ
الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ



“I found her and her people adoring the sun instead of Allah, and the Shaitan has made their deeds fair-seeming to them and thus turned them from the way, so they do not go aright.” (Surah Naml 27:24)

After that Hud Hud said:

أَلَّا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبَاءَ فِي السَّمَاوَاتِ وَالْأَرْضِ
وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ ﴿٢٥﴾

“That they do not make obeisance to Allah, Who brings forth what is hidden in the heavens and the earth and knows what you hide and what you make manifest.” (Surah Naml 27:25)

‘A sure information’ implies correct report.

أَلَّا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبَاءَ فِي السَّمَاوَاتِ وَالْأَرْضِ
وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ ﴿٢٥﴾

“That they do not make obeisance to Allah, Who brings forth what is hidden in the heavens and the earth and knows what you hide and what you make manifest.” (Surah Naml 27:25)

That is: He sends down rain from the sky and causes plants to grow from the earth.

Sulaiman said:

سَنَنْظُرُ أَصَدَقْتَ أَمْ كُنْتَ مِنَ الْكَاذِبِينَ ﴿٢٧﴾ اذْهَبْ
بِكِتَابِي هَذَا فَأَلْقَهُ إِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ فَانظُرْ مَاذَا يَرْجِعُونَ
﴿٢٨﴾

“We will see whether you have told the truth or whether you are of the liars: take this my letter and hand it over to them, then turn away from them and see what (answer) they return.” (Surah Naml 27:28)

After delivering my letter, you hide and see what action they take after reading it.

Hud Hud said: She lived in strong fort and occupies a great throne.

Sulaiman said: Drop the letter from the dome of her castle.

Hud Hud departed and conveyed the letter to the ruler. On seeing the letter, the ruler summoned her army and said:

يَا أَيُّهَا الْمَلَأُ إِنِّي أُلْقِيَ إِلَيَّ كِتَابٌ كَرِيمٌ ﴿٢٩﴾ إِنَّهُ مِنْ
 سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿٣٠﴾ أَلَّا تَعْلَمُوا
 عَلَيَّ وَأَتُونِي مُسْلِمِينَ ﴿٣١﴾

“O chief, surely an honorable letter has been delivered to me; surely it is from Sulaiman, and surely it is in the name of Allah, the Beneficent, the Merciful; saying: exalt not yourselves against me and come to me in submission.” (Surah Naml 27:29-31)

O chiefs of my army; a sealed letter was dropped on me from Sulaiman, in which he has written: In the name of Allah, the Beneficent, the Merciful. Don't try to act proud before me and come to me immediately to embrace Islam. Then she said:

يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي أَمْرِي مَا كُنْتُ قَاطِعَةً أَمْرًا حَتَّى
 تَشْهَدُونَ ﴿٣٢﴾

“O chiefs, give me advice respecting my affair: I never decide an affair until you are in my presence.” (Surah Naml 27:32)

‘An honorable letter’ implies a signed and sealed letter.

‘Exalt not yourselves against me’ implies: Don't act arrogantly against me.

They said:

نَحْنُ أَوْلُو قُوَّةٍ وَأُولُو بَأْسٍ شَدِيدٍ وَالْأَمْرُ إِلَيْكِ فَانظُرِي مَاذَا
 تَأْمُرِينَ ﴿٣٣﴾

“We are possessors of strength and possessors of mighty prowess, and the command is yours, therefore see what you will command.” (Surah Naml 27:33)

Bilquis said:

إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَهْلَهَا أَذِلَّةً

“Surely the kings, when they enter a town, ruin it and make the noblest of its people to be low...” (Surah Naml 27:34)

And the Almighty Allah says:

وَكَذَلِكَ يَفْعَلُونَ ﴿٣٤﴾

“...and thus they (always) do...” (Surah Naml 27:34)

Bilquis continued: As he has claimed the sender of the letter is a divine prophet and we don't have the power to confront him, and it is not possible to emerge victorious over God; but very soon, I would send him a gift; so that if he were a king, he would be inclined to the world and he would accept it; in that case we would know that he does not have the capacity to fight us.

A small casket was made for Sulaiman (a), in which a big pearl and precious stones were placed and it was conveyed that “Tell Sulaiman to make hole in these, without the help of iron and fire.” When it reached Sulaiman and the messenger conveyed the message of Bilquis to him, he ordered a worm and it caught a thread in his month and made the hole the pearl and took out the thread from other side.

After that he told the messenger of Bilquis:

آتَانِي اللَّهُ خَيْرٌ مِمَّا آتَاكُمْ بَلْ أَنْتُمْ بِهَدْيَتِكُمْ تَفْرَحُونَ ﴿٣٦﴾
 ارْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُمْ بِجُنُودٍ لَا قِبَلَ لَهُمْ بِهَا
 وَلَنُخْرِجَنَّهُمْ مِنْهَا أَدْلَةً ۗ وَهُمْ صَاغِرُونَ ﴿٣٧﴾

“But what Allah has given me is better than what He has given you. Nay, you are exultant because of your present; go back to them, so we will most certainly come to them with hosts, which they shall have no power to oppose, and we will most certainly expel them therefrom in abasement, and they shall be in a state of ignominy.” (Surah Naml 27:36-37)

Bringing the throne of Bilquis

When the messenger of Bilquis returned to her and narrated the majesty and dignity of Sulaiman (a), she understood that she hadn't the power to wage a war. Therefore, she obeyed Sulaiman (a) and came to him. Allah informed Sulaiman (a) that Bilquis was on the way and would reach him soon. Sulaiman said to Jinn and Shaitan in his presence, “Get her throne for me, before Bilquis reaches.”

يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ ﴿٣٨﴾

“...bring to me her throne before they come to me in submission?” (Surah Naml 27:38)

One audacious from the Jinns said:

أَنَا آتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ ۗ وَإِنِّي عَلَيْهِ لَقَوِيٌّ
 أَمِينٌ ﴿٣٩﴾

“I will bring it to you before you rise up from your place; and most surely I am strong (and) trusty for it.” (Surah Naml 27:39)

Sulaiman said: I want it sooner.

Asif bin Barkhiya, minister of Sulaiman said:

أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ

“I will bring it to you in the twinkling of an eye.” (Surah Naml 27:40)

Thus, Asif called the Almighty Allah with the Great Name and brought out the throne of Bilquis from under the throne of Sulaiman. When Sulaiman saw the throne of Bilquis, he said:

نَكِّرُوا لَهَا عَرْشَهَا نَنْظُرُ أَتَهْتَدِي أَمْ تَكُونُ مِنَ الَّذِينَ لَا يَهْتَدُونَ ﴿٤١﴾

“Alter her throne for her, we will see whether she follows the right way or is of those, who do not go aright.” (Surah Naml 27:41)

‘Alter her throne for her’ means change her throne.

When Bilquis came to Sulaiman (a) they told her:

فَلَمَّا جَاءَتْ قِيلَ أَهَكَذَا عَرْشُكَ ۖ قَالَتْ كَأَنَّهُ هُوَ

“So when she came, it was said: Is your throne like this? She said: It is as it were the same...” (Surah Naml 27:42)

And before Bilquis can arrive, Sulaiman (a) ordered them to build a glass house on the surface of the water for her; so that when she came they told her:

قِيلَ لَهَا ادْخُلِي الصَّرْحَ

“It was said to her: Enter the palace...” (Surah Naml 27:44)

Bilquis thought that there is water inside it, so she lifted her robe due to which her shanks were exposed, which were having excess of hair.

It was said to her:

إِنَّهُ صَرْحٌ مُّمَرَّدٌ مِنْ قَوَارِيرَ

“Surely it is a palace made smooth with glass.” (Surah Naml 27:44)

It is a smooth surface made of glass; it is not water.

Bilquis said:

رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ
الْعَالَمِينَ ﴿٤٤﴾

“My Lord, surely I have been unjust to myself, and I submit with Sulaiman to Allah, the Lord of the worlds.” (Surah Naml 27:44)

Thus, Sulaiman married Bilquis, daughter of Sarah Humairiya and commanded the Jinns to prepare a thing so that her excess hair may be removed. So the bath and depilatory paste are among thing, which the Jinns prepared for Bilquis; and

in the same way, the mill, which rotates by the force of water was also manufactured at that time.¹

It is narrated from Imam Ja'far Sadiq (a) that he said: Among the sciences that Allah bestowed to Sulaiman bin Dawood (a) was proficiency in languages. Sulaiman even knew the languages of birds and animals and other thing etc.

He used to talk in Persian when involved in a battle; and used spoke Roman when addressing his troops. He conversed with his wives in Syriac and Nabatean. When he prayed, he used Arabic. When he dispensed justice and administered, he spoke Hebrew and delivered edicts in it.²

Abul Jarud has narrated that Imam Muhammad Baqir (a) said in the exegesis of the verse:

فَهُمْ يُوزَعُونَ ﴿١٧﴾

“...and they were formed into groups.” (Surah Naml 27:17)

They would seize the vanguard in order to reach its rear guard and gather them together at one place.

لَأُعَذِّبَنَّهُ عَذَابًا شَدِيدًا

“I will most certainly punish him with a severe punishment...” (Surah Naml 27:21)

He says: that is: I will cut off its wings.

¹ *Biharul Anwar*, Vol. 14, Pg. 110; *Qisasul Anbiya*, Jazaeri, Pg. 375; *Tafsir Burhan*, Vol. 6, Pg. 10.

² *Tafsir Burhan*, Vol. 6, Pg. 12; *Nurus Thaqlayn*, Vol. 4, Pg. 77.

أَلَّا تَعْلُوا عَلَيَّ

“*Saying: exalt not yourselves against me...*” (Surah Naml 27:31)

He says: that is: You consider yourself superior to me.

لَا قِبَالَ لَهُمْ بِهَا

“*...they shall have no power to oppose...*” (Surah Naml 27:37)

And Sulaiman said:

لِيَسْلُونِي أَأَشْكُرُ

“*...that He may try me whether I am grateful...*” (Surah Naml 27:40)

أَمْ أَكْفُرُ

“*...or ungrateful...*” (Surah Naml 27:40)

When I saw someone lower in rank to me, but having more knowledge, I thank Almighty Allah.¹

وَلَقَدْ أَرْسَلْنَا إِلَىٰ قَوْمِ أَخَاهُمْ صَالِحًا أَنِ اعْبُدُوا اللَّهَ فَإِذَا هُمْ

فَرِيقَانِ يَخْتَصِمُونَ ﴿٤٥﴾

¹ Biharul Anwar, Vol. 16, Pg. 112; Tafsir Burhan, Vol. 6, Pg. 13.

45- And certainly We sent to Samood their brother Salih, saying: Serve Allah; and lo, they became two sects quarrelling with each other.

Abul Jarud has narrated that Imam Muhammad Baqir (a) said in the exegesis of the verse:

وَلَقَدْ أَرْسَلْنَا إِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا أَنِ اعْبُدُوا اللَّهَ فَإِذَا هُمْ فَرِيقَانِ يَخْتَصِمُونَ ﴿٤٥﴾

“And certainly We sent to Samood their brother Salih, saying: Serve Allah; and lo, they became two sects quarrelling with each other.” (Surah Naml 27:45)

‘Two sects’ imply that one group is truthful and the other liar; and the disbelievers dispute with the believers; and the disbelievers ask: Do you testify that Salih has come from the Almighty Allah? Believers replied: We certainly testify what Salih brought and propagated; and we testify to his messengership. After that the disbelievers said: We are not inclined to what you say. O Salih, if you are right, bring a miracle for us. So Salih (a) brought a camel for them, but they slain it and one, who killed the camel was red-complexioned, red-haired man with blue eyes. He was of illegitimate birth.

قَالَ يَا قَوْمِ لِمَ تَسْتَعْجِلُونَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ ۗ لَوْلَا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٦﴾

46- He said: O my people, why do you seek to hasten on the evil before the good? Why do you not ask forgiveness of Allah so that you may be dealt with mercifully?

Before Salih could bring the she-camel for his people, they asked him to bring down upon them the painful chastisement that he promised. They wanted to test Salih (a) through this.

Prophet Salih said: O people,

لَمْ تَسْتَعْجِلُونَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ

“O my people, why do you seek to hasten on the evil before the good?” (Surah Naml 27:46)

قَالُوا اطَّيَّرْنَا بِكَ وَبِمَنْ مَعَكَ ۗ قَالَ طَائِرُكُمْ عِنْدَ اللَّهِ ۗ بَلْ أَنْتُمْ
قَوْمٌ مُّفْتَنُونَ ﴿٤٧﴾

47- They said: We have met with ill luck on account of you and on account of those with you. He said: The cause of your evil fortune is with Allah; nay, you are a people who are tried.

قَالُوا اطَّيَّرْنَا بِكَ وَبِمَنْ مَعَكَ

“They said: We have met with ill luck on account of you and on account of those with you.” (Surah Naml 27:47)

The people of Salih were involved in severe hunger and they said: This is the ill-fortune due to you and your followers that we are involved in famine and hunger. ‘Taira’ implies famine.

قَالَ طَائِرُكُمْ عِنْدَ اللَّهِ

“He said: The cause of your evil fortune is with Allah.”
(Surah Naml 27:47)

That is: Your well being and ill fortune is from the Almighty Allah.

بَلْ أَنْتُمْ قَوْمٌ تُفْتَنُونَ ﴿٤٧﴾

“...nay, you are a people who are tried.” (Surah Naml 27:47)

He says: You are people, who are being subjected to trials.

وَكَانَ فِي الْمَدِينَةِ تِسْعَةٌ رَهْطٍ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ
﴿٤٨﴾

قَالُوا تَقَاسَمُوا بِاللَّهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ مَا شَهِدْنَا مَهْلِكَ
أَهْلِهِ وَإِنَّا لَصَادِقُونَ ﴿٤٩﴾

48- And there were in the city nine persons, who made mischief in the land and did not act aright.

49- They said: Swear to each other by Allah that we will certainly make a sudden attack on him and his family by night, then we will say to his heir: We did not witness the destruction of his family, and we are most surely truthful.

وَكَانَ فِي الْمَدِينَةِ تِسْعَةٌ رَهْطٍ يُفْسِدُونَ فِي الْأَرْضِ وَلَا
يُصْلِحُونَ ﴿٤٨﴾

“And there were in the city nine persons, who made mischief in the land and did not act aright.” (Surah Naml 27:48)

He commits disobedience of God on the earth.

تَقَاسَمُوا بِاللَّهِ

“Swear to each other by Allah...” (Surah Naml 27:49)

لنُبَيِّنَنَّ وَأَهْلَهُ ثُمَّ لَنَقُولَنَّ

“...that we will certainly make a sudden attack on him and his family by night, then we will say...” (Surah Naml 27:49)

لَوْلِيهِ مَا شَهِدْنَا مَهْلِكَ أَهْلِهِ وَإِنَّا لَصَادِقُونَ ﴿٤٩﴾

“...to his heir: We did not witness the destruction of his family, and we are most surely truthful.” (Surah Naml 27:49)

That is: We did not kill him. So, they came at night to slay Salih (a) and a group of angels guarded Salih. When they arrived to slay him, angels hit them with stones and in the morning they were found lying dead in front of his house. The other people were struck by earthquake. Thus, some people of Salih (a) were dead by the morning next.¹

فَتِلْكَ بُيُوتُهُمْ خَاوِيَةً بِمَا ظَلَمُوا ۗ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ
يَعْلَمُونَ ﴿٥٢﴾

¹ Biharul Anwar, Vol. 11, Pg. 380.

52- So those are their houses fallen down because they were unjust, most surely there is a sign in this for a people who know.

فَتِلْكَ بُيُوتُهُمْ خَاوِيَةً بِمَا ظَلَمُوا

“So those are their houses fallen down because they were unjust...” (Surah Naml 27:52)

He says: Caliphate is neither with Bani so and so nor Bani so and so or Bani so and so and nor with Talha or Zubair.

قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ ۗ اللَّهُ خَيْرٌ
أَمَّا يُشْرِكُونَ ﴿٥٩﴾

59- Say: Praise be to Allah and peace on His servants whom He has chosen: is Allah better, or what they associate (with Him)?

قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ

“Say: Praise be to Allah and peace on His servants whom He has chosen...” (Surah Naml 27:59)

He says: ‘servants whom He has chosen’ imply Aale Muhammad (a).

أَمَّنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً
فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ مَا كَانَ لَكُمْ أَنْ تُنْبِتُوا شَجَرَهَا ۗ
أَلَيْسَ مَعَ اللَّهِ ۚ بَلْ هُمْ قَوْمٌ يَعْدِلُونَ ﴿٦٠﴾

أَمَّنْ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلالَهَا أَنْهَارًا وَجَعَلَ لَهَا رَواسِي
 وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا ۗ أَلَيْهَ مَعِ اللَّهُ ۚ بَلْ أَكْثَرُهُمْ لَا
 يَعْلَمُونَ ﴿٦١﴾

60- Nay, He Who created the heavens and the earth, and sent down for you water from the cloud; then We cause to grow thereby beautiful gardens; it is not possible for you that you should make the trees thereof to grow. Is there a god with Allah? Nay, they are people who deviate.

61- Or, Who made the earth a resting place, and made in it rivers, and raised on it mountains and placed between the two seas a barrier. Is there a god with Allah? Nay, most of them do not know!

أَمَّنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً
 فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ

“Nay, He Who created the heavens and the earth, and sent down for you water from the cloud; then We cause to grow thereby beautiful gardens...” (Surah Naml 27:60)

مَا كَانَ لَكُمْ أَنْ تُنْبِتُوا شَجَرَهَا

“...it is not possible for you that you should make the trees thereof to grow.” (Surah Naml 27:60)

This is mentioned in form of interrogative statement.

أَلِلَّةٌ مَعَ اللّهِ

“Is there a god with Allah?” (Surah Naml 27:60)

Is there another god, who is partner of God, who should have done that?

بَلْ هُمْ قَوْمٌ يَعْدِلُونَ ﴿٦٠﴾

“Nay, they are people who deviate.” (Surah Naml 27:60)

He says: That they deviate from the truth.

بَيْنَ الْبَحْرَيْنِ حَاجِزًا

“...between the two seas a barrier.” (Surah Naml 27:61)

He says: ‘Hajiz’ implies barrier.

أَمَّنْ يُجِيبُ الْمُضْطَّرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ
الْأَرْضِ ۗ أَلِلَّةٌ مَعَ اللّهِ ۗ فَلِيَلَّا مَا تَدَّكَّرُونَ ﴿٦٢﴾

62- Or who answers the distressed one when he calls upon Him and removes the evil, and He will make you successors in the earth. Is there a god with Allah? Little is it that you mind!

أَمَّنْ يُجِيبُ الْمُضْطَّرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ
خُلَفَاءَ الْأَرْضِ

“Or who answers the distressed one when he calls upon Him and removes the evil, and He will make you successors in the earth.” (Surah Naml 27:62)

Salih bin Uqbah has narrated from Imam Ja’far Sadiq (a) that he said: This verse is regarding the Qaim of Aale Muhammad (a). By God, he is ‘the distressed one’, who prays two units of prayer on the Place of Ibrahim and supplicates Allah, the Mighty and Sublime; thus He gives permission and appoints him as the Caliph on the earth and this is the verse, whose interpretation is mentioned after its revelation.¹

بَلِ ادَّارِكْ عِلْمُهُمْ فِي الْآخِرَةِ ۚ بَلْ هُمْ فِي شَكٍّ مِنْهَا ۚ بَلْ هُمْ
مِنْهَا عَمُونَ ﴿٦٦﴾

66- Nay, their knowledge respecting the hereafter is slight and hasty; nay, they are in doubt about it; nay, they are quite blind to it.

بَلِ ادَّارِكْ عِلْمُهُمْ فِي الْآخِرَةِ

“Nay, their knowledge respecting the hereafter...” (Surah Naml 27:66)

He says: Remember what you did not know in the world.

وَقَالَ الَّذِينَ كَفَرُوا إِذَا كُنَّا تُرَابًا وَآبَاؤُنَا أَتَيْنَا لَمُخْرَجُونَ ﴿٦٧﴾

¹ Biharul Anwar, Vol. 51, Pg. 48; Tafsir Burhan, Vol. 6, Pg. 32; Nurus Thaqlayn, Vol. 4, Pg. 94.

لَقَدْ وَعَدْنَا هَذَا نَحْنُ وَآبَاؤُنَا مِنْ قَبْلُ إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ

﴿٦٨﴾

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ

﴿٦٩﴾

وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُنْ فِي ضَيْقٍ مِمَّا يَمْكُرُونَ ﴿٧٠﴾

67- And those, who disbelieve say: What! When we have become dust and our fathers (too), shall we certainly be brought forth?

68- We have certainly been promised this, we and our fathers before; these are naught but stories of the ancients.

69- Say: Travel in the earth, then see how was the end of the guilty.

70- And grieve not for them and be not distressed because of what they plan.

Allah, the Mighty and Sublime, has mentioned the statement of the atheists and He says:

وَقَالَ الَّذِينَ كَفَرُوا إِذَا كُنَّا تُرَابًا وَآبَاؤُنَا أَتْنَا لَمُخْرَجُونَ

﴿٦٧﴾ لَقَدْ وَعَدْنَا هَذَا نَحْنُ وَآبَاؤُنَا مِنْ قَبْلُ إِنْ هَذَا إِلَّا

أَسَاطِيرُ الْأَوَّلِينَ ﴿٦٨﴾

“And those, who disbelieve say: What! When we have become dust and our fathers (too), shall we certainly be

brought forth? We have certainly been promised this, we and our fathers before; these are naught but stories of the ancients.” (Surah Naml 27:67-68)

‘Stories of the ancients’ means the false statements of the past people.

So the Messenger of Allah (s) was aggrieved of their statements and the Almighty Allah revealed the following verse that O Our messenger:

﴿٧٠﴾ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُنْ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ ﴿٧٠﴾

“And grieve not for them and be not distressed because of what they plan.” (Surah Naml 27:70)

﴿٧١﴾ وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ ﴿٧١﴾

قُلْ عَسَىٰ أَنْ يَكُونَ رَدْفَ لَكُمْ بَعْضُ الَّذِي تَسْتَعْجِلُونَ ﴿٧٢﴾

وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٧٣﴾

﴿٧٤﴾ وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٧٤﴾

﴿٧٥﴾ وَمَا مِنْ غَائِبَةٍ فِي السَّمَاءِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٧٥﴾

إِنَّ هَذَا الْقُرْآنَ يَفْصُّ عَلَىٰ بَنِي إِسْرَائِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ
يَخْتَلِفُونَ ﴿٧٦﴾

وَإِنَّهُ هُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٧٧﴾

إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ بِحُكْمِهِ ۗ وَهُوَ الْعَزِيزُ الْعَلِيمُ ﴿٧٨﴾

فَتَوَكَّلْ عَلَى اللَّهِ ۗ إِنَّكَ عَلَىٰ الْحَقِّ الْمُبِينِ ﴿٧٩﴾

إِنَّكَ لَا تُسْمِعُ الْمَوْتَىٰ وَلَا تُسْمِعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ
﴿٨٠﴾

71- And they say: When will this threat come to pass, if you are truthful?

72- Say: Maybe there may have drawn near to you somewhat of that, which you seek to hasten on.

73- And surely your Lord is the Lord of grace to men, but most of them are not grateful.

74- And most surely your Lord knows what their breasts conceal and what they manifest.

75- And there is nothing concealed in the heaven and the earth, but it is in a clear book.

76- Surely this Quran declares to the children of Israel most of what they differ in.

77- And most surely it is a guidance and a mercy for the believers.

78- Surely your Lord will judge between them by His judgment, and He is the Mighty, the knowing.

79- Therefore rely on Allah; surely you are on the clear truth.

80- Surely you do not make the dead to hear, and you do not make the deaf to hear the call when they go back retreating.

The Almighty Allah quotes the statement of the disbelievers and He says: O Muhammad, they say that:

مَتَىٰ هَذَا الْوَعْدِۥٔ إِن كُنتُمْ صَادِقِينَ ﴿٧١﴾ قُلْ عَسَىٰ أَنْ
يَكُونَ رَدْفَ لَكُمْ بَعْضُ الَّذِي تَسْتَعْجِلُونَ ﴿٧٢﴾

“When will this threat come to pass, if you are truthful?
Say: Maybe there may have drawn near to you somewhat of that, which you seek to hasten on.” (Surah Naml 27:71-72)

قُلْ عَسَىٰ أَنْ يَكُونَ رَدْفَ لَكُمْ

“Say: Maybe there may have drawn near to you...”
(Surah Naml 27:72)

Then He said: Indeed you...

تُسْمِعُ الْمَوْتَىٰ وَلَا تَسْمِعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ
﴿٨٠﴾

“...do not make the dead to hear, and you do not make the deaf to hear the call when they go back retreating.” (Surah Naml 27:80)

You cannot make your voice reach the ears of the dead and also the deaf people, while they have turned away from you. That is those, whom you call to the truth, but they don't hear what you want to say; just as the dead cannot hear and they are deaf.¹

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ
النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ ﴿٨٢﴾

وَيَوْمَ نَخْشَىٰ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِّمَّنْ يُكَذِّبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ
﴿٨٣﴾

حَتَّىٰ إِذَا جَاءُوا قَالَ أَكَذَّبْتُمْ بِآيَاتِي وَكَمْ تَحِيطُوا بِهَا عِلْمًا أَمْ آدَا
كُنْتُمْ تَعْمَلُونَ ﴿٨٤﴾

82- And when the word shall come to pass against them, We shall bring forth for them a creature from the earth that shall talk to them, because people did not believe in Our communications.

83- And on the day when We will gather from every nation a party from among those, who rejected Our communications, then they shall be formed into groups.

84- Until when they come, He will say: Did you reject My communications while you had no comprehensive knowledge of them? Or what was it that you did?

¹ Tafsir Burhan, Vol. 6, Pg. 34.

Ali (a) is Dabbatul Arz

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ
أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ ﴿٨٢﴾

“And when the word shall come to pass against them, We shall bring forth for them a creature from the earth that shall talk to them, because people did not believe in Our communications.” (Surah Naml 27:82)

Abu Basir has narrated from Imam Ja'far Sadiq (a) that he said: Once the Messenger of Allah (s) came to Amirul Momineen (a) while the latter was asleep in the mosque; he had made a heap of sand and rested his head on it. The Holy Prophet (s) shook his leg and said: “O *Daabbatullaah!* Get up!”

A companion who witnessed this asked, “O Messenger of Allah (s), shall we address each other with this name?” He replied, “No, by Allah it is only for him (Ali) and he is the *Daabba* that Allah has mentioned in His book...

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ
أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ

“And when the word shall come to pass against them, We shall bring forth for them a creature from the earth that shall talk to them, because people did not believe in Our communications.” (Surah Naml 27:82)

Then the Messenger of Allah (s) said: O Ali, in the last period of time, the Almighty Allah will bring you out in the best form and you will be having a seal with which you will mark your enemies.

A person asked Imam Ja'far Sadiq (a): “Sunnis say that the *Dabba* would speak to them.”

Imam (a) replied: Allah would speak to them in the Hellfire and Amirul Momineen (a) would speak to them in their own language and its evidence is the following verses regarding Rajat:

وَيَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِمَّنْ يُكَذِّبُ بِآيَاتِنَا فَهُمْ
يُوزَعُونَ ﴿٨٣﴾ حَتَّىٰ إِذَا جَاءُوا قَالَ أَكَذَّبْتُمْ بِآيَاتِي وَلَمْ
تُحِيطُوا بِهَا عِلْمًا أَمَآذَا كُنْتُمْ تَعْمَلُونَ ﴿٨٤﴾

“And on the day when We will gather from every nation a party from among those, who rejected Our communications, then they shall be formed into groups. Until when they come, He will say: Did you reject My communications while you had no comprehensive knowledge of them? Or what was it that you did?” (Surah Naml 27:83-84)¹

He says: ‘Communications’ imply Amirul Momineen (a) and the Holy Imams (a).

A person asked: Ahle Sunnat imagine that the following verse:

وَيَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا

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

...is regarding Judgment Day.

¹ *Biharul Anwar*, Vol. 53, Pg. 52; *Tafsir Burhan*, Vol. 6, Pg. 36; *Nurus Thaqlayn*, Vol. 4, Pg. 99.

Imam replied: No, it is not as they say; on the contrary, it is regarding Rajat. Would the Almighty Allah raise a party from every nation and leave the rest of the people? The verse of Judgment Day is:

﴿ ٤٧ ﴾ وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا

“...and We will gather them and leave not anyone of them behind.” (Surah Kahf 18:47)¹

Mufaddal has narrated from Imam Ja'far Sadiq (a) that he said regarding 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)

Every believer, who had been slain will be revived and sent to the world again and then die after completing his tenure on the earth. Also, Rajat will be for only those, who are pure believers and pure infidels.

Imam Ja'far Sadiq (a) said: A man asked Ammar bin Yasir, “O Aba Yaqzaan, there is a verse in the book of Allah that has destroyed my heart and has put me into doubt. Ammar said: “Which verse is that?” That man said: “It is when the Almighty Allah says:

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ

¹ Biharul Anwar, Vol. 53, Pg. 52; Tafsir Burhan, Vol. 6, Pg. 36; Nurur Thaqlayn, Vol. 4, Pg. 99.

“And when the word shall come to pass against them, We shall bring forth for them a creature from the earth...” (Surah Naml 27:82)

“What *Daabba* is it?” Ammar said: “I swear by Allah, I will not sit, eat or drink anything till I show it to you.”

Then taking that man with him he went to Amirul Momineen (a). His Eminence was partaking dates and butter. He said to Ammar: “Come forward, O Aba Yaqzaan!” Ammar sat down and began to share in the eatables. That man was surprised and when Ammar arose, he exclaimed: Glory be to God! O Aba Yaqzaan! You had vowed that you would not eat, drink or sleep till you showed me that (*Daabbatul Ardh*)!

Ammar said: “If you ponder, you would understand that I have showed him to you.”¹

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

وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ ۗ صُنْعَ
اللَّهِ الَّذِي أَتَقَنَ كُلَّ شَيْءٍ ۗ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ ﴿٨٨﴾

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَهُمْ مِنْ فَزَعٍ يَوْمَئِذٍ آمِنُونَ
﴿٨٩﴾

87- And on the day when the trumpet shall be blown, then those, who are in the heavens and those, who are in

¹ Biharul Anwar, Vol. 53, Pg. 53, Vol. 39, Pg. 242; Tafsir Burhan, Vol. 6, Pg. 37.

the earth shall be terrified, except such as Allah please, and all shall come to Him abased.

88- *And you see the mountains, you think them to be solid, and they shall pass away as the passing away of the cloud— the handiwork of Allah Who has made everything thoroughly; surely He is Aware of what you do.*

89- *Whoever brings good, he shall have better than it; and they shall be secure from terror on the day.*

﴿ ٨٧ ﴾ وَكُلُّ أَتَوُهُ دَاخِرِينَ

“...and all shall come to Him abased.” (Surah Naml 27:87)

He says: ‘Dakhireen’ implies the extremely humble.

﴿ ٨٧ ﴾ وَكُلُّ أَتَوُهُ دَاخِرِينَ

“...and all shall come to Him abased.” (Surah Naml 27:87)

And regarding another meaning of ‘Dakhireen’ he says: They would enter the gathering on Judgment Day in a degraded and lowly condition.

وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ ۗ
صُنِعَ اللَّهُ الَّذِي أَتَقَنَ كُلَّ شَيْءٍ

“And you see the mountains, you think them to be solid, and they shall pass away as the passing away of the cloud - the

handiwork of Allah Who has made everything thoroughly...
(Surah Naml 27:88)

He says: That is the act of God, He has made everything thorough.

أَتَقْنِ كُلَّ شَيْءٍ

“...everything thoroughly...” (Surah Naml 27:88)

He says: He has created everything good.¹

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا

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

That is his reward is ten times what he has done.²

وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِي النَّارِ هَلْ يُجْزَوْنَ إِلَّا مَا
كُنتُمْ تَعْمَلُونَ ﴿٩٠﴾

90- And whoever brings evil, these shall be thrown down on their faces into the fire; shall you be rewarded (for) aught except what you did?

¹ Tafsir Burhan, Vol. 6, Pg. 40.

² Nurus Thaqalayn, Vol. 4, Pg. 102; Tafsir Safi, Vol. 5, Pg. 398.

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَهُمْ مِنْ فَزَعٍ يَوْمَئِذٍ آمِنُونَ
﴿٨٩﴾ وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِي النَّارِ هَلْ
تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٩٠﴾

“Whoever brings good, he shall have better than it; and they shall be secure from terror on the day. And whoever brings evil, these shall be thrown down on their faces into the fire; shall you be rewarded (for) aught except what you did?”
(Surah Naml 27:89-90)

He says: By God, ‘good’ implies Wilayat of Amirul Momineen (a) and ‘evil’ implies enmity to Ali (a).

Abdur Rahman bin Kathir narrates that Imam Ja’far Sadiq (a) said regarding the exegesis of this verse:

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا

“Whoever brings a good deed, he shall have ten like it...”
(Surah Anaam 6:160)

This verse is regarding all the Muslims and ‘good’ implies Wilayat of Amirul Momineen (a). Thus, whoever performs a good deed, ten times the reward of that deed would be recorded for him. If he does not have Wilayat, he would not get any reward for any of the good deeds that he performs in his life; and he would not get any benefit for that deed without Wilayat in the hereafter as well.¹

¹ *Biharul Anwar*, Vol. 27, Pg. 168, Vol. 36, Pg. 82; *Tafsir Burhan*, Vol. 6, Pg. 41.

إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلَدَةِ الَّذِي حَرَّمَهَا وَلَهُ كُلُّ
شَيْءٍ ۗ وَإِنَّمَا أُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٩١﴾

وَأَنْ أَتْلُو الْقُرْآنَ ۗ فَمَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۗ وَمَنْ
ضَلَّ فَقُلْ إِنَّمَا أَنَا مِنَ الْمُنذِرِينَ ﴿٩٢﴾

وَقُلِ الْحَمْدُ لِلَّهِ سَيُرِيكُمْ آيَاتِهِ فَتَعْرِفُونَهَا ۗ وَمَا رَبُّكَ بِعَافِلٍ عَمَّا
تَعْمَلُونَ ﴿٩٣﴾

91- I am commanded only that I should serve the Lord of this city, Who has made it sacred, and His are all things; and I am commanded that I should be of these who submit.

92- And that I should recite the Quran. Therefore whoever goes aright, he goes aright for his own soul, and whoever goes astray, then say: I am only one of the warners.

93- And say: Praise be to Allah, He will show you His signs so that you shall recognize them; nor is your Lord heedless of what you do.

إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلَدَةِ الَّذِي حَرَّمَهَا

“I am commanded only that I should serve the Lord of this city, Who has made it sacred...” (Surah Naml 27:91)

He says: It implies the city of Mecca.

وَلَهُ كُلُّ شَيْءٍ

“...and His are all things...” (Surah Naml 27:91)

وَأْمُرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٩١﴾ وَأَنْ أَتْلُو الْقُرْآنَ ۗ
فَمَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۗ وَمَنْ ضَلَّ فَقُلْ إِنَّمَا أَنَا
مِنَ الْمُنذِرِينَ ﴿٩٢﴾ وَقُلِ الْحَمْدُ لِلَّهِ سِيرِكُمْ آيَاتِهِ
فَتَعْرِفُونَهَا ۗ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٩٣﴾

“...and I am commanded that I should be of these who submit; and that I should recite the Quran. Therefore whoever goes aright, he goes aright for his own soul, and whoever goes astray, then say: I am only one of the warners. and say: Praise be to Allah, He will show you His signs so that you shall recognize them; nor is your Lord heedless of what you do.” (Surah Naml 27:91-93)

He says: The verses imply Amirul Momineen Ali (a) and the Holy Imams (a). When they return and the enemies see them, they would recognize them and the evidence that ‘signs’ imply the Holy Imams (a) is the statement of Amirul Momineen (a) that he said: By God, there is no greater sign of the Almighty Allah than me. So, when they return to the world and the enemies see them, they would recognize them.¹

¹ Biharul Anwar, Vol. 53, Pg. 53; Nurus Thaqlayn, Vol. 4, Pg. 105; Tafsir Burhan, Vol. 6, Pg. 46.

Exegesis of Surah Qasas

28- Surah Qasas (The Narrative) was revealed in Mecca and it comprises of 88 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

طسم ﴿١﴾

تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ﴿٢﴾

نَنْتَلُو عَلَيْكَ مِنْ نَبَأِ مُوسَىٰ وَفِرْعَوْنَ بِالْحَقِّ لِقَوْمٍ يُؤْمِنُونَ ﴿٣﴾

إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضِعُّ طَائِفَةً
مِنْهُمْ يُدَبِّحُ أَبْنَاءَهُمْ وَيَسْتَحْيِي نِسَاءَهُمْ ۗ إِنَّهُ كَانَ مِنَ
الْمُفْسِدِينَ ﴿٤﴾

1- Ta sin Mim.

2- These are the verses of the Book that makes (things) clear.

3- We recite to you from the account of Musa and Firon with truth for people who believe.

4- Surely Firon exalted himself in the land and made its people into parties, weakening one party from among them; he slaughtered their sons and let their women live; surely he was one of the mischief makers.

طسّم ﴿١﴾ تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ﴿٢﴾ نَتْلُو عَلَيْكَ
 مِنْ نَبَأِ مُوسَىٰ وَفِرْعَوْنَ بِالْحَقِّ لِقَوْمٍ يُؤْمِنُونَ ﴿٣﴾

“Ta sin Mim. These are the verses of the Book that makes (things) clear. We recite to you from the account of Musa and Firon with truth for people who believe.” (Surah Qasas 28:1-3)

Then the Almighty Allah has addressed His Prophet saying:

نَتْلُو عَلَيْكَ مِنْ نَبَأِ مُوسَىٰ وَفِرْعَوْنَ بِالْحَقِّ لِقَوْمٍ يُؤْمِنُونَ
 ﴿٣﴾ إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا
 يَسْتَضِعُّ طَائِفَةً مِنْهُمْ يُذَبِّحُ أَبْنَاءَهُمْ وَيَسْتَحْيِي نِسَاءَهُمْ ۗ
 إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ ﴿٤﴾

“We recite to you (O Muhammad) from the account of Musa and Firon with truth for people who believe. Surely Firon exalted himself in the land and made its people into parties, weakening one party from among them; he slaughtered their sons and let their women live; surely he was one of the mischief makers.” (Surah Qasas 28:3-4)

The Almighty Allah has informed the Prophet about the story of Musa (a) and his followers about calamities and killings that they bore at the hands Firon till He has given condolence to the Holy Prophet (s) about what would befall his Ahle Bayt (a). After the condolence He gives good news to him that after those calamities his Ahle Bayt (a) would achieve excellence and they would be the vicegerents of God on the earth and the Imams on their nation; and the Almighty Allah would resurrect them on the

earth along with their enemies in order to enable them to take revenge and recover their rights from them.¹

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتَضَعُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً
وَنَجْعَلَهُمُ الْوَارِثِينَ ﴿٥﴾

وَنُمَكِّنَ لَهُمْ فِي الْأَرْضِ وَنُرِي فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا مِنْهُمْ مَا
كَانُوا يَخْذَرُونَ ﴿٦﴾

5- 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.

6- And to grant them power in the land, and to make Firon and Haman and their hosts see from them what they feared.

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتَضَعُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ
أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ ﴿٥﴾ وَنُمَكِّنَ لَهُمْ فِي الْأَرْضِ وَنُرِي
فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا

“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, and to make Firon and Haman and their hosts...” (Surah Qasas 28:5-6)

That is: Those, who usurped the rights of Aale Muhammad (a).

¹ Tafsir Burhan, Vol. 6, Pg. 48.

‘From them’ implies from Aale Muhammad (a).

﴿٦﴾ مَا كَانُوا يَحْذَرُونَ

“...*what they feared.*” (Surah Qasas 28:6)

That is: They feared killing and torture.

If this verse had been regarding Musa and Firon, He would have said:

وَنُرِيهِمْ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا مِنْهُ مَا كَانُوا يَحْذَرُونَ

“...and to make Firon and Haman and their hosts see from him what they feared.”

As the pronoun ‘from him’ refers to Musa and He has not mentioned the pronoun of ‘from them’; thus this verse was preceded.

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

“*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,*” (Surah Qasas 28:5)

We know that the verse was addressed to the Prophet and what the Almighty Allah promised to His Messenger and those after him; and it is that the Holy Imams (a) would be the descendants of the Holy Prophet (s). And the Almighty Allah has given from them this example of Musa and Bani Israel and their enemies Firon, Hamman and their armies; and He said that Firon killed Bani Israel and as much as he can he oppressed

them and despite that the Almighty Allah made Musa and his followers victorious over Firon and destroyed them. In the same way, the Ahle Bayt of the Prophet would receive calamities of killing and usurpation of rights from their enemies, but in the end Almighty Allah would bring them and their enemies back to the earth so that they might eliminate and destroy them.

Amirul Momineen Ali (a) has given the same example of how the enemies of Bani Israel, Firon and Hamman were destroyed and he says: Unaaq was the daughter of Adam. Allah has created her with twenty fingers and each finger had two spade-like nails. She was so huge, she occupied about 60 square yards while sitting. When she rebelled against Allah, He sent a lion as big as an elephant, a wolf the size of a camel and a donkey. These animals were like this at that time. These animals overpowered and killed her. Allah also destroyed Firon and Hamman by drowning them as they committed many oppressions and commanded the earth to swallow Qarun and destroy him. These were like the enemies, who usurped the rights of Aale Muhammad (a) and the Almighty Allah destroyed them. Then Amirul Momineen (a) said: Caliphate was my right, which the Almighty Allah had fixed and my enemies usurped it and just as Unaaq, Firon and Hamman received punishment for their deeds my Ahle Bayt's usurpers and enemies also have to receive the chastisement of their deeds, except that they repent to a prophet, but this is also impossible, because there is no prophet after the Holy Prophet (s) that usurpers of our rights and our enemies can repent to. They would be kept in Barzakh at the edge of Hell till Judgment Day occurs and their abode is in the fire and the Almighty Allah never guides the unjust.

And the similarity of Hujjat Qaim (a) with Musa is his occultation and concealment till divine exigency permits His Eminence to reappear; and he would appear from behind the veil of occultation and demands the right of Aale Muhammad (a) and seek revenge on their behalf as the Almighty Allah says:

أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلَمُوا ۖ وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ
لَقَدِيرٌ ﴿٣٩﴾ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ

“Permission (to fight) is given to those upon whom war is made because they are oppressed, and most surely Allah is well able to assist them; those, who have been expelled from their homes without a just cause...” (Surah Hajj 22:39-40)

Almighty Allah has mentioned the example of Imam Husain Ibne Ali (a) in the story of Bani Israel. Husain bin Ali (a) was martyred and insulted at the hands of the ferocious and the oppressive hypocrites.¹

Imam Ja’far Sadiq (a) said: One day Minhal bin Amr came to Imam Zainul Aabideen (a) and said: O son of Messenger of Allah, how did you begin the morning (how are you)?

His Eminence (a) replied: I began the morning in this Ummah like Bani Israel among the people of Firon, because they killed our men and captivated our ladies and children; the best creatures of God on the earth after the Prophet passed the nights and days while they were cursed from the pulpits. Enemies of us and our family began the morning with pomp and our supporters began the morning in humiliation. While the *Ajam* (non-Arabs) recognized that Muhammad and Aale Muhammad (a) is from the Arabs and they began the day. People of Quraish boasted that Muhammad (s) is from us and Arabs boasted over the non-Arabs that Muhammad (s) is from the Arabs; but we Ahle Bayt of Muhammad began the morning while our right was not recognized and they wrought injustice and oppression upon us. O Minhal, how it should be our condition when we began such a morning.²

¹ *Biharul Anwar*, Vol. 24, Pg. 168, Vol. 53, Pg. 52; *Tafsir Burhan*, Vol. 6, Pg. 59; *Nurus Thaqalayn*, Vol. 4, Pg. 107.

² *Biharul Anwar*, Vol. 45, Pg. 84; *Nurus Thaqalayn*, Vol. 4, Pg. 109; *Tafsir Burhan*, Vol. 6, Pg. 60.

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ ۖ فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي
الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي ۗ إِنَّا رَادُّوهُ إِلَيْكَ وَجَاعِلُوهُ مِنَ
الْمُرْسَلِينَ ﴿٧﴾

فَالْتَقَطَهُ آلُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا ۗ إِنَّ فِرْعَوْنَ وَهَامَانَ
وَجُنُودَهُمَا كَانُوا خَاطِبِينَ ﴿٨﴾

وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرَّتْ عَيْنِي لِي وَلَكَ ۗ لَا تَقْتُلُوهُ عَسَىٰ أَنْ
يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَهُمْ لَا يَشْعُرُونَ ﴿٩﴾

وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَارِعًا ۗ إِن كَادَتْ لَتُبْدِي بِهِ لَوْلَا أَنْ
رَبَطْنَا عَلَىٰ قَلْبِهَا لِتَكُونَ مِنَ الْمُؤْمِنِينَ ﴿١٠﴾

وَقَالَتْ لِأُخْتِهِ قُصِّيهِ ۗ فَبَصُرَتْ بِهِ عَنْ جُنْبٍ وَهُمْ لَا يَشْعُرُونَ
﴿١١﴾

وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلٍ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ
بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَاصِحُونَ ﴿١٢﴾

فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۗ وَلَنَعْلَمَنَّ أَنَّ وَعْدَ اللَّهِ
حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿١٣﴾

وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ آتَيْنَاهُ حُكْمًا وَعِلْمًا ۗ وَكَذَٰلِكَ نُخْرِجُ
الْمُحْسِنِينَ ﴿١٤﴾

وَدَخَلَ الْمَدِينَةَ عَلَىٰ حِينِ غَفْلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ
يَقْتَتِلَانِ هَذَا مِنْ شِيعَتِهِ وَهَذَا مِنْ عَدُوِّهِ ۗ فَاسْتَعَاثَهُ الَّذِي مِنْ
شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ فَوَكَرَهُ مُوسَىٰ فَقَضَىٰ عَلَيْهِ ۗ قَالَ
هَذَا مِنْ عَمَلِ الشَّيْطَانِ ۗ إِنَّهُ عَدُوٌّ مُّضِلٌّ مُّبِينٌ ﴿١٥﴾

قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ ۗ إِنَّهُ هُوَ الْعَفُورُ
الرَّحِيمُ ﴿١٦﴾

قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهِيرًا لِلْمُجْرِمِينَ ﴿١٧﴾
فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ فَإِذَا الَّذِي اسْتَنْصَرَهُ بِالْأَمْسِ
يَسْتَصْرِخُهُ ۗ قَالَ لَهُ مُوسَىٰ إِنَّكَ لَعَوِيٌّ مُّبِينٌ ﴿١٨﴾

فَلَمَّا أَنْ أَرَادَ أَنْ يَنْطِشَ بِالَّذِي هُوَ عَدُوٌّ لَهُمَا قَالَ يَا مُوسَىٰ
أَتُرِيدُ أَنْ تَقْتُلَنِي كَمَا قَتَلْتَ نَفْسًا بِالْأَمْسِ ۗ إِنَّ تُرِيدُ إِلَّا أَنْ
تَكُونَ جَبَّارًا فِي الْأَرْضِ وَمَا تُرِيدُ أَنْ تَكُونَ مِنَ الْمُصْلِحِينَ ﴿١٩﴾

وَجَاءَ رَجُلٌ مِنْ أَقْصَى الْمَدِينَةِ يَسْعَى قَالَ يَا مُوسَى إِنَّ الْمَلَأَ
يَأْتِمُرُونَ بِكَ لِيَقْتُلُوكَ فَاخْرُجْ إِنَّي لَكَ مِنَ النَّاصِحِينَ ﴿٢٠﴾

فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ ۗ قَالَ رَبِّ بَحِّثْ لِي مِنَ الْقَوْمِ الظَّالِمِينَ
﴿٢١﴾

وَلَمَّا تَوَجَّهَ تِلْقَاءَ مَدْيَنَ قَالَ عَسَى رَبِّي أَنْ يَهْدِيَنِي سَوَاءَ السَّبِيلِ
﴿٢٢﴾

وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةٌ مِنَ النَّاسِ يَسْقُونَ وَوَجَدَ مِنْ
دُونِهِمْ امْرَأَتَيْنِ تَذُودَانِ ۗ قَالَ مَا خَطْبُكُمَا ۗ قَالَتَا لَا نَسْقِي
حَتَّىٰ يُصَدَرَ الرِّعَاءُ ۗ وَأَبُونَا شَيْخٌ كَبِيرٌ ﴿٢٣﴾

فَسَقَى لَهُمَا ثُمَّ تَوَلَّىٰ إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ
خَيْرٍ فَقِيرٌ ﴿٢٤﴾

فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ قَالَتْ إِنَّ أَبِي يَدْعُوكَ
لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا ۗ فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقِصَصَ
قَالَ لَا تَخَفْ ۗ بَحَثُوا مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٥﴾

قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَأْجِرْهُ ۗ إِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ
الْقَوِيَّ الْأَمِينُ ﴿٢٦﴾

قَالَ إِنِّي أُرِيدُ أَنْ أَنْكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ عَلَيَّ أَنْ تَأْجُرَنِي
ثَمَانِي حَجَجٍ ۖ فَإِنْ أَتَمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ ۖ وَمَا أُرِيدُ أَنْ
أَشُقَّ عَلَيْكَ ۖ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّالِحِينَ ﴿٢٧﴾

قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ ۖ أَيَّمَا الْأَجَلَيْنِ فَصَيِّتُ فَلَا عُدْوَانَ
عَلَيَّ ۖ وَاللَّهُ عَلَيَّ مَا نَقُولُ وَكَيْلٌ ﴿٢٨﴾

فَلَمَّا فَصَى مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ آنَسَ مِنْ جَانِبِ الطُّورِ
نَارًا قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَعَلِّي آتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ
جَذْوَةٍ مِنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ ﴿٢٩﴾

فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ
الشَّجَرَةِ أَنْ يَا مُوسَى إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ ﴿٣٠﴾

وَأَنْ أَلْقِ عَصَاكَ ۖ فَلَمَّا رآهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَمَ
يُعْظَبُ ۖ يَا مُوسَى أَقْبِلْ وَلَا تَخَفْ ۖ إِنَّكَ مِنَ الْآمِنِينَ ﴿٣١﴾

اسْأَلْكَ يَدَكَ فِي جَيْبِكَ تَخْرُجُ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ وَاضْمُمِ إِلَيْكَ
جَنَاحَكَ مِنَ الرَّهْبِ ۖ فَذَانِكَ بُرْهَانَانِ مِنْ رَبِّكَ إِلَى فِرْعَوْنَ
وَمَلَأَهُ ۖ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿٣٢﴾

قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَنْ يَقْتُلُونِ ﴿٣٣﴾

7- And We revealed to Musa's mother, saying: Give him suck, then when you fear for him, cast him into the river and do not fear nor grieve; surely We will bring him back to you and make him one of the apostles.

8- And Firon's family took him up that he might be an enemy and a grief for them; surely Firon and Haman and their hosts were wrongdoers.

9- And Firon's wife said: A refreshment of the eye to me and to you; do not slay him; maybe he will be useful to us, or we may take him for a son; and they did not perceive.

10- And the heart of Musa's mother was free (from anxiety) she would have almost disclosed it had We not strengthened her heart so that she might be of the believers.

11- And she said to his sister: Follow him up. So she watched him from a distance while they did not perceive.

12- And We ordained that he refused to suck any foster mother before, so she said: Shall I point out to you the people of a house who will take care of him for you, and they will be benevolent to him?

13- So We gave him back to his mother that her eye might be refreshed, and that she might not grieve, and that she might know that the promise of Allah is true, but most of them do not know.

14- And when he attained his maturity and became full grown, We granted him wisdom and knowledge; and thus do We reward those, who do good (to others).

15- *And he went into the city at a time of unvigilance on the part of its people, so he found therein two men fighting, one being of his party and the other of his foes, and he who was of his party cried out to him for help against him who was of his enemies, so Musa struck him with his fist and killed him. He said: This is on account of the Shaitan's doing; surely he is an enemy, openly leading astray.*

16- *He said: My Lord, surely I have done harm to myself, so do Thou protect me. So He protected him; surely He is the Forgiving, the Merciful.*

17- *He said: My Lord, because Thou hast bestowed a favor on me, I shall never be a backer of the guilty.*

18- *And he was in the city, fearing, awaiting, when lo, he who had asked his assistance the day before was crying out to him for aid. Musa said to him: You are most surely one erring manifestly.*

19- *So when he desired to seize him, who was an enemy to them both, he said: O Musa, do you intend to kill me as you killed a person yesterday? You desire nothing but that you should be a tyrant in the land, and you do not desire to be of those, who act aright.*

20- *And a man came running from the remotest part of the city. He said: O Musa, surely the chiefs are consulting together to slay you, therefore depart (at once); surely I am of those, who wish well to you.*

21- *So he went forth therefrom, fearing, awaiting, (and) he said: My Lord, deliver me from the unjust people.*

22- *And when he turned his face towards Madayan, he said: Maybe my Lord will guide me in the right path.*

23- *And when he came to the water of Madayan, he found on it a group of men watering, and he found besides them two women keeping back (their flocks). He*

said: What is the matter with you? They said: We cannot water until the shepherds take away (their sheep) from the water, and our father is a very old man.

24- So he watered (their sheep) for them, then went back to the shade and said: My Lord, surely I stand in need of whatever good Thou mayest send down to me.

25- Then one of the two women came to him walking bashfully. She said: My father invites you that he may give you the reward of your having watered for us. So when he came to him and gave to him the account, he said: Fear not, you are secure from the unjust people.

26- Said one of them: O my father, employ him, surely the best of those that you can employ is the strong man, the faithful one.

27- He said: I desire to marry one of these two daughters of mine to you on condition that you should serve me for eight years; but if you complete ten, it will be of your own free will, and I do not wish to be hard to you; if Allah please, you will find me one of the good.

28- He said: This shall be (an agreement) between me and you; whichever of the two terms I fulfill, there shall be no wrongdoing to me; and Allah is a witness of what we say.

29- So when Musa had fulfilled the term, and he journeyed with his family, he perceived on this side of the mountain a fire. He said to his family: Wait, I have seen a fire, maybe I will bring to you from it some news or a brand of fire, so that you may warm yourselves.

30- And when he came to it, a voice was uttered from the right side of the valley in the blessed spot of the bush, saying: O Musa, surely I am Allah, the Lord of the worlds.

31- *And saying: Cast down you staff. So when he saw it in motion as if it were a serpent, he turned back retreating, and did not return. O Musa, come forward and fear not; surely you are of those, who are secure.*

32- *Enter your hand into the opening of your bosom, it will come forth white without evil, and draw your hand to yourself to ward off fear: so these two shall be two arguments from your Lord to Firon and his chiefs, surely they are a transgressing people.*

33- *He said: My Lord, surely I killed one of them, so I fear lest they should slay me.*

Story of Musa and Firon

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ ۖ فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ
فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي ۗ إِنَّا رَادُّوهُ إِلَيْكِ وَجَاعِلُوهُ
مِنَ الْمُرْسَلِينَ ﴿٧﴾

“And We revealed to Musa’s mother, saying: Give him suck, then when you fear for him, cast him into the river and do not fear nor grieve; surely We will bring him back to you and make him one of the apostles.” (Surah Qasas 28:7)

According to a tradition of Imam Muhammad Baqir (a) when Musa’s mother became pregnant the signs of pregnancy became apparent. Firon appointed midwives to inquire about it. Firon came to know from the people of Bani Israel that a male child will be born from their community named Musa Ibne Imran (a) and Firon will be destroyed by him. So Firon decided to slay the boy in order to save himself. He commanded the male and female of Bani Israel to live separately. He arrested the males of Bani Israel imprisoned them. When Musa (a) was born, his mother became sad and cried. But Allah softened the heart of the

mid-wife. She asked Musa's mother why her face had become pale? She said that she was worried about her son. If they learnt about him they would slay him. The midwife consoled her. Musa (a) was a charming boy. Everyone loved him as Allah said, "Allah filled their heart with affection." The midwife behaved kindly and became a friend. Allah sent a basket from Heaven and revealed to Musa's mother to put her son in it and cast the basket into the river and not to worry about him. He will bestow him with apostleship. Musa's mother put him in the basket, closed it and cast it into the Nile. There were a few tents of Firon on the bank of Nile. He was sitting with his wife. He saw a big basket floating on the waves and coming towards the bank. He ordered his attendants to bring it to him. He saw a charming baby boy in it. He said, "This child belongs to Bani Israel!" But Allah put affection in their heart. When Firon decided to kill him, his wife, Aasiya prevented him and requested to let her adopt him as she was barren. She said, "May be he will be useful to us." Firon ordered his people to search for a wet-nurse. Many women were called, whose children were killed. Musa (a) did not accept any foster mother. When Musa's mother learnt that her child has been taken out from the water by Firon, she became very sad. She felt like crying and wished to die, but Allah gave her patience and she was one of the true believers in Allah. She asked her daughter to go in search of Musa (a). Musa's sister came to Firon's palace and saw her brother from a distance. They didn't know that she was the sister of Musa (a). Firon was worried Musa (a) did not suckle any woman. The sister of Musa (a) said, "Shall I show a family, who would treat the child well?" They said, "Yes." She went to her mother and brought her to Firon. Musa's mother took him in her arm and suckled him. Firon and his wife became happy and the mother of Musa (a) was highly respected by them. They told her to look after him and said they would reward her well. Allah has stated in Quran:

"So We gave him back to his mother that her eye might be refreshed, and that she might no grieve, and that she might

know that the promise of Allah is true, but most of them do not know.¹

Firon slaughtered the newborns of Bani Israel, but instead of slaying Musa, he was taking care of him and loved him. He wasn't aware that he had to suffer by Musa (a). Musa (a) grew up in his care. One day Musa (a) was sitting by Firon. Firon sneezed. Musa (a) recited the first verse of Surah Hamd. Firon became angry hearing the verse of Quran and slapped him and asked what he was reciting? Musa (a) jumped from him and caught his beard tight and uprooted it. Firon had a long beard. He decided to slay him. Aasiya said, "He is just a child. He does not know what he says or does." Firon said, "He behaves like a grown up. Aasiya said, "Test him." Firon ordered his men to bring two trays. He put some dates in one and put some fire in other. Both dishes were put forth to Musa (a). Musa (a) wanted to pick the dates but Jibraeel (a) brought his hand towards fire. He picked up the ember and put it into his mouth burning his tongue. He wept bitterly. Aasiya said, "See! He is an innocent child." Firon excused him.

A narrator asked Imam (a) for how many days Musa (a) was separated from his mother? Imam said, "For three days." He asked, "Was Harun (a) a real brother of Musa (a)?" Imam (a) said, "Yes." He asked, "Did Allah's revelation come on both of them?" Imam (a) said, "Allah sent revelation only on Musa (a), it was narrated to his brother Harun (a)." He asked, "Did they both obey and carry out the commands of Allah?" Imam (a) said, "Musa (a) conversed with Allah and wrote Allah's statements and ordered the people of Bani Israel. Whenever Musa (a) was going to converse with Allah, Harun (a) guided the people in his absence." The narrator asked, "Who died first?" Imam (a) said, "Harun (a) died before his brother Musa (a) in the desert and Musa (a) also died in the desert. Musa (a) had no children, but Harun (a) had children. Imam (a) said, "Musa (a) stayed with Firon till he became a young man. When Musa (a) discussed

¹ Surah Qasas 28:13

about Allah, Firon refused to accept the truth. Firon decided to kill him so Musa (a) went away. He came to the city and saw two people quarrelling. One was a believer of Musa (a) and other was an Egyptian. Musa (a) came to them and struck him. He fell down and died on the spot. Musa (a) was terrified. The next day, another Egyptian quarreled with the same person. He asked Musa (a) to help him. The person said, "O Musa, Do you intend to kill me as you killed a person yesterday?" Musa (a) left him and went away from there. The treasurer of Firon also became the believer of Musa (a).

Story of Musa and Shuaib

Then he turned his face towards Madayan, which was far away from there. It takes three days to reach there. When he came to the gates of Madayan, he saw a well. A group of people were drawing water for their animals. Musa (a) sat there hungry for three days. He saw two girls waiting with their flocks. Musa (a) asked them, why they did not draw water from the well? They said they could not draw water until the shepherds go away. "Our father is a very old man. So we have come to water our sheep. Musa (a) felt pity on them. He asked the shepherds to let him draw water. Musa (a) said, he would draw a bucket for him and then one for himself. His bucket was so very big and heavy that ten people were needed pull it but Musa (a) alone pulled. Then he drew a bucket for the daughters of Shuaib (a) and watered their sheep. Then returned to sit in the shade and said, "O Allah, I am starving."

Imam Ali (a) has stated that surely, Musa (a) was the nearest of Allah. He asked Allah for a loaf of bread and not for anything else. On the way he survived on grass. He became very weak and pale. Whatever he ate was visible through his skin. When the girls came home their father, Shuaib (a) asked how they came early. The girls explained. Shuaib (a) asked his daughter to call Musa (a), so that he may reward him. The two girls came to him happily and said, "Our father has called you

that he may reward you for helping us.” Musa (a) stood and walked towards the house of Shuaib (a). While walking, the garments of the girl were blowing by the wind. Musa (a) asked them to walk behind and guide him and said, “We never see the female at their back.” So, when Musa (a) came and introduced himself Shuaib (a) said, “Fear not, you are secure from unjust people.” The daughter said, “Father, employ him. He is much better person than others and strong and faithful as well.” Shuaib (a) said, “We knew his physical power by pulling the bucket out of the well but how do you know about his loyalty?” She said, “He did not allow me to walk before him, so that he cannot see any part of my body from behind.” Shuaib (a) said that he desired to give one of his daughters to him in marriage. But he put the condition that he should serve him for eight years. If he completed ten years, it will be of his own free will. Shuaib (a) said he did not wish to be hard to him; if Allah is pleased he will find him one of the good.

Musa (a) said, “This is an agreement between you and me. Whichever of the two terms, I fulfill anyone term, there will be no wrong doing to me. If I complete ten years or eight years in your employment it depends and Allah is a witness of what we say.”

People asked Imam Ja’far Sadiq (a) the term that Musa (a) completed? Imam (a) said, ‘He completed ten years’. They asked that if Musa (a) married before the term or afterwards? Imam (a) said, ‘Before.’ And explained that if anyone desires of a suitable woman and her father put terms of two months, it is lawful. Musa (a) knew that he would fulfill his term. Then the man asked Imam (a) which daughter Shuaib (a) gave in marriage? Imam (a) said, “The girl who came to him and invited him to her father for employment as he was strong and faithful.”

When Musa (a) completed ten years, he said that he now wanted to return to his native place to his parents and relatives. Shuaib (a) said, “The newborn sheep are yours, take them.” Musa (a) made pairs and journeyed with his family. Shuaib (a) provided the provisions of journey with them. While leaving,

Musa (a) asked Shuaib (a) to return his staff, as he wanted it. Shuaib (a) got many staffs as an ancestral property from his ancestors and they were kept in a corner of a room. Shuaib (a) asked him to go and bring one from it. Musa (a) went inside the house where all staffs were kept. The staff of Nuh (a) and Ibrahim (a) moved. He took it and came to Shuaib (a). He said, "Take another staff." Musa (a) took it back and kept among the other staff. Again the same staff moved and he brought it back to Shuaib (a). It happened three times. In the third time Shuaib (a) allowed him to take it and said, "This is Allah's desire." Musa (a) started his journey with his family towards Egypt. On the way they had to pass through the desert. It was a cold night and they were shivering. All of a sudden Musa (a) saw a fire at a distant. Allah has stated in Quran that Musa (a) completed his term of ten years and started towards his motherland with his wife. He saw a fire to the right side of a mountain 'Tur' He said to his wife; wait here, I have seen a fire, maybe I will bring to you from it a brand, so that you may warm yourself.

Musa (a) went near and saw a tree lit with fire. He went near the tree to take some fire from it but the fire itself came near him. Musa (a) ran in fear. The fire turned towards the tree. It happened twice and the third time Musa (a) turned away and ran. He heard a voice. "I am Allah, the Sustainer of the worlds." Musa (a) asked, "What is the proof?" Allah said, "What have you in your hand?" He said, "This is my staff." Allah the Exalted said, "Cast it down." Musa (a) cast it down and it changed into a serpent. Musa (a) feared and ran. Allah said, "Fear not, pick it up in your hand, because you are in safety. Put your hand in your armpit. When you take out your hand, it will be whitish and illuminated without any pain or disease. As the color of Musa's skin was dark when he took his hand out the surroundings were illuminated. Allah said: These two miracles are your proofs. Now go to Firon and his community. Indeed he is one of the group of unbelievers." Musa (a) said, "O Allah, the Sustainer! I have killed one of his man and I fear they will slay me.

وَقَالَ فِرْعَوْنُ يَا أَيُّهَا الْمَلَأُ مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي فَأَوْقِدْ
لِي يَا هَامَانَ عَلَى الطِّينِ فَاجْعَلْ لِي صَرْحًا لَعَلِّي أَطَّلِعُ إِلَىٰ إِلَهِ
مُوسَىٰ وَإِنِّي لَأَظُنُّهُ مِنَ الْكَاذِبِينَ ﴿٣٨﴾

وَاسْتَكْبَرَ هُوَ وَجُنُودُهُ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَظَنُّوا أَنَّهُمْ إِلَيْنَا لَا
يُرْجَعُونَ ﴿٣٩﴾

فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ ۖ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ
الظَّالِمِينَ ﴿٤٠﴾

وَجَعَلْنَاهُمْ أئِمَّةً يَدْعُونَ إِلَى النَّارِ ۖ وَيَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ
﴿٤١﴾

38- And Firon said: O Chiefs, I do not know of any god for you except myself: Therefore, O Haman, Fire up a (large oven to make bricks) from the clay for me, and build me a high palace, so that I may climb up to the Allah of Musa: but as far as I know, I think (Musa) is a liar.

39- And he was unjustly proud in the land, he and his hosts, and they deemed that they would not be brought back to Us.

40- So We caught hold of him and his hosts, then We cast them into the sea, and see how was the end of the unjust.

41- And We made them Imams who call to the fire, and on the day of resurrection they shall not be assisted.

Construction of castle by Hamman for Firon

وَقَالَ فِرْعَوْنُ يَا أَيُّهَا الْمَلَأُ مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي فَأَوْقِدْ
لِي يَا هَامَانَ عَلَى الطِّينِ فَاجْعَلْ لِي صَرْحًا لَعَلِّي أَطَّلِعُ إِلَى إِلَهِ
مُوسَى وَإِنِّي لَأَظُنُّهُ مِنَ الْكَاذِبِينَ ﴿٣٨﴾

“And Firon said: O Chiefs, I do not know of any god for you except myself: Therefore, O Haman, fire up a (large oven to make bricks) from the clay for me, and build me a high palace, so that I may climb up to the Allah of Musa: but as far as I know, I think (Musa) is a liar.” (Surah Qasas 28:38)

Firon ordered Hamaan to prepare a high tower made of bricks so that he can search for Musa’s God. Hamaan prepared a high tower. It was very high that no one can climb or sit on it due to strong wind. He said, he couldn’t make it higher than this. When it was ready Allah, sent a strong wind on it. The wind demolished it and it fell down into pieces.

Then Firon prepared a large trunk. He towed four young ones of vulture. When they grew up, he fixed some sticks in each side of a trunk and tied loaves of meat on each of the sticks. He kept them hungry for many days. He tied their legs with the wooden sticks. Then Firon and Hamaan both sat in it. The vultures flew high in the sky. The whole day, they flew in the sky.

Firon asked his vizier to look at the sky whether they reached to the sky or not, Hamaan said, still the sky seemed far. Then he asked him to look down. Hamaan said, he couldn’t see anything except the sea.

They flew till sunset. The sea disappeared from their sight. It was darkness everywhere.

Hamaan looked at the sky but it seems very far as before. Again Firon asked him whether they reached the sky or not.

Hamaan said the stars look very far away from there as if he was seeing them from the earth.

So again both of them came down to the earth and Firon continued in his rebellion and villainy. After that Almighty Allah says:

وَجَعَلْنَاهُمْ أَئِمَّةً يَدْعُونَ إِلَى النَّارِ ۖ وَيَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ

﴿٤١﴾

“And We made them Imams who call to the fire, and on the day of resurrection they shall not be assisted.” (Surah Qasas 28:41)¹

وَمَا كُنْتَ بِجَانِبِ الْعَرَبِيِّ إِذْ قَضَيْنَا إِلَىٰ مُوسَىٰ الْأَمْرَ وَمَا كُنْتَ
مِنَ الشَّاهِدِينَ ﴿٤٤﴾

وَلَكِنَّا أَنْشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ الْعُمُرُ ۖ وَمَا كُنْتَ ثَاوِيًّا فِي
أَهْلِ مَدْيَنَ تَتْلُو عَلَيْهِمْ آيَاتِنَا وَلَكِنَّا كُنَّا مُرْسِلِينَ ﴿٤٥﴾

وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا وَلَكِنْ رَحِمَهُ مِنْ رَبِّكَ لِتُنذِرَ
قَوْمًا مِمَّا أَتَاهُمْ مِنْ نَذِيرٍ مِنْ قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٦﴾

¹ Biharul Anwar, Vol. 13, Pg. 125; Tafsir Safi, Vol. 5, Pg. 424; Nurus Thaqlayn, Vol. 4, Pg. 129; Tafsir Burhan, Vol. 6, Pg. 73.

44- *And you were not on the western side when We revealed to Musa the commandment, and you were not among the witnesses.*

45- *But We raised up generations, then life became prolonged to them; and you were not dwelling among the people of Madayan, reciting to them Our communications, but We were the senders.*

46- *And you were not on this side of the mountain when We called, but a mercy from your Lord that you may warn a people to whom no warner came before you, that they may be mindful.*

The Almighty Allah has addressed His Prophet saying:

وَمَا كُنْتَ بِجَانِبِ الْغَرْبِيِّ

“*And you were not on the western side...*” (Surah Qasas 28:44)

...O Muhammad,

إِذْ قَضَيْنَا إِلَىٰ مُوسَىٰ الْأَمْرَ

“*...when We revealed to Musa the commandment...*” (Surah Qasas 28:44)

That is: We informed him.

وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا

“*And you were not on this side of the mountain when We called...*” (Surah Qasas 28:46)

That is: We called Musa (a).

وَلَكِنَّا أَنْشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ الْعُمُرُ

“But We raised up generations, then life became prolonged to them...” (Surah Qasas 28:45)

That is: Their life prolonged and they disobeyed God.

وَمَا كُنْتُمْ تَأْوِيًا فِي أَهْلِ مَدْيَنَ

“...and you were not dwelling among the people of Madayan...” (Surah Qasas 28:45)

...in which ‘Thawiya’ implies ‘You did not remain’.

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا لَوْلَا أُوتِيَ مِثْلَ مَا أُوتِيَ
مُوسَىٰ ۗ أَوَلَمْ يَكْفُرُوا بِمَا أُوتِيَ مُوسَىٰ مِنْ قَبْلُ ۗ قَالُوا سِحْرَانِ
تَظَاهَرَا وَقَالُوا إِنَّا بِكُلِّ كَافِرُونَ ﴿٤٨﴾

48- But (now) when the truth has come to them from Us, they say: Why is he not given the like of what was given to Musa? What! Did they not disbelieve in what Musa was given before? They say: Two magicians backing up each other; and they say: Surely we are unbelievers in all.

سِحْرَانِ تَظَاهَرَا

“Two magicians backing up each other...” (Surah Qasas 28:48)

He says: These are magical acts, which Musa and Harun performed.

وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٥١﴾

51- And certainly We have made the word to reach them so that they may be mindful.

وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٥١﴾

“And certainly We have made the word to reach them so that they may be mindful.” (Surah Qasas 28:51)

That is: Perhaps they would be reminded.

Yunus bin Yaqub has narrated that Imam Ja'far Sadiq (a) said in the exegesis of the verse:

وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٥١﴾

“And certainly We have made the word to reach them so that they may be mindful.” (Surah Qasas 28:51)

That is: That is We brought one Imam after another for them.¹

أُولَئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا وَيَدْرُغُونَ بِالْحَسَنَةِ السَّيِّئَةَ

وَمَا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٥٤﴾

وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ

سَلَامٌ عَلَيْكُمْ لَا نَبْتَغِي الْجَاهِلِينَ ﴿٥٥﴾

¹ Tafsir Burhan, Vol. 6, Pg. 78. Nurus Thaqlayn, Vol. 4, Pg. 132; Tafsir Safi, Vol. 5, Pg. 431.

54- *These shall be granted their reward twice, because they are steadfast and they repel evil with good and spend out of what We have given them.*

55- *And when they hear idle talk they turn aside from it and say: We shall have our deeds and you shall have your deeds; peace be on you, we do not desire the ignorant.*

أُولَئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا

“These shall be granted their reward twice, because they are steadfast...” (Surah Qasas 28:54)

He says: It implies the Holy Imams (a).

Imam Ja'far Sadiq (a) says: We adopt patience and our Shia are more patient than us, since we are patient on what we know and they adopt patience on what they don't know.¹

وَيَذَرُونِ بِالْحَسَنَةِ السَّيِّئَةَ

“...and they repel evil with good...” (Surah Qasas 28:54)

That is: They repay with good those, who have done evil to them.

وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٥٤﴾ وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ

“...and spend out of what We have given them. And when they hear idle talk they turn aside from it...” (Surah Qasas 28:54-55)

¹ *Nurus Thaqalayn*, Vol. 4, Pg. 133; *Tafsir Safi*, Vol. 5, Pg. 432; *Tafsir Burhan*, Vol. 6, Pg. 80.

He says: ‘Laghw’ implies falsehood, ‘Lahw’ implies music. And the pronoun ‘they’ implies the Holy Imams (a), who are away from every evil.¹

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ ۗ وَهُوَ
 أَعْلَمُ بِالْمُهْتَدِينَ ﴿٥٦﴾

وَقَالُوا إِن تَتَّبِعِ الْهُدَىٰ مَعَكَ نُتَخَطَّفَ مِنْ أَرْضِنَا ۗ أَوَلَمْ نُمَكِّنْ
 لَهُمْ حَرَمًا آمِنًا يُجْبَىٰ إِلَيْهِ ثَمَرَاتُ كُلِّ شَيْءٍ رِّزْقًا مِنْ لَدُنَّا وَلَكِنَّ
 أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٧﴾

56- Surely you cannot guide whom you love, but Allah guides whom He pleases, and He knows best the followers of the right way.

57- And they say: If we follow the guidance with you, we shall be carried off from our country. What! Have We not settled them in a safe, sacred territory to which fruits of every kind shall be drawn?— a sustenance from Us; but most of them do not know.

Abu Talib (a) stated the dual formula of faith

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ

“Surely you cannot guide whom you love...” (Surah Qasas 28:56)

He says: This verse is revealed about Abu Talib. One day the Messenger of Allah (s) said to him: O Uncle, recite ‘there is

¹ Nurus Thaqlayn, Vol. 4, Pg. 133; Tafsir Burhan, Vol. 6, Pg. 80.

no god, except Allah' (*Laa ilaaha illallaah*) aloud as it would be beneficial to you on Judgment Day. He replied: O nephew, I say it in my heart. When Abu Talib passed away, Abbas bin Abdul Muttalib testified to the Messenger of Allah (s) that he mentioned it aloud at the time of his death. The Messenger of Allah (s) said: I did not hear that statement from him and I hope that on Judgment Day it would be beneficial to him.

The Messenger of Allah (s) said: If I stand at the Praised Station (*Maqaam Mahmood*), I would intercede for my father, mother, uncle and a brother that I had during the period of Ignorance.¹

وَقَالُوا إِن نَّبِعِ الْهُدَىٰ مَعَكَ نُتَخَطَّفُ مِنْ أَرْضِنَا

“And they say: If we follow the guidance with you, we shall be carried off from our country. (Surah Qasas 28:57)

He says: This verse is revealed about the Quraish whom the Messenger of Allah (s) invited to Islam and migration (*Hijrat*). Quraish said:

إِن نَّبِعِ الْهُدَىٰ مَعَكَ نُتَخَطَّفُ مِنْ أَرْضِنَا

“If we follow the guidance with you, we shall be carried off from our country.” (Surah Qasas 28:57)

If we follow your path, we would be annihilated from our lands.

The Almighty Allah said in reply:

¹ *Biharul Anwar*, Vol. 22, Pg. 277; *Tafsir Burhan*, Vol. 6, Pg. 81; *Tafsir Safi*, Vol. 5, Pg. 433; *Nurus Thaqlayn*, Vol. 4, Pg. 133.

أَوَلَمْ نُمَكِّنْ لَهُمْ حَرَمًا آمِنًا يُجَبَىٰ إِلَيْهِ ثَمَرَاتُ كُلِّ شَيْءٍ رِّزْقًا
مِّنْ لَّدُنَّا وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٧﴾

“What! Have We not settled them in a safe, sacred territory to which fruits of every kind shall be drawn?- a sustenance from Us; but most of them do not know.” (Surah Qasas 28:57)

وَكَمْ أَهْلَكْنَا مِنْ قَرْيَةٍ بَطَرَتْ مَعِيشَتَهَا ۖ فَتِلْكَ مَسَاكِنُهُمْ لَمْ
تُسْكَنْ مِنْ بَعْدِهِمْ إِلَّا قَلِيلًا ۖ وَكُنَّا نَحْنُ الْوَارِثِينَ ﴿٥٨﴾

58- *And how many a town have We destroyed, which exulted in its means of subsistence, so these are their abodes, they have not been dwelt in after them except a little, and We are the inheritors.*

وَكَمْ أَهْلَكْنَا مِنْ قَرْيَةٍ بَطَرَتْ مَعِيشَتَهَا

“And how many a town have We destroyed, which exulted in its means of subsistence...” (Surah Qasas 28:58)

‘Batirat’ is in the meaning of adopting disbelief.

فَتِلْكَ مَسَاكِنُهُمْ لَمْ تُسْكَنْ مِنْ بَعْدِهِمْ إِلَّا قَلِيلًا

“...so these are their abodes, they have not been dwelt in after them except a little...” (Surah Qasas 28:58)

And these are their abandoned houses, in which after them none lived, except a little.

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٦٢﴾

قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا هَؤُلَاءِ الَّذِينَ أَعْوَيْنَا أَعْوَيْنَاهُمْ
كَمَا عَوَيْنَا ۖ تَبَرَّأْنَا إِلَيْكَ ۖ مَا كَانُوا إِيَّانَا يَعْبُدُونَ ﴿٦٣﴾

وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَرَأَوُا
الْعَذَابَ ۖ لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ ﴿٦٤﴾

62- And on the day when He will call them and say: Where are those, whom you deemed to be My associates?

63- Those against whom the sentence has become confirmed will say: Our Lord, these are they whom we caused to err; we caused them to err as we ourselves did err; to Thee we declare ourselves to be clear (of them); they never served Us.

64- And it will be said: Call your associate-gods. So they will call upon them, but they will not answer them, and they shall see the punishment; would that they had followed the right way!

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ

﴿٦٢﴾

“And on the day when He will call them and say: Where are those, whom you deemed to be My associates?” (Surah Qasas 28:62)

That is: Those, who said that idols are partners of God.

قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا هَؤُلَاءِ الَّذِينَ أَغْوَيْنَا
أَغْوَيْنَاهُمْ كَمَا غَوَيْنَا ۖ تَبَرَّأْنَا إِلَيْكَ ۗ مَا كَانُوا إِيَّانَا يَعْبُدُونَ

﴿ ٦٣ ﴾

“Those against whom the sentence has become confirmed will say: Our Lord, these are they whom we caused to err; we caused them to err as we ourselves did err; to Thee we declare ourselves to be clear (of them); they never served Us.” (Surah Qasas 28:63)

That is: They did not worship, in which worship implies obedience; that is: they did not obey.

وَقِيلَ ادْعُوا شُرَكَاءَكُمْ

“And it will be said: Call your associate-gods...” (Surah Qasas 28:64)

That is: Call those, whom you consider as partners of God.

فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَرَأَوُا الْعَذَابَ ۚ لَوْ أَنَّهُمْ كَانُوا

يَهْتَدُونَ ﴿ ٦٤ ﴾

“So they will call upon them, but they will not answer them, and they shall see the punishment; would that they had followed the right way!” (Surah Qasas 28:64)

They would wish they were from the guided.¹

¹ Tafsir Burhan, Vol. 6, Pg. 88.

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ ﴿٦٥﴾

65- *And on the day when He shall call them and say:
What was the answer you gave to the apostles?*

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ ﴿٦٥﴾

“And on the day when He shall call them and say: What was the answer you gave to the apostles?” (Surah Qasas 28:65)

Ahle Sunnat have narrated that this matter would occur on Judgment Day and the Shia say that it would occur in the grave.

Muhammad bin Muslim has narrated from Imam Ja'far Sadiq (a) that he said: When a person is buried in his grave the angel named Munkir arrives and he is frightened of this angel and he interrogates him about the Prophet (s) and asks what belief he had regarding this prophet, who was among them? So, if that man were a believer, he says; I testify that he was the Messenger of Allah (s) and he came with the truth.

The angel Munkir says: ‘Sleep in peace,’ and Shaitan goes away from him, and his grave is expanded to the extent of seven yards and he sees his place in Paradise. If he had been a disbeliever, he says in reply to the angel: I don't know that prophet. So the angel hits him with a mace and his scream is heard by all the creatures, except for human beings due to divine exigency; and a Satan having two eyes would be imposed on him, who would strike him with molten copper or a fire, which would flash like lightning and he would say: ‘I am your brother’ and he would cast scorpions and snakes on him and his grave becomes dark and it would squeeze him in such a way that his opposite ribs telescope into each other.¹

¹ *Biharul Anwar*, Vol. 6, Pg. 224; *Tafsir Safi*, Vol. 5, Pg. 441; *Nurus Thaqlayn*, Vol. 4, Pg. 136; *Tafsir Burhan*, Vol. 6, Pg. 89.

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ ۗ مَا كَانَ لَهُمُ الْخِيَرَةُ ۗ سُبْحَانَ
اللَّهِ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿٦٨﴾

وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٦٩﴾

68- *And your Lord creates and chooses whom He pleases; to choose is not theirs; glory be to Allah, and exalted be He above what they associate (with Him).*

69- *And your Lord knows what their breasts conceal and what they manifest.*

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ ۗ مَا كَانَ لَهُمُ الْخِيَرَةُ

“And your Lord creates and chooses whom He pleases; to choose is not theirs...” (Surah Qasas 28:68)

He says: It is God, who chooses the Imam and people don't have the right to select anyone as Imam. Then the Almighty Allah says:

وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٦٩﴾

“And your Lord knows what their breasts conceal and what they manifest.” (Surah Qasas 28:69)

People have no resolve to choose the Imam. The Almighty Allah has previously informed His Prophet about it.

وَنَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُوا بُرْهَانَكُمْ فَعَلِمُوا أَنَّ الْحَقَّ
لِلَّهِ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٧٥﴾

75- *And We will draw forth from among every nation a witness and say: Bring your proof; then shall they know that the truth is Allah's, and that, which they forged shall depart from them.*

Abul Jarud has narrated that Imam Muhammad Baqir (a) said in the exegesis of the verse:

وَنَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا

“And We will draw forth from among every nation a witness...” (Surah Qasas 28:75)

Imam of every group from this nation.¹

فَقُلْنَا هَاتُوا بُرْهَانَكُمْ فَعَلِمُوا أَنَّ الْحَقَّ لِلَّهِ وَضَلَّ عَنْهُمْ مَا
كَانُوا يَفْتَرُونَ ﴿٧٥﴾

“And We will...say: Bring your proof; then shall they know that the truth is Allah's, and that, which they forged shall depart from them.” (Surah Qasas 28:75)²

إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَى فَبَغَى عَلَيْهِمْ ۖ وَأَتَيْنَاهُ مِنْ
الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ بِالْعُصْبَةِ أُولِي الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا
تَفْرَحْ ۗ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ ﴿٧٦﴾

¹ Biharul Anwar, Vol. 23, Pg. 341.

² Tafsir Burhan, Vol. 6, Pg. 95; Tafsir Safi, Vol. 5, Pg. 445.

وَابْتِغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ ۗ وَلَا تَنْسَ نَصِيبَكَ مِنَ
الدُّنْيَا ۗ وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ ۗ وَلَا تَبْغِ الْفُسَادَ فِي
الْأَرْضِ ۗ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٧٧﴾

قَالَ إِنَّمَا أُوتِيْتُهُ عَلَىٰ عِلْمٍ عِنْدِي ۗ أَوَلَمْ يَعْلَم أَنَّ اللَّهَ قَدْ أَهْلَكَ
مِنْ قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا ۗ وَلَا
يُسْأَلُ عَنْ ذُنُوبِهِمُ الْمُجْرِمُونَ ﴿٧٨﴾

فَخَرَجَ عَلَىٰ قَوْمِهِ فِي زِينَتِهِ ۗ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا يَا
لَيْتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ ﴿٧٩﴾

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَكُمْ ثَوَابُ اللَّهِ خَيْرٌ لِمَنْ آمَنَ وَعَمِلَ
صَالِحًا وَلَا يُلْقَاهَا إِلَّا الصَّابِرُونَ ﴿٨٠﴾

فَحَسَفْنَا بِهِ وَبَدَارِهِ الْأَرْضَ فَمَا كَانَ لَهُ مِنْ فِئَةٍ يَنْصُرُونَهُ مِنْ دُونِ
اللَّهِ وَمَا كَانَ مِنَ الْمُنتَصِرِينَ ﴿٨١﴾

وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالْأَمْسِ يَقُولُونَ وَيُكَانِّ اللَّهُ يَسْطُ
الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ ۗ لَوْلَا أَنْ مَنَّ اللَّهُ عَلَيْنَا
لَخَسَفَ بِنَا ۗ وَيُكَانِّتُهُ لَا يُفْلِحُ الْكَافِرُونَ ﴿٨٢﴾

76- Surely Qarun was of the people of Musa, but he rebelled against them, and We had given him of the

treasures, so much so that his hoards of wealth would certainly weigh down a company of men possessed of great strength. When his people said to him: Do not exult, surely Allah does not love the exultant.

77- And seek by means of what Allah has given you the future abode, and do not neglect your portion of this world, and do good (to others) as Allah has done good to you, and do not seek to make mischief in the land, surely Allah does not love the mischief-makers.

78- He said: I have been given this only on account of the knowledge I have. Did he not know that Allah had destroyed before him of the generations those, who were mightier in strength than he and greater in assemblage? And the guilty shall not be asked about their faults.

79- So he went forth to his people in his finery. Those, who desire this world's life said: O would that we had the like of what Qarun is given; most surely he is possessed of mighty good fortune.

80- And those, who were given the knowledge said: Woe to you! Allah's reward is better for him, who believes and does good, and none is made to receive this except the patient.

81- Thus We made the earth to swallow up him and his abode; so he had no body of helpers to assist him against Allah nor was he of those, who can defend themselves.

82- And those, who yearned for his place only the day before began to say: Ah! (know) that Allah amplifies and straitens the means of subsistence for whom He pleases of His servants; had not Allah been gracious to us, He would most surely have abased us; ah! (know) that the ungrateful are never successful.

Story of Qarun

إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَى فَبَغَى عَلَيْهِمْ ۖ وَآتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ بِالْعُصْبَةِ أُولِي الْقُوَّةِ

“Surely Qarun was of the people of Musa, but he rebelled against them, and We had given him of the treasures, so much so that his hoards of wealth would certainly weigh down a company of men possessed of great strength.” (Surah Qasas 28:76)

‘Usbah’ is group of people numbering between ten and nineteen. He says: A strong group of people were unable to lift the keys of the treasures of Qarun.

Qarun said:

إِنَّمَا أُوتِيتهُ عَلَىٰ عِلْمٍ عِنْدِي

“I have been given this only on account of the knowledge I have.” (Surah Qasas 28:78)

That is: He had accumulated wealth through determination and acumen. The fact was that he had knowledge of alchemy. So the Almighty Allah said:

أَوْلَمْ يَعْلَمِ أَنَّ اللَّهَ قَدْ أَهْلَكَ مِنْ قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثُرُ جَمْعًا ۗ وَلَا يُسْأَلُ عَنْ ذُنُوبِهِمُ الْمُجْرِمُونَ



“Did he not know that Allah had destroyed before him of the generations those, who were mightier in strength than he and greater in assemblage? And the guilty shall not be asked about their faults.” (Surah Qasas 28:78)¹

فَخَرَجَ عَلَى قَوْمِهِ فِي زِينَتِهِ

“So he went forth to his people in his finery.” (Surah Qasas 28:79)

He says: Qarun dressed up in colored clothes and came out dragging his lapel behind him.

قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا يَا لَيْتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ ﴿٧٩﴾

“Those, who desire this world’s life said: O would that we had the like of what Qarun is given; most surely he is possessed of mighty good fortune.” (Surah Qasas 28:79)

He told them to keep away from the followers of Musa.

وَيَلَكُمْ ثَوَابُ اللَّهِ خَيْرٌ لِمَنْ آمَنَ وَعَمِلَ صَالِحًا وَلَا يُلَاقَاهَا إِلَّا الصَّابِرُونَ ﴿٨٠﴾ فَخَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ فَمَا كَانَ لَهُ مِنْ فِئَةٍ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مِنَ الْمُنتَصِرِينَ

¹ Tafsir Burhan, Vol. 6, Pg. 9.

﴿٨١﴾ وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالْأَمْسِ يَقُولُونَ وَيَكَآئِنَّا
اللَّهُ

“Woe to you! Allah’s reward is better for him who believes and does good, and none is made to receive this except the patient. Thus We made the earth to swallow up him and his abode; so he had no body of helpers to assist him against Allah nor was he of those, who can defend themselves. And those, who yearned for his place only the day before began to say: Ah! (know) that Allah...” (Surah Qasas 28:80-82)

The word of ‘waikan’ is Syriac.

يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ ۗ لَوْلَا أَنْ مَنَّ اللَّهُ
عَلَيْنَا لَخَسَفَ بِنَا ۗ وَيَكَآئِنَّا لَا يُفْلِحُ الْكَافِرُونَ ﴿٨٢﴾

“...that Allah amplifies and straitens the means of subsistence for whom He pleases of His servants; had not Allah been gracious to us, He would most surely have abased us; ah! (know) that the ungrateful are never successful.” (Surah Qasas 28:82)

Reason for Qarun’s destruction

The reason for Qarun’s destruction was that when Musa took Bani Israel from out of Egypt, he made them enter a desert and from them the Kind Lord sent down roasted quails (salwa) and manna and twelve springs gushed forth for the twelve tribes of Bani Israel so that they may not have to undergo hunger and thirst. Bani Israel said in thanklessness to Musa (a):

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)

...and bring out other things from the earth. We cannot remain content on a single type of food item.

Musa (a) told them:

أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ ۗ اهْبِطُوا مِصْرًا
فَإِنَّ لَكُمْ مَا 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)

Musa (a) said, “Do you want to exchange such nice things with ordinary ones? Then go to Egypt or any other city where you will get such things.”

They said:

إِنَّ فِيهَا قَوْمًا جَبَّارِينَ وَإِنَّا لَنْ نَدْخُلَهَا حَتَّىٰ يَخْرُجُوا مِنْهَا

“Surely there is a strong race in it, and we will on no account enter it until they go out from it...” (Surah Maidah 5:22)

They replied, “O Musa (a), we will never enter that city so long as tyrants are living there. You, along with your God, may go and fight with them. We sit here.”

The Lord said, “Since they did not accept admission to the holy lands, I made it unlawful for them to enter it for forty years. They will wander restlessly in this land. Do not be sorrowful because of the sinners.”

So they continued to roam the Tiyah valley for forty years. Then they entered Tiyah for offering Taubah, from the night they started for Tiyah reciting Torah towards Egypt.

Among the reciters of Torah there was no one, who recited it better than Qarun, and that is why he was given the title of ‘manoon’ which means one having a melodious voice.

He knew Alchemy and practiced it. When the affair of Bani Israel got lengthy, they began to repent and to weep with humility. But Qarun did not like to join them in penitence. As Musa (a) liked him he went to him and asked, “How is it that your people are busy in Taubah and you are sitting here? Go and join them. Otherwise Divine punishment will fall on you.”

He paid no attention to the advice of Musa (a) and began to ridicule him. Musa (a) became sorrowful and returned and sat nearby. He was wearing a gown made of hair and was holding a staff. Musa (a) became very angry. He had hair on his shoulders, which used to become stiff and come out of his clothing. Blood also used to ooze therefrom.

Musa (a) said, “My Lord, if You don’t frown upon Qarun because of me, I am no more your messenger.” The Lord revealed, “I made the skies and land subservient to you; ask them to do whatever you like.”

Qarun had closed the gates of his palace for Musa (a). Hearing about it Musa (a) came there pointed toward the gates and all of them opened due to his miracle. He entered the palace. When Qarun saw Musa (a) he understood that he had come to

punish him. So he said, “O Musa, I appeal to you for the sake of my right owing to relationship with you, be kind to me.

Musa (a) said, “O son of Lawi, don’t talk with me.” Then he commanded the earth to devour Qarun. So the palace and all that was in it went down in the ground and Qarun was also thrust into the earth up to his thighs. He began to weep and adjured Musa (a) for mercy. Musa (a) again retorted, “O son of Lawi, don’t talk with me.” He appealed repeatedly but to no avail, until he disappeared beneath the ground.

When Musa (a) came to his place of worship, Almighty Allah said, “O son of Lawi, don’t talk with me.” Musa (a) understood that Allah was angry with him for not being kind to Qarun. Musa (a) said, “My Lord, Qarun asked of me without mentioning without Your name. Had he sworn by You, I would have been kind to him and would have accepted it.” The Lord again said the same thing in reply, which Musa (a) had given to Qarun. Then Musa (a) said, “My Lord, had I known that Your pleasure was in accepting his wish, I would have accepted it.”

Allah said, “O Musa, I swear by My Might, Grace and Greatness, had Qarun begged for mercy from Me as he did from you, I would have accepted it; but since he had asked for your help and had resorted to you, I left him to you.

Death of Prophet Musa (a)

O son of Imran, don’t be afraid of death, because I have fixed the time of death for every living being and provided a place of comfort for you. If you see it and reach it, your eyes would become bright.

Thereafter Musa (a) went to Mt. Tur one day along with Yusha (a). When they reached Mt. Tur they saw a man walking with a shovel and a basket. Being asked as to where he was going, he replied, “A friend of Allah has died and I want to prepare a grave for him.”

Musa (a) asked what was he doing?

He said, “I want to ensure that the grave is All right.”

Musa (a) said, “I will go therein.”

So Musa (a) went in the grave and lay therein and liked it. The angel of death arrived and retrieved his soul then and there. The mountain got leveled and the grave disappeared.¹

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا
فَسَادًا ۖ وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿٨٣﴾

83- (As for) that future abode, We assign it to those, who have no desire to exalt themselves in the earth nor to make mischief and the good end is for those, who guard (against evil).

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ
وَلَا فَسَادًا ۖ وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿٨٣﴾

“(As for) that future abode, We assign it to those, who have no desire to exalt themselves in the earth nor to make mischief and the good end is for those, who guard (against evil).” (Surah Qasas 28:83)

Hafas bin Ghiyas has narrated that Imam Ali Reza (a) said: O Hafas, know that the world and the existence of the world in my view, is not more than a corpse, as I take benefit from it to the limit of removing distress just as a distressed person consumes dead meat to the extent necessary for survival. O Hafas, the Almighty Allah is watching the deeds of the creatures

¹ Biharul Anwar, Vol. 13, Pg. 249; Tafsir Safi, Vol. 5, Pg. 449; Nurus Taqlayn, Vol. 4, Pg. 140; Tafsir Burhan, Vol. 6, Pg. 96.

and He knows towards which act the people are headed and what they do, because the Almighty Allah is aware of the inner secrets of all the people. O Hafas, don't be deceived by the good deeds of someone, who is not mindful of death, because only the righteous fear God. Then Imam (a) recited the above verse and sobbed much; after that he said: O Hafas, to recognize the fear of God and heedlessness it is sufficient for you to know whether it is an arrogant, ignorant and foolish person or is reminded, wise, aware and careful of his deeds and conduct. O Hafas, the Almighty Allah forgives seventy sins of an unaware man while He does not forgive a single sin of a wise person. Whoever is engrossed in obtaining religious knowledge, and who acts on what he has learnt, is called as a great man in the heavens and the earth. So, O Hafas, gain knowledge and recognition for the pleasure of God and act upon what you have learnt.

Hafas asked: May I be sacrificed on you, what is the limit and estimation of piety in the world?

He replied: The limits of piety are explained by the Almighty Allah in the holy Quran, when He says:

لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ

“So that you may not grieve for what has escaped you, nor be exultant at what He has given you...” (Surah Hadid 57:23)

Know that most intelligent in the view of Allah are those, who fear Him most. Most fearful of God are the most intelligent. Most intelligent are those, who are the most pious.

One day a man asked: O son of Messenger of Allah, render some advice to me.

He said: Always remain pious and fear God in order not to be involved in loneliness.¹

¹ *Biharul Anwar*, Vol. 2, Pg. 27, Vol. 75, Pg. 193; *Nurus Thaqalayn*, Vol. 4, Pg. 143; *Tafsir Burhan*, Vol. 6, Pg. 97.

Imam Ja'far Sadiq (a) said regarding the exegesis of the verse:

عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا

“...exalt themselves in the earth nor to make mischief...”
(Surah Qasas 28:83)

‘Uluw’ implies nobility and ‘fasaad’ implies women.¹

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ ۗ قُلْ رَبِّي أَعْلَمُ
مَنْ جَاءَ بِالْهُدَىٰ وَمَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ ﴿٨٥﴾

وَمَا كُنْتَ تَرْجُو أَنْ يُلْقَىٰ إِلَيْكَ الْكِتَابُ إِلَّا رَحْمَةً مِنْ رَبِّكَ ۗ
فَلَا تَكُونَنَّ ظَهِيرًا لِلْكَافِرِينَ ﴿٨٦﴾

85- Most surely He Who has made the Quran binding on you will bring you back to the destination. Say: My Lord knows best him who has brought the guidance and him who is in manifest error.

86- And you did not expect that the Book would be inspired to you, but it is a mercy from your Lord, therefore be not a backer of the unbelievers.

Huraiz narrates that he asked Imam Muhammad Baqir (a) regarding Jabir. His Eminence (a) said: May God have mercy on Jabir as his jurisprudential perception had peaked and he knew the interpretation of this verse.

¹ Tafsir Burhan, Vol. 6, Pg. 99; Nurus Thaqlayn, Vol. 4, Pg. 143.

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)

‘Maad’ here implies Rajat.¹

Abu Khalid Kabuli has narrated that Imam Sajjad (a) said regarding the 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)

The Messenger of Allah (s), Amirul Momineen (a) and the Holy Imams (a) would return to you.

فَلَا تَكُونَنَّ

“...therefore be not...” (Surah Qasas 28:86)

...O Muhammad,

ظَهِيرًا لِلْكَافِرِينَ ﴿٨٦﴾

“...a backer of the unbelievers.” (Surah Qasas 28:86)

He says: The one addressed is the Messenger of Allah (s), but it is aimed at people.¹

¹ Biharul Anwar, Vol. 22, Pg. 99; Nurul Thaqlayn, Vol. 4, Pg. 144; . Tafsir Safi, Vol. 5, Pg. 454; Tafsir Burhan, Vol. 6, Pg. 100.

وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ ۚ لَا إِلَهَ إِلَّا هُوَ ۚ كُلُّ شَيْءٍ هَالِكٌ
 إِلَّا وَجْهَهُ ۚ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٨﴾

88- And call not with Allah any other god; there is no god but He, everything is perishable but He; His is the judgment, and to Him you shall be brought back.

وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ

“And call not with Allah any other god...” (Surah Qasas 28:88)

The one addressed in the verse is the Messenger of Allah (s), but it is in fact addressed to the people in general.

After that he says: It is the statement of Imam Ja’far Sadiq (a), who said: The Almighty Allah has addressed His Prophet, but the aim is to address the people.

كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ

“...everything is perishable but He...” (Surah Qasas 28:88)

Abu Hamza narrates that Abu Ja’far said in the exegesis of the verse:

كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ

“...everything is perishable but He...” (Surah Qasas 28:88)

¹ Tafsir Safi, Vol. 5, Pg. 454; Tafsir Burhan, Vol. 6, Pg. 100.

Everything would be destroyed and the face of God would remain which is greater than that it can be described, but its meaning is: Everything would be destroyed, except His religion and we, the Holy Imams (a) are His face, through which people recognize God (and attach to Him and seek their needs). And this does not descend for the servants of God till the time there is a *Ruba* among them and when there is no *Ruba* among them, He would take us to Himself and do what He regards good for us. I asked: May I be sacrificed on you, what is *Ruba*?

He replied: Need.¹

¹ *Biharul Anwar*, Vol. 24, Pg. 193; *Tafsir Burhan*, Vol. 6, Pg. 106; *Nurus Thaqlayn*, Vol. 4, Pg. 145.

Exegesis of Surah Ankabut

29- Surah Ankabut (The Spider) was revealed in Mecca and it comprises of 69 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

الم ﴿١﴾

أَحْسَبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿٢﴾

وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ ۗ فَلْيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا
وَلْيَعْلَمَنَّ الْكَاذِبِينَ ﴿٣﴾

أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ يَسْبِقُونَا ۗ سَاءَ مَا
يَحْكُمُونَ ﴿٤﴾

مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ ۗ وَهُوَ السَّمِيعُ
الْعَلِيمُ ﴿٥﴾

وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ ۗ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ
﴿٦﴾

1- Alif Lam Mim.

2- Do men think that they will be left alone on saying,
We believe, and not be tried?

3- And certainly We tried those before them, so Allah will certainly know those, who are true and He will certainly know the liars.

4- Or do they who work evil think that they will escape Us? Evil is it that they judge!

5- Whoever hopes to meet Allah, the term appointed by Allah will then most surely come; and He is the Hearing, the Knowing.

6- And whoever strives hard, he strives only for his own soul; most surely Allah is Self-sufficient, above (need of) the worlds.

الم ﴿١﴾ أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿٢﴾

“Alif Lam Mim. Do men think that they will be left alone on saying, We believe, and not be tried?” (Surah Ankabut 29:1-2)

...in which ‘not be tried’ means that they would not be subjected to trial.

Muhammad bin Fuzail narrates that Imam Abul Hasan (a) said: Abbas came to Amirul Momineen (a) and said: Come out that people may pay allegiance to you.

Ali (a) asked: Do you know that they would pay allegiance to me?

Yes, replied Abbas.

His Eminence asked: Then what about the following verses:

الم ﴿١﴾ أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿٢﴾ وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ ۗ فَلْيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلْيَعْلَمَنَّ الْكَاذِبِينَ ﴿٣﴾

“Alif Lam Mim. Do men think that they will be left alone on saying, We believe, and not be tried? And certainly We tried those before them, so Allah will certainly know those, who are true and He will certainly know the liars.” (Surah Ankabut 29:1-3)

That is: We would test them.¹

فَلْيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلْيَعْلَمَنَّ الْكَاذِبِينَ ﴿٣﴾ أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ يَسْبِقُونَا

“...so Allah will certainly know those, who are true and He will certainly know the liars. Or do they who work evil think that they will escape Us?” (Surah Ankabut 29:3-4)

‘Yasbiqoona’ means those, who die before us.

سَاءَ مَا يَحْكُمُونَ ﴿٤﴾ مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ

“Evil is it that they judge! Whoever hopes to meet Allah, the term appointed by Allah will then most surely come...” (Surah Ankabut 29:4-5)

¹ Biharul Anwar, Vol. 28, Pg. 307 & Vol. 29, Pg. 428; Tawilul Ayaatuz Zahira, Pg. 419.

He says: Death would approach those eager to meet God.

وَمَنْ جَاهَدَ

“And whoever strives hard...” (Surah Ankabut 29:6)

That is: Whoever confronts the carnal desires, lust and sins by his self.

فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ ۗ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ ﴿٦﴾

“...he strives only for his own soul; most surely Allah is Self-sufficient, above (need of) the worlds.” (Surah Ankabut 29:6)¹

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا ۖ وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا
لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۗ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنتُمْ
تَعْمَلُونَ ﴿٨﴾

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ ﴿٩﴾

8- And We have enjoined on man goodness to his parents, and if they contend with you that you should associate (others) with Me, of which you have no knowledge, do not obey them, to Me is your return, so I will inform you of what you did.

9- And (as for) those, who believe and do good, We will most surely cause them to enter among the good.

¹ Nurus Thaqlayn, Vol. 4, Pg. 147; Tafsir Safi, Vol. 5, Pg. 460; Tafsir Burhan, Vol. 6, Pg. 109.

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا ۖ وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا
لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۖ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا
كُنْتُمْ تَعْمَلُونَ ﴿٨﴾ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ ﴿٩﴾

“And We have enjoined on man goodness to his parents, and if they contend with you that you should associate (others) with Me, of which you have no knowledge, do not obey them, to Me is your return, so I will inform you of what you did. And (as for) those, who believe and do good, We will most surely cause them to enter among the good.” (Surah Ankabut 29:8-9)

In the meaning of the statement:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا

“And We have enjoined on man goodness to his parents...” (Surah Ankabut 29:8)

It is mentioned that ‘parents’ imply biological parents.

Then he said:

وَإِنْ جَاهَدَاكَ

“...and if they contend...” (Surah Ankabut 29:8)

That is: If the parents try to make you believe in a partner to Me. Then he said:

لُشْرِكِ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۗ إِلَيَّ مَرْجِعُكُمْ
فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٨﴾ وَالَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ ﴿٩﴾

“...that you should associate (others) with Me, of which you have no knowledge, do not obey them, to Me is your return, so I will inform you of what you did. And (as for) those, who believe and do good, We will most surely cause them to enter among the good.” (Surah Ankabut 29:8-9)

Asbagh Ibne Nubata asked Amirul Momineen (a) about the words of Allah, the Most High:

أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ ﴿١٤﴾

“Be grateful to Me and to both your parents; to Me is the eventual coming.” (Surah Luqman 31:14)

The Imam (a) said, “The parents who must be thanked are the ones, who provide knowledge, and leave wisdom as their legacy and people are commanded to obey them. Allah then has said

إِلَيَّ الْمَصِيرُ ﴿١٤﴾

“...to Me is the eventual coming.” (Surah Luqman 31:14)

People proceed to Allah and the guides to such goal are the parents. Allah then has directed His words to Ibne Hantama and his friend saying in particular and in general:

وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا

“And if they contend with you that you should associate with Me what you have no knowledge of, do not obey them...”
(Surah Luqman 31:15)

It is about the will of the Holy Prophet (s). It demands not to ignore the command to obey him [Ali (a)] otherwise, do not obey them (parents) and do not listen to them. Then Allah has directed His words to the parents:

وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا

“...and keep company with them in this world kindly...”
(Surah Luqman 31:15)

It propagates the virtue and excellence of the (spiritual) parents and call people to their guidance, which is also mentioned in these words of Allah:

وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ

“...and follow the way of him who turns to Me...” ***(Surah Luqman 31:15)***

The Imam (a) said: “To Allah then to us. You must be pious before Allah and do not disobey the parents. To please them is to please Allah and to cause them anger is to cause anger to Allah.”¹

¹ *Al-Kafi*, Vol. 1, Pg. 428; *Biharul Anwar*, Vol. 23, Pg. 270, Vol. 30, Pg. 150, Vol. 36, Pg. 6; *Tafsir Burhan*, Vol. 6, Pg. 428.

وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةً
 النَّاسِ كَعَذَابِ اللَّهِ وَلَئِنْ جَاءَ نَصْرٌ مِنْ رَبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا
 مَعَكُمْ ۗ أَوَلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ ﴿١٠﴾

10- And among men is he who says: We believe in Allah; but when he is persecuted in (the way of) Allah he thinks the persecution of men to be as the chastisement of Allah; and if there comes assistance from your Lord, they would most certainly say: Surely we were with you. What! Is not Allah the best knower of what is in the breasts of mankind?

وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةً
 النَّاسِ كَعَذَابِ اللَّهِ

“And among men is he who says: We believe in Allah; but when he is persecuted in (the way of) Allah he thinks the persecution of men to be as the chastisement of Allah...”
(Surah Ankabut 29:10)

He says: This verse is revealed about those, who are persecuted and oppressed, who become poor or live in the fear of the oppressors. So they join the religion of those oppressors; then they sees that what they do is like divine chastisement, which is unending.

وَلَئِنْ جَاءَ نَصْرٌ مِنْ رَبِّكَ

“...and if there comes assistance from your Lord...”
(Surah Ankabut 29:10)

That is: When His Eminence Qaim (a) would reappear.

لَيَقُولَنَّ إِنَّا كُنَّا مَعَكُمْ ۖ أَوَلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ
 الْعَالَمِينَ ﴿١٠﴾

“...they would most certainly say: Surely we were with you. What! Is not Allah the best knower of what is in the breasts of mankind?” (Surah Ankabut 29:10)

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا اتَّبِعُوا سَبِيلَنَا وَلْنَحْمِلْ خَطَايَاكُمْ
 وَمَا هُمْ بِحَامِلِينَ مِنْ خَطَايَاهُمْ مِنْ شَيْءٍ ۗ إِنَّهُمْ لَكَاذِبُونَ
 ﴿١٢﴾

12- And those, who disbelieve say to those, who believe: Follow our path and we will bear your wrongs. And never shall they be the bearers of any of their wrongs; most surely they are liars.

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا اتَّبِعُوا سَبِيلَنَا وَلْنَحْمِلْ
 خَطَايَاكُمْ

“And those, who disbelieve say to those, who believe: Follow our path and we will bear your wrongs.” (Surah Ankabut 29:12)

He says: The disbelievers say to the believers: Come and join us and stop following your religion, because the fact is that the Judgment Day you fear is nothing; and even if it is true, we would own up your sins. The Almighty Allah would chastise

them twice; once for their own sins once more for the sins of others.¹

وَإِبْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ ۖ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ 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﴾

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 ﴿١٩﴾

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ۚ ثُمَّ اللَّهُ يُنشِئُ النِّسَاءَ الْأَحْرَةَ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾

يُعَذِّبُ مَنْ يَشَاءُ وَيَرْحَمُ مَنْ يَشَاءُ ۚ وَإِلَيْهِ تُقْلَبُونَ ﴿٢١﴾

¹ Nurus Thaqalayn, Vol. 4, Pg. 153; Tafsir Burhan, Vol. 6, Pg. 115.

وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ۗ وَمَا لَكُمْ مِنْ
دُونِ اللَّهِ مِنْ وَّلِيٍّ وَلَا نَصِيرٍ ﴿٢٢﴾

وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَلِقَائِهِ أُولَئِكَ يَكْفُرُونَ مِنْ رَحْمَتِي وَأُولَئِكَ
هُمْ عَذَابٌ أَلِيمٌ ﴿٢٣﴾

فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا اقْتُلُوهُ أَوْ حَرِّقُوهُ فَأَنجَاهُ اللَّهُ
مِنَ النَّارِ ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ﴿٢٤﴾

16- 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.

17- 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.

18- 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).

19- What! Do they not consider how Allah originates the creation, then reproduces it? Surely that is easy to Allah.

20- Say: Travel in the earth and see how He makes the first creation, then Allah creates the latter creation; surely Allah has power over all things.

21- He punishes whom He pleases and has mercy on whom He pleases, and to Him you shall be turned back.

22- And you shall not escape in the earth nor in the heaven, and you have neither a protector nor a helper besides Allah.

23- And (as to) those, who disbelieve in the communications of Allah and His meeting, they have despaired of My mercy, and these it is that shall have a painful punishment.

24- So naught was the answer of his people except that they said: Slay him or burn him; then Allah delivered him from the fire; most surely there are signs in this for a people who believe.

وَإِبْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ ۖ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿١٦﴾ إِنَّمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ أَوْثَانًا وَتَخْلُقُونَ إِفْكًا

“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...” (Surah Ankabut 29:16-17)

That is: You are capable of lying.

إِنَّ الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لَهُ ۖ إِلَيْهِ تُرْجَعُونَ ﴿١٧﴾

“...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 29:17)

The Almighty Allah has interrupted the story of Prophet Ibrahim (a) and has addressed the nation of Muhammad (s) and said:

وَإِنْ تَكذَّبُوا فَقَدْ كَذَّبَ أُمَّمٌ مِنْ قَبْلِكُمْ ۖ وَمَا عَلَى الرَّسُولِ
إِلَّا الْبَلَاغُ الْمُبِينُ ﴿١٨﴾ أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ
ثُمَّ يُعِيدُهُ ۚ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿١٩﴾ قُلْ سِيرُوا فِي
الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ۚ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ
الْآخِرَةَ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾ يُعَذِّبُ مَنْ
يَشَاءُ وَيَرْحَمُ مَنْ يَشَاءُ ۚ وَإِلَيْهِ تُقْلَبُونَ ﴿٢١﴾ وَمَا أَنْتُمْ
بِمُعْجِزِينَ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ۚ وَمَا لَكُمْ مِنْ دُونِ
اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٢٢﴾ وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ
وَلِقَائِهِ أُولَٰئِكَ يَسْأَوْنَ مِنْ رَحْمَتِي وَأُولَٰئِكَ 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. Say: Travel in the earth and see how He makes the first creation, then Allah creates the latter creation; surely Allah has power over all things. He punishes whom He pleases and has mercy on whom He pleases, and to Him you shall be turned back. And you shall not escape in the earth nor in the heaven, and you have

neither a protector nor a helper besides Allah. And (as to those, who disbelieve in the communications of Allah and His meeting, they have despaired of My mercy, and these it is that shall have a painful punishment.” (Surah Ankabut 29:18-23)

It is nothing strange about you lying, because nation before you had also falsified the prophets and the duty of the prophets is only to announce the message. Have they not considered how the Almighty Allah created the creation? After that He would resurrect them. Indeed, this is easy for the Almighty Allah. Say: Go and tour around the world and see how the Almighty Allah has originated the creations. Then the Almighty Allah would create the world of the hereafter. Indeed, the Almighty Allah is capable of everything. Allah punishes anyone He wants and bestows mercy on whoever He likes. And you would return to Him. And you were helpless and did not at all have the ability to bring out the earth and the heavens from His power. And there is no helper for you other than the Almighty Allah. Whoever disbelieves in the signs of God and meeting Him, has despaired of Our mercy and there is a painful chastisement for them.

After that He has referred back to the story of Ibrahim (a) and says:

فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا اقْتُلُوهُ أَوْ حَرِّقُوهُ فَأَنْجَاهُ
اللَّهُ مِنَ النَّارِ ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ﴿٢٤﴾

“So naught was the answer of his people except that they said: Slay him or burn him; then Allah delivered him from the fire; most surely there are signs in this for a people who believe.” (Surah Ankabut 29:24)

This verse is disconnected from its conjunction.¹

¹ *Tafsir Burhan*, Vol. 6, Pg. 118.

وَقَالَ إِنَّمَا اتَّخَذْتُمْ مِنْ دُونِ اللَّهِ أَوْثَانًا مَوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ
الدُّنْيَا ۖ ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُمْ بِبَعْضٍ وَيَلْعَنُ بَعْضُكُمْ
بَعْضًا وَمَأْوَأَكُمْ النَّارُ وَمَا لَكُمْ مِنْ نَاصِرِينَ ﴿٢٥﴾

25- And he said: You have only taken for yourselves idols besides Allah by way of friendship between you in this world's life, then on the resurrection day some of you shall deny others, and some of you shall curse others, and your abode is the fire, and you shall not have any helpers.

ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُمْ بِبَعْضٍ

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

That is: On Judgment Day, some of you would declare immunity from others.

وَيَلْعَنُ بَعْضُكُمْ بَعْضًا

“...and some of you shall curse others...” (Surah Ankabut 29:25)

As this denial is that same aloofness.

فَأَمَّنَ لَهُ لُوطٌ ۖ وَقَالَ إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّي ۖ إِنَّهُ هُوَ الْعَزِيزُ
الْحَكِيمُ ﴿٢٦﴾

26- And Lut believed in Him, and he said: I am fleeing to my Lord, surely He is the Mighty, the Wise.

فَأَمَّنَ لَهُ لُوطٌ

“And Lut believed in Him...” (Surah Ankabut 29:26)

That is: Lut accepted faith in Ibrahim (a).

وَقَالَ إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّي

“...and he said: I am fleeing to my Lord...” (Surah Ankabut 29:26)

He says: ‘Muhajir’ implies one, who flees from sins and repents to the Almighty Allah.

أَأْتِيكُمْ لَتَأْتُونَ الرِّجَالَ وَتَقْطَعُونَ السَّبِيلَ وَتَأْتُونَ فِي نَادِيكُمُ
الْمُنْكَرَ ۗ فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا ائْتِنَا بِعَذَابِ اللَّهِ
إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٢٩﴾

29- What! Do you come to the males and commit robbery on the highway, and you commit evil deeds in your assemblies? But nothing was the answer of his people except that they said: Bring on us Allah’s punishment, if you are one of the truthful.

وَتَأْتُونَ فِي نَادِيكُمُ الْمُنْكَرَ

“...and you commit evil deeds in your assemblies?” (Surah Ankabut 29:29)

They imply the people of Prophet Lut (a).

وَقَارُونَ وَفِرْعَوْنَ وَهَامَانَ ۗ وَلَقَدْ جَاءَهُمْ مُوسَىٰ بِالْبَيِّنَاتِ
فَاسْتَكْبَرُوا فِي الْأَرْضِ وَمَا كَانُوا سَابِقِينَ ﴿٣٩﴾

فَكُلًّا أَخَذْنَا بِذُنُوبِهِ ۗ 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﴾

39- 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).

40- 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.

وَقَارُونَ وَفِرْعَوْنَ وَهَامَانَ ۗ وَلَقَدْ جَاءَهُمْ مُوسَىٰ بِالْبَيِّنَاتِ
فَاسْتَكْبَرُوا فِي الْأَرْضِ وَمَا كَانُوا سَابِقِينَ ﴿٣٩﴾

“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).” (Surah Ankabut 29:39)

This verse is a refutation of the fatalists, who imagine that all the acts of man are ordained by God and they have no choice in their deeds, but the Almighty Allah has refuted their belief and He says:

فَكُلًّا أَخَذْنَا بِذَنبِهِ

“So each We punished for his sin.” (Surah Ankabut 29:40)

He punished all the past people for their sins and did not say: ‘We punished for our own act’, because the Almighty Allah is more just than that He should punish a servants for an act that He has compelled him to do. So the Almighty Allah said:

فَمِنْهُمْ مَنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا

“...of them was he on whom We sent down a violent storm...” (Surah Ankabut 29:40)

They were the people of Lut (a), upon whom the chastisement of pebbles came down from the sky.

وَمِنْهُمْ مَنْ أَخَذَتْهُ الصَّيْحَةُ

“...and of them was he whom the rumbling overtook...” (Surah Ankabut 29:40)

They were the nations of Shuaib and Salih (a), who were seized by the scream from the sky.

وَمِنْهُمْ مَنْ خَسَفْنَا بِهِ الْأَرْضَ

“...and of them was he whom We made to be swallowed up by the earth...” (Surah Ankabut 29:40)

...which alludes to the people of Hud (a), who sank into the earth.

وَمِنْهُمْ مَنۢ أَعْرَقْنَا

“...and of them was he whom We drowned...” (Surah Ankabut 29:40)

...which implies Firon and his men, who were drowned in water.

After that Allah, the Mighty and Sublime has emphasized on the refutation of the beliefs of the fatalists and He says:

وَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿٤٠﴾

“...and it did not beseem Allah that He should be unjust to them, but they were unjust to their own souls.” (Surah Ankabut 29:40)

مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ
بَيْتًا ۖ وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ ۖ لَوْ كَانُوا يَعْلَمُونَ

﴿٤١﴾

إِنَّ اللَّهَ يَعْلَمُ مَا يُدْعُونَ مِنْ دُونِهِ مِنْ شَيْءٍ ۗ وَهُوَ الْعَزِيزُ

الْحَكِيمُ ﴿٤٢﴾

وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ ۖ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ

﴿٤٣﴾

خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ ۚ إِنَّ فِي ذَلِكَ لَآيَةً

لِلْمُؤْمِنِينَ ﴿٤٤﴾

اتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ ۖ إِنَّ الصَّلَاةَ
تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ ۗ وَلَذِكْرُ اللَّهِ أَكْبَرُ ۗ وَاللَّهُ يَعْلَمُ

مَا تَصْنَعُونَ ﴿٤٥﴾

41- The parable of those, who take guardians besides Allah is as the parable of the spider that makes for itself a house; and most surely the frailest of the houses is the spider's house— did they but know.

42- Surely Allah knows whatever thing they call upon besides Him; and He is the Mighty, the Wise.

43- And (as for) these examples, We set them forth for men, and none understand them but the learned.

44- Allah created the heavens and the earth with truth; most surely there is a sign in this for the believers.

45- Recite that, which has been revealed to you of the Book and keep up prayer; surely prayer keeps (one) away from indecency and evil, and certainly the remembrance of Allah is the greatest, and Allah knows what you do.

The Almighty Allah has given example of those, who adopt someone other than the Almighty Allah as their guardians, and He says:

مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ
اتَّخَذَتْ بِئْتًا

“The parable of those, who take guardians besides Allah is as the parable of the spider that makes for itself a house...” (Surah Ankabut 29:41)

It was the spider’s web, which was weaved at the mouth of the cave of Thawr, in which the Holy Prophet (s) was concealed when he was in flight from Mecca to Medina, which is the weakest dwelling place and in the same way is one, who regards someone other than God as his or her guardian; then He said:

وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ ۖ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ
﴿٤٣﴾

“And (as for) these examples, We set them forth for men, and none understand them but the learned.” (Surah Ankabut 29:43)

That is: Aale Muhammad (a).¹

Then He addressed the Holy Prophet (s) saying:

أَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ ۖ إِنَّ الصَّلَاةَ
تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

¹ Tafsir Burhan, Vol. 6, Pg. 130; Nurus Thaqlayn, Vol. 4, Pg. 160.

“Recite that, which has been revealed to you of the Book and keep up prayer; surely prayer keeps (one) away from indecency and evil...” (Surah Ankabut 29:45)

Whoever is such that he prays, but is not away from sins, his prayer would only take him further away from God.¹

Abul Jarud has narrated that Imam Muhammad Baqir (a) said in the exegesis of the verse:

وَلَذِكْرُ اللَّهِ أَكْبَرُ

“...and certainly the remembrance of Allah is the greatest...” (Surah Ankabut 29:45)

That is: God remembers those, who pray and this is more important than the worshippers should remember Him. Have you not heard that He said?

فَاذْكُرُونِي أَذْكَرْكُمْ

“Therefore remember Me, I will remember you...” (Surah Baqarah 2:152)²

وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا
مِنْهُمْ ۖ وَقُولُوا آمَنَّا بِالَّذِي أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَإِهْنَأْ وَإِهْنَأْ
وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿٤٦﴾

¹ *Mustadrakul Wasail*, Vol. 4, Pg. 114; *Biharul Anwar*, Vol. 67, Pg. 293, Vol. 81, Pg. 263; *Tafsir Burhan*, Vol. 6, Pg. 132; *Nurus Thaqlayn*, Vol. 4, Pg. 161; *Tafsir Safi*, Vol. 5, Pg. 475.

² *Mustadrakul Wasail*, Vol. 3, Pg. 80; *Biharul Anwar*, Vol. 79, Pg. 199; *Tafsir Safi*, Vol. 5, Pg. 475; *Tafsir Burhan*, Vol. 6, Pg. 132.

46- And do not dispute with the followers of the Book except by what is best, except those of them who act unjustly, and say: We believe in that, which has been revealed to us and revealed to you, and our God and your God is One, and to Him do we submit.

وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ

“And do not dispute with the followers of the Book...”
(Surah Ankabut 29:46)

He says: Do not argue with the Jews and Christians.

إِلَّا بِالَّتِي هِيَ أَحْسَنُ

“...except by what is best...” (Surah Ankabut 29:46)

That is: Argue with them through the Quran.

وَكَذَلِكَ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ ۖ فَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يُؤْمِنُونَ
بِهِ ۖ وَمِنْ هَؤُلَاءِ مَنْ يُؤْمِنُ بِهِ ۖ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا
الْكَافِرُونَ ﴿٤٧﴾

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

47- And thus have We revealed the Book to you. So those, whom We have given the Book believe in it, and of these there are those, who believe in it, and none deny Our communications except the unbelievers.

48- 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.

فَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يُؤْمِنُونَ بِهِ

“So those, whom We have given the Book believe in it...”
(Surah Ankabut 29:47)

That is: They are Aale Muhammad (a).

وَمِنْ هَؤُلَاءِ مَنْ يُؤْمِنُ بِهِ

“...and of these there are those, who believe in it...”
(Surah Ankabut 29:47)

The faithful ones from the Muslims, who are folks of the Qibla.¹

وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ ۖ إِذَا
لَارْتَابَ 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)

This verse refers back to the verse:

اَكْتَتَبَهَا فَهِيَ تُمَلَّى عَلَيْهِ بُكْرَةً وَأَصِيلًا ﴿٥﴾

¹ Tafsir Safi, Vol. 5, Pg. 476; Nurus Thaqlayn, Vol. 4, Pg. 164.

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

That is: O Muhammad (s), you did not read a book before the revelation of Quran and did not write it with your hand so that these deniers and rejecters of Quran and prophethood should have doubt and say: Muhammad has concocted this Quran and written it, because if the Prophet was not unlettered and he knew reading and writing, it was possible that that they would have made such allegation against him. So, one, who has not read or written anything is immune from these allegations.

بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ ۚ وَمَا يَجْحَدُ
بِآيَاتِنَا إِلَّا الظَّالِمُونَ ﴿٤٩﴾

49- Nay! These are clear communications in the breasts of those, who are granted knowledge; and none deny Our communications except the unjust.

بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ

“Nay! These are clear communications in the breasts of those, who are granted knowledge...” (Surah Ankabut 29:49)

He says: ‘Those, who are granted knowledge’ imply the Holy Imams (a).

﴿٤٩﴾ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ

“...and none deny Our communications, except the unjust.” (Surah Ankabut 29:49)

That is: Other than the unjust, none would deny Amirul Momineen (a) and the Holy Imams (a).

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ ۖ وَلَوْ لَا أَجَلٌ مُّسَمًّى لَجَاءَهُمُ الْعَذَابُ
وَلَيَأْتِيَنَّهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٥٣﴾

53- *And they ask you to hasten on the chastisement; and had not a term been appointed, the chastisement would certainly have come to them; and most certainly it will come to them all of a sudden while they will not perceive.*

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ

“And they ask you to hasten on the chastisement...”
(*Surah Ankabut 29:53*)

O Muhammad, Quraish say tauntingly how God is not sending chastisement soon? Almighty Allah says in reply to them:

وَلَوْ لَا أَجَلٌ مُّسَمًّى لَجَاءَهُمُ الْعَذَابُ وَلَيَأْتِيَنَّهُمْ بَغْتَةً وَهُمْ لَا
يَشْعُرُونَ ﴿٥٣﴾

“...and had not a term been appointed, the chastisement would certainly have come to them; and most certainly it will come to them all of a sudden while they will not perceive.”
(*Surah Ankabut 29:53*)¹

يَا عِبَادِيَ الَّذِينَ آمَنُوا إِنَّ أَرْضِي وَاسِعَةٌ فَإِيَّايَ فَاعْبُدُونِ ﴿٥٦﴾

¹ *Tafsir Burhan*, Vol. 6, Pg. 139.

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۗ ثُمَّ إِلَيْنَا تُرْجَعُونَ ﴿٥٧﴾

56- O My servants who believe, surely My earth is vast, therefore Me alone should you serve.

57- Every soul must taste of death, then to Us you shall be brought back.

Abul Jarud has narrated that Imam Muhammad Baqir (a) said in the exegesis of the verse:

يَا عِبَادِي الَّذِينَ آمَنُوا إِنَّ أَرْضِي وَاسِعَةٌ

“O My servants who believe, surely My earth is vast...”
(Surah Ankabut 29:56)

You must never obey the oppressive rulers and if you are fearful they would prevent you from your religiosity, My earth is vast; so move out from that place and migrate somewhere else.¹

It is in the same meaning that the Almighty Allah says:

فِيمَ كُنْتُمْ ۗ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ

“In what state were you? They shall say: We were weak in the earth.” (Surah Nisa 4:97)

He says:

أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا

“Was not Allah’s earth spacious, so that you should have migrated therein?” (Surah Nisa 4:97)¹

¹ Biharul Anwar, Vol. 19, Pg. 38.

Then He said:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ

“Every soul must taste of death...” (Surah Ankabut 29:57)

That is: Be patient on obedience of God as you would be returning to the Almighty Allah.²

وَكَايِنٍ مِنْ دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ ۗ وَهُوَ
السَّمِيعُ الْعَلِيمُ ﴿٦٠﴾

60- And how many a living creature that does not carry its sustenance: Allah sustains it and yourselves; and He is the Hearing, the Knowing.

وَكَايِنٍ مِنْ دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ

“And how many a living creature that does not carry its sustenance: Allah sustains it and yourselves...” (Surah Ankabut 29:60)

He says: Arabs used to kill their children fearing hunger, but the Almighty Allah says:

اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ

¹ Biharul Anwar, Vol. 70, Pg. 386.

² Nurul Thaqlayn, Vol. 4, Pg. 167; Tafsir Safi, Vol. 5, Pg. 480; Tafsir Burhan, Vol. 6, Pg. 139.

“...Allah sustains it and yourselves...” (Surah Ankabut 29:60)

وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا هُفْوٌ وَلَعِبٌ ۗ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ
الْحَيَوَانُ ۗ لَوْ كَانُوا يَعْلَمُونَ ﴿٦٤﴾

64- And this life of the world is nothing but a sport and a play; and as for the next abode, that most surely is the life— did they but know!

وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ

“...and as for the next abode, that most surely is the life...” (Surah Ankabut 29:64)

That is: They would not die in the hereafter and will have everlasting life.

وَالَّذِينَ جَاهَدُوا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۗ وَإِنَّ اللَّهَ لَمَعَ
الْمُحْسِنِينَ ﴿٦٩﴾

69- And (as for) those, who strive hard for Us, We will most certainly guide them in Our ways; and Allah is most surely with the doers of good.

وَالَّذِينَ جَاهَدُوا فِيْنَا

“And (as for) those, who strive hard for Us...” (Surah Ankabut 29:69)

That is: Be patient and fight Jihad in the company of the Holy Prophet (s).

لَنَهْدِيَنَّهُمْ سُبُلَنَا

“...We will most certainly guide them in Our ways...”
(Surah Ankabut 29:69)

That is: We would guide them to the straight path steadfastly.

وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿٦٩﴾

“...and Allah is most surely with the doers of good.”
(Surah Ankabut 29:69)¹

Abul Jarud has narrated that Imam Muhammad Baqir (a) said in the exegesis of the verse:

This verse is revealed about Aale Muhammad (a) and their Shia.²

¹ *Tafsir Burhan*, Vol. 6, Pg. 139.

² *Biharul Anwar*, Vol. 24, Pg. 143, Vol. 65, Pg. 12; *Tafsir Burhan*, Vol. 6, Pg. 140; *Tafsir Safi*, Vol. 5, Pg. 484.

Exegesis of Surah Rum

30- Surah Rum (The Romans) was revealed in Mecca and it comprises of 60 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

الم ﴿١﴾

عُلِّتِ الرُّومُ ﴿٢﴾

فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ عَلَيْهِمْ سَيِّعَلِيُّونَ ﴿٣﴾

فِي بَضْعِ سِنِينَ ۗ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ ۗ وَيَوْمَئِذٍ يَفْرَحُ

الْمُؤْمِنُونَ ﴿٤﴾

بِنَصْرِ اللَّهِ ۗ يَنْصُرُ مَنْ يَشَاءُ ۗ وَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٥﴾

وَعَدَ اللَّهُ ۗ لَا يُخْلِفُ اللَّهُ وَعْدَهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

﴿٦﴾

يَعْلَمُونَ ظَاهِرًا مِنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَافِلُونَ

﴿٧﴾

1- Alif Lam Mim.

2- The Romans are vanquished.

3- In a near land, and they, after being vanquished, shall overcome.

4- Within a few years. Allah's is the command before and after; and on that day the believers shall rejoice.

5- With the help of Allah; He helps whom He pleases; and He is the Mighty, the Merciful.

6- (This is) Allah's promise! Allah will not fail His promise, but most people do not know.

7- They know the outward of this world's life, but of the hereafter they are absolutely heedless.

Prophecy of Quran regarding the victory of the Romans over Iran

الم ﴿١﴾ غَلَبَتِ الرُّومُ ﴿٢﴾ فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ
غَلَبِهِمْ سَيَغْلِبُونَ ﴿٣﴾ فِي بَضْعِ سِنِينَ

“*Alif Lam Mim. The Romans are vanquished, in a near land, and they, after being vanquished, shall overcome, within a few years.*” (Surah Rum 30:1-4)

Abu Ubaidah has narrated from Imam Muhammad Baqir (a) regarding the verse:

الم ﴿١﴾ غَلَبَتِ الرُّومُ ﴿٢﴾ فِي أَدْنَى الْأَرْضِ

“*Alif Lam Mim. The Romans are vanquished, in a near land...*” (Surah Rum 30:3)

He said: O Abu Ubaidah, these verses have an interpretation that no one knows other than God and those firmly rooted in knowledge, that is: we, the Imams. Know that when

the Holy Prophet (s) migrated from Mecca to Medina and Islam became strong, he sent a letter to the Emperor of Rome through one of his companions and invited him to Islam.

The messenger of His Eminence was accorded respect by the Emperor. At the same time the Holy Prophet (s) wrote another letter to the ruler of Iran and sent it with another of his companion.

Khosro Parvez tore up the letter of the Prophet and insulted the messenger. Muslims were aggrieved by this response. And when during those day when there erupted fighting between the Romans and Persians, the Muslims wished that the Romans would emerge victorious, but by chance the Persians gave a severe defeat to the Romans and this caused more grief to the Muslims and they lamented it; so the Almighty Allah revealed these verses to comfort the Holy Prophet (s) and believers. That after emerging victorious, the Persians would indeed be defeated the next time, and after that the Muslims would gain dominance over Iran; and this prophecy occurred after some years.

لِلَّهِ الْأَمْرُ مِنْ قَبْلُ

“Allah’s is the command before...” (Surah Rum 30:4)

That is: The Almighty Allah commands.

وَمِنْ بَعْدُ

“...and after...” (Surah Rum 30:4)

That is: What the Almighty Allah wants would happen.

وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ ﴿٤﴾ بِنَصْرِ اللَّهِ ۗ يَنْصُرُ مَنْ يَشَاءُ

“...and on that day the believers shall rejoice, with the help of Allah; He helps whom He pleases...” (Surah Rum 30:4-5)

Abu Ubaidah says: I asked Imam (a): Has the Almighty Allah not said that Muslims would conquer Iran in less than ten years? Whereas more years during the period of the Holy Prophet (s) and also the period of Abu Bakr passed and Muslims were not able to emerge victorious over the Iranians till the Caliphate of Umar when Muslim defeated the Iranians?

Imam (a) replied: As I said, this verse is having an interpretation and in Quran there are abrogating and abrogated verses, but don't you know that the Almighty Allah says:

لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ

“Allah's is the command before and after...” (Surah Rum 30:4)

That is the exigency of the statement is with the Almighty Allah, if He wants, He can advance what is later or that, which is first He might delay, till the time when the help of the believers would be imminent as the Almighty Allah would please the believers by helping them. And that is the statement of the Almighty Allah that He said:

وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ ﴿٤﴾ بِنَصْرِ اللَّهِ ۗ يَنْصُرُ مَنْ يَشَاءُ

“...and on that day the believers shall rejoice with the help of Allah; He helps whom He pleases...” (Surah Rum 30:4-5)¹

¹ Biharul Anwar, Vol. 6, Pg. 100; Al-Kafi, Vol. 8, Pg. 269; Nurul Thaqlayn, Vol. 4, Pg. 169; Tafsir Burhan, Vol. 6, Pg. 144; Tafsir Safi, Vol. 5, Pg. 488.

Then He said:

وَعَدَ اللَّهُ ۖ لَا يُخْلِفُ اللَّهُ وَعْدَهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا
يَعْلَمُونَ ﴿٦﴾ يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا

“(This is) Allah’s promise! Allah will not fail His promise, but most people do not know. They know the outward of this world’s life...” (Surah Rum 30:6-7)

That is: They see the present life and are oblivious of the hereafter.

ثُمَّ كَانَ عَاقِبَةَ الَّذِينَ أَسَاءُوا السُّوْأَىٰ أَن كَذَّبُوا بِآيَاتِ اللَّهِ وَكَانُوا
بِهَا يَسْتَهْزِئُونَ ﴿١٠﴾

10- Then evil was the end of those, who did evil, because they rejected the communications of Allah and used to mock them.

ثُمَّ كَانَ عَاقِبَةَ الَّذِينَ أَسَاءُوا السُّوْأَىٰ أَن كَذَّبُوا بِآيَاتِ اللَّهِ
وَكَانُوا بِهَا يَسْتَهْزِئُونَ ﴿١٠﴾

“Then evil was the end of those, who did evil, because they rejected the communications of Allah and used to mock them.” (Surah Rum 30:10)

That is: They committed injustice and mocked them.

وَيَوْمَ تَقُومُ السَّاعَةُ يُبْلِسُ الْمُجْرِمُونَ ﴿١٢﴾

وَلَمْ يَكُنْ لَهُمْ مِنْ شُرَكَائِهِمْ شُفَعَاءُ وَكَانُوا بِشُرَكَائِهِمْ كَافِرِينَ

﴿١٣﴾

12- And at the time when the hour shall come the guilty shall be in despair.

13- And they shall not have any intercessors from among their gods they have joined with God, and they shall be deniers of their associate-gods.

﴿١٢﴾ وَيَوْمَ تَقُومُ السَّاعَةُ يُبْلِسُ الْمُجْرِمُونَ

“And at the time when the hour shall come the guilty shall be in despair.” (Surah Rum 30:12)

That is: They would be despaired.

وَلَمْ يَكُنْ لَهُمْ مِنْ شُرَكَائِهِمْ شُفَعَاءُ

“And they shall not have any intercessors from among their gods...” (Surah Rum 30:13)

That is: They deities that they worship and obey would not intercede for them.

﴿١٤﴾ وَيَوْمَ تَقُومُ السَّاعَةُ يُؤْمَذُ لِكُلِّ قَوْمٍ نَبَاتٌ

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَهُمْ فِي رَوْضَةٍ يُحْبَرُونَ

﴿١٥﴾

14- And at the time when the hour shall come, at that time they shall become separated one from the other.

15- Then as to those, who believed and did good, they shall be made happy in a garden.

﴿ ١٤ ﴾ وَيَوْمَ تَقُومُ السَّاعَةُ يُومِّدُ يَتَفَرَّقُونَ

“And at the time when the hour shall come, at that time they shall become separated one from the other.” (Surah Rum 30:14)

That is: Some people on Judgment Day would head to Paradise and some would go to Hell.

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَهُمْ فِي رَوْضَةٍ يُحْبَرُونَ

﴿ ١٥ ﴾

“Then as to those, who believed and did good, they shall be made happy in a garden.” (Surah Rum 30:15)

‘They shall be made happy’ implies that they would be exalted.

﴿ ١٧ ﴾ فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ

وَلَهُ الْحَمْدُ فِي السَّمَاوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ

﴿ ١٨ ﴾

17- Therefore glory be to Allah when you enter upon the time of the evening and when you enter upon the time of the morning.

18- And to Him belongs praise in the heavens and the earth, and at nightfall and when you are at midday.

فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ﴿١٧﴾ وَلَهُ
الْحَمْدُ فِي السَّمَاوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ
﴿١٨﴾

“Therefore glory be to Allah when you enter upon the time of the evening and when you enter upon the time of the morning. And to Him belongs praise in the heavens and the earth, and at nightfall and when you are at midday.” (Surah Rum 30:17-18)

He says: Every morning, evening and at noon recite the glorification of God.

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ
بَعْدَ مَوْتِهَا ۗ وَكَذَلِكَ تُخْرَجُونَ ﴿١٩﴾

وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ
﴿٢٠﴾

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا
وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ
﴿٢١﴾

وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ
وَأَلْوَانِكُمْ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ ﴿٢٢﴾

وَمِنْ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَابْتِعَاؤُكُمْ مِنْ فَضْلِهِ ۚ إِنَّ فِي
ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ ﴿٢٣﴾

وَمِنْ آيَاتِهِ يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنزِلُ مِنَ السَّمَاءِ مَاءً
فِيُحْيِي بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ
يَعْقِلُونَ ﴿٢٤﴾

وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ۚ ثُمَّ إِذَا دَعَاكُمْ
دَعْوَةً مِنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ ﴿٢٥﴾

19- He brings forth the living from the dead and brings forth the dead from the living, and gives life to the earth after its death, and thus shall you be brought forth.

20- And one of His signs is that He created you from dust, then lo! You are mortals (who) scatter.

21- And one of His signs is that He created mates for you from yourselves that you may find rest in them, and He put between you love and compassion; most surely there are signs in this for a people who reflect.

22- And one of His signs is the creation of the heavens and the earth and the diversity of your tongues and colors; most surely there are signs in this for the learned.

23- And one of His signs is your sleeping and your seeking of His grace by night and (by) day; most surely there are signs in this for a people who would hear.

24- And one of His signs is that He shows you the lightning for fear and for hope, and sends down water from the clouds then gives life therewith to the earth after its death; most surely there are signs in this for a people who understand.

25- And one of His signs is that the heaven and the earth subsist by His command, then when He calls you with a (single) call from out of the earth, lo, you come forth.

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي

“He brings forth the living from the dead and brings forth the dead from the living...” (Surah Rum 30:19)

He says: The believer would emerge from the non-believer and the non-believer would emerge from the believer.

وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا ۗ وَكَذَلِكَ تُخْرَجُونَ ﴿١٩﴾

“...and gives life to the earth after its death, and thus shall you be brought forth.” (Surah Rum 30:19)

This verse is refutation of the atheists.

Then He said:

وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ

﴿٢٠﴾

“And one of His signs is that He created you from dust, then lo, you are mortals (who) scatter.” (Surah Rum 30:20)

That is: You scatter in the lands.¹

Till He said:

أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ

“...that the heaven and the earth subsist by His command...” (Surah Rum 30:25)

That is: The earth and the sky of the world.

ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ ﴿٢٥﴾

“...then when He calls you with a (single) call from out of the earth, lo, you come forth.” (Surah Rum 30:25)

This verse is refutation of the apostate group.²

ضَرَبَ لَكُمْ مَثَلًا مِنْ أَنْفُسِكُمْ ۖ هَلْ لَكُمْ مِنْ مَا مَلَكَتْ
أَيْمَانُكُمْ مِنْ شُرَكَاءَ فِي مَا رَزَقْنَاكُمْ فَأَنْتُمْ فِيهِ سَوَاءٌ تَخَافُونَهُمْ
كَخِيفَتِكُمْ أَنْفُسَكُمْ ۗ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ

﴿٢٨﴾

28- He sets forth to you a parable relating to yourselves: Have you among those, whom your right hands possess partners in what We have given you for sustenance, so that with respect to it you are alike; you fear them as

¹ Nurus Thaqlayn, Vol. 4, Pg. 173; Tafsir Burhan, Vol. 6, Pg. 148.

² Tafsir Burhan, Vol. 6, Pg. 149.

you fear each other? Thus do We make the communications distinct for a people who understand.

ضَرَبَ لَكُمْ مَثَلًا مِّنْ أَنفُسِكُمْ ۖ هَلْ لَّكُمْ مِنْ مَّا مَلَكَتْ
أَيْمَانُكُمْ مِنْ شُرَكَاءَ فِي مَّا رَزَقْنَاكُمْ

“He sets forth to you a parable relating to yourselves: Have you among those, whom your right hands possess partners in what We have given you for sustenance...” (Surah Rum 30:28)

The cause of revelation of this verse was that the Quraish performed Hajj of the House of God according to the practice of Prophet Ibrahim (a) and the prophets and recited the Thalbiya of His Eminence. That is: they said: *Labbaik Allaahumma Labbaik. Labbaik laa shareeka laka Labbaik. Innal Hamda wa and nimata laka wal mulka laa Shareeka laka.*

These rituals continued as before till Iblis came to them in form of an old man and said: This Thalbiya, which you recite, is not the Thalbiya of your predecessors.

What was their Thalbiya? Asked the Quraish.

Iblis replied: It was: *Labbaik Allaahumma Labbaik. Labbaik laa shareeka laka illa shareeka huwa laka.* (except the partner that He has taken for himself).

Iblis then said: These were the words of your messengers.

They asked: What were those words?

He replied: Except a partner that is owned by you and he does not become the owner.

So the Quraish changed their Thalbiya accordingly and made the Thalbiya of Iblis as their practice till the Messenger of Allah (s) was raised as Prophet and he rejected this saying: Allah

does not have partner and this Thalbiya is attributing partners to God. So the following verse was revealed:

ضَرَبَ لَكُمْ مَثَلًا مِّنْ أَنْفُسِكُمْ ۖ هَلْ لَكُمْ مِنْ مَّا مَلَكَتْ
أَيْمَانُكُمْ مِنْ شُرَكَاءَ فِي مَآ رَزَقْنَاكُمْ فَأَنْتُمْ فِيهِ سَوَاءٌ

“He sets forth to you a parable relating to yourselves: Have you among those, whom your right hands possess partners in what We have given you for sustenance, so that with respect to it you are alike...” (Surah Rum 30:28)

Do you want to make human beings as co-owners in the slaves under you? No, then how you can believe that the creator of our universe would like to have co-owners in His dominion?¹

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۗ فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ
عَلَيْهَا ۗ لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ۗ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ
النَّاسِ لَا يَعْلَمُونَ ﴿٣٠﴾

30- Then set your face upright for religion in the right state—the nature made by Allah, in which He has made men; there is no altering of Allah’s creation; that is the right religion, but most people do not know—

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا

¹ *Mustadrakul Wasail*, Vol. 9, Pg. 195; *Biharul Anwar*, Vol. 96, Pg. 183; *Tafsir Burhan*, Vol. 6, Pg. 149; *Tafsir Safi*, Vol. 5, Pg. 498; *Nurus Thaqlayn*, Vol. 4, Pg. 181.

“Then set your face upright for religion in the right state...” (Surah Rum 30:30)

‘Hanif’ implies purified and chaste.

Abu Basir narrates that Imam Muhammad Baqir (a) said regarding the verse:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا

“Then set your face upright for religion in the right state...” (Surah Rum 30:30)

‘Upright religion’ implies Wilayat of His Eminence Ali (a) and the Holy Imams (a).

Imam Ali Reza (a) has narrated from his holy ancestors from Imam Muhammad Baqir (a) that in the meaning of the verse:

فَطَرَتَ اللَّهُ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا

“...the nature made by Allah, in which He has made men...” (Surah Rum 30:30)

That nature is ‘there is no god, except Allah, Muhammad is the messenger of Allah and Ali Amirul Momineen is the Wali of Allah and divine monotheism is until here.’

Rabai bin Abdullah has narrated from Imam Ja’far Sadiq (a) that he said in the meaning of the verse:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا

“Then set your face upright for religion in the right state...” (Surah Rum 30:30)

Stand up straight in Prayer and don't turn to the left or right.¹

فَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ ۚ ذَٰلِكَ خَيْرٌ
لِّلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ ۗ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٣٨﴾

38- *Then give to the near of kin his due, and to the needy and the wayfarer; this is best for those, who desire Allah's pleasure, and these it is who are successful.*

Incident of Fadak

فَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ

“Then give to the near of kin his due, and to the needy and the wayfarer...” (Surah Rum 30:38)

Hammad bin Uthman has narrated from Imam Ja'far Sadiq (a) that he said: When the Caliphate of Abu Bakr was established with the allegiance of Muhajireen and Ansar, he sent his representatives to Fadak and they expelled the caretakers of Lady Fatima Zahra (s) from there and seized that property.

Lady Fatima Zahra (s) came to Abu Bakr to protest that act and said: O Abu Bakr, do you deny the inheritance of the Messenger of Allah (s) to me? Have you expelled my caretakers from Fadak, whereas the Messenger of Allah (s) had gifted it to me under the commands of Allah?

Abu Bakr said: Bring witness to support your claim that the Prophet gifted Fadak to you.

¹ *Nurus Thaqlayn*, Vol. 4, Pg. 181; *Tafsir Safi*, Vol. 5, Pg. 499; *Tafsir Burhan*, Vol. 6, Pg. 153.

Lady Fatima Zahra (s) said: I present Umme Aiman as witness.

Umme Aiman said: I will not give witness till you don't declare what the Messenger of Allah (s) said about me. O Abu Bakr, I adjure you by Allah, do you not know that the Messenger of Allah (s) said: Umme Aiman is from the folks of Paradise?

Abu Bakr said: Yes, I have heard this statement.

Umme Aiman said: Know that I testify that the Almighty Allah revealed to His messenger:

فَاتِ ذَا الْقُرْبَىٰ حَقَّهُ

“Then give to the near of kin his due...” (Surah Rum 30:38)

On the basis of the divine command the Prophet gifted Fadak to his daughter. In the same way, Imam Ali (a) arrived and he also testified similarly. After listening to these testimonies Abu Bakr ordered them to bring a scroll and wrote a document in favor Lady Fatima Zahra (s). Just then Umar came and asked: What is this document?

Abu Bakr said: Fatima (s) claimed Fadak and Umme Aiman and Ali testified to it that I have written the document handing Fadak to them. Umar snatched the document from Lady Fatima Zahra (s) and tore it up saying: Fadak belongs to the Muslims in general. Aws bin Hadsan, Ayesha and Hafasa testify that the Holy Prophet (s) said: We prophets do not leave behind inheritance and what we leave behind is the property of Muslims in general. What we leave behind is Sadaqah. Testimony of Ali is not acceptable since he is the husband of Zahra, and testimony of Umme Aiman is also insufficient as she alone has testified; her testimony would be acceptable if another lady testifies with her.

In any case, Lady Fatima Zahra (s) returned from there crying and empty-handed.

After that Amirul Momineen (a) went to Abu Bakr to object to this act of Umar when Abu Bakr was in the Masjid surrounded by the Muhajireen and Ansar, he said: O Abu Bakr under what pretext have you deprived Fatima from the inheritance of the Prophet? He was her holy father and he had gifted it to her during his lifetime under the divine command.

Abu Bakr said: Fadak is the property of all Muslims, if you have a witness on this claim that the Prophet left it exclusively for his daughter, I would restore it to her.

Amirul Momineen (a) said: O Abu Bakr, do you give a ruling against the divine command regarding Muslims and regarding us?

He replied: It is not as such.

He said: If the property is in the possession of a Muslim and I claim its ownership, from whom would you demand witness?

From you as you are the claimant.

He said: This property is under our possession and as per your admission the Muslims have claim upon it. Is it upon me to bring witnesses or the claimants are supposed to provide the witness. Since the lifetime of the Messenger of Allah (s) till date Fadak has been under the possession of Zahra, and her agents are posted there to work, then how can you demand witness from us? Whereas you don't demand proof from those claiming its ownership?

When Abu Bakr could not reply and he remained silent. Umar said: O Ali, we cannot argue against you. We only want you to bring sufficient witnesses for Fadak, otherwise it is neither your right nor Fatima's; on the contrary, it is the share of the Muslims.

Amirul Momineen (a) said to Abu Bakr: Have you read the holy Quran?

Yes, he replied.

He said: Who are implied in the verse:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ
تَطْهِيرًا ﴿٣٣﴾

“Allah only desires to keep away the uncleanness from you, O people of the House, and to purify you a (thorough) purifying.” (Surah Ahzab 33:33)

Is it anyone other us, the Aale Muhammad (a)? Is this verse revealed about us or regarding someone else?

Abu Bakr said: No, it is revealed about you.

Then he said to Abu Bakr: If two witnesses testify that (God forbid) Fatima has committed a crime, what would you do?

Abu Bakr replied: After hearing the testimony I would award penalty to Fatima, just as I would do regarding other Muslims.

Imam (a) said: Then you would be a disbeliever and not a Muslim.

How is that, he asked:

He said: Because you would have rejected the testimony of the Quran, which has guaranteed the infallibility of the daughter of the Prophet and accepted the testimony of two unknown persons. As you accepted the testimony of Ayesha and Hafasa regarding Fadak and rejected the testimony of Umme Aiman, who is a lady of Paradise and my testimony, and acted according to your imagination opposing the divine command and the command of His messenger and deemed Fadak to be a part of windfall. O Abu Bakr the proof is upon the claimant and the oath is upon the deniers.

People began to wail upon hearing the statements of Amirul Momineen (a). They cried: By God, Ali is right. At that point Ali (a) left the Masjid and went home.

Imam Ja'far Sadiq (a) said: Lady Fatima Zahra (s) went to the Masjid with the intention of visiting the tomb of her holy father and after greeting and paying respect to the grave of the Prophet she began to sob and recited the following verses spontaneously:

O dear father, you have gone away from us, just as the rain of mercy goes away from the earth. And your Ummah has differed in the command of God and has rejected our pleas; and God is the witness that the controversy is caused by them.

O father, after your passing away they have fabricated baseless report to usurp my rights and have united against me. O father if you were present such a great issue would not have occurred for us.

And we were attached to the verses of Quran that Jibraeel revealed to you; but alas the divine revelation stopped with your passing away and went away from my house and all goodness is concealed from us.

O father, your respected existence was a brilliant moon; people benefited from your elegance. The heavenly book was revealed on you from the court of the greatness of Lord.

From the day you departed from the world people started victimizing us and regarded as lowly and small.

Every family is respectable in view of these people, except we your Ahle Bayt (a), whose rights they have usurped and wrought injustice and oppression on; and increased our grief.

I seek proximity of God besides the place of your repose and I complain about the Ummah to the Lord of the world. One, who during your lifetime accepted faith just for show off and in the heart had the intention that when your holy being leaves them, they would again revert to their polytheism.

They have disregarded the Quran and your statements and now revealed what they had concealed from before; they have cast away the Quran.

A great calamity has befallen us, whose simile is not found either among the Arabs or non-Arabs. The injustice that struck us is so deep that has it left its effect even on our descendants; and the injustice and oppression of these filthy ones would also victimize our descendants.

O respected father and honorable prophet; you are the best of creation and the most truthful of them.

Day and night we lament your loss as long as we are alive and the tears from our eyes will never dry up.

I hope that whoever has oppressed us would taste divine chastisement as soon as possible and on Judgment Day they would see, which of us is successful and how they would be cast headlong into the Hellfire; and who would be victorious and who would be defeated.

Imam Ja'far Sadiq (a) said: Abu Bakr went home and summoned Umar to discuss the situation. When he arrived, he said: Did you observe the situation today in our gathering with Ali? By God, if this happens again our plan would be defeated; so what is your opinion?

Umar replied: In my view the only way is to eliminate Ali.

Abu Bakr said: Who has the daring to kill Ali?

Umar said: Khalid bin Walid.

Abu Bakr sent someone to summon Khalid, and he arrived. Abu Bakr and Umar said to Khalid: We summoned you for an important assignment.

Khalid said: I am ready to do whatever you want; even if it is assassination of Ali Ibne Abi Talib (a).

They said: Our implication was also that.

Khalid asked: Where should I eliminate him?

Abu Bakr said: You stand in the Morning Prayer besides Ali and as soon as I recite the salutation of the prayer, decapitate him with your sword.

Khalid agreed and went away from there.

Asma binte Umais who was wife of Abu Bakr at that time overheard the conversation and she sent her maid slave to Amirul Momineen (a) with the instruction to convey her salutations to Zahra and Ali; and tell them: Abu Bakr and Umar have cooked a plot to eliminate Ali; and they are planning to assassinate him in the Masjid in a cowardly way. In order to remove the mischief of the corrupt the advice is that you leave Medina as I am your well wisher.

The maid conveyed Asma's message to Imam Ali (a) and Zahra.

Amirul Momineen (a) said: Tell Asma on my behalf: the Almighty Allah would nullify their plot and prevent them for such an act.

As per his practice Imam Ali (a) went to the Masjid and joined the congregation. Khalid also stood to his right with a concealed sword. Abu Bakr sat down to recite the Tasha-hud and he was preoccupied with the plot that he committed many mistakes in the prayer. At last before he could recite the salutation he called out aloud: O Khalid, desist from what you were commanded; and then said: As-Salaamu Alaikum wa rahmatullaahi wa barakaatoh, because he was worried that if Ali is eliminated it is possible that people would apprehend him and put him to death, and he would lose the Caliphate. He ordered Khalid to desist from killing Ali. In any case, as soon as the Prayer ended, Ali (a) looked at Khalid and asked: What were you ordered to do that was not accomplished?

He replied: I was ordered to eliminate you and if he had not said: Don't do what I had commanded I would have definitely eliminated you.

Amirul Momineen (a) seized Khalid and threw him on the ground and crushed him so hard that he was on the verge of being suffocated to death. Umar screamed: By God, Ali would kill Khalid. People appealed to His Eminence to condone him and adjured him by the tomb of the Prophet to release Khalid.

Imam Ja'far Sadiq (a) said: At that time Ali (a) seized Umar's collar and said: O son of Sahaak, by God, if the command of Quran and bequest of the Holy Prophet (s) had not ordered me patience, I would have just now proved to you which of us is weaker and without helper and supporter. Then His Eminence left the Masjid and went home.¹

وَمَا آتَيْتُمْ مِنْ رَبًّا لِيَرْبُوَ فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُو عِنْدَ اللَّهِ ۖ
 وَمَا آتَيْتُمْ مِنْ زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَٰئِكَ هُمُ الْمُضْعِفُونَ
 ﴿٣٩﴾

39- *And whatever you lay out as usury, so that it may increase in the property of men, it shall not increase with Allah; and whatever you give in charity, desiring Allah's pleasure— it is these (persons) that shall get manifold.*

Usury is of two kinds

وَمَا آتَيْتُمْ مِنْ رَبًّا لِيَرْبُوَ فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُو عِنْدَ اللَّهِ

“And whatever you lay out as usury, so that it may increase in the property of men, it shall not increase with Allah...” (Surah Rum 30:39)

¹ *Biharul Anwar*, Vol. 29, Pg. 127; *Ihtijaaj*, Pg. 90, *Tafsir Burhan*, Vol. 6, Pg. 155; *Nurus Thaqlayn*, Vol. 4, Pg. 186.

Hafas bin Ghiyas says that Imam Ja'far Sadiq (a) said: Usury is of two kinds: one is lawful and the other unlawful. Lawful usury is that a person lends money to his brother in faith with the hope that when he repays, he would do so with an increase, without having imposed a pre-condition. If the debtor repays more than what he had borrowed that excess amount is lawful for the creditor; however, the divine reward of the creditor is not nullified as the Almighty Allah says:

فَلَا يَرْبُو عِنْدَ اللَّهِ

“...it shall not increase with Allah...” (Surah Rum 30:39)

As for unlawful usury: it is that a person gives a loan with condition to repay with an increase, which is unlawful.¹

وَمَا آتَيْتُمْ مِنْ زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَئِكَ هُمُ الْمُضْعِفُونَ

﴿ ٣٩ ﴾

“...and whatever you give in charity, desiring Allah's pleasure - it is these (persons) that shall get manifold.” (Surah Rum 30:39)

Imam Ja'far Sadiq (a) said: It is written on the door of Paradise that giving of loans has 18 rewards and giving Sadaqah has 10 rewards.

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ

بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ ﴿٤١﴾

¹ Biharul Anwar, Vol. 100, Pg. 157; Wasailush Shia, Vol. 18, Pg. 160; Tafsir Safi, Vol. 5, Pg. 503; Nurus Thaqalayn, Vol. 4, Pg. 189; Tafsir Burhan, Vol. 6, Pg. 159.

41- *Corruption has appeared in the land and the sea on account of what the hands of men have wrought, that He may make them taste a part of that, which they have done, so that they may return.*

Why causes draught?

ظَهَرَ الْفُسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ

“Corruption has appeared in the land and the sea on account of what the hands of men have wrought...” (Surah Rum 30:41)

He says: Corruption on land leads to lack of rain, which causes destruction of animals. In the same way, corruption in water is also due to lack of rain and death of marine creatures.

Imam Ja'far Sadiq (a) said: Life of marine creatures continues through rain. So, when there is no rain, corruption would appear in the sea and the land; and when there is increase in sins and disobedience there would be no rain and it would lead to increase in corruption.¹

Maisar says that he asked Imam Muhammad Baqir (a) about the meaning of the verse:

ظَهَرَ الْفُسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ

“Corruption has appeared in the land and the sea on account of what the hands of men have wrought...” (Surah Rum 30:41)

¹ *Biharul Anwar*, Vol. 70, Pg. 349; *Nurus Thaqalayn*, Vol. 4, Pg. 190; *Tafsir Safi*, Vol. 5, Pg. 504; *Tafsir Burhan*, Vol. 6, Pg. 161.

He said: By God, it is the day when the Ansar said: There should be a man from us and a man from you for Caliphate.¹

اللَّهُ الَّذِي يُرْسِلُ الرِّيحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ وَيَجْعَلُهُ كِسْفًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ حِلَالِهِ ۗ فَإِذَا أَصَابَ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٨﴾

وَإِنْ كَانُوا مِنْ قَبْلُ أَنْ يُنَزَّلَ عَلَيْهِمْ مِنْ قَبْلِهِ لَمُبْلِسِينَ ﴿٤٩﴾

فَانظُرْ إِلَى آثَارِ رَحْمَتِ اللَّهِ كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا ۗ إِنَّ ذَلِكَ لَمُحْيِي الْمَوْتَى ۗ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٥٠﴾

48- 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.

49- Though they were before this, before it was sent down upon them, confounded in sure despair.

50- Look then at the signs of Allah's mercy, how He gives life to the earth after its death, most surely He will raise the dead to life; and He has power over all things.

The Almighty Allah has mentioned His great of power and grace and He says:

اللَّهُ الَّذِي يُرْسِلُ الرِّيحَ فَتُثِيرُ سَحَابًا

¹ Nurus Thaqlayn, Vol. 4, Pg. 191; Tafsir Burhan, Vol. 6, Pg. 160.

“Allah is He Who sends forth the winds so they raise a cloud...” (Surah Rum 30:48)

That is: Winds lift up the clouds.

فَيَبْسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ وَيَجْعَلُهُ كِسْفًا

“...then He spreads it forth in the sky as He pleases, and He breaks it up...” (Surah Rum 30:48)

He said: that is: He places some clouds over others.

فَتَرَى الْوَدْقَ

“...so that you see the rain...” (Surah Rum 30:48)

That is: So you can see the rain.

يَخْرُجُ مِنْ خِلَالِهِ ۖ فَإِذَا أَصَابَ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٨﴾ وَإِنْ كَانُوا مِنْ قَبْلُ أَنْ يُنَزَّلَ عَلَيْهِمْ مِنْ قَبْلِهِ لَمُبْلِسِينَ ﴿٤٩﴾

“...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.” (Surah Rum 30:48-49)

‘Mubleseen’ implies those, who despair.

فَانظُرْ إِلَى آثَارِ رَحْمَتِ اللَّهِ كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا ۗ إِنَّ ذَلِكَ لَمُحْيِي الْمَوْتَىٰ

“Look then at the signs of Allah’s mercy, how He gives life to the earth after its death, most surely He will raise the dead to life...” (Surah Rum 30:50)

This verse is refutation of the belief of the atheists.¹

اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ
 جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً ۗ يَخْلُقُ مَا يَشَاءُ ۗ وَهُوَ
 الْعَلِيمُ الْقَدِيرُ ﴿٥٤﴾

54- Allah is He, Who created you from a state of weakness then He gave strength after weakness, then ordained weakness and hoary hair after strength; He creates what He pleases, and He is the Knowing, the Powerful.

اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ

“Allah is He Who created you from a state of weakness...” (Surah Rum 30:54)

That is: He created you from a filthy and weak sperm.

ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا

¹ Tafsir Burhan, Vol. 6, Pg. 160.

“...then He gave strength after weakness, then ordained weakness and hoary hair after strength...” (Surah Rum 30:54)

‘Quwwat’ implies pride and arrogance.¹

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالْإِيمَانَ لَقَدْ لَبِثْنَا فِي كِتَابِ اللَّهِ إِلَى يَوْمِ
الْبَعْثِ ۖ فَهَذَا يَوْمُ الْبَعْثِ وَلَكِنَّكُمْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٥٦﴾

56- And those, who are given knowledge and faith will say: Certainly you tarried according to the ordinance of Allah till the day of resurrection, so this is the day of resurrection, but you did not know.

قَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالْإِيمَانَ لَقَدْ لَبِثْنَا فِي كِتَابِ اللَّهِ إِلَى
يَوْمِ الْبَعْثِ

“...those, who are given knowledge and faith will say: Certainly you tarried according to the ordinance of Allah till the day of resurrection...” (Surah Rum 30:56)

In this verse there is advancing and postponement and it is as follows:

“And those, who are given knowledge and faith [in the Book of Allah] will say: Certainly you tarried according to the ordinance of Allah till the day of resurrection...” (Surah Rum 30:56)²

¹ Tafsir Burhan, Vol. 6, Pg. 164.

² Biharul Anwar, Vol. 33, Pg. 429, Vol. 89, Pg. 221; Tafsir Burhan, Vol. 6, Pg. 165; Nurus Thaqlayn, Vol. 4, Pg. 192; Tafsir Safi, Vol. 5, Pg. 510.

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ ۖ وَلَا يَسْتَخِفُّكَ الَّذِينَ لَا يُوقِنُونَ

﴿٦٠﴾

60- *Therefore be patient; surely the promise of Allah is true and let not those, who have no certainty hold you in light estimation.*

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ ۖ وَلَا يَسْتَخِفُّكَ الَّذِينَ لَا يُوقِنُونَ

﴿٦٠﴾

“Therefore be patient; surely the promise of Allah is true and let not those, who have no certainty hold you in light estimation.” (Surah Rum 30:60)

‘And let not those, who have no certainty, hold you in light estimation’ implies: Beware they don’t anger you in the world.

He says: Ali Ibne Abi Talib (a) was praying and Ibne Kawwa was also following his lead. His Eminence recited Surah Hamd and another Surah and Ibne Kawwa also recited aloud:

وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ

عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٦٥﴾

“And certainly, it has been revealed to you and to those before you: Surely if you associate (with Allah), your work would certainly come to naught and you would certainly be of the losers.” (Surah Zumar 39:65)

Amirul Momineen (a) became silent. Ibne Kawwa also fell silent. His Eminence started reciting again and Ibne Kawwa also

started reciting and this occurred thrice. When it was the third time, Amirul Momineen (a) recited the following:

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ ۖ وَلَا يَسْتَخِفُّكَ الَّذِينَ لَا يُوقِنُونَ



“Therefore be patient; surely the promise of Allah is true and let not those, who have no certainty hold you in light estimation.” (Surah Rum 30:60)

It implies that you keep quiet and don't recite aloud as you would be involved in divine chastisement.¹

¹ *Tafsir Burhan*, Vol. 6, Pg. 166.

Exegesis of Surah Luqman

31- Surah Luqman was revealed in Mecca and it comprises of 34 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

الم ﴿١﴾

تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ ﴿٢﴾

هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ ﴿٣﴾

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ

﴿٤﴾

أُولَئِكَ عَلَى هُدًى مِّن رَّبِّهِمْ ۗ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥﴾

وَمِنَ النَّاسِ مَن يَشْتَرِي هَوًى الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ

عِلْمٍ وَيَتَّخِذَهَا هُزُوًا ۗ أُولَئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٦﴾

وَإِذَا تُلِيَتْ عَلَيْهِ آيَاتُنَا وَوَلَّى مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا كَأَنَّ فِي

أُذُنَيْهِ وَقْرًا ۗ فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ ﴿٧﴾

1- Alif Lam Mim.

2- These are verses of the Book of Wisdom.

3- A guidance and a mercy for the doers of goodness.

4- Those, who keep up prayer and pay the poor-rate and they are certain of the hereafter.

5- These are on a guidance from their Lord, and these are they who are successful.

6- And of men is he who takes instead frivolous discourse to lead astray from Allah's path without knowledge, and to take it for a mockery; these shall have an abasing chastisement.

7- And when Our communications are recited to him, he turns back proudly, as if he had not heard them, as though in his ears were a heaviness, therefore announce to him a painful chastisement.

الم ﴿١﴾ تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ ﴿٢﴾ هُدًى وَرَحْمَةً
لِّلْمُحْسِنِينَ ﴿٣﴾ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ
بِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٤﴾ أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ

“Alif Lam Mim. These are verses of the Book of Wisdom, a guidance and a mercy for the doers of goodness, those, who keep up prayer and pay the poor-rate and they are certain of the hereafter. These are on a guidance from their Lord...” (Surah Luqman 31:1-5)

‘Huda’ is in the meaning of explanation.

وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥﴾

“...and these are they who are successful.” (Surah Luqman 31:5)¹

¹ Tafsir Burhan, Vol. 6, Pg. 168.

وَمِنَ النَّاسِ مَنْ يَشْتَرِي لَهْوَ الْحَدِيثِ

“And of men is he who takes instead frivolous discourse...” (Surah Luqman 31:6)

He says: ‘Frivolous discourse’ implies music, imbibing alcohol and all vain discourses.

لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ

“...to lead astray from Allah’s path without knowledge...” (Surah Luqman 31:6)

He says: They deviate others from the path of God without any knowledge.

Abul Jarud has narrated that Imam Muhammad Baqir (a) said in the exegesis of the verse:

وَمِنَ النَّاسِ مَنْ يَشْتَرِي لَهْوَ الْحَدِيثِ

“And of men is he who takes instead frivolous discourse...” (Surah Luqman 31:6)

This verse is revealed for Nazar bin Harith bin Al-Qama bin Kalda from the tribe of Abdul Daar bin Qusayy. Nazar used to recite stories and verses of other people to the Meccans claiming: What Muhammad (s) recites in the name of Quran are these same stories about which the Almighty Allah says:

وَإِذَا تُلِيَتْ عَلَيْهِ آيَاتُنَا وَوَلَّى مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا كَأَنَّ فِي
أُذُنَيْهِ وَقْرًا ۖ فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ ﴿٧﴾

“And when Our communications are recited to him, he turns back proudly, as if he had not heard them, as though in his ears were a heaviness, therefore announce to him a painful chastisement.” (Surah Luqman 31:7)¹

خَلَقَ السَّمَاوَاتِ بِعَبْرٍ عَمَدٍ تَرَوْنَهَا ۖ وَالْأَرْضِ رَوَاسِيَ
 أَنْ تَمِيدَ بِكُمْ وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ ۗ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً
 فَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ ﴿١٠﴾

10- He created the heavens without pillars as you see them, and put mountains upon the earth lest it might convulse with you, and He spread in it animals of every kind; and We sent down water from the cloud, then caused to grow therein (vegetation) of every noble kind.

وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ

“...and He spread in it animals of every kind...” (Surah Luqman 31:10)

وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ
 ﴿١٠﴾

“...and We sent down water from the cloud, then caused to grow therein (vegetation) of every noble kind.” (Surah Luqman 31:10)

We grow grains of all hues.

¹ Nurus Thaqlayn, Vol. 4, Pg. 194; Tafsir Burhan, Vol. 6, Pg. 170.

‘Zauj’ implies yellow, green and red color; and ‘Karim’ implies nice.

هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ ۗ بَلِ الظَّالِمُونَ
فِي ضَلَالٍ مُبِينٍ ﴿١١﴾

11- This is Allah’s creation, but show Me what those besides Him have created. Nay, the unjust are in manifest error.

هَذَا خَلْقُ اللَّهِ

“This is Allah’s creation...” (Surah Luqman 31:11)

That is: These are creations of God, because creation is a divine act and that act is also unseen. Almighty Allah hinted at the creatures, the heavens, the earth, the mountains and all living creatures and placed the verb in place of object.

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ ۗ وَمَنْ يَشْكُرْ فَإِنَّمَا
يَشْكُرُ لِنَفْسِهِ ۗ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴿١٢﴾

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

12- And certainly We gave wisdom to Luqman, saying: Be grateful to Allah. And whoever is grateful, he is only grateful for his own soul; and whoever is ungrateful, then surely Allah is Self-sufficient, Praised.

13- 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—

An account of Luqman

Ali bin (Qusair) Nazar says: I asked Imam Ja'far Sadiq (a): May I be sacrificed on you, what is the meaning of the verse:

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ

“And certainly We gave wisdom to Luqman...” (Surah Luqman 31:12)

He replied: Recognition of the imam of his time was bestowed to Luqman.¹

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ ۗ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۗ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴿١٢﴾

“And certainly We gave wisdom to Luqman, saying: Be grateful to Allah. And whoever is grateful, he is only grateful for his own soul; and whoever is ungrateful, then surely Allah is Self-sufficient, Praised.” (Surah Luqman 31:12)

Hammad says: I asked Imam Ja'far Sadiq (a) regarding the wisdom of Luqman that Almighty Allah has mentioned in Quran.

He replied: By God, the Almighty Allah gave wisdom to Luqman not in accordance to his wealth, physical elegance and his beauty. On the contrary, he was a strong man having stable

¹ Biharul Anwar, Vol. 24, Pg. 86; Nurus Thaqlayn, Vol. 4, Pg. 196; Tafsir Safi, Vol. 5, Pg. 518.

faith and he abstained from sinful acts; most of the time he remained silent and he possessed great insight and deep understanding. He used to ponder much. He never slept during day times, and no one ever saw him using the washroom or taking a bath. He maintained distance from the people and tried that people may not know about his secrets, and fearing sins, he never laughed on anything. Basically, he never became angry and never made fun of anyone. If he received some material thing he did not feel elated; and if lost something, he never felt sorrowful. He married a number of women and had many children, most of which died in childhood, but he did not lament their loss in any way. If he passed by two persons fighting or arguing or battling each other, he did not pass by without making peace between them. He did not leave them till each of them did not continue on their errands. When he heard something nice, he immediately asked about the explanation and asked: From whom did you learnt it? Most of the time he sat with the wise, the intelligent and jurisprudents. He used to go to the judges and the kings and the rulers only to get lesson from their conditions. While seeing the judges he used to be kind looking to their difficult duties. He was also kind toward the kings thinking that being ignorant they were running away from Allah and loving the material world. He took lessons from their (kings) events. He also used to remember some of their undesirable things whereby he controlled his desires. He fought his desires and kept away from conspiracies of Shaitan. He treated the diseases of his soul through contemplation and by obtaining lessons from worldly people. He never moved from his place unless he had a hope of any gain by doing anything. Because of all these qualities Allah bestowed on him His wisdom and made him sinless.

Offer of prophethood to Luqman

In the middle part of a day when the rest of the people were taking rest, Allah sent some of His angels to Luqman (a). The angels called Luqman, but in a way that he could only hear their

voice without seeing them. The angels asked, "O Luqman, do you want Allah to make you His caliph that you may solve people's disputes etc?" Luqman (a) replied, "If the Lord of the worlds commands me to do so I will obey Him because, if I accept it by His order, He will help me, will also teach me the necessary things for that office and He will then also protect me from making mistakes. But if He has given me an option about accepting that post I would prefer precaution (and want to be excused)." The angels asked, "Why so?" Luqman replied, "Though settling people's disputes carries much value in the sight of Allah and has much value in religion, its tests and criterions are also very hard. If Allah does not help someone and leaves him on his own, oppression and darkness encircles him from all sides. Such a man is discarded. He will either make correct judgment and be saved or make a mistake and become deviated. The one, who becomes honorless in the world will be better off in the Hereafter because the one, who orders becomes big in the eyes of the people and the one, who purchases this world at the cost of the Hereafter suffers loss in both the places because this world slips away from him very soon and he had no share in the Hereafter." The angels were astonished at his wisdom and intelligence and the Lord liked their dialogue. When night fell and Luqman went to bed Allah rained the radiance of wisdom on him and made him full of light. He was asleep and Allah covered him with the garment of wisdom. When he arose he was the wisest man of his time. He came out before the people with words of wisdom coming out of his mouth and he explained Divine wisdom, intelligence and justice to all. When he did not accept Prophethood, Allah asked the angels to invite Dawood (a) to it. Dawood (a) accepted and did not put forth the conditions that Luqman (a) had submitted. So Allah made him His caliph in the world on earth. Allah often tested them (Prophets) and on some occasions they missed the preferable (Tark-e-Awla) and Allah pardoned them. Luqman used to meet Dawood often and gave words of wisdom and admonition. Dawood (a) used to tell him: Congratulations! For you have been given wisdom, and tests have been lifted up from you and

caliphate has been given to Dawood and he has been put to test. Luqman (a) gave so many admonitions to his son that he became embodiment of the enlightening wisdom of Luqman (a).”

Admonitions of Luqman (a) to his son

Then Imam Ja’far Sadiq (a) said in the exegesis of the verse:

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)

Luqman used to exhort his son and when he advised him, so effective were his words that his son used to be affected much. O Hammad, among his advices to his son were:

O My son, from the very day you have arrived in the world, you have turned your back to the world and verily turned your face toward the Hereafter (you started your journey to the Hereafter from the very moment you were born), and you are passing various stages of that journey. Hence the house towards, which you have turned is coming nearer and nearer to you and the house, in which you are now is getting more and more away from you every day. O my son, be a companion of the wise and sit with them and do not argue with them that they may prevent their knowledge from you. Take from this world only that, which is essential and enough for you. Also do not give up earning in this world that you may become needy (and others may have to care for you). Also do not get involved so much in this world that you may lose your Hereafter. Fast to an extent your passions are controlled. Do not fast so much that you may

not have strength enough even for performing your prayer, because Allah loves prayers more than fasting. This world is a deep ocean. Innumerable people have drowned in it and destroyed due to it. So it is essential for you to make faith your ship for saving yourself from the dangers of this world. You should make 'Reliance on only one Allah' the sail of your ship. Your provision in the ship should be avoidance of the illegal and the undesirable. Thereafter if you are saved it is due to Allah's mercy and if you get destroyed, it is because of your sins. According to another narration, "O son, make the fear of Allah your ship and that the capital you should put in it should be faith in Allah, His Prophets and their Words. The sail of your ship should be reliance on Allah; the captain must be intelligence, which should direct its course; its guide ought to be knowledge and its anchor should be refraining from the prohibited and patience for bearing the hardships in obeying Allah.

O son, if you learn discipline in childhood you will benefit from it after you grow up. One, who knows the grace of good behavior tries to achieve it and who cares to achieve it also tolerates the hardships of that path and the one, who achieves virtues like this also makes great efforts in maintaining them and when he obtains those virtues he adorns himself with them and when he becomes the embodiment of those virtues he gets their benefits in both this life and in the Hereafter. So be habituated with good habits so that you may prove to be the heir of the virtuous and benefit those, who come after you, that they may follow your footsteps and your friends may hope for good from you and your enemies remain afraid of you. Never remain slack in the matter of attaining virtue nor pay any attention to anything, except good behavior and habits. If people defeat you and snatch away the world (material things) from you, do not worry. Rather try to assure that you may not be defeated in the otherworldly (spiritual) matters; that no one may be able to snatch away the Hereafter from you; that is you may not obtain knowledge from where it should be obtained. You must set aside some hours in the day and night for achieving knowledge because there is nothing, which can destroy man's knowledge.

The example is that of giving up learning. It means, giving up learning is the results of your losing whatever knowledge you have learned. (So be after it and continue learning). Do not quarrel with the quarrelsome nor argue with any wise and learned person. Do not make the rich your enemy and do not keep company of the oppressors and do not cultivate brotherhood with a sinner nor sit with a disgraced and notorious person and keep your knowledge hidden just as you hide your wealth.

My precious son, fear Allah, as He deserves to be feared. Be afraid of Him even if you have at your credit all the virtues and good deeds done by all men and jinn if you have to stand before Him for giving account of your deeds. You should always be afraid of His chastisement. Also remain hopeful of His Mercy even if you have sinned totaling the sins of all men and jinn and be hopeful that He will forgive you. Hearing this the son said, my respected father, from where can I get enough strength to entertain both hope and fear together when I have only one heart in my chest? Luqman said, my son, if a faithful heart is cut open, two rays will come out of it. One is the light of the fear of Allah and the other is the light of hope from Allah. If both lights are weighted, neither will weigh more or less even by the weight of an atom. So one, who believes in Allah, also testifies to His Words and the one, who testifies His Words also acts according to His commands and if someone does not act according to the word of Allah then surely he did not understand (believe) the words of Allah, because some of the virtues give witness of some other virtues. So the one, who has truly and sincerely believed in Allah will surely act honestly for Allah with a hope for good. One, who acts in this way really believes in Allah and the one, who believes in Allah also fears Him and the one, who fears Him loves Him and the one, who loves Him also obeys Him and the one, who obeys Him makes himself eligible for His pleasure and Paradise and the one, who does not want Allah's pleasure makes His punishment swift upon him and I seek Allah's protection from His punishment.

My dear son, don't wish for the world and do not engage yourself in it because no creation of Allah is more worthless than the world in the sight of Allah. Do you not see that Allah has not made the worldly bounties the reward of His obedient nor has He made the worldly hardships the punishment of His disobedient and the sinners?¹

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَالَهُ 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 كُنتُمْ تَعْمَلُونَ ﴿١٥﴾

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

14- 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.

15- 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

¹ Biharul Anwar, Vol. 13, Pg. 409; Qisasul Anbiya, Jazaeri, Pg. 325; Tafsir Burhan, Vol. 6, Pg. 171; Nurus Thaqlayn, Vol. 4, Pg. 196.

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—

16- 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.

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَيَّ وَهْنٍ

“And We have enjoined man in respect of his parents - his mother bears him with faintings upon faintings...” (Surah Luqman 31:14)

‘Wahnan alaa wahnin’ implies weakness and tiredness upon weakness and tiredness. Then he said:

وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۗ وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا ۗ وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ۚ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

﴿ ١٥ ﴾

“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 31:15)

Abul Jarud has narrated that Imam Muhammad Baqir (a) said in the exegesis of the verse:

وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ

“...and follow the way of him who turns to Me...” (Surah Luqman 31:15)

That is: Follow the path of Muhammad.¹

Then Almighty Allah connects it to the report and story of Luqman and says:

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)

It is sustenance that you receive from God.

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۗ إِنَّ اللَّهَ لَا
يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿١٨﴾

18- And do not turn your face away from people in contempt, nor go about in the land exulting overmuch; surely Allah does not love any self-conceited boaster.

¹ Biharul Anwar, Vol. 13, Pg. 409; Tafsir Safi, Vol. 5, Pg. 524; Nurul Thaqlayn, Vol. 4, Pg. 204; Tafsir Burhan, Vol. 6, Pg. 178.

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ

“And do not turn your face away from people...” (Surah Luqman 31:18)

That is: Do not humiliate yourself to the people due to your greed.

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا

“...nor go about in the land exulting overmuch...” (Surah Luqman 31:18)

‘Marah’ implies joy and rapture.

And the meaning of the verse is: Do not walk on the earth in joy and exulting manner.

Abul Jarud has narrated that Imam Muhammad Baqir (a) said in the exegesis of the verse:

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا

“...nor go about in the land exulting overmuch...” (Surah Luqman 31:18)

That is: Don’t walk about in arrogance and pride.¹

وَأَقْصِدْ فِي مَشْيِكَ وَاعْضُضْ مِنْ صَوْتِكَ ۚ إِنَّ أَنْكَرَ الْأَصْوَاتِ

لَصَوْتُ الْحَمِيرِ ﴿١٩﴾

¹ Biharul Anwar, Vol. 13, Pg. 409; Tafsir Safi, Vol. 5, Pg. 524; Nurus Thaqlayn, Vol. 4, Pg. 204; Tafsir Burhan, Vol. 6, Pg. 181.

19- And pursue the right course in your going about and lower your voice; surely the most hateful of voices is braying of the asses.

وَأَقْصِدْ فِي مَشْيِكَ

“And pursue the right course in your going about...”
(Surah Luqman 31:19)

That is: Don't walk fast.

وَأَغْضُضْ مِنْ صَوْتِكَ

“...and lower your voice...” (Surah Luqman 31:19)

That is: Don't raise your voice.

إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ﴿١٩﴾

“...surely the most hateful of voices is braying of the asses.” (Surah Luqman 31:19)

Regarding this verse there are narrations as well.¹

أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ
وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَاهِرَةً وَبَاطِنَةً ۗ وَمِنَ النَّاسِ مَن يُجَادِلُ فِي
اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّبِينٍ ﴿٢٠﴾

¹ Nurus Thaqlayn, Vol. 4, Pg. 208; Tafsisir Safi, Vol. 5, Pg. 526; Tafsisir Burhan, Vol. 6, Pg. 183.

وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ
آبَاءَنَا ۗ أُولَئِكَ كَانَ الشَّيْطَانُ يَدْعُوهُمْ إِلَىٰ عَذَابِ السَّعِيرِ

﴿٢١﴾

وَمَنْ يُسْلِمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ
الْوُثْقَىٰ ۗ وَإِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ ﴿٢٢﴾

20- Do you not see that Allah has made what is in the heavens and what is in the earth subservient to you, and made complete to you His favors outwardly and inwardly? And among men is he, who disputes in respect of Allah though having no knowledge nor guidance, nor a book giving light.

21- And when it is said to them: Follow what Allah has revealed, they say: Nay, we follow that on which we found our fathers. What! Though the Shaitan calls them to the chastisement of the burning fire!

22- And whoever submits himself wholly to Allah and he is the doer of good (to others), he indeed has taken hold of the firmest thing upon, which one can lay hold; and Allah's is the end of affairs.

Apparent and concealed bounties

وَأَسْبَغَ عَلَيْكُمْ نِعْمَهُ ظَاهِرَةً وَبَاطِنَةً

“...and made complete to you His favors outwardly and inwardly...” (Surah Luqman 31:20)

Jabir says: A man recited the following verse before Imam Ja'far Sadiq (a) and asked about its exegesis:

وَأَسْبَغَ عَلَيْكُمْ نِعْمَهُ ظَاهِرَةً وَبَاطِنَةً

“...and made complete to you His favors outwardly and inwardly...” (Surah Luqman 31:20)

Imam (a) replied: The outward favor is the Messenger of Allah (s) and cognition and divine monotheism, which he brought from Allah, the Mighty and Sublime; however the inward favor is Wilayat of us, Ahle Bayt (a) and pledge of love for us, as by God, some people develop belief in these outward and inward favors and some people also have belief in the outward favor, but they don't develop belief in the inward favor. So the Almighty Allah revealed this verse:

يَا أَيُّهَا الرَّسُولُ لَا يَحْزُنْكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ مِنَ
الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ 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 Messenger of Allah (s) became elated at the time of the revelation of this verse that the Almighty Allah would not accept the faith of anyone, except with Wilayat and affection of us, Ahle Bayt (a).¹

¹ Biharul Anwar, Vol. 24, Pg. 52; Tafsis Burhan, Vol. 6, Pg. 184; Nurur Thaqalayn, Vol. 4, Pg. 212.

وَمَنْ يُسْلِمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ
بِالْعُرْوَةِ الْوُثْقَىٰ

“And whoever submits himself wholly to Allah and he is the doer of good (to others), he indeed has taken hold of the firmest thing upon, which one can lay hold...” (Surah Luqman 31:22)

He says: ‘Urwatul wuthqa’ implies Wilayat.¹

Abul Jarud has narrated that Imam Muhammad Baqir (a) said in the exegesis of the verse:

وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ
مُنِيرٍ ﴿٢٠﴾ وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ
مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا ۖ أَوْلُو كَانِ الشَّيْطَانُ يَدْعُوهُمْ إِلَىٰ
عَذَابِ السَّعِيرِ ﴿٢١﴾

“And among men is he who disputes in respect of Allah though having no knowledge nor guidance, nor a book giving light. And when it is said to them: Follow what Allah has revealed, they say: Nay, we follow that on which we found our fathers. What! Though the Shaitan calls them to the chastisement of the burning fire!” (Surah Luqman 31:20-21)

This verse was revealed about Nazar bin Harith to whom the Messenger of Allah (s) said: Follow what is revealed to you from your Lord. He said: On the contrary, I would follow the conduct of my ancestors.²

¹ Tafsir Burhan, Vol. 6, Pg. 187.

² Tafsir Burhan, Vol. 6, Pg. 187.

وَلَوْ أَنَّمَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ
 أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ ۗ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٧﴾

27- And were every tree that is in the earth (made into) pens and the sea (to supply it with ink), with seven more seas to increase it, the words of Allah would not come to an end; surely Allah is Mighty, Wise.

What is soul?

وَلَوْ أَنَّمَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ
 سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ ۗ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٧﴾

“And were every tree that is in the earth (made into) pens and the sea (to supply it with ink), with seven more seas to increase it, the words of Allah would not come to an end; surely Allah is Mighty, Wise.” (Surah Luqman 31:27)

Jews asked the Messenger of Allah (s) regarding the soul that what it is. The Messenger of Allah (s) replied:

الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ﴿٨٥﴾

“The soul is one of the commands of my Lord, and you are not given aught of knowledge but a little.” (Surah Isra 17:85)

It is a divine command and you are not given so much knowledge as to understand it; and you cannot realize what the essence of soul is. You will understand it not except a little.

Jews asked: Only we are unable to understand it?

He replied: No, on the contrary, all the people cannot.

They asked: O Muhammad, you think that except for few, no one understands knowledge, while Quran is revealed for you and Taurat is revealed for us and you have recited this verse:

وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا

“...and whoever is granted wisdom, he indeed is given a great good...” (Surah Baqarah 2:269)

‘Wisdom’ implies heavenly scriptures: Taurat and Quran. So, the Almighty Allah revealed the following verse:

وَلَوْ أَنَّ مَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ
سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ

“And were every tree that is in the earth (made into) pens and the sea (to supply it with ink), with seven more seas to increase it, the words of Allah would not come to an end...” (Surah Luqman 31:27)

‘Kalematullah’ means knowledge of the Almighty Allah. The Messenger of Allah (s) replied to the Jew: Knowledge of the Almighty Allah is more than what you can imagine, and what is with you is more among you, but as compared to the knowledge of Allah, it is very miniscule.¹

وَلَوْ أَنَّ مَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ

¹ Biharul Anwar, Vol. 24, Pg. 183; Tafsir Safi, Vol. 5, Pg. 532; Tafsir Burhan, Vol. 6, Pg. 189.

“And were every tree that is in the earth (made into) pens...” (Surah Luqman 31:27)

The meaning of the verse is that divine knowledge is more than what is with you and what has come to you is more in your view and in view of God, it is less.

مَا خَلَقَكُمْ وَلَا بَعَثَكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ ۗ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ

﴿٢٨﴾

28- Neither your creation nor your raising is anything but as a single soul; surely Allah is Hearing, Seeing.

Abul Jarud has narrated that Imam Muhammad Baqir (a) said in the exegesis of the verse:

مَا خَلَقَكُمْ وَلَا بَعَثَكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ

“Neither your creation nor your raising is anything but as a single soul...” (Surah Luqman 31:28)

It has reached us as such and God knows best that the polytheists said: O Muhammad (s) we have passed through different conditions: we were sperm seed at one time, then we became a clot, and then as you imagine, we were created into another creation; and you imagine that we shall be raised at one and the same time. The Almighty Allah said: Neither your creation nor your raising is anything, but as a single soul; the Almighty Allah whatever He likes. He says: Be and it happens.

أَلَمْ تَرَ أَنَّ اللَّهَ يُوَلِّجُ اللَّيْلَ فِي النَّهَارِ وَيُوَلِّجُ النَّهَارَ فِي اللَّيْلِ
وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي إِلَىٰ أَجَلٍ مُّسَمًّى وَأَنَّ اللَّهَ بِمَا

تَعْمَلُونَ خَبِيرٌ ﴿٢٩﴾

29- Do you not see that Allah makes the night to enter into the day, and He makes the day to enter into the night, and He has made the sun and the moon subservient (to you); each pursues its course till an appointed time; and that Allah is Aware of what you do?

أَلَمْ تَرَ أَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ

“Do you not see that Allah makes the night to enter into the day, and He makes the day to enter into the night...”
(Surah Luqman 31:29)

What is reduced from the night and enters the day and what is reduced from the day and enters the night.

وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلًّا يَجْرِي إِلَىٰ أَجَلٍ مُّسَمًّى

“...and He has made the sun and the moon subservient (to you); each pursues its course till an appointed time...”
(Surah Luqman 31:29)

He says: Each of them (sun and moon) rotate on their axes in the sky according to the determined time; that each of them reach to their determined points in their orbits, they neither reduce their orbits nor exceed their limits.¹

أَلَمْ تَرَ أَنَّ الْفُلْكَ بَاجِي فِي الْبَحْرِ بِنِعْمَتِ اللَّهِ لِيُرِيَكُمْ مِنْ آيَاتِهِ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٣١﴾

31- Do you not see that the ships run on in the sea by Allah’s favor that He may show you of His signs? Most

¹ Tafsir Safi, Vol. 5, Pg. 533; Tafsir Burhan, Vol. 6, Pg. 190.

surely there are signs in this for every patient endurer,
grateful one.

أَلَمْ تَرَ أَنَّ الْفُلْكَ تَجْرِي فِي الْبَحْرِ بِنِعْمَتِ اللَّهِ

“Do you not see that the ships run on in the sea by Allah’s favor...” (Surah Luqman 31:31)

He says: The ship moves on the surface of the sea through the power of God.

إِنَّ فِي ذَلِكَ لآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٣١﴾

“Most surely there are signs in this for every patient endurer, grateful one.” (Surah Luqman 31:31)

He says: ‘Patient endurer, grateful one’ is one having absolute self control in face of poverty and hunger; and who thanks God in all conditions.

وَإِذَا غَشِيَهُمْ مَوْجٌ كَالظُّلَلِ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا
بَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُّقْتَصِدٌ ۖ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ
خَتَّارٍ كَفُورٍ ﴿٣٢﴾

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ وَاخْشَوْا يَوْمًا لَا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ
وَلَا مَوْلُودٌ هُوَ جَارٍ عَن وَالِدِهِ شَيْئًا ۚ إِنَّ وَعْدَ اللَّهِ حَقٌّ ۖ فَلَا
تُعْرَتِكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَعْرَتَكُمُ بِاللَّهِ الْعُرُورُ ﴿٣٣﴾

32- And when a wave like mountains covers them they call upon Allah, being sincere to Him in obedience, but

when He brings them safe to the land, some of them follow the middle course; and none denies Our signs but every perfidious, ungrateful one.

33- 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.

وَإِذَا غَشِيَهُمْ مَوْجٌ كَالظُّلَلِ

“And when a wave like mountains covers them...” (Surah Luqman 31:32)

That is: In the sea.

دَعَاؤُا اللّٰهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُّقْتَصِدٌ

“...they call upon Allah, being sincere to Him in obedience, but when He brings them safe to the land, some of them follow the middle course...” (Surah Luqman 31:32)

He says: That is: some of them are righteous persons.

﴿ ٣٢ ﴾ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كَأُلِّ خَتَارٍ كُفُورٍ

“...and none denies Our signs but every perfidious, ungrateful one.” (Surah Luqman 31:32)

He says: ‘Khattar’ is in the meaning of deceptive and trickster.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ وَاخْشَوْا يَوْمًا لَا يَجْزِي وَالِدٌ عَنْ
وَلَدِهِ وَلَا مَوْلُودٌ هُوَ جَارٌ عَنْ وَالِدِهِ شَيْئًا ۚ إِنَّ وَعْدَ اللَّهِ حَقٌّ

“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...” (Surah Luqman 31:33)

He said: ‘Promise’ implies the promise of Judgment Day.¹

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ ۗ
وَمَا تَدْرِي نَفْسٌ مَادَا تَكْسِبُ غَدًا ۗ وَمَا تَدْرِي نَفْسٌ بِأَيِّ
أَرْضٍ تَمُوتُ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿٣٤﴾

34- Surely Allah is He with Whom is the knowledge of the hour, and He sends down the rain and He knows what is in the wombs; and no one knows what he shall earn on the morrow; and no one knows in what land he shall die; surely Allah is Knowing, Aware.

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي
الْأَرْحَامِ ۗ وَمَا تَدْرِي نَفْسٌ مَادَا تَكْسِبُ غَدًا ۗ وَمَا تَدْرِي
نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿٣٤﴾

¹ Tafsir Safi, Vol. 5, Pg. 535; Tafsir Burhan, Vol. 6, Pg. 190.

“Surely Allah is He with Whom is the knowledge of the hour, and He sends down the rain and He knows what is in the wombs; and no one knows what he shall earn on the morrow; and no one knows in what land he shall die; surely Allah is Knowing, Aware.” (Surah Luqman 31:34)

Imam Ja’far Sadiq (a) said: Neither the proximate angel nor the messenger prophet has knowledge of these five things and only Allah, blessed and High knows.¹

¹ *Biharul Anwar*, Vol. 4, Pg. 82, Vol. 26, Pg. 101; *Tafsir Safi*, Vol. 5, Pg. 536; *Tafsir Burhan*, Vol. 6, Pg. 191.